

CREATION, NOT MACROEVOLUTION - MIND THE GAP:

A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology.

VOLUME 1 of 2 VOLUMES

A religiously conservative Protestant Christian work on Scripture, Science, & History.

by
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E = mc² = The Big Bang = creation *ex nihilo* requiring a Creator *c.* 14 billion B.C. .



$$\lambda = v / f$$

Wavelengths. On a wavelength diagram, the distance between two corresponding points on two consecutive waves is called the wavelength. Wavelength (the Greek letter “l” or lambda, λ) equals the velocity (or speed) of a wave (v) divided by its frequency (f), i.e., $\lambda = v / f$. E.g., when the universe was less than 380,000 years old, sound waves left signatory imprints in the universe which have been detected by 21st century scientific researchers. Or a microwave oven used for cooking or heating up food does so by high frequency electro-magnetic waves. Waves are a common conceptual design phenomena used by the Creator in various medium. E.g., the Designer has used them for light waves, sound waves, radio waves, radiation waves, seismic waves, and the ocean waves upon which some men like to ride surf-boards.

“The Lord ... divideth the sea when the waves thereof roar” (Jer. 31:35).

“The heavens declare the glory of God;
and the firmament sheweth his handywork” (Ps. 19:1).

McGrath, Gavin (Gavin Basil), b. 1960.

Creation, Not Macroevolution – Mind the Gap (Volume 1):

A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology, 2014.

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“Doth not even nature itself teach you?”

(I Cor. 11:14; the argument of godly reason; used in the five classic arguments for a Creator of: cosmology, teleology, ontology, conscience morality, & ethnology).

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead”
(Romans 1:20; the arguments of *cosmology* and *teleology*).

“Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?”
(Job 12:8; the argument of *teleology* with special reference to *biology* and *geology*).

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another”
(Rom 2:14,15; the argument of *conscience morality*).

“He hath ... set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end” (Eccl. 3:11) & “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” (Job 11:7). “If ye believe not, neither will ye at all understand (Isa. 7:9, Greek Septuagint; the argument of *ontology*).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be know of God is manifest in them; for God hath shewed it unto them”
(Rom. 1:18,19; the argument of *ethnology*).

“Study to shew thyself approved unto God, ...
rightly dividing the Word of God” (II Tim. 2:15).

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).

Writing to Pye Smith, Adam Sedgwick first described a geologically old earth to him from his studies in France, Belgium, and elsewhere, and concluded by saying, “man” “can observe” and “interpret” the relevant “laws” evident in “geological” “change” in the strata, because “they are LAWS, that is, have the impress of MIND upon them.” “Those who argue against you ..., not only deprive man of his intellectual privilege, but strip the God of nature of his honour.” Adam Sedgwick (1785-1873) Geology Professor at Cambridge University, old earth creationist Gap Schoolman. Letter of Canon Adam Sedgwick to J. Pye Smith; quoted in Pye Smith’s *The Relation between the Holy Scriptures and some parts of Geological Science* (1852).

1834-2014 is the 180th anniversary of Adam Sedgwick being made an Anglican Canon at Norwich Cathedral in the East English Midlands.

“I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son”

Nicene Creed, Anglican 1662 Book of Common Prayer.

“*Vidi ego, quod fuerat quondam solidissima tellus, esse fretum. Vidi factas ex aequore terras, Et procul a pelago conchae jacuere marinae;*” which is, being interpreted from the Latin, “I have seen what had once been solid land, become sea. I have seen earth made from what was once the ocean, and sea-shells lie far away from the sea”.

An ancient geological observation from the Greco-Roman World. The Latin writing Roman poet, Ovid (43 B.C. – 17 A.D.), citing the Greek writing mathematician, Pythagoras (c. 580-500 B.C.), in *Metamorphoses*, Book XV.

“It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us - and these are not the best friends of Christianity who feel either dislike or alarm, when the torch of science or the torch of history is held to the Bible.” “We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science - persuaded as we are, that whatever story the geologists ... shall find to be engraven in the volume of nature, it will only the more accredit that story which is graven on the volume of revelation.”

Thomas Chalmers (1780-1847), First Moderator of the Presbyterian *Free Church of Scotland* (1843-1847), Principal of Divinity Hall - later became *New College*, Edinburgh University (1846-1847), an old earth creationist Gap Schoolman, advocating one form of the Gap School, *Natural Theology*, in *Chalmers' Works*.

“Can any man tell me when ‘the beginning’ [Gen. 1:1] was?” “Thousands of years before” “Adam,” “God was preparing chaotic matter to make” “this world” “a fit abode for man, putting races of creatures upon it who might die and leave behind the marks of his handiwork and marvellous skill.” “But that was not ‘the beginning’ [Gen. 1:1], for revelation points us to a period long ere this world was fashioned, to the days when the morning stars were begotten” (i.e., the “heaven” of Gen. 1:1 preceded “the earth” of Gen. 1:1, and the completed “heaven and the earth” of Gen. 1:1 contained successive “worlds” Heb. 1:2; 11:3), “when, like drops of dew, from the fingers of the morning, stars and constellations fell trickling from the hand of God; when by his own lips, he launched forth ponderous orbs; when with his own hand he sent comets, like thunderbolts, wandering through the sky, to find one day their proper sphere. We go back to years gone by, when ‘worlds’ [Heb. 1:2; 11:3] were made and systems fashioned.” (Sermon, 1855, *New Park Street Pulpit*, Vol. 1, p. 318). “What a short time it is since Adam walked in the Garden of Eden; compared with the ages of the rocks, compared with the history of the stars, compared with the life of God, it is as the winking of an eye, or as a flash of lightning” (Sermon, 1877, *Metropolitan Tabernacle Pulpit*, Vol. 23, p. 402).

Charles Spurgeon (1834-1892), a Baptist preacher of London, UK.

“There’s ... no [macro]evolution in the Bible, ... the Bible teaches creation.” “Darwin finds a certain movement in the world We evolved on our way up That’s in line with what the Devil told Adam and Eve, ... ‘you’re going on up, yes Sir, you can be a god yourself’” [Gen. 3:5]. “The Bible was not written to teach men science, but the Bible is scientifically correct.” “‘In the beginning God created the heaven and the earth’ [Gen. 1:1]. Now ‘In the beginning’ of what? ‘In the beginning’ of time. ... Now the earth has not always been here. Time is a parenthesis ..., God inhabits eternity [Isa. 57:15]. ... Now ‘In the beginning,’ out of nothing, ‘God created the heaven and the earth.’ Not only ‘the earth’ but ‘heavens,’ all the stars, the sun, everything. ... When? ‘In the beginning’ of time. When was that? I don’t know. ... Not at the beginning of eternity, but at the beginning of time. A way back yonder, sometime, somewhere, God made a little parenthesis in eternity, and we call it ‘time.’ ... Now you can put all the time you want, millions of ages, as much as you please, between the first and second verse of revelation and be Scriptural.” “You can measure distance between stars, and you can talk about how long it takes a ray of light to come from a distant sun, and figure it out accurately But there’s something more important than that. That’s to know, out yonder, ... God struck a match on the rock of his Omnipotence, and lighted that world from which that ray of light took millions of years to come to this earth. Do you know God?”

Bob Jones Sr. (1883-1968), Founder of Bob Jones University USA,
Word of Truth 307, 318, 320, 407, & 431.

The gap between Gen. 1:1 and Gen. 1:2 may be “an antiquity which ... ten thousand millions of years might fail to represent.”

J. Pye Smith (1774-1851), Congregationalist theologian of Homerton College in London (1800-1850) where he was sometime Principal, & under whom this College was affiliated with London University from 1840. Its was then continued in two colleges, New College, London University from 1850 (Theology) till its closure in 1977; and Homerton College (school teachers’ college) from 1852, which since 1977 is part of Cambridge University, UK.

“There’s a gap” “between those verses” of Gen. 1:1,2, “nobody knows how many years,” it “could be billions and billions.” ... “I don’t believe there were any men before Adam You know this business of, ‘Once I was a tadpole, long and thin; then I was a bulldog, with my tail tucked in; then I was a monkey hanging on a tree; And now I’m a professor with a Ph.D.’. I don’t buy that monkey tale (tail).”

Curtis Hutson (1934-1995), an old earth creationist Gap Schoolman advocating one form of the Gap School. Editor of *The Sword of the Lord* (Associate Editor 1978-1980 under Editor John Rice; Editor 1980-1995), a USA Baptist Protestant newspaper. The 3rd & 5th of 11 addresses (1974), “Demonology,” *Sword of the Lord Publishers* (1995 & 2006).

Concerning "... the Darwinian speculation respecting our descent from reptiles, monkeys, &c., ... a few remarks may now be offered Undoubtedly some of Mr. Darwin's discoveries in the field of nature are ... valuable and interesting. But another question altogether, is the logical connection between these ascertained facts, and the conclusions ... [he] attempts to derive from them. I have been unable ... to perceive the connecting link between his granted premises and extraordinary inferences. Moreover, ... the statement of Scripture that 'God created man in his own image' [Gen. 1:27] would, so far as I am concerned, suffice for their immediate rejection (Rom. 3:4). ... I ... acknowledge my obligations to previous authors I ... [am] deeply in debt to Dr. Pye Smith." "My object is to show that the preparation of the earth for man, as related by Moses, took place in six days of twenty-four hours each, and was restricted to a comparatively small portion of Western Asia Pye Smith ... took the lead among modern divines in teaching the word 'earth,' in the second verse of the Bible [Gen. 1:2], meant the district about to become the Garden of Eden and its environs, and thus had a different meaning from what it bore in the first [verse]."

Henry Jones Alcock (1837-1915, died in Calcutta, India, as part of the white British raj), *Earth's Preparation For Man* (1897). Anglican clergyman & sometime missionary, formerly Principal of the *Church Missionary Society's* Fourah Bay Theological Institute, Sierra Leone, west Africa. An old earth creationist Gap Schoolman, advocating one form of the Gap School.
1864-2014 is the 150th anniversary of the ordination of Henry Alcock as an Anglican Deacon (ordained 1865 as an Anglican priest. On the usage of the term "priest" for a Minister, see Isa. 66:21; Rom 15:16; I Cor. 9:13,14).

In an 1839 sermon at Christ Church Oxford University, the Anglican Canon, William Buckland, who there taught geology and mineralogy; observed that in Rom. 8 "the creature" refers to the human creature (Mark 16:15; Col. 1:23), and verse 23 distinguishes "not only *they who are unsaved*, but ourselves also" *who are saved*. Thus using italics for added words, & further developing this, Romans 8:19-23 reads: "For the earnest expectation of the *human* creature waiteth for the manifestation of the sons of God. For the *human* creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the *human* creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation *of both Jewish and Gentile humanity* groaneth and travaileth in pain together until now. And not only *they who are unsaved*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

Canon William Buckland (1784-1856), an old earth creationist Gap Schoolman, advocating one form of the Gap School. 1839 Sermon on *The sentence of death pronounced at the fall of man*.

1784-2014 is the 230th anniversary of William Buckland's Nativity.

"O thou Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee."

"O thou Adam, what hast thou done?"

(II Esdras 7:48, Apocrypha).

(From this verse of the Apocrypha,

comes the terminology, though not the concept, of “The Fall” in Genesis 3.)

(1) A Distinctive Prior Creation in Genesis 1:1,
 “In the beginning God created the heaven and the earth;”

(2) followed by the pre-Adamite Flood of Gen. 1:2,
 “And the earth was without form, and void: and darkness was upon the face of the deep.
 And the Spirit of God moved upon the face of the waters;”

(3) followed by The Three Triads of the Six Creation Days,
 in which there are parallels between the creative work on Days 1 & 4, Days 2 & 5,
 & Days 3 & 6; & stylistically all start with: “And God said” (Gen. 1:3 - Day 1; Gen. 1:6 -
 Day 2; Gen. 1:9 - Day 3; Gen. 1:14 – Day 4; Gen. 1:20 – Day 5; & Gen. 1:24 – Day 6):

Day 1:

“And God said, Let there be light”

Day 4:

“And God said, Let there be lights”

Day 2:

“And God said, Let there be a firmament
 in the midst of the waters”

Day 5:

“And God said, Let the waters bring
 forth”

Day 3:

“And God said, Let ... the dry land
 appear”

Day 6:

“And God said, Let the earth bring forth
 the living creature And God made
 the beast And God said, Let us
 make man in our image”

“Genesis ... is ... literal history. The first creation of the earth and heavens may have formed no part of that work. This took place at the ‘beginning,’ and is described in the first verse of Genesis. It is not said when this ‘beginning’ was. ... We ask our readers to turn to that chapter, Is there any forcing in the supposition, that the first verse describes the primary act of creation, and leaves us at liberty to place it as far back as we may; that the first half of the second verse describes the state of the earth (which may already have existed for ages, and been the theatre of geological revolutions) at the point of time anterior to the detailed operations of this chapter ...? ... It is ... remarkable that there is a unity in the work of each of the ... days. The work of the second day relates only to the firmament [atmosphere between water above in clouds and from waters below on earth]; of the third day, to the separation of sea and land; of the fourth day, to the formation of the celestial bodies; of the fifth day to the creation of the sea [waters]; and of the sixth, to that of land animals. This unity of work would be violated on the first day, if the primary act of creation [in Gen. 1:1] were to form part of it; and the uniformity is better kept up by separating the primary act from all the succeeding operations, and making the formation and division of light, the great and only work of the first day.”

Chalmers’ “Remarks on Cuvier’s Theory of the Earth” in 1814.

**1814-2014 is the Bicentenary Year of Thomas Chalmers’ first usage of an Old Earth
 Creationist Gap School creation model with reference to certain modern scientific
 discoveries of geology; & 1774-2014 is the 240th anniversary of Pye Smith’s nativity.**

Chalmers’ Global Earth Gap School creation model was later improved upon in the Local Earth Gap School creation model of Pye Smith, and in turn, by the grace of God, further improved upon in this work. And so thanks is hereby rendered to God for this earlier work of Thomas Chalmers and Pye Smith, whose works are useful starting points, though not the finishing point, for the improved Local Earth Gap School creation model in this work dedicated to God in 2014.

A Teacher's Science Test.

Teacher Question 1: *Now what galaxy are we in?*

[Student Answer spelt backwards - Answer 1: yaw yklim eht;] [2 marks]

Teacher Question 2: *So where are we in the universe? I mean, forgetting about any companion clouds to our galaxy, what's the nearest galaxy to us?*

[Student Answer spelt backwards - Answer 2: yxalag ademordna] [2 marks]

Teacher Question 3: *Did the Earth come into existence about 4½ thousand B.C., about 4½ million B.C., or about 4½ billion B.C.?*

Student Answer 3: *About 4½ billion B.C. .* [2 marks]

Teacher Question 4: *So given that the universe is about 14 billion years old, does that mean we've got a young earth?*

Student Answer 4: *Well relative to the universe, yeah* [2 marks].

Teacher Question 5: *Would you make any qualification to your last answer?*

Student Answer 5: *In the relativistic way we look at things, we say it's an old earth* [2 marks].

Mark: 10 /10 = 100%



A Teacher's Scripture Test.

Teacher Question 1: *How did the universe and earth come about?*

Student Answer 1: *"In the beginning God created the heaven and the earth," Genesis 1:1* [2 marks]

Teacher Question 2: *In Genesis 1 & 2, and the Fourth Commandment of the Decalogue, in how many days did the Lord make heaven and earth, the sea, and all that in them is?*

Student Answer 2: *"In six days," Exodus 20:11* [2 marks]

Teacher Question 3: *Were these a literal six 24 hour days, or symbolic days?*

Student Answer 3: *Literal 24 hour days because:*

- a) *Genesis 1 says "the evening and the morning were" for each day, and so this indicates 24 hour solar days* [2 marks];
- b) *The passage ends with Genesis 2:1-3 in which the seventh day is sanctified, and this is the origin of the weekly sabbath which Jews keep on Saturday but we Gentile Christians keep on Sunday, because Exodus 16 says the sabbath was kept before the Ten Commandments were given in Exodus 20* [2 marks]; and
- c) *This interpretation is confirmed in the Fourth Commandment which says we work six days and rest on the sabbath, because "in six days the Lord made heaven and earth, the sea, and all that in them is," Exodus 20:11* [2 marks].

Mark: 10 /10 = 100%



Bonus Question: *Is there any basic contradiction between the above Science & Scripture Tests?*

Answer: *No Read the following book* [10 marks].

Mark: 10 /10 = 100%



The United Gap School.

The Gap School can be found in various forms in ancient times.

But in its modern form which presents it as a creation model with reference to certain modern scientific discoveries of geology, it may be reasonably dated from the time of Thomas Chalmers (d. 1847) of Scotland in a dissertation of 1814.

Since that time, three broad rival forms of the old earth creationist Gap School have been developed which may all trace their modern scientific treatment elements back to Thomas Chalmers' 1814 dissertation. These three schools are sometimes referred to in this work at points of intersecting agreement between one or two of them with the Local Earth Gap School as "The United Gap School." And where the second and third schools are in general agreement, these are sometimes referred to in this work generically as the "Global Earth Gap School," although depending on context, "Global Earth Gap School" may also refer to just the second school. It should also be understood that further diversity exists within each of these three sub-schools of the United Gap School.

The United Gap School:

in its modern forms with some reference to the science of geology.

Thomas Chalmers gives a dissertation in 1814 with reference to "geological" matters.

<i>Local Earth Gap School</i>	<i>Global Earth Gap School</i>	<i>Global Earth "Lucifer's Flood" Gap School.</i>
<p>This School regards Gen. 1:1 as the universe & globe & then the pre-Adamite flood of Gen. 1:2 as a local flood, and Gen. 1:2b-2:3 as the creation of the local world of Eden in west Asia (Gen. 2:8,10-14). In its modern form with reference to certain modern scientific discoveries of geology, it was first put forth as a creation model by Congregationalist theologian J. Pye Smith (d. 1851) of England, UK. Advocates of it in various rival forms include: the Anglican clergyman and sometime missionary, Henry Alcock (d. 1915); & John Sailhamer (b. 1946), of the <i>Evangelical Free Church</i>, USA, a Hebrew scholar. <i>This is the specific Gap School creation model endorsed in this work, with Eden located in an area now under the waters of the Persian Gulf.</i></p>	<p>This School regards Gen. 1:1 as the universe & globe & then the pre-Adamite flood of Gen. 1:2 as a global flood, and Gen. 1:2b-2:3 as the creation of the global world. In its modern form, it was first put forth by Thomas Chalmers (d. 1847). Advocates of its various rival forms include: the Anglican, William Buckland (d. 1856) of Oxford University, UK; & the Anglican, Adam Sedgwick of Cambridge University, UK. Advances in geology meant it ceased to be tenable from c. 1875. Its last great advocate who could still seriously argue for it <i>within the known scientific data of his day</i>, Adam Sedgwick, died in 1873. <i>In areas of earth's geology in the time-gap between Gen. 1:1 & Gen. 1:2, this model has points of intersecting agreement with the Local Earth Gap School model endorsed in this work.</i></p>	<p>This School regards Gen. 1:1 as the universe & globe, Gen. 1:2 as a global flood, and Gen. 1:2b-2:3 as the creation of the global world. It regards the Gen. 1:1 creation as of a "perfect" world, e.g., no death; followed by one or more ruins & restorations connected with the fall of angels, & Gen. 1:2 as "Lucifer's Flood." It was popularized after scientific knowledge made a global earth gap school untenable from c. 1875, by George Pember (d. 1910) from 1876. Advocates include: Cyrus Scofield (d. 1921), Harry Rimmer (d. 1952), Bob Jones Sr. (d. 1968), & Arthur Custance (d. 1985). Though Local Earth Gap Schoolmen regard parts of it as Biblically wrong & pseudo-science, <i>in its belief of old earth creationism & a long time-gap between Gen. 1:1 & Gen. 1:2, this model has points of intersecting agreement with the Local Earth Gap School model endorsed in this work.</i></p>

**CHART SHOWING THE TWO MAIN CREATIONIST GAP SCHOOL
VIEWS OF GEN. 1:1,2a, UP TILL THE START OF THE LAST ICE AGE.**

These two main Gap Schools are part of a *United Gap School* i.e., old earth creationists who consider that in Gen. 1:1 there is a distinctive prior creation, followed by a time-gap of vast duration between Gen. 1:1 and Gen. 1:2 into which fits most of earth's geology, followed by the creation of man's Edenic world in the six days of Gen. 1:2b-2:3. But beyond this area of core agreement, there is diversity on a number of issues.

The Gap School *view endorsed in this work* & followed by the William Buckland type Global Earth Gap School & Pye Smith type Local Earth Gap School: Death *not* related to sin outside of man's world; but is related to human mortality (Rom. 5:12; I Cor. 15:22), and man was created after start of last Ice Age (diverse views on when).

The Beginning (eons ago).

Unknown numbers of multiple "worlds ... framed by the word of God" (Heb. 11:3) in "the generations of the heavens and of the earth" (Gen. 2:4). No specific relationship between earth worlds & angels' habitation or the fall of angels.	Unknown numbers of multiple worlds on geologically old earth created by God "who inhabiteth eternity" (Isa. 57:15), for his good pleasure. For "none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).	The Last Ice Age (the Wurm) is related to Gen. 1:2 (diverse views on); and to following 6 day creation of Gen. 1:2b-2:3 (diverse views on). This view was either held by, <i>or is compatible with</i> , the models of those itemized in next column.	E.g., (though they do not all refer to the Ice Age,) Thomas Chalmers (d. 1847); William Buckland (d. 1856); Adam Sedgwick (d. 1873); J. Pye Smith (d. 1851); John Pratt (d. 1871); Henry Alcock (d. 1915); & Gavin McGrath (b. 1960).
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Another Gap School view followed by the Global Earth "Lucifer's Flood" Gap School: Death always related to sin. This alternative gap school *view is not endorsed in this work* other than where it intersects in agreement with the above Gap School view e.g., both views see an indefinite time gap between Gen. 1:1 & 1:2.

The Beginning (eons ago).

God created "a perfect world" (Bob Jones Sr.) with no death in the original creation. The earth either was (e.g., Curtis Hutson), or may have been (e.g., Bob Jones Sr.), the abode of angels, under Lucifer.	The fall of angels brings sin and death into the world. This may have gone on for millions of ages. Perhaps multiple cataclysms (ruinations) & restorations (re-creations). Length of time unknown.	The Last Ice Age is related to Gen. 1:2; and following 6 day creation of Gen. 1:2b-2:3. This view was either held by, <i>or is compatible with</i> , the models of those itemized in next column.	E.g., (though they do not all refer to the Ice Age,) Cyrus Scofield (d. 1921), in the <i>Scofield Study Bible</i> (1909); Harry Rimmer (d. 1952); Curtis Hutson (d. 1995); Bob Jones Sr. (d. 1968); & Bob Jones Jr. (d. 1997).
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AMIDST MULTIPLE GAP SCHOOL VIEWS, CHART SHOWING *JUST TWO* CREATIONIST GAP SCHOOL VIEWS ON THE RELATIONSHIP BETWEEN THE LAST ICE AGE AND GENESIS 1:2-2:3.

A Global Earth Gap School *view not endorsed in this work* of e.g., Harry Rimmer (d. 1952).

Global destruction in Gen. 1:2 brought about in connection with the last Ice Age (The Wurm <i>et al</i>), understood to be a global ice age. Entire planet earth said to be covered in ice or snow, and all life dies.	Last ice age melting said to cause a global pre-Adamite flood in Gen. 1:2 on a lifeless earth. This flood ends with the Holocene possibly dated not to c. 8,000 B.C., but rather to c. 4,000 B.C. .	Global new creation on lifeless earth in six 24 hour days, about 6,000-10,000 years. Some following this view use Ussher’s chronology including Ussher’s creation date of 4,004 B.C. .
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The Local Earth Gap School *view endorsed in this work* of Gavin McGrath (b. 1960).

Local destruction in Gen. 1:2 of area now under the waters of the Persian Gulf. The local pre-Adamite flood of Gen. 1:2 <i>either</i> follows, or is, the end of the second last ice age (the Riss Glacial Stage), c. 128,000 B.C., and connected rise of sea levels in the Riss-Wurm Interglacial Stage c. 128,000-68,000 B.C. . Aquatic life lives in these pre-Adamite waters of Persian Gulf. Thus by either this flood, or a later local flood, “the” local “earth” of Eden “was without form and void” (Gen. 1:2).	Last Ice Age (the Wurm <i>et al</i>) is local to mainly northern regions of planet earth, and does not destroy all life. It starts c. 68,000 B.C., which God brings about to drop ocean levels and then dry up a relevant portion of the Persian Gulf; either at this time, or some time later, first miraculously covering the relevant area then under the Persian Gulf water to become Eden in “darkness ... upon the face of the deep” (Gen. 1:2). “And the Spirit of God moved upon the face of the waters” of the Persian Gulf (Gen. 1:2).	Following <i>Late Pleistocene I</i> (c. 128,000-68,000 B.C.), at the start of <i>Late Pleistocene II</i> (c. 68,000- c. 8,000 B.C.) with start of the last major Ice Age (the Wurm Glacial Stage) either in c. 68,000 B.C. or at some time after this, in a period of six 24 hour days, God makes a local Edenic world under the local heaven of Eden, on the local earth of Eden, in an area which now (due to sea-level oscillations from c. 8,000-3,000 B.C.), is once again under the waters of the Persian Gulf (Gen. 1:2-2:3).	Before Noah’s anthropologically universal and geographically local flood, in area now under Persian Gulf, God has enforced segregation of man. After Noah’s Flood c. 35,000 B.C., man given dominion over planet & appears in fossil record as Cro-Magnon c. 33,000 B.C. . Outside Persian Gulf he adopts the animal culture of satyr beasts; but in Persian Gulf region civilization remains & as Ice Age ends, he transfers civilization to e.g., Mesopotamia and Egypt mainly during the Holocene.
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Range of Noachic Flood dates used in this work:	
<i>Range of possible Noachic Flood dates:</i> (beyond a reasonable shadow of a doubt):	c. 50,000 B.C. +/- 16,000 years i.e., c. 66,000-34,000 B.C. .
<i>My best estimate for Noah’s Flood date on the presently available data</i> (based on the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity & so possibly incorrect & subject to review):	c. 35,000 B.C.

“Adam,” “Where art thou?” (Gen. 3:9)

See Part 2, Chapter 6, c, iv, Heading A, “Where are the Adamites in the fossil record?”

<p>“Big picture” range of Adamic dates used.</p> <p>Morton’s upper range Adamic date is used to calculate an approximate date range. E.g., given that 5% of Morton’s Adamic date of c. 5.5 million B.C. is c. 275,000 B.C., and 4% of Morton’s Adamic date of c. 5.5 million B.C. is c. 220,000 B.C., Sailhamer’s Adamic dates of c. 270,000-200,000 years ago, are approximately in the bottom 5% to 4% of the overall Adamic date range.</p>	
<p><i>Adamic date of Glenn Morton</i> (Theistic Macroevolutionist, geophysicist, Old Earth Ministries, Ohio, USA)</p>	<p>c. 5.5 million B.C. = top 1% of overall Adamic date range.</p>
<p><i>Adamic dates of John Sailhamer</i> (old earth creationist Hebrew scholar & Local Earth Gap Schoolman)</p>	<p>c. 270,000-200,000 years ago = bottom 5% to 4% of overall Adamic date range.</p>
<p><i>Adamic dates of Dan Wonderly</i> (old earth creationist Interdisciplinary Biblical Research Institute, USA)</p>	<p>c. 200,000-100,000 years ago = bottom 4% to 3% of overall Adamic date range.</p>
<p><i>Adamic dates of Hugh Ross</i> (old earth creationist Reasons To Believe, California, USA)</p>	<p>c. 100,000-10,000 years ago = bottom 2% to 1% of overall Adamic date range.</p>
<p><i>Adamic dates of Gavin McGrath, infra</i> (old earth creationist, New Testament neo-Byzantine textual analyst, school teacher, & Local Earth Gap Schoolman).</p>	<p>c. 70,000-37,000 years ago = bottom 1.5% to 1% of overall Adamic date range.</p>
<p><i>Adamic date of Allison & Patton</i> (old earth creationist Global Earth “Lucifer’s Flood” Gap Schoolmen).</p>	<p>c. 6,000 years ago = bottom 0.25% of overall Adamic date range.</p>

<p>Range of Adamic dates used in this work based on the Out-of-Eden model with the regression of the Persian Gulf c. 70,000 years ago imposing an absolute upper Adamic date of no more than c. 68,000 B.C.; & the earliest fossils of Adamites as Cro-Magnon man c. 33,000 B.C., & a Cro-Magnon idol c. 33,000 B.C., imposing an absolute lower date of no less than c. 35,000 B.C. .</p>	
<p><i>Absolute range of possible Adamic dates</i> (beyond a reasonable shadow of a doubt):</p>	<p>c. 51,500 B.C. +/- 16,500 years i.e., c. 68,000-35,000 B.C. .</p>
<p><i>Most probable range of Adamic dates</i> (on the balance of probabilities, with gaps in Gen. 5 & 11 genealogies per “Cainan” in Luke 3:36 & 1,000 generations in Ps. 105:8)</p>	<p>c. 60,000 B.C. +/- 8,000 years i.e., c. 68,000-52,000 B.C. .</p>
<p><i>My best estimate for Adam’s date on the presently available data</i> (based on the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity & so possibly incorrect & subject to review):</p>	<p>c. 65,000 B.C. +/- 3,000 years i.e., c. 68,000-62,000 B.C. .</p>

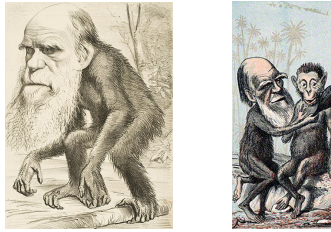
Are “transitional fossils” for real?
Is this “scientific,” or anti-creationist “scientific” fraud?
Did this really happen?

“With respect to the absence of fossil remains, serving to connect man with his ape-like progenitors, no one will lay much stress on this fact ...”
Darwin’s *Descent of Man* (1871) chapter 6 (emphasis added).

WARNING: Secular anthropologists’ claims about what is “a man in geology” are usually as credible as nursery fables about “a man in the moon.”

↑

“Modern man” - Charles Darwin.



Darwin’s monkey theory that he evolved up to write / *Origin of Species* (1859) & *Descent of Man* (1871).

↑
Millions of years

↑

“Nebraska man” (*Hesperopithecus haroldcookii*)



“Scientific” Darwinian construction of “transitional link.”

↑
Time

↑

“Piltdown man” (*Eoanthropus dawsoni* or *Homo piltdownensis*).



In connection with Jesuitry & Romanist Theistic Macroevolutionist, Teilhard de Chardin, a “breakthrough” macroevolution “discovery” of a “transitional link” showing a human skull with an ape jawbone. Used as court-room “evidence” in The Scopes Trial of 1925.

↑
↑
↑
↑
↑
Millions of years

↑
START HERE → *Australopithecus*

A primate which could stand upright something like, though more permanently than, the modern orangutan ape, in order to walk on smaller tree branches.

**CREATION NOT MACROEVOLUTION – MIND THE GAP
VOLUME 1:**

A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology.

Table of Contents

Abbreviations.

Definitions.

The Articles of the Apostles' Creed.

The Lord's Prayer.

The Ten Commandments or Holy Decalogue

Transliterations of Greek letters into English letters.

Preface.

Dedication: 1) The Anglican Calendar.
2) St. Basil's Day.

PART 1: THE BIBLICAL TEACHING OF GENESIS 1-11.

- Chapter 1: *General introduction to Creation.*
 Chapter 2: *The First of Seven Keys to understanding Gen. 1-11.*
 Chapter 3: *The Second of Seven Keys to understanding Gen. 1-11:
Some linguistic points of Hebrew, Latin, & Greek.*
 Chapter 4: *The Third of Seven Keys to understanding Gen. 1-11.*
 Chapter 5: *The Fourth of Seven Keys to understanding Gen. 1-11:
Mind the Gap in a Hebrew Genealogy.*
 Chapter 6: *The Fifth of Seven Keys to understanding Gen. 1-11.*
 Chapter 7: *The Sixth of Seven Keys to understanding Gen. 1-11:
Orthodoxy not heresy.*
 Chapter 8: *The Seventh of Seven Keys to understanding Gen. 1-11.*
 Chapter 9: *Gen. 1-11 in the Anglican 1662 Book of Common Prayer & 39 Articles.*
 Chapter 10: *Summary.*

PART 2: THE SCIENTIFIC DATA RELATIVE TO THE BIBLICAL
TEACHING OF GENESIS 1-11.

- Chapter 1: *General Theology of Scientific Evidences for the Creator & Bible.*
- Chapter 2: *“The creation of the world” (Rom. 1:20):
the generally united old earth creationist school.*
- Chapter 3: *“God created ... the earth” (Gen. 1:1): uniformitarianism & catastrophism.*
- Chapter 4: *Teleology (Design): “God created” (Gen. 1:1):
Biological life forms: creation, not macroevolution – mind the gap.*
- Chapter 5: *The fossil record: creation, not macroevolution – mind the gap.*
- Chapter 6: *The creation of man: creation, not macroevolution – mind the gap.*
- Chapter 7: *The soul linked to Teleology, Ontology, Conscience Morality, & Ethnology:
the generally united creationist school.*
- Chapter 8: *Christian experience.*
- Chapter 9: *Why the science of astronomy requires that the six 24 hour creation days
of Gen. 1:2b-2:3 were on a local earth not a global earth.*
- Chapter 10: *Why the science of linguistics for Days 5 & 6 (Gen. 1:20,21,24,25)
& Gen. 6-9, coupled with the size of Noah’s Ark (Gen. 6:15,16),
requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic
World (Gen. 2:8,11-14).*
- Chapter 11: *Paradise Lost: So Where Was Eden & How local is local or how small
is small? The incomplete fossil record.*
- Chapter 12: *Inside-Outside Distinction: Everything was rosy in the Garden - A thorny
issue, What about death, thorns, & thistles?*
- Chapter 13: *The Pre-Adamite Flood and Noachic Flood.*
- Chapter 14: *The Long Life Spans.*
- Chapter 15: *Race Creation: Antediluvian racially mixed marriages (Gen. 6) & the God
imposed solution of linguistic and race based nations
(Gen. 9 & 10).*
- Chapter 16: *Some Gap Creationist type Stories & Flood Stories from around the world.*
- Chapter 17: *A Local Earth Gap School view: filling in the blanks in the “worlds”
or “ages” of multiple “generations” of Earth’s history in Gen.
2:4; Heb. 1:2; 11:3, from the start of the Last Ice Age c. 68,000
B.C., and also including some passing reference to the Ape satyr
beast from c. 200,000-100,000 B.C. to the Holocene World.*
- Chapter 18: *Mesopotamia c. 4,150-2,200 BC: Why are ten generations selected
in the Gen. 5 & 11 genealogies?*
- Chapter 19: *Nimrod & The Tower of Babel.*
- Chapter 20: *Paradise Lost a Local Earth – So Is Paradise Regained a Local Earth*
- Chapter 21: *Genesis 8-10 in Expressionistic Art.*

APPENDIX: Four Sermons preached in connection with the Dedication of *Creation, Not Macroevolution – Mind the Gap*, on Thursday 29 May 2014 (Royal Oak Day I), Thursday 5 June 2014 (Royal Oak Day II), Thursday 12 June 2014 (Thursday in Whitsun Week), & Saturday 14 June, 2014 (Saturday in Whitsun Week, an Ember Day following the Feast of Pentecost, & St. Basil’s Day).

Abbreviations

- Alcock's *Earth's Preparation for Man* Alcock, Henry J., *Earth's Preparation for Man*, As given in Genesis 1 & 2. An exposition on the lines suggested by the late Rev. Dr. Pye Smith, James Nisbet, London, UK, 1897 (British Library copy).
- AV Authorized (King James) Version of the Bible, 1611. Translated out of the original tongues and with the former translations diligently compared and revised by His Majesty, King James' Special Command. The King James Version of 1611 was "Appointed to be read in" *Church of England* "Churches" in the Preface of the Anglican *Book of Common Prayer* of 1662 enacted by the *Act of Uniformity* (1662) which states, "such portions of holy Scripture, as are inserted into the Liturgy ... are now ordered to be read according to the last Translation." It thereby succeeded the *Bishops' Bible* (1568) which had been "Authorised and appointed to be read in Churches" as the Authorized Version from 1662.
- Bettenson's *Documents* Bettenson, H., *Documents of the Christian Church*, 1943, 2nd edition, 1963, Oxford University, UK, 1977.
- Berkhof's *Systematic Theology* Berkhof, L., *Systematic Theology*, 1939 & 1941, First British Edition, 1958, Banner of Truth Trust reprint 1976, Edinburgh, UK. (Berkhof of the USA, d. 1957, was of Dutch Reform descent & a young earth creationist. Though I do not agree with him on all matters, as a package deal, I think that overall his *Systematic Theology* is the best one on the market.)
- b. born (used in brackets after a person's name for their year of birth).
- Brown-Driver-Briggs Hebrew & English Lexicon* Brown, F., Driver, S., & Briggs, *Brown-Driver-Briggs Hebrew & English Lexicon*, 1906, reprint: Hendrickson, Massachusetts, USA, 2007.
- c. *circa*, Latin, "about."
- d. died (used in brackets after a person's name for their year of death).

- Darwin's *Origin of Species* (1859), or without a specific edition date: Darwin's *Origin of Species* Charles Darwin's *Origin of Species*, 1979 printed by Avenel Books in arrangement with Penguin Books, USA, reprinting the 1976 issue of the 1968 edition published by Penguin Books, Baltimore, USA. The main text is the 1859 first edition published by J. Murray in London, UK, under the title, "On the origin of species by means of natural selection," to which is attached "An Historical Sketch" from the third edition of 1861; a "Glossary" from the sixth edition of 1872; and illustrations from J.G. Heck's "The Complete Encyclopedia of Illustration," *et al.* The main text of the 1859 edition is quoted in this work with reference to chapters and sections, as different printings of this edition use different pagination.
- Latin Vulgate or St. Jerome's Latin Vulgate or Vulgate John Wordsworth and Henry White's *Nouum Testamentum Latine*, Secundum Editionem Sancti Hieronymi, Clarendon Press, Oxford, England, UK, 1911 (New Testament only); and / or Robert Weber & Roger Gryson, *Biblia Sacra, Iuxta Vulgatam Versionem*, 1969, 5th edition, 2007, Deutsche Bibelgesellschaft / German Bible Society (in the United Bible Societies), Stuttgart, Germany (Old & New Testaments). I generally follow the Douay-Rheims Version (NT 1582 & OT 1609/10) in English renderings I give from the Vulgate. Though the Douay-Rheims is *generally* a good and useful translation of the Latin, the reader should be warned that it sometimes has erroneous Romish theology injected into it. E.g., at Matt. 3:2, St. Jerome's Latin, "*paenitentiam* ('[Have] repentance' = 'Repent,' feminine singular accusative noun, from *paenitentia*)," means "Repent," in the words of Christ, "Repent, for the kingdom of heaven is at hand." But in harmony with Roman Catholic Ecclesiastical Latin, in the Douay-Rheims Version this is erroneously rendered as, "Do penance, for the kingdom of heaven is at hand."
- Number's *The Creationists* Numbers, R., *The Creationists*, University of California, California, USA, 1992.
- Pye Smith's *Scripture & Geological Science* Smith, J. Pye, *The Relation between the Holy Scripture and some parts of Geological Science*, Henry G. Bohn, London, England, UK, 1839, 5th edition 1852, being the 4th edition of 1848 to which is attached a short sketch of the life of Pye Smith.
- Sailhamer's *Genesis Unbound* Sailhamer, John H., *Genesis Unbound*, 1st edition Multnomah Books, Sisters, Oregon, USA, 1996; 2nd edition, Dawson Media, Colorado Springs, Colorado, USA, 2011.

- Septuagint or Greek Septuagint or LXX. Brenton, L.C.L. (Editor & English translator), *The Septuagint With Apocrypha: Greek and English*, Samuel Bagster & Sons, London, UK, 1851; Reprint: Hendrickson, USA, 1986, fifth printing, 1995 (I generally follow Brenton in English renderings I give from the Greek); and / or *Septuaginta* edited by Alfred Rahlfs, 1935; second edition by Robert Hanhart, 2006, Deutsche Bibelgesellschaft / German Bible Society (in the United Bible Societies), Stuttgart, Germany.
- Strong's Concordance Dictionary *The Exhaustive Concordance of the Bible*, Authorized (King James) Version, Together with the Hebrew & Greek Words of the Original, with references to the English words, by James Strong (1822-1894) of New York, USA. First published 1890.
- WOT or *Word of Truth* Bob Jones Sr. (1883-1968), *Word of Truth* audio-recordings by Bob Jones University, Greenville, South Carolina, USA. Four sets, WOT 101-152 *Truth* [undated, 1950s]; WOT 201-251 [undated, 1950s]; WOT 301-352 [undated, 1950s or 1960]; WOT 401-452 [undated, c. 1961]. Though the WOT recordings are undated, I have used the above dates on the following basis. Reference is made to Bob Jones University (BJU) formerly being Bob Jones College (e.g., WOT 323). It was Bob Jones College at St. Andrew's Bay in Florida from 1927-1934; then Bob Jones College at Cleveland in Tennessee from 1934-1947; and then BJU at Greenville in South Carolina from 1947. Thus this requires a date after 1947. And in WOT 110, Bob Jones Sr. says, of "Dr. Campbell Morgan" (1863-1945) of Westminster Chapel in London, UK, "he's dead now, been dead for a number of years;" and since he died in 1945 this indicates the WOT 100 series must be recorded in at least the 1950s. Then in WOT 431, Bob Jones Sr. refers to the death of Dr. Brokenshire seven years before. Since Charles Brokenshire (1885-1954) of BJU died in 1954, this dates the WOT 400 series to c. 1961.

Definitions.

APER or *Aper* or *Apers*: A satyr beast, Latin, *Satyrus Bestiarius Aperus*. “Aper” is an acronym for “African Pre-Edenic Race” (pronounced like “paper” without the first “p” i.e., “Ape” + “er”), a soulless (soul-less) and non-Adamite group of satyr beasts which originated in Africa, and are wrongly designated by secular anthropologists as “Anatomically modern humans;” and used in the “Out-of-Africa” model of alleged “human evolution.” Given the diversity of opinion as to when these creatures came into existence, in this work I make no specific judgment on the matter and simply cover the range of possible dates by saying they came into existence *c.* 200,000-100,000 B.C. . *Aper gracile* skeletal satyr beasts arrived in Australia by *c.* 38,000 B.C. (Lake Mungo) (though their arrival date is uncertain and some think they arrived up to *c.* 20,000 years earlier by *c.* 58,000 B.C.), where they survived longer than any other *Apers*, finally going extinct *c.* 11,000-8,000 B.C. . They should not be confused with, and have no biological connection with, the Australian Aborigines, a robust skeletal group coming to Australia *c.* 27,000 B.C. +/- 5,000 years (Willandra Lakes), and which thereafter intermarried with gracile skeletal Australoids that migrated to Australia from Indonesia and /or Papua New Guinea by *c.* 13,100 B.C. +/- 260 years (Lake Tandou). The *Apers* are an out-of-Africa group that existed for over 100,000 years, and during this time, never once showed even the slightest manifestation of having a soul, as seen in religious expression (Gen. 2:7; 8:20), or lust idols (Exod. 20:1,17; Matt. 6:24; Eph. 5:5; Col. 3:5), or “a reasonable soul” (*Athanasian Creed* found in the 1662 Anglican *Book of Common Prayer, & Council of Chalcedon* in 451 A.D., Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Though these *Apers* were clearly animals and clearly satyr beasts, they more closely resembled man than any other satyr beasts ever did.

Creationism (or a creationist). One who considers the origin of matter and of distinct parent stocks of all creatures, whether animals or plants, results from supernatural acts of creation by God. Thus natural biological processes established by God as his secondary laws impressed upon nature, cannot account for the history, diversity, and complexity of life on earth. Rather, an accurate and consistent application of the scientific method points to, and requires as its natural conclusion, that the scientific evidence shows repeated creative acts by Almighty God. This is also clearly taught in Holy Scripture (e.g., Gen. 1:1). Old earth creationists generally limit the creation of parent stocks of such distinct creatures to the taxonomical level of genus or below (e.g., Edward Blyth, myself, & Hugh Ross on one of his fluctuations), species or below (e.g., in general, Hugh Ross), or subspecies (e.g., Ross on one of his fluctuations); which when created by God as genetically rich creatures at the taxonomical level of genus or species or subspecies may then undergo some level of microevolution within their genus, but never beyond their genus (e.g., Edward Blyth & myself). By contrast, some old earth “progressive creationists” (e.g., Bernard Ramm & Gleeson Archer) and some young earth creationists (e.g., Donald Batten & Jonathon Sarfati - pronounced “Sar-forty”¹), while

¹ Though Sarfati professes the Christian faith, this is a French Sephardic Jewish name meaning “French.” There are diverse traditions for its pronunciation; but the one I

allowing for microevolution from the taxonomical level of genus or below, additionally theorize that such evolution can occur from creatures allegedly created by God at the higher taxonomical levels of Family or Order. (In the case of young earth creationists, this is in order to reduce the number of animals to a sufficiently small number that they can then say all got on board Noah's Ark in an alleged global flood.)

I distinguish between what are two theoretic types of old earth progressive creationist. One which like the young earth creationists looks to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, which could still be called "creationists," much as I disagree with any notion of any form of evolution from anything higher than the taxonomical level of Genus. And another type is like Darwinists in looking to change of higher taxonomical orders through alleged acquisition of new genetic material and information from genetic mutations, for which there is no evidence; and such persons are really a half-way house between a Darwinian macroevolutionary model, and a creationist model. But from the old earth creationist perspective endorsed in this work, any form of progressive creation, whether old earth or young earth progressive creation, is a form of qualified Theistic macroevolution; even though those progressive creationists who look to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, still fundamentally differ from Darwinists in that they see an originating genetically rich creature *created* by God. On this type of progressive creationist model, it can still be argued that such macroevolution (i.e., across taxonomical genera,) occurred due to either losing or rearranging pre-existing genetic material; whereas by contrast, the neo-Darwinists allege that some unknown and undocumented "natural process" produces new genetic information and material. Hence it is important to distinguish these type of old earth and young earth progressive creationists from Darwinists who are the more general Theistic Macroevolutionists. Furthermore, young earth progressive creationists would generally dislike being in any sense called either "Progressive Creationists" or "Theistic Macroevolutionists."

Darwinism (or a Darwinist). See macroevolution, *infra*. In this work, a distinction is *sometimes* contextually made between a "Darwinist" (pre Hugo de Vries, *Mutation Theory*, 1901-1903) and "neo-Darwinist" (post de Vries), in which "neo-Darwinists" are those who add to Darwin's macroevolutionary theory of natural selection, a genetics theory that mutations can somehow produce the new genetic information and material needed for Darwin's natural selection to then produce macroevolution. There is no evidence that mutations can so produce new genetic information or new genetic material, and indeed, all known observations repudiate this claim. But more commonly, in this work, the terms "Darwinist" or "Darwinism" are

am here following in this work is in its final form an Anglicization. In this form, the "a" of "fati" has an "aw" sound as in, "I saw that the giving of the law made 'the offence' to 'abound. But where sin abounded, grace did much more abound,' Romans 5:20." It should also be noted that like a number of Jews in, or from, the Sephardic community, Jonathon Sarfati is mixed race, and he lacks the phenotype characteristics of the Jewish race, being white Caucasian admixed, and Caucasian in general appearance.

used as generic terms in connection with both Darwinism and Neo-Darwinism, since both of these God-dishonouring theories allege that macroevolution occurs as a natural process via the mechanism of natural selection, as alleged by the Darwin-Wallace Theory of Natural Selection (1858) and in Darwin's *Origin of Species* (1859).

Macroevolution (macro-evolution): the anti-creationist God dishonouring transmutation theory popularized to some extent by Lamarck (d. 1829), and to a greater extent by Charles Darwin (d. 1882) in *Origin of Species* (1859), as modified by neo-Darwinian mutation theory of following Hugo de Vries (d. 1935), that one biological species can evolve into another biological species that is fundamentally distinct genetically from its original parent stock in a different genus e.g., in Darwin's *Origin of Species* (1859), Darwin claimed "a whale" could evolve by "natural selection" from a "bear" wading around in the water with a "widely opened mouth" (chapter 6), and ultimately, all species came from "a few forms or ... one" (chapter 14). It is alleged that slight variations of microevolution involving the loss or rearrangement of pre-existing genetic material, can be accumulated over long periods of time to produce the very opposite effect of new genetic material and new genetic information resulting in macroevolution. At a genetics level, by way of analogy, this is as absurd as saying that if a business loses \$100 per annum for long enough, then when one accumulates all these losses, one will find that it has made a profit of \$1,000,000. The theory of macroevolution requires the addition of a natural process for the production of new genetic material with new genetic information, for which no natural process has ever been found, and which does not occur as alleged with mutations; and so it being a theory that is contrary to the laws of genetics, this is an unscientific theory, and indeed, is based on a fraudulent claim with respect to what genetic mutations are, since they never produce new genetic information, but simply rearrange or lose pre-existing genetic information. It is the very opposite alleged genetic process to that rightly recognized in microevolutionary theory. A common deceit put forth by macroevolutionists, evident in e.g., Darwin's *Origin of Species* (1859), is to point to examples of microevolution, say that this "proves evolution," and then claim that this means "macroevolution is proven."

A difficulty may or may not exist in distinguishing "Macroevolution" from "Theistic Macroevolution." More liberal macroevolutionists such as e.g., John Polkinghorne & Howard van Till, may sometimes be called "Theistic Macroevolutionists" or "Theistic Evolutionists," but their antisupernaturalism means that their models are clearly Darwinian evolution. By contrast, more conservative macroevolutionists who believe in some level of miracles, disagree with this on a gradient of varying proportions. E.g., old earth Theistic Macroevolutionists like James Orr or Gordon Mills; or young earth creationist qualified Theistic Macroevolutionists who see such macroevolution beyond genus coming from a genetically rich parent stock at the higher taxonomical levels of Family or Order proceeding on the basis of rearrangement of pre-existing genetic material or genetic loss of material e.g., Donald Batten & Jonathon Sarfati. The matter is further complicated by the fact that such young earth creationists would vigorously reject the propriety of designating them as being in any sense "Theistic Macroevolutionists" or "Theistic Evolutionists."

Microevolution (micro-evolution): as recognized by a number of creationists, the God honouring fact that God may create a genetically rich creature at the taxonomical level of genus or species or subspecies, which through either theistic microevolution or natural selection microevolution, can evolve varieties or subspecies or species i.e., subspeciation or speciation, which if a well-marked and permanent variety may be called a new species or sub-species. This involves gene loss from a genetically rich originating parent stock at the taxonomical level of genus (or its equivalent) or below, which may even sometimes result in the derivative subspecies or species being unable to have offspring, or fertile offspring e.g., the “horse” (Ps. 32:9) and “ass” (Gen. 36:24) in their domestic form were probably created independently as genetically compatible species in Eden; but the wild horse and wild ass come from the same originating genetically rich Genus *Equus*, but due to genetic loss, like their domestic counterparts, they cannot breed and have fertile offspring, rather they produce a sterile hybrid “mule” (Gen. 36:24; Ps. 32:9). Since the subspeciation and speciation that produced the wild horse and wild ass from Genus *Equus* involves mutation and adaptation through the loss of pre-existing genetic material of the originating parent stock which was created by God, this is harmonious with the laws of genetics and is a scientific theory consistent with creationism. It is the very opposite genetic process to that falsely claimed in macroevolutionary theory.

Natural Selection: The law of nature discovered by creationists, and best articulated in its overall form, long before Darwin, by old earth creationist, Edward Blyth (d. 1873) between 1835 and 1837, and regarded by him in the first instance, as a conservative force maintaining the immutability of parent stocks (whether at the level of genus, species, or subspecies) by getting rid of unfit creatures; and in the second instance, in those cases where there is subspeciation or speciation from natural selection, keeping this within the basic limits of the parent stock which God created at the taxonomical level of genus, species, or subspecies, so that there is not a fundamentally different genetic species in a different genus produced. In *Origin of Species* (1859), Darwin far better articulated and documented elements of natural selection than did Blyth, in a number of instances better researching the details of it with his examples of microevolutionary subspeciation and speciation *from the taxonomical level of genus down*, and he more clearly devised appropriate terminology with “natural selection,” although he also retained some usage of Blyth’s terminology of “struggle for existence,” e.g., this is the title of chapter 3 in Darwin’s *Origin of Species*. Charles Darwin refers to Edward Blyth in *Origin of Species* (1859) saying, for subspeciation and speciation from the level of species, “Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have proceeded from the common wild ... fowl” (*Origin of Species*, chapter 1);” and for subspeciation and speciation from the level of the parent stock of Genus *Equus*, “The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear” (*Origin of Species*, chapter 5). But whereas Edward Blyth recognized the limits of natural selection (under the terminology of “struggle for existence”) to operate only within a parent stock (which he sometimes called a species,) so as to produce closely related subspecies or species from the level of genus or below, by contrast, the law of natural selection (under its present nomenclature) was picked up

and greatly abused by Darwin who claimed that it produced new species beyond their originating genus. E.g., Darwin claimed “a whale” could evolve from a “bear” (*Origin of Species*, chapter 6); or “some ancient member of the” “apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey” (*Descent of Man*, 1871, chapter 6, “On the Affinities & Genealogy of Man”); and that ultimately all species came from “a few forms or ... one” (*Origin of Species*, chapter 14).

Satyr beast (Latin, *Satyrus bestiaris*): part-ape / monkey and part-man creatures created by God e.g., *Satyrus Bestiaris Habilis* (Handy Satyr Beast, c. 2.33-1.4 million B.C.); *Satyrus Bestiaris Erectus* (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.); *Satyrus Bestiaris Neanderthalensis* (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?) Man i.e., Adam and all of humanity which comes from him, for Adam together with Eve were created by God with a constitutional nature that is a dichotomy of body and soul inside a 24 hour; is made in the image of God with a soul day (Gen. 1:24-31; 2:7,21-25; 3:20; I Cor. 15:45). But unlike man, the satyr beasts had no souls, as seen in their lack of religious expression (Gen. 2:7; 8:20), or lust idols (Exod. 20:1,17; Matt. 6:24; Eph. 5:5; Col. 3:5), or “a reasonable soul” (*Athanasian Creed* found in the 1662 Anglican *Book of Common Prayer, & Council of Chalcedon* in 451 A.D., Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Thus the satyr beasts were clearly animals. Though most satyr beasts went extinct before God’s creation of man, not all did. The satyr beast that most closely resembled Adamite man in his anatomical features was the Out-of-Africa APER satyr beast, *supra*. They are wrongly designated by secular anthropologists variously as e.g., “hominids,” “man” (e.g., “Neanderthal man”), or “humans” (e.g., Apers are classified as “anatomically modern humans”). A complicating matter in dealing with the satyr beasts certainly relevant to the Apers, and possibly also the Neanderthals *if* they had not gone extinct by c. 35,000 B.C.; is that on the Out-of-Eden Persian Gulf model used in this work, as Adamite man left the Persian Gulf (designated after Noah’s Flood as “Greater Eden,”) following Noah’s Flood c. 35,000 B.C., there was a double helix population movement interplay of Out-of-Eden Adamites from the Persian Gulf’s Greater Eden and Out-of-Africa satyr beasts, joining at the point of Adamites adopting, modifying, and continuing, satyr beast hunter-gatherer culture, although there was no biological mixing in terms of any hybrids from these groups which was not genetically possible. (Or if one concluded Neanderthal satyr beasts continued to exist after c. 35,000 B.C., and for one’s purposes one additionally wished to further subdivide satyr beasts into the Apers and Neanderthals; then relative to the Out-of-Eden Persian Gulf Adamites, one could refer to a triple helix population movement interplay.) Thus debased hunter-gatherer Adamites who left the Persian Gulf at this time, ended up living like animals e.g., the Australian Aboriginals were found in this debased state by the Christian white man under white settlement of Australia from 1788 in fulfillment of the Genesis 9:27 Japhetic mandate. This element of cultural continuity between satyr beasts and Adamites after c. 35,000 B.C. has also been misused by secular anthropologist Darwinists to allege that man evolved from satyr beasts.

The Articles of the Creed.

The Apostles' Creed (named after, not written by, the apostles), is a Creed of the Western Church found in e.g., Luther's (Lutheran) *Short Catechism* (1529); Calvin's *Geneva Catechism* (1545), *The Short Catechism* (largely written by Cranmer) in the (Anglican) *Book of Common Prayer* (1662); and the Westminster (Presbyterian) *Shorter Catechism* (1648). The classic Protestant Catechism includes: The Lord's Prayer, Ten Commandments, and Apostles' Creed. Contextually, the presence of The Lord's Prayer, Ten Commandments, and Apostles' Creed in such Protestant Catechisms is intended to show them as a theological starting point, and not a theological finishing point, for the good Christian's spiritual growth. E.g., for the Anglican, Thomas Cranmer (1489-1556) is the third man of the Reformation (coming after John Calvin as the second man of the Reformation, and Martin Luther as the first man of the Reformation), and these teachings of *The Short Catechism* are put in the wider context of Cranmer's prayer book of 1552 as now found in the edition of 1662, and the 39 Articles. But the good Christian so taught these Catechism basics should always return back to them as he spiritually progresses, understanding aspects of them more richly than when he first learnt them.

Thus e.g., in Luther's *Short Catechism*, the first man of the Reformation, Martin Luther (1483-1546), recommends that together with other prayer, "At night, when thou goest to bed, ... say, 'In the name of the Father, the Son, and the Holy Ghost. Amen.' Then ... repeat the [Apostles'] Creed and the Lord's Prayer"

The 12 Articles of the Apostles' Creed, one for each of the apostles, are as follows.

- (1) I believe in God the Father Almighty, maker of heaven and earth:
- (2) and in Jesus Christ his only Son our Lord,
- (3) who was conceived by the Holy Ghost, born of the Virgin Mary,
- (4) suffered under Pontius Pilate, was crucified, dead, and buried,
he descended into hell;
- (5) the third day he rose again from the dead,
- (6) he ascended into heaven,
- (7) and sitteth on the right hand of God the Father Almighty;
- (8) from thence he shall come to judge the quick (living) and the dead.
- (9) I believe in the Holy Ghost;
- (10) the holy catholick (universal) church;
the communion (fellowship) of saints (believers);
- (11) the forgiveness of sins;
- (12) the resurrection of the body, and the life everlasting.
Amen.

The Lord's Prayer
(Matt. 6:9-13).

As found in the Anglican *Book of Common Prayer* (1662):

“Our Father which art in heaven.
Hallowed by thy name,
Thy kingdom come,
Thy will be done, in earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive them that trespass against us;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom, the power, and the glory,
For ever and ever. Amen.”

The Ten Commandments or ***Holy Decalogue*** of Exodus 20:1-17 and Deut. 5:6-21 are sometimes used in this work in summary forms of its precepts. This is in harmony with New Testament custom and practice, which sometimes cites the fuller form (Eph. 6:2,3; citing Deut. 5:16), and sometimes cites a summary form (e.g., Matt. 19:18,19; Rom. 7:7; 13:9). When the summary form is followed, it is that found in the following Table. Concerning the 3rd commandment, since NT times “the Lord’s name” includes for the Christian that of “the Lord Jesus Christ” (II Cor. 13:14). With regard to the 4th commandment, in the Greek the word, “*sabbaton*” (neuter genitive plural noun, from *sabbaton*,) has a contextual double meaning for both “week” and “sabbaths,” so the words that Christ rose on “the first of the week (*sabbaton*)” simultaneously mean, “the first of the sabbaths (*sabbaton*),” thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths (John 20:1,19,26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10 cf. Ps. 118:22-24 & Acts 4:10,11). Our Lord also reintroduced the earlier antediluvian ban on polygamy (Gen. 2:21-24; 4:19; 7:13; Matt. 19:9; I Cor. 7:2; I Tim. 3:1), and so for the Christian, the 7th commandment requires monogamy.

The Ten Commandments of Exodus 20 in their full form.	The Ten Commandments of Exodus 20 in their summary form.
<p style="text-align: center;">I</p> <p>And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.</p> <p style="text-align: center;">V</p> <p>Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.</p> <p style="text-align: center;">VI</p> <p>Thou shalt not kill.</p> <p style="text-align: center;">VII</p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;">VIII</p> <p>Thou shalt not steal.</p> <p style="text-align: center;">IX</p> <p>Thou shalt not bear false witness against thy neighbour.</p> <p style="text-align: center;">X</p> <p>Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p style="text-align: center;">I</p> <p>I am the Lord thy God, Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make, bow down to, nor serve, any graven image.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the Lord's name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy.</p> <p style="text-align: center;">OR</p> <p>Remember to keep the Lord's day holy.</p> <p>[Latter form from, "Remember ... to keep ... holy ... the ... day ... of the Lord," cf. "Lord's day" in application to Sunday, Ps. 118:22-24 in John 12:13 ("Hosanna" = "Save now," on Palm Sunday, John 12:1,12) & Acts 4:10,11; Rev. 1:10]</p> <p style="text-align: center;">V</p> <p>Honour thy father and mother.</p> <p style="text-align: center;">VI</p> <p>Thou shalt not kill.</p> <p style="text-align: center;">VII</p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;">VIII</p> <p>Thou shalt not steal.</p> <p style="text-align: center;">IX</p> <p>Thou shalt not bear false witness.</p> <p style="text-align: center;">X</p> <p>Thou shalt not covet.</p>

Transliterations of Greek letters into English letters.

A line under the eta i.e., “e,” means a long “e.” This is the e sound of “Green” in Jay Green Sr., or the e sound of “Beza” in Theodore Beza, or the e sound of “Received” in Received Text, or the sound of the first e of “Receptus” in Textus Receptus. This line distinguishes it from the epsilon i.e., “e,” which is a short “e.” This is the e sound of “Nestle” in Nestle-Aland, or the e sound of “Westcott” in Westcott & Hort, or the e sound of the first e of “Clementine” in Clementine Vulgate, or the e sound of “Text” in Received Text, or the e sound of “Textus” and the second e of “Receptus,” in Textus Receptus. Likewise, the absence of a line under the omicron means a short “o.” This is the o sound of “Constantine” and “von” in Constantine von Tischendorf, or the o sound of the first o in “Robinson” and the “o” in “Pierpont” of Robinson & Pierpont, or the o sound of “Hodges” in Hodges & Farstad. This distinguishes it from omega which is an o with a line under it i.e., “o,” which is a long “o.” This is the o sound of “Soden” in von Soden, or the o sound of “Jerome” in Saint Jerome’s Vulgate.

English letters used for the Greek alphabet.

Alpha	A α =	A a	Omicron	O o =	O o
Beta	B β =	B b	Pi	Π π =	P p
Gamma	Γ γ =	G g	Rho	Ρ ρ =	R r
Delta	Δ δ =	D d			(sometimes P)
Epsilon	Ε ε =	E e	Sigma and	Σ σ	
Zeta	Z ζ =	Z z	final sigma	ς =	C or S c or s
Eta	H η =	H / <u>E</u> <u>e</u>	Tau	Τ τ =	T t
Theta	Θ / θ θ =	Th th	Upsilon	Υ υ =	Y u / y
Iota	I ι =	I i	Phi	Φ φ =	Ph ph
Kappa	K κ =	K k	Chi	Χ χ =	Ch ch
Lambda	Λ λ =	L l			(as in Christ)
Mu	M μ =	M m	Psi	Ψ ψ =	Ps ps
Nu	N ν =	N n	Omega	Ω ω =	<u>O</u> <u>o</u>
Xi	X ξ =	X x			

Preface.

Background to this Book: The Long Trek; Creationist Unity & Gap School Unity; Title of this book; Some terms coined in this book during the cycle of Trinity Sundays; Transliterations of Hebrew letters into English letters; The Authorized King James Version of 1611; An alternative history of what could and should have been; Once upon a time, there were four travelers and a donkey.

Background to this Book: The Long Trek.

By the grace of God, I have had to work through some “tough issues” in Scripture, e.g., certain elements of the Trinity such as what is meant by the Father, Son, and Holy Ghost being of the same “substance” or “being” (see *Nicene Creed*; Greek, *homoousios*, Councils of Nicea & Chalcedon); or which prophetic school of interpretation to follow, in which I thank God I came to see the truthfulness of historicism; or which is the best New Testament text, the neo-Alexandrian text of, for instance, Nestle-Aland (1993) and United Bible Society (1993) i.e., the NU (pronounced “New”) Text, or the neo-Byzantine text of the *Textus Receptus* (Latin, “Received Text”) as found in the Authorized King James Version, in which I thank God I came to recognize the doctrine of Divine Preservation (I Peter 1:25) and corresponding accuracy of the Received Text and King James Bible of 1611.

But I have found the matters dealing with Genesis 1-11 to involve not only some of the hardest matters I have ever had to work through, but to include *the hardest* Biblical issues that I have ever worked through in my life. Over the years of my “long trek of struggles and difficulties” with elements of Gen. 1-11, my views have changed a good deal on some of the matters in Gen. 1-11; and even though my view in favour of both old earth creationism and the Local Earth Gap School on an Out-of-Eden Persian Gulf model has now stabilized for over a decade, my “long trek” to the form of the old earth creationist gap school I now follow reflects the struggles and difficulties that the matter has represented to me. This “long trek of struggles and difficulties,” over decades took me back and forth between being a Theistic macroevolutionist and a creationist. As a creationist I recognize that there can be microevolution at the taxonomical level of genus or below, but that *there are genetic limits imposed by the laws of genetics* which ensure any such variation does not go beyond this. E.g., different breeds of dogs can occur through microevolution, but dogs cannot macroevolve beyond their genus. Since I consider such microevolution *within a genera, species, or subspecies* can be either by natural selection or God’s direct actions, with qualification, I would still be a microevolutionist. E.g., with respect to the subspeciation from a common bacteria connected with a cholera epidemic in 1991 referred to in Volume 1, Part 2, Chapter 4, section 3 of this work, I would be a natural selection microevolutionist; but with respect to the creation of the races of man through Noah’s three sons I would be a Theistic microevolutionist. But to say that God created genetically rich parent stocks from which via genetic rearrangement or genetic loss of the pre-existing genetic material, there can be some microevolution by natural selection *within the genus or species or subspecies*, or

some Theistic microevolution *within the genus or species or subspecies*, means that any such subspeciation or speciation is acting within clearly defined genetic limits. Thus I uphold creation, not macroevolution. As a younger school boy (b. 1960), I was some kind of Theistic macroevolutionist; then as a teenager in High School I became a young earth creationist; then as a young man I again became a Theistic macroevolutionist; and then by 2002 I had become an old earth creationist.

Up till the age of 15, on the one hand, from the background of the Bible and Low Church Evangelical Anglican Sunday Schools I attended, I believed that God had made the world; but on the other hand, from State Schools I attended, I believed in macroevolution. As a schoolboy I never consciously compared and contrasted, nor made a synthesis of these two autonomous beliefs that I held. If I had, I suppose I would have been some kind of Theistic macroevolutionist who believed Adam and Eve were the first two people to evolve into human beings, and thereafter the parents of the human race. But the very terminology of “Theistic evolution” or “Theistic macroevolution” was unknown to me; and the idea of a *creation verses macroevolution* debate or disagreement was unknown to me; it simply did not enter my head.

Then, from the age of 15 till my late teens I was a young earth creationist. In 1975 when I was 15, a Minister waved a copy of Whitcomb & Morris’s *The Genesis Flood* (1961) in front of me, and said something like, “we have as many Ph. Ds who believe this as the Darwinian evolutionists can produce².” I became a young earth creationist who believed the geological record was produced from Noah’s Flood because I thought that is what the Bible taught, and that was it. Hence e.g., when the issue of Darwinian macroevolution was taught at school in Science, as a 15 year old schoolboy in 1975, I put up my hand in Junior High School and made it clear I did not believe in this theory of evolution³. It was during “the cold war” era when people feared a nuclear war between the communist Soviet Union (now the Russian Federation) and USA, and so e.g., I recall when in senior high school, fellow students looking at pictures of Soviet and USA ships and fighter planes, and speculating on who would win in a conflict (it was generally thought the USA fighter planes were the better ones). In the general context of this era, I recall three quite different, and indeed mutually exclusive stories about Noah’s Ark, circulating in young earth creationist circles known to me, two of which involved the Soviets. One was that it had been found on Mount Ararat, but there was then always some reason why the evidence had gone e.g., snow subsequently fell covering the tracks to, and exact place where it was discovered, and the guy who found it had forgotten to put film in his camera. The second one was a claim that it had been found from the air

² This Minister was Pastor Alan Walsh of Canberra. Cf. “15-20 years old” in my Textual Commentary Volume 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, Preface, “Background Story to Commentary,” at “Cult capture & escape (15-20 years old)” (<http://www.gavinmcgrathbooks.com> at “Commentary on the Received Text”).

³ I recall doing this at Belconnen High School in the ACT where I went to school from the end of 1972 to 1975 in Forms 1-4 (now known as Years 7-10).

by a plane in a part of the Ararat Mountains, but that the Soviets were keeping people out of the area. (Though I am not sure of the exact details, I think this was connected with the Durupinar site “Noah’s Ark” feature in the Ararat mountains, Akyayla Range of Turkey, pictured in Volume 1, Part 2, Chapter 18, *infra*.) And the third one was that it had been found just before the communist revolution of 1917, and that the Soviets were keeping it, fully reconstructed, in a secret building somewhere in Moscow.

When in Senior High School in 1976 & 1977, my science teacher was a strong Darwinist. Although at a political level Australia had gradually moved over to a Type 2 Secular State from about the mid 1960s on Federally, (and slightly later in the State of NSW,) many still operated as in the old Type 1 secular State which looked to a broadly white Christian cultural cohesion in a chiefly white Protestant country⁴. E.g., in both 1976 and 1977, at the State School I was at, the school organized for a Christian preacher / evangelist to address the school in the hall, although exemptions were give for a small number who did not wish to attend (whereas under a Type 2 secular state this type of thing has ceased in state schools). Though still a predominantly white Protestant country at the time, there was a large minority of Roman Catholics (most of whom went to Romanist Schools), and e.g., smaller minority groups of Eastern Orthodox. I recall a Christian speaker was organized for our science class who was a macroevolutionist who followed Darwin. He described our Eastern Orthodox science teacher, Mr. Zacharewski, as “a good Russian Orthodox” member, and Mr. Zacharewski chuckled because he was not very religious at all. But this speaker referred to Wallacean Darwinism, and how in *The Darwin-Wallace Theory of Natural Selection*, Alfred Wallace had seen God performing miracles with elements of man’s “evolution.” Mr. Zacharewski repeatedly promoted Darwin’s *Origin of Species*, repeatedly saying that 1859 first edition reprints were often for sale, and he recommended we buy the 1859 edition⁵. It so happened that after I left High School at the end of 1977 and went to College in 1978, in the late 1970s or early 1980s (from uncertain memory, while I was still at College between 1978 and 1980,) as I was passing by a bookshop in the inner city of Sydney, I saw such an 1859 edition for sale printed by Avenel in arrangement with Penguin Books, and I purchased it. Thus over the years this has been the copy of Darwin’s *Origin of Species* that I have used, marked, and become familiar with, only occasionally consulting later editions of this

⁴ On the Type 1 & Type 2 secular state distinction, see e.g., my Textual Commentary Volume 1 (Matt. 1-14), Printed by Parramatta Officeworks in Sydney, Australia, Dedication: The Anglican Calendar, c,i, subsection “Papists’ Conspiracy Day (5 Nov),” at Sir Garfield Barwick *et al* (<http://www.gavinmcgrathbooks.com> at “Commentary on the Received Text”); & my sermon of 17 Oct. 2013, at Mangrove Mountain Union Church, NSW, Australia, “8 hate attacks on marriage 1/8,” “Inter-religious” & “Incest,” oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

⁵ This was at Cumberland High School in Sydney where I went to school in 1976 & 1977 in Forms 5 & 6 / Years 11 & 12. (I am not sure if “Zacharewski” is spelt correctly, either way, it was pronounced without the second “a” as “Zachrewski”)

work. Hence amidst various printings of this 1859 edition with differing paginations, unless otherwise stated, I cite this extremely bad book by its chapters, and where appropriate its internal chapter sections, as I find them in this reprint of the 1859 edition⁶.

From my Senior High School days, I have some photos from 1976 when I was in Year 11, of Charles Ward's scale-model of Noah's Ark. After seeing a young earth creationist *Flood Geology School* presentation by him in a Sydney Church, I made an appointment to see him, and rode about 15 kilometres or 9 miles on my pushbike to his Sydney home, before riding the same distance back home again. He was an Engineering Draughtsman who had built a scale model of Noah's Ark as part of his promotion of "Flood Geology."



Charles Ward with a Bible and his scale model of Noah's Ark, Sydney, 1976.



Chart of planet earth used for Ward's global flood theory, Sydney, 1976.

I also include a number of these relevant photos on my website for this work at "Photos."

Then after High School in 1977, I went to College when I was 18 in 1978, and as a College student the seeds of doubt were more successfully sown in mind with regard to any form of creationism. Flowing from a poison pill dropped into my mind by one of my teachers (or lecturers) at College, from around the age of 19 or 20, and for many years thereafter, I now deeply regret to say, that I sadly subscribed to the errors of Theistic macroevolution⁷. The capacity of College or university teachers to influence

⁶ See "Abbreviations" section, *supra*. The only modification I have made to this 1979 Avenel edition was to rip out a short part added by Avenel in the "Contents" (from memory one page, removed so that I would not be repeatedly hurt by the damaging imagery of a feminist sex role pervert).

⁷ See Textual Commentaries Volume 1 (Matt. 1-14; 2008 & 2010; Printed by Officeworks at Parramatta in Sydney, Australia), with regard to my comments on this religiously liberal College teacher, Dr. Hosken, in Preface, "Background Story to Commentary," at the subsections on "Cult capture & escape (15-20 years old)" &

students for good or bad is writ large in the fact that while I rejected the theory of macroevolution when I was in my last three years of High School, I embraced it when at College due to discussions both inside and outside of the classroom with a College teacher.

Unfortunately, these errors were to some extent reinforced in some churches I attended. E.g., I was formerly a member of the *South American Missionary Society*. Originally known as the *Patagonian Missionary Society* after 20 years it was renamed as the *South American Missionary Society* (SAMS) in 1864, and since 2001 it has been united with the *Anglican Church Missionary Society* (CMS) in Australia, and since 2010 united with CMS in England (CMS was founded in 1799 and so the early 21st century union of SAMS union with CMS in Australia and the UK still preserves its status as the oldest Protestant Missionary organization in South America). This Anglican missionary society was the first Protestant Missionary Society founded in South America, being established at Brighton in England in 1844 by Captain Allen Gardiner of the Royal Navy. Though I did not realize it at the time, when founded it was sound, but it has since gone into various apostasies, and upon realizing this, I stopped supporting it. However, as originally founded, I still regard SAMS as a wonderful fruit of the Great Protestant Missionary Movement which started in the late 18th and early 19th centuries. Thus, e.g., I recall attending a SAMS Dinner in the Hall of St. Anne's Top Ryde (where I had gone to Pre-School in 1964); and I also recall attending the 150th Anniversary Dinner of SAMS in 1994, in a room attached to St. Andrew's Cathedral in Sydney. I remember meeting Alan Yuill (d. 1996) at this 150th Anniversary Dinner. He was an Honorary Assistant Minister at St. Philip's Church Hill (York Street, near the Harbour Bridge), where I then regularly attended Church; and I recall Alan Yuill then referring to both of us as "St. Philip's types." (At that time, St. Philip's was a Low Church Evangelical Anglican Church, that was a 1662 Book of Common Prayer ONLY church, and which used the Authorized Version ONLY in the readings at Church Services. Thus a "St. Philip's type" meant the more traditional Anglican type of 1662 prayer book man who then worshipped there.) Alan Yuill had been a former General Secretary of SAMS in 1960, and I remember seeing a slide-show he put on at St. Philip's showing one of the times he had been in South America, which in the primitive conditions he sometimes had to work in, included a picture of him riding on the back of a donkey.

But I regret to say, that when SAMS was promoted in Church services I attended, notices were given out showing those who supported it, and this included some 19th century support for it by Charles Darwin. Though this was not explained at the time, I now realize this was not related to any belief by Darwin in true Christian evangelism, but rather, it appears to have been related to his Deistic or near Deistic vaguely defined Theistic belief, that there is a God, and that Christianity civilized savages. (This matter of Darwin's religious belief is complicated by the fact that his mind was not stable, and went through various fluctuations. See my comments at Part 1, Chapter 7, section a,

"Return to Anglicanism (at 20 years old and later)" (<http://www.gavinmcgrathbooks.com> at "Commentary on the Received Text").

subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists.”) In this context, the Anglican Diocese of Sydney has diversity of opinion on the issue of creation or macroevolution. E.g., I recall a conversation I had with Broughton Knox in the lounge room of his home within a year or two of his death, in which he told me he was a creationist and believed in “no evolution” whatsoever. We also discussed our common racial views since we both understood Gen. 10 to teach race based nationalism and racial segregation, and we both considered that a Western country like Australia should be based on a national identity of white race based Christian nationalism. I also recall a later conversation I had with Peter Jensen at Moore College when he was Principal of Moore Theological College. It was just after Broughton Knox had died in 1994, and we had both gone to his funeral. Peter Jensen said he disagreed with the former Principal, Broughton Knox, on two issues. He disagreed both with Broughton Knox’s creationism since he was a macroevolutionist, and also Broughton Knox’s racial views. Peter Jensen later became Archbishop of Sydney (2001-2013)⁸.

However, it should also be said that among those Christians who subscribe to some form of the erroneous theory of Theistic macroevolution, there is a gradient between a religiously liberal end represented by someone like John Polkinghorne (b. 1930), and a more conservative end represented by someone like James Orr (d. 1913). When I subscribed to the erroneous theory of Theistic macroevolution, I was at the more conservative end with figures like James Orr, and I specifically rejected the more liberal end with figures like Howard van Till and John Polkinghorne (who is further discussed at Volume 1, Part 1, Chapter 7, section a, subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists;” & Part 1, Chapter 7, section c, subsection iii, subdivision C, at heading “The anti-dichotomist heresy of the Darwinian macroevolutionist John Polkinghorne ...,” *infra*)⁹. Hence in 1995 and 1997 I wrote some journal articles in favour of Theistic macroevolution. These were at the more conservative end of macroevolutionary theory in that they argued for miracles as supernatural acts in the macroevolutionary process i.e., “*creation by law and Divine intervention*,” and a historical Adam; as opposed to, and in antithesis to, the more liberal end of macroevolutionary theory which is against any concept of miracles as supernatural acts in the macroevolutionary process, and which regards Adam as mythical, i.e., “*creation by law*”¹⁰. As an outgrowth of these journal articles in which I argued in favour of “divine intervention,” the macroevolutionist Walter Hearn (b. 1926) who has a

⁸ Consecrated in 2001 on St. Peter’s Day, 29 June, being a holy day designated in the 1662 *Book of Common Prayer* as a red-letter day.

⁹ See McGrath, G.B. (myself), “James Orr’s Endorsement of Theistic [Macro]Evolution,” *Perspectives on Science and Christian Faith* (PSCF), (1999) 51:114-120 at p. 117; & *PSCF* (2000) 52:76.

¹⁰ See McGrath, G.B. (myself), *The American Journal of Jurisprudence*, Vol. 40 (1995), pp. 229-285 at pp. 235-263; & *Perspectives on Science & Christian Faith*, Journal of the American Scientific Affiliation, Vol. 49, No. 4 (Dec. 1997), pp. 252-263; Vol. 50 (No 1) (March 1998), p. 78.

long association with the *American Scientific Affiliation* which published the 1997 article, mailed me an unsolicited free copy of his book, *Being a Christian in Science* (1997), which I was happy to receive¹¹. Among other things, Hearn's book is critical of those who argue for "'divine intervention,'" and he correspondingly seeks to promote the more liberal end of macroevolutionary theory as seen in the writings of "Howard van Till," who seeks "to champion a ... view of ... a world created by God with the capacity to do whatever God wants it to do" i.e., no miracles in the macroevolutionary process, with everything working on a Darwinian model of natural laws which are said to have done exactly what God wanted them to do¹². (See Part 1, Chapter 7, section a, subsection iv, "Consideration of the anti-supernaturalist argument of religiously liberal Darwinists," *infra*.)

By means of this book, *Being a Christian in Science* (1997), Walter Hearn evidently hoped to persuade me to move from the more conservative end of Theistic macroevolutionary theory which is "*creation by law and Divine intervention*," to the more liberal end which is anti-supernaturalist and Darwinist "*creation by law*." Upon reading what I wrote in "Intelligent Design from an Old Earth Creationist Perspective," *Perspectives on Science & Christian Faith* (2006), Hearn must no doubt be disappointed to have learnt that in fact I have gone the other way, for since by 2002 I have become an old earth creationist who now looks to a Creator being responsible for creation of creatures at the level of genus or species or subspecies¹³. Hence I now consider that when I was a Theistic macroevolutionist, far from being *too conservative* because I believed in *Divine intervention* as Hearn thought of me; in fact, I was *too liberal* for not believing in enough *Divine intervention*!

¹¹ Numbers, R., *The Creationists*, pp. 220, 321-2; cf. pp. 178-82,193,206-7.

¹² Hearn, W.R., *Being a Christian in Science*, InterVarsity Press, Illinois, USA, 1997, p. 75.

¹³ McGrath, G.B. (myself), "Intelligent Design from an Old Earth Creationist Perspective," *Perspectives on Science & Christian Faith*, (2006), 58: 252-253.

Thus by 2002 I had become an old earth creationist¹⁴. And upon matured reflection of the matter, I now realize that the fundamental error that I made in formerly regarding Theistic macroevolutionists like James Orr as orthodox, lay in the fact that I was not giving full and proper credence to the creationist statements of the *Apostles' & Nicene Creeds* as rightly interpreted “by most certain warrants of holy Scripture” (Article 8, Anglican *39 Articles*). Hence I now consider that my former belief in Theistic macroevolution was *a great mistake*, and for over a decade now, I have been, by the grace of God, a creationist in general, and an old earth creationist in particular. (See Volume 1, Part 1, Chapter 7, section a, subsection v, “Consideration of Theistic macroevolutionists at both the more liberal and more conservative ends,” *infra*.)

Yet lest I be misunderstood, I should add that as a creationist, I also believe in microevolution from a genetically rich parent stock at the taxonomical level of genus or species or subspecies, resulting in subspeciation or speciations. I see evidence for both Theistic microevolution with, for instance, the God made races of man through Noah’s three sons; and also natural selection microevolution with, for instance, Darwin’s well adapted finches on the Galapagos Islands of South America. But natural selection microevolution involves genetic rearrangement and genetic loss from a genetically rich originating parent stock which was created by God; although I would accept that the supernatural addition of genetic material, appears to be relevant in the microevolutionary context of race creation from Noah’s three sons inside the common species of man. Thus to understand what is happening at the level of genetics is to understand that such microevolution within a genus or species or subspecies resulting in subspeciation and speciation, is in fact the very opposite of what is required for natural process macroevolution resulting in speciation which requires the natural process production of additional new genetic material with new genetic information to produce a genetically distinctive species outside the genus of the originating species. The failure to understand this fundamental difference between what is happening at the level of genetics in scientifically defensible and provable microevolution, as compared with what would theoretically be necessary at the level of genetics in the scientifically indefensible and improvable theory of macroevolution, is a pitfall which has led many an unwary person,

¹⁴ I cannot now remember the exact year I became an old earth creationist, but it was either 2001 or 2002. On my computer files I have a letter dated 9 September 2002 which I wrote to a creationist friend of mine living in Sydney Australia. At that time I said, “... I am presently also working on some ... things to do with Genesis 1-2. My thinking has changed in more recent times away from theistic [macro]evolution in which God supernaturally intervened, and with Adam and Eve as the parents of the human race (the view I took in ‘Soteriology: Adam and the Fall,’ *Perspectives on Science and Christian Faith*, 1997); to an old earth separate species creationist model” (Reference to my computer files is complicated by the fact I was in London from April 2001 to April 2002, and as I was using a laptop computer that did not have a printer, I generally did not keep a computer copy of any letters I wrote, other than one bank letter which I say was “written by hand” on “17 May 2001.”) Hence if I say I moved to old earth creationism “in about 2002” or “by 2002,” then that would be a safe estimate.

from the time of Charles Darwin's *Origin of Species* in 1859, to fall into the pit of gross error. (See Part 2, Chapter 4, section v, "Subspeciation or Speciation i.e., either Theistic Microevolution within a genetically rich genus or below created by God or Natural Selection Microevolution within a genetically rich genus or below created by God is inside of Creationism; but speciation with alleged 'natural process new genetic material' macroevolution beyond a genus is an anti-creation theory of evolution," *infra*.)

However, given that Gen. 1-11 entails some of the hardest Scriptural issues, and indeed, includes the very hardest Biblical issues, that I have ever had to work through in my life; in an age where there is much confusion on this whole issue of creation and Gen. 1-11, we need to remain open to people forsaking their beliefs in macroevolution and coming to the truth of creation, both *inside* and outside of *the church*; rather than in any way seeking to hold their former macroevolutionary views against them (Matt. 18:23-35). We need to bring people to a correct understanding of creation in Christian love (John 13:34,35; I Cor. 13). In this context, it looks like the secular state's closure of the state's universities and colleges to old earth creationists, and general promotion of macroevolutionary theory from the 19th century on, managed to "trip up" James Orr, as it later "tripped up" me, and numerous others. The "creationist sign posts have been removed" in state schools, colleges, and universities, and also in a number of church schools and colleges, and this has helped to bamboozle, confuse, and disorientate a number of students. I myself was a victim of this when I was a young 18 to 20 year old College student "fresh out of High School," and sadly, so too have been many others.

I do not refer to this deplorable state of anti-creationist promotion of macroevolutionary theory in e.g., colleges and the media's falsely called, "nature documentaries," by way of *excuse* for those who in some way get "tripped up" by it, but rather I refer to this by way of *explanation*. As one who knows how many years one must live in submission to God's directive will as one slowly works through a whole number of issues, I certainly think that those who like the thief on the cross are saved at the very end (Luke 23:39-43), or those who like Lot are saved, but choose to live largely under God's permissive will (Gen. 13:11,12; 19; II Peter 2:6-8), miss out on a good deal, even though they are still saved by the grace of God and go to heaven.

Thus some of my views have clearly changed since I wrote "Soteriology: Adam and the Fall" (1997, *Perspectives on Science & Christian Faith*) and "James Orr's Endorsement of Theistic [Macro]Evolution" (1999, *Perspectives on Science and Christian Faith*); in particular, at the time I was a Theistic macroevolutionist. But as I considered and thought through these matters further, by 2002 I had come to repudiate all forms of macroevolutionary theory in favour of old earth creationism. Hence I later wrote in defence of old earth creationism in *Perspectives on Science & Christian Faith* in 2006 and 2007; and in *English Churchman* in 2009 and 2010¹⁵.

¹⁵ See e.g., McGrath, G. (myself), "Hebrew Genealogies," *English Churchman*, 12 & 19 March, 2010 (EC 7788), pp. 2-3. I refer to this at Part 1, Chapter 5, section d, "Consideration of those who date Adam to c. 4000-8000 B.C.," *infra*.

E.g., some seven years ago, I wrote in *Perspective on Science and Christian Faith* (2007) in the context of the Seely-Ross exchange in connection with the views of old earth creationist Day-Age School advocate Hugh Ross. In the first paragraph I say:

As an old earth creationist, I respond to certain issues raised in the Seely-Ross exchange (PSCF 59, no. 1 [2007]: 37-54). My view that Gen. 1:1 refers to the creation of the universe and a global earth (cf. e.g., Pss. 121:2; 124:8), on which there was a succession of different “worlds” (Gen. 2:4; Heb. 1:2; 11:3); that there is then an undisclosed gap in time between the first two verses of Genesis (cf. the gap in Isa. 61:1,2 till “the day of vengeance,” Luke 4:18,19); that Gen. 1:2a describes a destruction event (cf. similar phraseology in Isa. 34; Jer. 4); and that this was followed by the creation of a new world in six literal 24 hour days (Exod. 20:8-11); accords with the majority gap school interpretation (Thomas Chalmers *et al*). However, my view that the flood of Gen. 1:2 was a local deluge, which was then followed by a local creation on the local earth (Gen. 41:56; Matt. 12:42) under the local heaven (Deut. 2:25; Col. 1:23) of Eden’s world (Luke 2:1; Rom. 1:8) in six 24 hour days (Gen. 2:10-14), is a minority gap school view (Pye Smith, Henry Alcock, *et al*). The better known majority gap school view, which is contrary to established scientific facts, is that of a global flood and global creation in Gen. 1:2ff¹⁶.

When in January 2014 I accessed “The Free Dictionary by Farlex” on “Paleolithic,” this gave the definition of “designating, or characteristic of ... the Stone Age: usu[ally] divided into three periods (*Lower Paleolithic* c. 2,000,000-c. 200,000 B.C., *Middle Paleolithic*, c. 150,000- c. 40,000 B.C., *Upper Paleolithic*, c. 40,000-c. 10,000 B.C.” And it then included as a relevant quote some of my words from this 2007 *Perspective on Science and Christian Faith* Letter to the Editor referring to Psalm 105:8. Thus in a quotation box it says, “that since a ‘covenant’ was ‘commanded to a thousand generations,’ this means that in about 1,000 B.C., there had to have been ‘a thousand generations’ who had received the covenant, so that Adam must probably date to somewhere between about 35,000 B.C. to 70,000 B.C.,” and then the Farlex Dictionary cites this as, “The Gap in Creation by Gavin McGrath / Perspectives on Science,” with a link through to my full letter¹⁷.

¹⁶ McGrath, G.B. (myself), The Gap [School View] in [Genesis 1 on] Creation,” PSCF, Vol. 59, No. 4 (Dec. 2007), pp. 318-9; referring in a footnote to: Pye Smith’s *Scripture & Geological Science*; Hitchcock, E., *Elementary Geology*, 8th edition, with an Introduction by J. Pye Smith, Newman, New York, USA, 1847, pp. 297-302; Alcock, H.J., *Earth’s Preparation for Man*, James Nisbet, London, UK, 1897; Sailhamer, J.H., *Genesis Unbound*, Multnomah Books, Sisters, Oregon, USA, 1996. The last paragraph of this letter accidentally omits the word “universal” after “Noah’s anthropologically.”

¹⁷ The Free Dictionary by Farlex, “Paleolithic” <http://www.thefreedictionary.com/35,000+BC>; with link from “The Gap in Creation” to <http://www.thefreelibrary.com/The+Gap+in+Creation-a0172439830>. This letter may

I say in *Perspective on Science and Christian Faith* (2006), “I write as an old earth creationist, although I was formerly a theistic [macro]evolutionist;” and in *Perspective on Science and Christian Faith* (2007), I say, “‘Soteriology: Adam and the Fall,’ PSCF 49 (1997) ... was written when I was a theistic [macro]evolutionist, but I am now an old earth creationist” (and I became an old earth creationist by 2002). But unfortunately, my former views on theistic macroevolution have sometimes “come back to bite me.” Hence as recently as 2011, I wrote in *Perspectives on Science and Christian Faith* (PSCF):

I refer to John Collins, “Adam and Eve as Historical people, and Why it Matters” (PSCF 62, no. 3 [2010]:147-65). He refers to “several scholars” who “have made proposals consistent with the criteria” of “modern humans” “between 100,000 and 40,000 years ago ... both with and without animal ‘forebears’” (p. 160), and in the footnote refers to my article, “Soteriology: Adam and the Fall,” PSCF 49, no. 4 (1997): 252-63.” While I am not dogmatic on the Adamic date I would now consider the most likely date for Adam and Eve to be at about 70,000 years ago. But I would also remind readers that some time ago now I repudiated theistic [macro]evolution in favour of old earth creationism. See Gavin McGrath, “Intelligent Design from an Old Earth Creationist Perspective,” PSCF 58, no. 3 (2006): 252-3; “The Gap [School] ...,” PSCF 59, no. 4 (2007): 318-9; “Old Earth Creationists,” *English Churchman* 7779 (6 & 13 Nov. 2009): 2; and “Old Earth Creation,” *English Churchman* 7782 (18 & 25 Dec. 2009): 2¹⁸.

My *English Churchman* Letter to the Editor of Nov. 2009 says:

The claim of the EC Editor that “there are two views concerning origins,” in which the “Christian view” is young earth creationism and the “liberal atheistic view” is “[macro]evolution,” and that any other views are “attempts to reconcile the two views,” being “futile and” “inconsistent with Biblical truth” (EC 7775, p. 2), are a sad repetition of the dishonest type of propaganda of the Young Earth Creation Institutes.

The Biblical teaching of multiple “worlds” created (not [macro]evolved) by God (Heb. 1:2; 11:3) spanning many “generations” (Gen. 2:4) in between Genesis 1:1 and Genesis 1:2, was recognized by Protestant old earth creationists long before Darwin’s highly erroneous theory of evolution became popular after 1859. E.g., this Gap School view was followed by the first Moderator of the Free Church of Scotland (1843-1847), Thomas Chalmers (1780-1847), who had argued

also be accessed via the American Scientific Affiliation at <http://www.asa3.org/ASA/PSCF/2007/PSCF12-07McGrath.pdf>.

¹⁸ “Response to John Collins,” PSCF 63 (2011), p. 71; repudiating my earlier article, “Soteriology: Adam and the Fall,” PSCF 49 (1997), pp. 252-263 & PSCF 50 (1998), p. 78.

for it as early as 1814; or the Anglican Dean of Westminster (1845-1856) and Professor at Oxford University, William Buckland (1784-1856). Buckland observed the origin of death in Rom. 5 & 8 contextually relates to the human “creature” (cf. “creature” in Mark 16:15; Col. 1:23) (Sermon, Christ Church Cathedral, Oxford University, 27 January, 1839). The Gap School was also followed by the Baptist preacher of Metropolitan Tabernacle in London, Charles Spurgeon (1834-1892). (Cf. Ronald Numbers *The Creationists*, California University, USA, 1992).

While I would locate Eden in a region now under the waters of the Persian Gulf, rather than over a larger portion of West Asia (Pye Smith) or Israel (Sailhamer), for those wishing to study better old earth creationist Gap School views, I would recommend as pointers in the right general direction the works of such Protestants as: the Congregationalist Principal of Homerton College, J. Pye Smith (1774-1851) (*The Relation between the Holy Scriptures and some parts of Geological Science*, 1839, Jackson & Walford, London, 5th edition 1852); the Anglican clergyman who as a white missionary to the black man of west Africa was for several years Principal of the Church Missionary Society’s *Fourah Bay College*, Freetown, Sierra Leone, Henry Alcock (d. 1915 ...) (*Earth’s Preparation for Man*, James Nisbet, London, UK, 1897); or the contemporary *Evangelical Free Church* Professor of Old Testament ..., USA, John Sailhamer (*Genesis Unbound*, Multnomah Books, Sisters, Oregon, USA, 1996).

Godly Protestant Christians who are old earth creationists submit to the Word of God. We use godly reason in a manner consistent with, but never contrary to, the Word of God (Job 12:7,8; 19:1-3; Rom. 1:20; I Cor. 11:14).

And in my connected *English Churchman* Letter to the Editor of Dec. 2009 I say:

Some of Dunn’s citations (EC 7780) of my Old Earth Creationist letter (EC 7779) are highly inaccurate and decontextualized. He says, “the letter from Mr. McGrath ... points out, there are many Christian scientists who find no incompatibility between their Bible believing faith and evolution.” I make no such statement. My point is that the Young Earth Creationist interpretation of Gen. 1 & 2 is only one creationist view, and their Institutes misrepresent Old Earth Creationists with their propaganda claims. But I would maintain that the Bible clearly teaches CREATION NOT [MACRO]EVOLUTION and that there is indeed an “incompatibility between ... Bible believing faith and [macro]evolution.”

I consider broad Biblical fundamentals and true science with respect to e.g., the laws of genetics, requires creation not [macro]evolution e.g., Gen. 1:1 says “In the beginning God created (Hebrew, *bara* [or *bara* as transliterated in this work]) the heaven and the earth” (AV), although “heaven” (singular, AV) may also be fairly rendered, “heavens” (plural). The Hebrew, *bara* [or *bara*]

means “created,” not “evolved,” and I refer in my letter to the Gap School view of a “Biblical teaching of multiple ‘worlds’ created (not evolved) by God (Heb. 1:2; 11:3) spanning many ‘generations’ (Gen. 2:4) in between Genesis 1:1 and Genesis 1:2.” When I say, “created” “not evolved” that is exactly what I mean. These or other Scriptures cannot be used for what I call in my letter, the “highly erroneous theory of [macro]evolution.”

Dunn says, “Creationists” consider “Genesis 1 must be taken literally.” We old earth Gap School creationists would agree, though our understanding of parts of Gen. 1 & 2 differ with young earth creationists. E.g., the Hebrew “*yowm*” [or *jowm* as transliterated in this work] for “day” can mean a 24 hour “day,” or a longer period of “time” e.g., “the time (*yowm*) that he reigned ... was forty years” (II Chron. 29:27); and with the Lord 1000 years are as a day or “a watch in the night” (Ps. 90:4; II Peter 3:8). But in the context of Gen. 1:2b-2:3, literal 24 hour days are required by the Gen. 1 phrase, “the evening and the morning;” and also because this explains why we work 6 days and rest every 7th day (Exod. 20:8-11). Indeed, this is MORE LITERAL than the young earth view since to have “the evening and the morning” of the first 3 days requires the sun was made in Gen. 1:1; and so the sun, moon, and stars of the 4th day were made as in Job 9:7,9 (cf. Isa. 45:7) i.e., “set” means “appointed” (Hebrew *nathan* [or *nathan* as transliterated in this work], Gen. 1:17; I Chron. 6:48) after some “darkness” caused by thick clouds (Gen. 1:2,7), not fully lifted till the 4th day. But at Gen. 2:4 when we read of “the generations of the heavens and of the earth when they were created (Hebrew, *bara*)” NOT evolved, “in the day (*yowm*) that the Lord made the earth and the heavens,” since there is no such limitation device as “the evening and the morning,” I consider this “day” of Gen. 2:4 elucidating on Gen. 1:1, which existed before Gen. 1:2b, was evidently a long period spanning many “generations” (Gen. 2:4) and including a succession of multiple “worlds” / ages (Heb. 1:2; 11:3). But this is still A LITERAL and CREATIONIST READING of Scripture.

One edition before my 1997 article in *Perspective on Science and Christian Faith* which was written when I was a Theistic macroevolutionist at the more conservative end of macroevolutionary theory which believed in miracles in the macroevolutionary process resulting in a historical Adam; a Letter To the Editor of mine was published in *Perspective on Science and Christian Faith* entitled, “Response To Bube.” In order to understand what Dan Wonderly meant in his associated 1997 correspondence to me when he approvingly said, “I greatly appreciated your letter, ‘Response to Bube,’ ... of the September ASA, *Perspectives on Science and Christian Faith*. Richard Bube has been misleading many ASA members by his denials of the unity of the human race for the past 3 decades” (emphasis mine) *infra*, I reproduce the following parts of it.

In my opinion, Richard Bube’s *Communication* (PSCF 48 [Dec. 1996]: 250-253) contains a number of serious theological errors. In the first place, his definition of “man” as a creature that “is based on ‘human’ genetic material,” is

inadequate, since it fails to isolate this as *Adamic* genetic material. Eve herself was made by God with the assistance of genetic material taken from Adam (Gen. 2:18-23; 1 Cor. 11:8,9), and man's common descent thereafter from Adam and Eve (Gen. 3:20; 1 Chron. 1:1-28) is strongly stressed throughout the OT. The word "man" in the OT is usually either *'adam* or *'iysh*. Where it is *'adam*, rather than translating it as "man" or "men," it would generally be quite accurate to translate it as "Adamite(s)." If this were done, it would highlight just how important the OT considers it is to recognize that all human beings are *Adamites*. This same teaching is found in such NT passages as Acts 17:26 ...; Rom. 5 and 1 Cor. 15. In failing to recognize this, Bube has, in my opinion, failed to properly define what a man is.

I consider that his tolerance towards *in vitro* fertilization ... also shows a failure to uphold the sanctity of human life, since many Adamites are conceived and die for every conception that makes it through the IVF [In Vitro Fertilization] program. Therefore, I consider it a program that violates the sixth commandment and fails to recognize the true value of human life.

Furthermore, Bube then conjectures artificial creation of either "manufactured" sperm, or sperm and ovum. This also fails to recognize that man now has a fallen sinful nature and is subject to spiritual and physical death because of a historical fall by Adam in the Garden of Eden (Gen. 3; 2 Cor. 11:3; 1 Tim. 2:13,14). All men are guilty of Adam's sin of eating the apple; and God subjected men between Adam and Moses to death, exclusively due to their racial relationship to Adam (Rom. 5:12-14; see L. Berkhof's *Systematic Theology*, pp. 211-243; A Federalist's View, and A.H. Strong's *Systematic Theology* pp. 597-627; An Augustinian's View). Bube asks if one could say of such creatures that they were "sinful and in need of a Savior?" or "a real 'human person' for whom Christ died?" But any such "manufactured" human beings would not be full-blooded Adamites, and so being outside of Adam's race, would, like the creature Bube refers to which is "clearly not a member of *Homo Sapiens*" be therefore outside the orbit of redemption. This is very clear from Rom. 5:11-21, where the Bible makes it clear that *Christ died for Adam's race* and no other.

Medical science's progress has been constantly opening up a range of new matters. But Bube's position should be understood purely as an esoteric intellectual expedition into the often dangerous jungles of bioethics; Bube is trying to "beat a path" on matters that may never become a real possibility for human science anyway ...¹⁹.

¹⁹ This 1997 letter further uses the analogy of sexual relations with devils in which it is said impregnation occurs. I say, "I understand Gen. 6:2 to be written in such a way as to convey multiple meanings. Thus there were some mixed marriages between Seth's race ('the sons of God' i.e., the godly race) and Cain's race ('the daughters of men' i.e., the earthly and spiritually non-godly race; n.b. Gen. 4:1-15, 19, 23, 24) (Gen. 4:16-5:32), which violates God's laws against race mixing and religious mixing. But

It seems to me that Bube's model ... in which he refers to an IVF [In Vitro Fertilization] child in the womb of a woman that is not the mother's, is necessarily polygamous, since it means reproductive organs are used that do not belong to a married couple. ... Christian morality clearly requires monogamy; for our Lord does not say that whoever divorces contrary to God's law and remarries "engages in lawful polygamy," but rather, "committeth adultery" (Matt. 19:9).

... Bube ... has a faulty understanding of Gen. 1-9. For example, Gen. 1 teaches that God created man *in his image*, and so I would reject the proposition that men have any business even trying to construct artificial humans, or creatures something like them. It is an example of men seeking to "be as gods" (Gen. 3:5). Therefore I think it fair to give him warning, in the hope he and like-minded people will repent (Ezek. 3:17-19)²⁰.

Thus after I wrote "Response to Bube" (1997), Daniel Wonderly (1922-2004) of Maryland, USA, wrote to me a letter dated 29 August 1997 saying, "My wife and I greatly appreciated your letter, 'Response to Bube,' which is on p. 209-210 of the September ASA [*American Scientific Affiliation*], *Perspectives on Science and Christian Faith*. Richard Bube has been misleading many ASA members by his denials of the unity of the human race for the past 3 decades. ... We are thankful that the editors ... printed your letter We agree with practically all of it, and appreciate your backing up your statement with actual Scripture references" He also expressed to me his belief in old earth creationism, saying "there is still a significant number of fiat creationist members and fellows in the ASA."

Among other things he also spoke favourably of the old earth creationist "Interdisciplinary Biblical Research Institute, of Hatfield," Pennsylvania, USA, saying "we hold strictly to the Biblical account of creation. Most of us are old-earth creationists, but there are a few (non-geologists ...) who hold to a young earth. The present Director ... is Dr. Robert C. Newman, who is also a professor in the Biblical Theological Seminary, of Hatfield ..., [and] has for the past 1½ years, been the

some mixed marriages between humans ('the daughters of men') and fallen angels ('the sons of God,' ...) also occurred." However, *I later repudiated this idea of a double meaning to Gen. 6:2* which I now limit to just racially mixed marriages between Seth's race and Cain's race. I refer to this revised position in my latter letter to Dan Wonderly of Nov. 2002, saying of "Gen. 6. ... When analyzed through human genetics, the idea of angel-human hybrids creates a serious conflict with science. Of course, it is also a bad Biblical exegesis since the story follows immediately after the genealogies of Cain and Seth, making the natural meaning these were Cainite-Sethite marriages;" and "This idea of antediluvian angel-human hybrids is found in inter-testamental and NT times with some Jews, as seen by the Books of Enoch and Josephus, and so Jesus comments in Matt. 22:30 can be seen as contextually rejecting this type of possibility."

²⁰ "Response to Bube," *Perspectives on Science and Christian Faith*, Vol. 49, Sept. 1997, pp. 209-210.

Chairman of the ASA [*American Scientific Affiliation*] ‘Commission on Creation’ This is the first time for many years, at least, that the Commission on Creation has had a fiat creationist as Chairman. [And] ... he believes in an old earth and universe (but recent creation of man) He has a Ph.D. [Doctor of Philosophy degree] in astrophysics, as well as theological degrees I am enclosing” some “pages of ... IBRI [*Interdisciplinary Biblical Research Institute*]” material to “give some information about the organization”

This material included a list of some books on sale through IBRI which at that time in 1994 included e.g., old earth creationist, Hugh Ross’s *The Fingerprint of God* (1991) and says, “Ross shows how cosmological evidence points to a creation, and he advocates an old-earth approach;” and also Hugh Ross’s *The Creator and the Cosmos*, saying this is “Compelling evidence that the universe was created and carefully fine-tuned by a Creator / Designer. The uniqueness of our local environment also indicates that the earth could hardly have happened by chance.” Also for sale by Old Earth Intelligent Designist, Charles Thaxton, *et al*, was *The Mystery of Life’s Origin* (1984 & 1992), with the IBRI sales advert saying this was “an excellent survey of recent research on the origin of life and the enormous problems facing chemical evolution.” Also Dan Wonderly’s *God’s Time-Record in Ancient Sediments* (1977) is described as “A detailed presentation of geological evidences for an old earth, most of which are unrelated to radioactive-decay dating techniques;” and his *Neglect of Geologic Data: Sedimentary Strata Compared with Young-Earth Creationist Writings* (1987, revised edition 1993), which is said to be an “Evaluation of problematic statements made by young-earth creationist authors in the light of well-established data and principles of sedimentary geology.”

Both then and now Robert Newman (b. 1941) remains the Director of IBRI; and *I consider Bob Newman to be one of the most important old earth creationists of contemporary times.* (He follows *The Chronological & Non-Contiguous Days School* model of Genesis 1²¹.) In “Christmas Greetings” emails he sent me on 7 & 16 Dec. 2013 (to which I sent a return “Merry Christmas” email), he gave his residential address as a location in Virginia, USA, where he attends a Presbyterian Church. Bob said he was in his eighth year of retirement from Biblical Seminary, and said he was back in Hatfield in 2013 for the annual board meeting of IBRI. He is now Emeritus Professor of New Testament at Biblical Theological Seminary, Hatfield, Pennsylvania, USA; and a former President of the Evangelical Theological Society. On the one hand, IBRI is an Old Earth Creationist organization in its publications; but on the other hand, it is not exclusively focused on creationist matters, and indeed, the greater part of its material is on other matters. The IBRI website includes a main directory and seven subdirectories, and most

²¹ This view considers the six days are like six photographic snapshots of creation arranged in chronological order, which omit the wider rolling film picture of creation.

of the creationist material is in two subdirectories, namely, “The Daniel E. Wonderly Memorial Library,” and “The Robert C. Newman Library²².”

The *Interdisciplinary Biblical Research Institute* now has a webpage directory on Dan Wonderly entitled, “The Daniel E. Wonderly Memorial Library.” Among other things, this IBRI directory refers to his books, *God’s Time-Records in Ancient Sediment: Evidence of Long Time Spans in Earth’s History* (1977, revised edition 1999) and *Neglect of Geologic Data: Sedimentary Strata Compared with Young-Earth Creationist Writings* (1987, revised edition 1993). E.g., he says in the latter work, “I find it unfortunate that, since the 1960s, a great many Christian teachers have neglected to take seriously the large array of evidence for long periods of time which are found in the sedimentary cover of the earth²³. Daniel Wonderly is also referred to as a well known old earth creationist in Ronald Numbers’s *The Creationists* (1992) e.g., due to conflict with *Young Earth Creationists* over the issue of “flood geology,” he left his position as a biology teacher at Grace College & Seminary, Winona Lake, Indiana, USA²⁴.

Though like Dan Wonderly I later came to also embrace old earth creationism, at the time of this 1997 correspondence with him I sadly did not. But in my reply letter from Sydney to him of 22 Sept. 1997 I said, “I distinguish between *creation by law [macro]evolutionary*” views “such as John Polkinghorne, Howard Van Till and other such religious liberals, and *creation by law and divine intervention [macro]evolutionary*” views such as St. George Mivart, [or] Gordon Mills” While I now entirely repudiate the Theistic macroevolutionary views I then held, and so I would now also reject the views of more conservative Theistic macroevolutionists as well, the point I make is that my former belief in supernatural miracles inside a model of Theistic macroevolution meant that I was at the more conservative end of Theistic macroevolutionary theory, and even then rejected the more liberal end which looks to purely naturalistic causes in macroevolutionary theory, such as represented by e.g., Polkinghorne, whose macroevolutionary model would be one that Darwinists could be happy with. Hence *on the one hand, I do not wish to deny I was greatly in error when I subscribed to Theistic macroevolution*. But on the other hand, nor do I wish to overstate the degree of my former error, since in relativistic terms, I was *not* at the more liberal end of those who look to purely naturalistic causes on a Darwinian model such as John Polkinghorne; but rather, I was at the more conservative end which uses a model that still looks to God performing supernatural miracles in this macroevolutionary process.

²² The IBRI website is at <http://www.ibri.org/>; and the IBRI postal address is P.O. Box 423, Hatfield, Pennsylvania, 19440, USA; see e.g., IBRI’s “Robert C. Newman Library” at <http://www.newmanlib.ibri.org/>.

²³ See the “Daniel E. Wonderly Memorial Library” of the *Interdisciplinary Biblical Research Institute* (<http://www.wonderlylib.ibri.org/>).

²⁴ Numbers, R., *The Creationists*, pp. 236 & 321.

Hence when I again wrote to Daniel Wonderly from Sydney on 3 Oct. 2002, I referred to my letter of 22 Sept. 1997, and said, "... I note that in that letter I stated I was a theistic [macro]evolutionist. I have since abandoned that position I am now an old earth separate species creationist like Arthur Custance (*Restoration School*²⁵), Hugh Ross (*Day-Age School*), or Meredith Kline (*Framework School*²⁶)" In his reply letter from Maryland, USA, of 19 Oct. 2002, Dan Wonderly said, "... It was good to hear from you again. We are glad to know that our Lord has led you to give up the ... theistic evolution position and to adopt an old-earth special creation view." An advocate of the *Day-Age School*, he said that, "The president of Wheaton College (Wheaton, Illinois), Dr. J.O. Buswell²⁷, in the 1930s did an excellent work establishing the day-age, old-earth creation doctrine among most of the faculty When I was attending there in 1947 to 49 that was still the preferred position in the science division." He again made some reference to "the Interdisciplinary Biblical Research Institute ... which ... is one of the ... main distributors of my writings The IBRI website is www.ibri.org."

Dan Wonderly also expressed the view that Hugh Ross was a mix of good and bad. E.g., on the upside of Ross he said, "I am glad to note in your letter that you are ... using some of Hugh Ross's materials. He seems to be doing a lot of good. But" on Ross's downside he said, "he comes out with articles and teachings which deal with fields of science about which he knows very little. This is especially bad in his lack of anthropology And his new associate, ... Rana, takes the same position" In my reply letter of 13 Nov. 2002 I said to him:

... With respect to Hugh Ross, I agree with you that he is something of a mixture. ... Looking at his book *The Genesis Question* (second edition 2001), ... *On the positive side*, e.g., Ross is doing some good work in arguing for: old earth creationism (with qualification, pp. 11-68); an anthropologically universal and geographically local flood of Noah (pp. 145-61); some connection between the message of judgment at Noah's Flood and relevant issues today such as antediluvian "violence" (Gen. 6:11,13) and murder by, for instance, abortion today (pp. 105-6); and a commitment to the reliability of Gen. 1-11 as being in an error free Bible.

²⁵ Though I generally no longer so refer to it, "*Restoration School*" is here used as another name for the Gap School. See Arthur Custance's *Without Form and Void*, Doorway Papers, Ontario, Canada, 1970.

²⁶ *The Framework School* is a modern model inside the ancient and modern *Non-Sequential & Symbolic Creation Days School*, discussed in Volume 2, Part 3.

²⁷ J. Oliver Buswell II (1895-1977), a Presbyterian, President of Wheaton College (1926-1940), after whom a Library at Wheaton is named ("J. Oliver Buswell," *Wikipedia*, http://en.wikipedia.org/wiki/J._Oliver_Buswell). See also Numbers' *The Creationists*, pp. 116,173,225.

*But on the negative side, e.g., ... his work on the Flood ... suffers from the fact that between about 10,000-70,000 years ago the Ice Age made the region of Mesopotamia something like the warmer more southern parts of the North American Arctic. That is, in a manner something like, though not identical with, Eskimos, any human beings in Mesopotamia during the ice age would have moved in and out of ice conditions as they journeyed around this region (e.g., Brice, W.C., *South West Asia: A Systematic Regional Geography*, Univ. of London, 1966, Vol. 8, pp. 7,11). ... I.e., it is not possible that the conditions of farming and agriculture described in Gen. 1-11 could be sustained here during this time Ross attempts to limit the Ark's animal cargo to "birds and mammals" (pp. 166-7) [and this] is a gross distortion of the Hebrew. Noah evidently took on board a limited number of animals to preserve breeding stock for the regional ecosystem of the flood, and also as a stock of farm animals. Ross's "birds and mammals" is absurd.*

Ross also creates conflicts with science with his antediluvian angel-human hybrids, and simultaneously mutes the message of sin and judgment in Gen. 6. This idea of antediluvian angel-human hybrids is found in inter-testamental and NT times with some Jews, as seen by the Books of Enoch and Josephus, and so Jesus comments in Matt. 22:30 can be seen as contextually rejecting this type of possibility. Ross's claim that the marriages of Gen. 6 were angel-human unions ends up creating insurmountable scientific problems since angels are spirit beings, and even though fallen angels can sometimes take on human form, this is essentially a pantomime, and they cannot produce human male semen with relevant chromosomes to match the female human ovum. When analysed through human genetics, the idea of angel-human hybrids creates a serious conflict with science. Of course, it is also a bad Biblical exegesis since the story follows immediately after the genealogies of Cain and Seth, making the natural meaning these were Cainite-Sethite marriages. His claim that "sons (Hebrew *ben* [/*ben*]) of God (Hebrew *Elohim* [/*'Elohiym*])" only applies to angels in the OT (p. 203), does not sit well with many OT verses e.g., in Deut. 14:1²⁸ The warning of judgement in Gen. 6 thus includes a component of miscegenation, and Jesus warned that antediluvian conditions of gluttony, drunkenness, and miscegenation would repeat before the Second Advent (Matt. 24:37-39 cf. Dan. 2:43,44), although this is not a message of sin and judgment that Ross will preach.

The antediluvian situation also included issues dealing with justification by faith manifested in the good fruits of purity of worship, as opposed to the bad fruits of impurity of worship (Gen. 4:3,4). Ross embraces in his orbit e.g., Russian Orthodox who reject the teaching of justification by faith. By failing to condemn e.g., the false gospel in the Roman Catholic Church (Rom. 1:17;16:17; Gal. 1:6-9; 3:11), he engages in the type of religious compromise evident in the impurity of worship in antediluvian times (Heb. 10:38,11:1,2,4,7). So much for

²⁸ Here Moses says to the Israelites, "Ye are the children (or 'sons,' Hebrew *ben*) of the Lord your God (Hebrew *'Elohiym*)."

the message of “the everlasting covenant” (Heb. 13:20), the “covenant” (Gen. 6:18) of “grace” (Gen. 6:8), by which Noah “became heir of the righteousness which is by faith” (Heb. 11:7), and the message of sin and judgement in Noah’s Flood! ... I guess we just have to use what we ... [have], making the best of Hugh Ross’s writings that we can, but also being conscious of their very great defects I enclose for your perusal, some letters of mine recently published in *English Churchman* (22 Feb & 1 March 2002; 9 & 16 Aug 2002, 4 & 11 Oct. 2002)

On the one hand, my Local Earth Gap School Out-of-Eden Persian Gulf model which places Adam inside an absolute date range of *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C. (although I also allow for what I presently understand to be the less probable possibility that the regression of the Persian Gulf which commences this start date was up to 4,000 years earlier i.e., up to *c.* 72,000 B.C.), a most probable date range of *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C., with my best estimate on presently available data at *c.* 65,000 +/- 3,000 years i.e., *c.* 68,000-62,000 B.C.; is quite different to Dan Wonderly’s Day-Age School multi-regional model which places Adam inside a range of *c.* 150,000 B.C. +/- 50,000 years i.e., *c.* 200,000-100,000 B.C. . But on the other hand, *I consider Daniel E. Wonderly (d. 2004) to be one of the most important old earth creationists of contemporary times*²⁹. On the one hand, I reproduce parts of this correspondence between myself and Dan Wonderly from 1997 and 2002, because it shows my movement within this time-frame from my 1997 position at the more conservative end of theistic macroevolutionists who accept supernatural acts i.e., miracles in the process, with a historical Adam and Eve; to my later position in 2002 of old earth creationism which repudiated all forms of macroevolutionary theory. But on the other hand, this correspondence also shows that there is continuity within this change since I have continued to believe in other things found in “Soteriology: Adam and the Fall” (1997) e.g., the issue of gaps in the Gen. 5 & 11 genealogies, an old earth, the location of Eden in an area now under the waters of the Persian Gulf, and Adam’s date commencing in a range starting sometime after the regression of the Persian gulf about 70,000 years ago. And it also shows that as old earth creationists, both Dan Wonderly and myself considered that Hugh Ross has made a valuable contribution with some good work on old earth creationism, but that his writings have to be used with some caution as he has also has produced some bad work.

Hence in recognition of this continuity within change between 1997 and 2002, I may from time to time *selectively* refer back to some elements of those matters that I have previously written on when I was a Theistic macroevolutionist, and with which I still agree. In this context, when another article of mine embracing the erroneous theory of Theistic macroevolution which I now repudiate, was about to be published in 1995 (*The American Journal of Jurisprudence*, Vol. 40), on 1 Sept. 1994, I wrote to Hugh Ross (b.

²⁹ See my references to Wonderly’s excellent work in: Volume 1, Part 2, Chapter 5, “The fossil record: creation, not macroevolution – mind the gap,” section c, “A scientific critique of ‘flood geology’ ...,” *infra*.

1945) of *Reasons To Believe* in California, USA, advising him of this and the material in it referring to some of his work “in showing the existence of the Creator. This first became known to me when I heard you at Macquarie Univ., Sydney, Australia, after which I met and spoke to you about some of your work. Certainly we do not agree on all things, and indeed I state in my article, ‘... I do not concur with all aspects of Ross’s work. For example, I subscribe to theistic [macro]evolution, whereas Ross subscribes to separate species creation’ Nevertheless, I refer to some of your work both on the need for a First Cause, and also the anthropic principle” As God’s Spirit of grace and the winds of time and matured reflection have blown over me, so that I am now, and was by 2002, an old earth creationist, I no longer agree with the theory of Theistic macroevolution, and would now more clearly articulate the Anthropic Principle as being subordinate to the Theocentric Principle³⁰. Nevertheless, *I consider Hugh Ross to be one of the most important old earth creationists of contemporary times*³¹; and in a handwritten reply post card letter of Sept. 1994, Hugh Ross said, “We much appreciate being informed of such publications. I also appreciate your efforts to accurately portray my positions in creation. Thanks. You are part of the fond memories I have of Australia”

As a consequence of my work on an inside-outside distinction found in the model in my *Perspectives on Science & Christian Faith* 1997 article, in which Eden had within it vegetarian animals and an absence of death, but the regions outside of Eden lacked this; and I argue for Eden in a region now under the waters of the Persian Gulf, Hugh Ross has been prepared to modify some elements of his model. Hence in an email of 22 July 2009 I wrote to Hugh Ross saying:

Some years ago now, I sent you a copy of my “Soteriology: Adam and the Fall” (49 *Perspectives on Science & Christian Faith*, 1997). This was written when I was a theistic [macro]evolutionist, although as I state in both 58 PSCF 252-3 (2006) and 59 PSCF 318-9 (2007), I am now an old earth creationist (and have been for some years before the 2006 letter [I became an old earth creationist by 2002]). Not long after I forwarded this to you, you adopted the same idea of a local, not global Eden, in which the idea of vegetarian animals etc. was limited to Eden. I was glad to see this development in your thinking, though disappointed that no credit was given to me in your references e.g., to this article.

Then, in more recent times, I responded to the Ross-Sealy exchange, among other things pointing out that the Mesopotamian Flood theory was not viable in the time frame of Adam since it was then under an ice age; but that the Persian Gulf was a viable area (59 PSCF, 2007, pp. 318-9). This was a view I

³⁰ See Part 2, Chapter 2, section b, subsection ii, “‘In the beginning God’ (Gen. 1:1): The Anthropic Principle subject to the Theocentric Principle (Isa. 46:9,10),” *infra*.

³¹ See e.g., my references to Hugh Ross’s excellent work in: Part 2, Chapter 2, on cosmology and teleology, *infra*.

have been running now for well over a decade, and is found in the 1997 PSCF article, *supra*. I now note that in the Vol. 1. No 2 2009 New Reasons To Believe (2009), pp, 14-15 article of yours, you say that “It’s intriguing to note that the Persian Gulf region was dry land, according to geologists, some 40,000-80,000 years ago, an era that roughly coincides with Noah’s day.” Your dates here are out a bit, e.g., the regression can be dated to c. 70,000-17,000 years ago, and continued after a relatively minor inundation (dating variously at c. 30,000-45,000 years ago, c. 25,000 years ago, or c. 29,400-22,800 years ago (49 PSCF, 1997, pp. 258-9).

Once again I am pleased to see development on your part. But I would ask, that in any future publication you make on this Persian Gulf flood model or the inside-outside Eden distinction, that some credit be given to me (at least) in the footnotes. I think that this is only fair in the interests of intellectual honesty. In doing so, I would also ask that in any reference to the 1997 PSCF article, that you also state words to the effect, that “while this article was written when the author was a theistic [macro]evolutionist, he subsequently became an old earth creationist (58 Perspectives on Science & Christian Faith, 2006, 252-3; & 59 PSCF, 2007, 318-9).”

Thus once again, this correspondence with Hugh Ross between 1994 and 2009 illustrates the issue of my continuity within change, as while since c. 2002 I have come to repudiate Theistic macroevolution in favour of old earth creationism, I have also retained some of the insights I gained on other matter at this earlier time. Hence e.g., in Volume 1, Part 1, Chapter 7, section b, subsection ii, “Consideration of the heretical view of those who deny man’s descent from Adam,” I refer to some of this earlier 1997 work I did in rebutting claims of Dick Fischer which deny man’s common descent from Adam. Moreover, like other creationists, I still accept microevolution *within a genetically rich parent stock* (which in a taxonomical system of Order, Family, Genus, Species, and Subspecies, some creationists would limit to species or below, though I would limit to genus or below, and some other creationists would claim it applies from the higher taxonomical order or family, and then below this,) producing subspeciation and speciation, both Theistic microevolution such as occurred with the races of man after the Noachic Flood, and natural selection microevolution which has produced subspeciation. As further discussed in Volume 1, Part 2 of this work, there are both old earth creationists and young earth creationists who accept that God created genetically rich genera or species, which by the process of natural selection exhibit microevolution with the production of varieties within a species i.e., subspeciation or speciation. But this involves genetic loss from a genetically rich God created parent stock, and so is the very opposite to macroevolution’s claims of new genetic material naturally appearing from nowhere to transmute a creature from one species to what over time is genetically a fundamentally different species in a different genus.

Yet lest I in any way be misunderstood in the type of selective usage I make of these earlier writings of mine, supra; let me say clearly and categorically, that I now look with deep regret upon the fact that I formerly subscribed to Theistic macroevolution. I

regard this as one of the greatest mistakes and errors of judgment I have ever made in my entire life. And so I cry out, “God be merciful to me a sinner” (Luke 18:13).

Fortunately, God is “rich unto all that call upon him” (Rom. 10:12), not only with regard to “mercy” (Rom. 11:32), but also with regard to wisdom, for “if any ... lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given. But let him ask in faith, nothing wavering” (Jas. 1:5,6). Thus it then transpired that by 2002, by the grace of God, I moved over to old earth creationism. *Hence for well over a decade now, I have stood united with all my fellow creationists, in upholding creation not macroevolution*³².

Though I embraced old earth creationism by 2002, *supra*, I remained uncertain as to how to best understand Genesis 1 after my October 2002 letter to Dan Wonderly, *supra*, and so I continued to consider various possibilities until June 2003. Anglican Protestants such as myself consider that “it is not lawful for the Church to ordain any thing that is contrary to God’s Word” (Article 20, 39 Articles, emphasis mine), “so that nothing be ordained against God’s Word” (Article 34, 39 Articles, emphasis mine). By contrast, Puritans historically looked to what the Presbyterians called “The Regulatory Principle” in which one must find a specific warrant in Scripture to do something (although this is more an emphasis, as they do some things for which there is no specific command in Scripture e.g., having an elevated pulpit in their churches so that people can see the preacher better, rather than just having him stand on the ground to preach). And in contrast to both Protestant positions, Roman Catholics look to an authoritative Church under the Roman Pope, rather than the Protestant *sola Scriptura* or translating this from the Latin, *Scripture Alone*.

At certain historical times this has led to a good deal of both Romanist versus Protestant, and intra-Protestant disagreement, on e.g., the value of Cranmer’s 1552 *Book of Common Prayer* in its various editions, presently the 1662 *Book of Common Prayer*. The Romanists disliked Cranmer’s 1552 prayer book, and took it away for its Protestantism under Bloody Mary from 1553 to 1558; and they so greatly hated and abhorred the Protestants, that they made confessors and martyrs out of many of them, as recorded in *Foxes’ Book of Martyrs*, including e.g., the first Protestant Archbishop of Canterbury, His Grace Thomas Cranmer in 1556. But Cranmer’s prayer book was then restored as a symbol of Protestantism in the 1559 edition of the 1552 prayer book. It was again revised in a small number of areas under King James I in the 1559 & 1604 edition, who in that same year at the *Hampton Court Conference* started the process that

³² E.g., McGrath, G.B. (myself), “Intelligent Design from an Old Earth Creationist Perspective,” *Perspectives on Science & Christian Faith* (PSCF), Vol. 58, No. 3 (Sept. 2006), pp. 252-253; and “The Gap [School View] in [Genesis 1 on] Creation,” PSCF, Vol. 59, No. 4 (Dec. 2007), pp. 318-9; McGrath, G.B. (myself), “Old Earth Creationists,” *English Churchman* (7779) (6 & 13 Nov. 2009), p. 2; McGrath, G.B. (myself), “Old Earth Creation,” *English Churchman* (7782) (18 & 25 Dec. 2009), p. 2; McGrath, G.B. (myself), “Response to John Collins,” PSCF, Vol. 63, No. 1 (March 2011), p. 71.

culminated in the King James Version of 1611. And once again the Papists hoped to destroy the Protestants, this time in an attempt to kill the Protestant King James I, and Protestant Members of Westminster Parliament, in the Guy Fawkes Gunpowder Plot of 5 November 1605. And so too, the Puritans disliked Cranmer's prayer book, and made it "illegal" for its Anglicanism under Oliver Cromwell from 1645 to 1660; and they so greatly hated and abhorred the Anglicans, that they made confessors and martyrs out of many of them, including e.g., the king, His Majesty King Charles I who was martyred on 30 January 1649; and his son and successor, His Majesty King Charles II, whom they unsuccessfully attempted to kill in 1651, though he evaded them by hiding in the Royal Oak at Boscobel. (Although the greater part of the Scottish Puritans who were Presbyterians, did not consent to the blood-lust of the English and Irish Puritans aligned with a minority grouping of Scottish Puritans connected with Samuel Rutherford; in that they did not want the murder of the first Protestant king, Charles I in 1649, nor the attempted murder of the second Protestant king, Charles II in 1651.) But Cranmer's prayer book was then restored as a symbol of Anglican Protestantism in the 1662 edition of the 1552 prayer book.

While the debates over the meaning of Gen. 1-11 are not identical with these old Romanist-Protestant and intra-Protestant Anglican-Puritan debates, they nevertheless *show some similar categories of thought on issues of "authority."* Either the Bible is the ultimate authority (religiously conservative Protestant view), or it is not (Romanist view & religious liberals view). Either one can use godly reason that is not contrary to Scripture (Anglican view of Articles 20 & 34 in the 39 Articles; & creationists advocating an old earth), or man's mind is so unreliable than one cannot make any big concession to its capacities of this type (Puritan view in rejecting Anglican support of Cranmer's 1552 prayer book; & creationists advocating a young earth). Although even here, there is some level of inconsistency in young earth creationist claims, since if, like myself, one understands there to be a time-gap of indeterminate duration between the first two verses of Genesis (Gen. 1:1,2; 2:4; Heb. 1:2; 11:3), then in view of the fact that God "inhabiteh eternity" (Isa. 57:15), Biblically one cannot insist on a young earth; and the same is true with reference to my understanding of 1,000 generations between Adam and Jacob (Gen. 5 & 11, n.b. Gen. 11:12,13 with Luke 3:35, 36; & Ps. 105:8-10). Nevertheless, to the extent that young earth creationists refuse to accept e.g., scientific geological work *which most naturally* would be interpreted as an old earth (although they would allege that this was the result of Noah's Flood), it is clear that in many ways they resemble this Puritan type mindset in its historical disagreement with Anglicans.

Thus on the one hand, there is a division along the old Romanist-Protestant type of categories of thought lines; in that there are religiously conservative Protestants like myself who uphold the absolute authority of Scripture, and so we repudiate those who claim another source of authority is equal to, or greater than Scripture. Thus we do not regard as an authoritative solution the fact that e.g., in 1876, Pope Pius IX awarded St. George Mivart a Doctorate for his work on Theistic Macroevolution. Nor do we accept the work of religious liberals like John Polkinghorne *et al* who regard secularist anti-supernaturalist claims and rules about what is "science" are authoritative. For as Protestant Christians, we take our stand on an authoritative and infallible Bible. Thus

while this element of the debate cannot be simply put in terms of the historic Romanist-Protestant debates, it has some clear similarities on the issue of whether the Bible or something else is the ultimate Christian authority.

But on the other hand, internally amongst religiously conservative Protestants, there is a division along the old Anglican-Puritan categories of thought type of lines with those old earth creationists who look to godly reason or natural law that is not contrary to Scripture, to produce Gen. 1-11 models that use godly reason in a manner consistent with, but never contrary to, the Word of God (Job 12:7,8; 19:1-3; Ps. 19:1; Rom. 1:20; I Cor. 11:14); as opposed to those young earth creationists who claim one must impose on science *one particular view* of Scripture. In broad terms, this is found in key elements of the old earth verses young earth debate among creationists; although it must be said that on the side of an old earth and so this type of usage of godly reason, there are various Protestants, including both Anglicans (e.g., William Buckland, Adam Sedgwick, John Pratt, & Henry Alcock, *infra*) and Puritans (e.g., Thomas Chalmers & J. Pye Smith, *infra*, or Bob Newman & Dan Wonderly, *supra*).

On the one hand, Puritan derived Protestants such as e.g., Chalmers (Presbyterian), Pye Smith (Congregationalist), Bob Newman (Presbyterian), and Dan Wonderly (Baptist), would still follow the traditional Puritan view on worship forms, i.e., in broad terms they would not follow the Anglican idea of using traditions that were found to be useful and good such as Cranmer's 1552 prayer book, since this was not "contrary to God's Word" or "against God's Word" (Articles 20 & 34, 39 Articles). And indeed the Puritanical nature of the *Interdisciplinary Biblical Research Institute* of Pennsylvania, USA, that Robert Newman is Director of, is seen in some IBRI material sent to me by Dan Wonderly in 1997 which he said was "from the 1994 IBRI Catalog." Entitled, "What is IBRI?," in a subsection entitled, "What do we believe?," it says that the "IBRI" "doctrinal statement is to be understood within the framework of the New Hampshire [Wesleyan Arminian Baptist]³³, Philadelphia [Reformed Baptist]³⁴, or Westminster [Reformed Presbyterian]³⁵ confessions of faith" i.e., Baptist or Presbyterian, Puritan derived Protestants. But on the other hand, in terms of adopting an old earth creation model with some reference to science in terms of godly reason that is not contrary to Scripture, they would use Anglican type categories of thought in terms of such a model not being "contrary to God's Word" or "against God's Word."

³³ The Baptist Confession of 1833 widely followed by USA Baptists especially in the north & north-western states, is Wesleyan Arminian e.g., Article 6 (http://www.spurgeon.org/~phil/creeds/nh_conf.htm).

³⁴ The Reformed Baptist or London Confession of 1689 is a revised Baptist form of the Presbyterian Westminster Confession, and was adopted in North America as the Philadelphia Confession of 1742.

³⁵ The Presbyterian Confession adopted by the Reformed *Church of Scotland* in 1649 & 1690.

By contrast, e.g., young earth creationist, Don Batten, of *Creation Ministries International*, Queensland, Australia, takes a typical Puritan-type methodology in criticizing an old earth creationist model. E.g., in January 2014 he refers to an “old earther,” “Mike Hore³⁶.” Mike Hore is a graduate of Moore Theological College³⁷ (as am I), a Low Church Evangelical Anglican College in Sydney, New South Wales, Australia, and he lives in the Blue Mountains, just west of Sydney. Mike Hore says, “[macro]evolution ... isn’t science” And “my wife and many of my close friends are Young Earth Creationists. However I find the evidence for an old universe and old solar system to be overwhelming, so I’m most comfortable calling myself an Old Earth Creationist³⁸.” Though living in Australia, he is part of *Old Earth Ministries*, Springfield, Ohio, USA, which was founded by Greg Neyman (b. 1960), since 2006 a retired military officer of the United States Air Force. (*Old Earth Ministries* was originally known when founded in 2003 as *Answers In Creation*.)³⁹ Though Major Neyman (Retired) is a progressive creationist, his *Old Earth Ministries* publishes diverse old earth materials including: Old Earth Creationist, Intelligent Designist, and Theistic Macroevolutionist material⁴⁰, and “promotes” such diverse old earth models as the Day-Age School and Gap School⁴¹. But Neyman’s preferred model for Genesis 1 is what he

³⁶ Don Batten’s “Creation Problem,” CMI (Creation Ministries International) Infobytes Australia email, Thurs. 16 Jan. 2014, “The awful truth about creation apologetics,” “Old Earth No Answer,” (<http://creation.com/old-earth-no-answer>).

³⁷ See Mike Hore’s “Creation Science, Raqia’ Revisited – Another View of Genesis 1,” *Old Earth Ministries*, Springfield, Ohio, USA (<http://www.oldearth.org/raqia.htm>), where he says, “Moore College has a very strong tradition of Evangelical teaching, and a fine reputation around the world. ... I’m a Moore College graduate”

³⁸ “Old Earth Ministries Author Profile Mike Hore,” *Old Earth Ministries*, Ohio, USA (http://www.oldearth.org/bio_mike_hore.htm).

³⁹ “About Old Earth Ministries,” *Old Earth Ministries*, Ohio, USA (http://www.oldearth.org/about_aic.htm); & link to “Old Earth Ministries Author Profile Greg Neyman” (<http://www.oldearth.org/biogneyman.htm>).

⁴⁰ See “Old Earth Creationist Books” divided into “Progressive Creationism,” “Theistic Evolution,” “Intelligent Design,” & “General Old Earth Creation Science,” *Old Earth Ministries*, Springfield, Ohio, USA (<http://www.oldearth.org/books.htm>).

⁴¹ At “Old Earth Ministries Site Map,” *Old Earth Ministries*, Ohio, USA (http://www.oldearth.org/site_map.htm), see “Forms of Old Earth Belief,” “Gap Theory,” “Progressive Creation,” & “Theistic Evolution.”; & “Greg Neyman,” *Wikibin* (http://wikibin.org/index2.php?option=com_content&do_pdf=1&id=1723).

calls the “overlapping days theory⁴²” interpretation of a Day-Age School model⁴³ i.e., the *analogical days interpretation of the Day-Age School*⁴⁴.

Don Batten, says with respect to Mike Hore of *Old Earth Ministries*, Ohio, USA, that “Mike” “said in effect, that if you read the Bible alone, you do not get an old earth. The old earth ideas come from sources that are external to Scripture – historical ‘science.’ ... I like the way [young earth creationist of *Creation Ministries International*, Queensland, Australia] Gary [Bates, in reply] gets to the heart of the matter: ‘If we defer to ‘science’ ... consistently, that will present major problems for theology. For instance, that same science shows that men don’t rise from the dead, so perhaps we should culturally reinterpret the Resurrection ...’” And then in the computer-link article, Bates says, “I am not saying that an old earth creationist cannot be a Christian,” but to do so “represents a low view of Scripture.” He also attacks “the progressive creationist compromiser Hugh Ross,” (Ross is not actually a progressive creationist,) whose apologetics is allegedly based on him saying, “‘Trust me. I’m an astronomer’ or words to that effect.” Among other ridiculous things, this article claims, “an old earth violates the need for a Saviour⁴⁵.” That the writers are not intellectually cogent, but writing in a non-rational emotionalism is evident in their contradictory claims that on the one hand, “I am not saying that an old earth creationist cannot be a Christian;” and on the other hand, the “same science shows that men don’t rise from the dead, so perhaps we should culturally reinterpret the Resurrection ...,” or “an old earth violates the need for a Saviour,” and “represents a low view of Scripture.” For if old earth creationism really did e.g., result in people denying the resurrection of Christ, or if “an old earth” really “violates the need for a Saviour,” then there is no sense in which one could believe it and be a Christian (e.g., Rom. 10:9-11). And also in January 2014, old earth creationist, Hugh Ross of *Reasons To Believe*, California, USA, said, “Pastors, professors, and people ... have shared the same sentiment with me, ‘Your Ministry rescued my faith during a time of struggle and doubt. Please keep reporting new scientific support for the reliability of Scripture ...’⁴⁶.”

⁴² Greg Neyman’s “Biblical Interpretation and Theology, Creation Science & Genesis 1,” *Old Earth Ministries*, Ohio, USA (<http://www.oldearth.org/genesis1.htm>).

⁴³ Greg Neyman’s “Old Earth Creation Science, Word Study: Yom” (2007) *Old Earth Ministries*, Ohio, USA (http://www.oldearth.org/word_study_yom.htm).

⁴⁴ See discussion of the *analogical days interpretation* of the *Day-Age School* in Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading “An alternative Day-Age School found in Bob Newman’s suggestion?”

⁴⁵ Don Batten’s “Creation Problem,” *op. cit.* .

⁴⁶ Hugh Ross’s “Launching into a new year!,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 21 Jan. 2014.

In the first place, I would say that the teaching of Scripture that between the first two verses of Genesis, God made a succession of “worlds” (Heb. 1:2; 11:3) containing multiple “generations of the heavens and of the earth” (Gen. 2:4), necessitates some kind of *older earth* than the young earth creationists claim. And the requirement of “a thousand generations” between Adam and Jacob (Ps. 105:8,9) requires an Adamic date of somewhere in the vicinity of *c.* 105,000 B.C. + / - 53,000 years, before which one must add the Gen. 2:4 “generations of the heavens and of the earth.” Hence I consider the young earth creationist claim of an earth that is only 6,000-10,000 years old to be scripturally incorrect. And in the second place, with respect to the usage of natural revelation (godly reason and nature) and special revelation (Bible), young earth creationist, Don Batten, misleadingly attributes the idea of dual revelation to religious liberals who deny the resurrection, thus giving the false impression that there is no such thing as a dual revelation idea among religious conservatives, as taught in e.g., Rom. 1. This reminds me of some of the Puritan propaganda against Anglicans in connection with the civil war years of the 1640s and 1650s. Thus this does not truly represent the religiously conservative Protestant view of Anglicans such as myself, since we do not unqualifiedly “defer to ‘science’,” but rather, only look to the Book of Nature and such science where it is not “contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles). For us, reference to such science is a God-honouring process that proceeds in harmony with, and subject to, the Divine revelation, for “The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1). Thus e.g., we would entirely repudiate a secular science which claims “men don’t rise from the dead.” In the words of the *Apostles’ Creed*, “I believe in God the Father Almighty, ... and in Jesus Christ his only Son our Lord, who ... was crucified, dead, and buried ...; the third day he rose again from the dead I believe in ... the resurrection of the body, and the life everlasting. Amen.”

Therefore young earth creationists like Don Batten and Gary Bates, typify a certain Puritan type sentiment in their negative attitudes to the Book of Nature with respect to an old earth. As I further discuss in Part 1 of this work when looking at the young earth creationist model’s origins with Seventh-day Adventist (SDA), George McCready Price, many of those in the young earth creationist *Flood Geology School* have picked up on the SDA cult mentality which is schismatically hostile to Protestantism. Thus both covert Seventh-day Adventists who do not declare their religion, and non-SDA’s influenced by this cult-connection in e.g., organizations like *Creation Ministries International*, Australia, are concealing SDA cult sentiments of “divisions” which are “heresies” (I Cor. 11:18,19) against Protestant Christians, masking this behind the façade of young earth creationist propaganda against old earth creationists. Thus the true enemy is concealed, something like Jesuit support for the Romanist Guy Fawkes Gunpowder Plot to kill the Protestant King and Members of Parliament in 1605 was also covert and concealed; or Jesuit support for the Roundhead Revolutionary Puritans aim to kill the king, Charles I, in 1649, was also covert and concealed. Young earth creationists who depict old earth creationists in unnecessarily inflammatory terms as e.g., “compromisers,” also typify the sentiments of Roundheads against Cavaliers in civil-war Anglican-Puritan type conflict in seeking to engender unnecessarily gruesome fights. I choose to resist such provocations as much as possible, for we are taught in Holy Writ,

“If it be possible, as much as lieth in you, live peaceably with all men” (Rom. 12:18), and at times I also speak favourably of young earth creationists, giving them positive coverage when I reasonably can do so in terms of the United Creationist School in this work e.g., Don Batten has done some very good work for creationism in other areas e.g., genetics.

Nevertheless, Batten’s comments on “science” with regard to those who hold to an old earth, shows a fundamental difference of methodology. Thus e.g., old earth creationist, Archdeacon John Pratt (d. 1871) considered both the Global Earth Gap School and Local Earth Gap School were reasonable understandings of Genesis 1. But in his day, there was a division in scientific opinion between leading geologists, with d’Orbigny (d. 1857) thinking there had been a global extinction of all life at the start of the Holocene (*c.* 8,000 B.C.) i.e., a view consistent with the Global Earth Gap School; and Lyell (d. 1875) thinking there had only been local extinctions with other species coming over from the Pleistocene preceding the Holocene i.e., a view consistent with the Local Earth Gap School. The exact date one could say the matter was resolved in favour of Lyell’s view involves the usage of some level of discretionary arbitrariness; but in broad terms, I would say the relevant cut-off date would be *c.* 1875. Thus figures before this time of *c.* 1875 who argued for a Global Earth Gap School, could in my opinion still do so within the sufficiently incomplete geological science of their day to be credible in their time e.g., William Buckland of Oxford University, UK, who died in 1856; Benjamin Silliman of Yale University, USA, who died in 1864, or Adam Sedgwick of Cambridge University, UK, who died in 1873. By contrast, figures coming after this time of *c.* 1875 lacked such scientific credulity relative to what was by then the sufficiently complete knowledge of geological science to rule out a global earth gap school model e.g., George Pember (d. 1910) who wrote in 1876 (and also popularized unBiblical and absurd notions of a so called “Lucifer’s Flood” with the fall of angels connected to the pre-Adamite Flood), or Cyrus Scofield (d. 1921) in the *Scofield Study Bible* (1909)⁴⁷.

Thus the Anglican Archdeacon John Pratt who died prematurely of illness in his early 60s (d. 1871), left the matter to the resolution of science in the last two editions of his work, *Scripture and Science Not at Variance* (1871 & 1872), saying, “These are questions which can be decided only by scientific observers.” In view of that resolution, and the fact that from *c.* 1875 the matter was sufficiently decided in favour of Lyell for a global earth gap school model to no longer be credible relative to geological science, I consider that had Pratt lived he would have stated this and adopted the Local Earth Gap School model. Therefore I consider he can be posthumously deemed an Honorary Local Earth Gap Schoolman. Unlike John Pratt who left the resolution of this matter purely to science with reference to geology, I have come to the view that contextual factors in Gen. 1 & 2, and elsewhere, clearly favour the Local Earth Gap School understanding of Gen.

⁴⁷ On the usage of *c.* 1875 as the cut-off point in the debate over events at the start of the Holocene in the d’Orbigny verses Lyell debate; see Volume1, Part 2, Chapter 5, section d, subsection ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”

1. But under the circumstances, *given that he thought Gen. 1 was reasonably open to either interpretation*, I think the Venerable John Pratt acted wisely in leaving such “questions” to “be decided” “by scientific” research which was not finalized with a sufficient level of clarity till several years after his death. By contrast, on Batten’s type of logic, Archdeacon Pratt was wrong to “defer to ‘science’.”

Thus on the one side, we old earth creationists are fighting against those who use categories of thought that deny the absolute authority of Scripture and look to some other source of authority in the form of antiscientific secular science values, or religious liberalism; just like Anglican Protestants fought against the Papists who used categories of thought that deny the absolute authority of Scripture and look to some other source of authority in the form of Roman Catholic traditions, as seen in e.g., the Protestant Marian Martyrs of England between 1553 and 1558, or the Protestant St. Bartholomew Day martyrs of France in 1572. And on the other side, we are internally fighting against e.g., certain Protestants on the basis that an old earth creation model is not “contrary to God’s Word” or “against God’s Word;” just as Anglican Protestants fought against Puritan Protestants at e.g., the time of the British civil war years of the 1640s and 1650s with e.g., King Charles the Martyr in 1649, or the attempted Puritan murder of, and subsequent imprisonment of, the Royalist Anglican King James Version Bible translator and confessor, Daniel Featly. Thus while this element of the old earth creationist versus young earth creationist debate cannot be simply put in terms of the old Romanist-Protestant or intra-Protestant Anglican-Puritan debates, it has some clear similarities on the issue of how an authoritative Bible relates to the usage of godly reason or natural law. *I mention this important issue in this Preface because the methodology I used to arrive at the Local Earth Gap School model is essentially and unashamedly Anglican Protestant.*

In a letter to a Presbyterian Protestant friend in Sydney in my computer files of 9 Sept. 2002, I state, “... I am presently also working on some ... things to do with Genesis 1-2. My thinking has changed in more recent times ... to an old earth separate species creationist model which ... combines what I think to be the best elements of the *Restitution School* ... e.g., Scofield, Custance ... and the *Day-Age School*” Although at the time I thought it was an original gap school model, I subsequently learnt that this was the type of gap school model put by e.g., Adam Sedgwick (d. 1873) of Cambridge University, UK, who considered that the six days were symbolic days of a relatively short period of geological time connected with the creation of a global world of man⁴⁸. But before I learnt that this was Sedgwick’s basic model, I jettisoned it after further consideration and testing of this model. In part this was because I considered the six days most naturally should be taken as 24 hour solar days, and in part because the notion of six time-periods following the time-gap simply does not fit the scientific data.

⁴⁸ I mean “original” in a relativistic sense of a creationist model in historically modern times since the scientific revelations of geology. Obviously anyone proposing such a model considers that he has isolated the correct original and ancient view. (Adam Sedgwick’s basic model was also followed by Benjamin Silliman of Yale.)

I remained attracted to the Gap School's idea of a time-gap between the first two verses of Genesis into which fits most of earth's geology in a succession of "worlds" (Heb. 1:2; 11:3) in "the generations of the heavens and the earth" (Gen. 2:4). To my mind this meant that God left man to work out the details of these worlds, and so it avoided the type of straining and stretching of the six creation days found in the Day-Age School. It was a simple and straightforward propounding of Scripture and study of geology at this point, and so understandably attractive to men like Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873) at the point of Gen. 1:1 followed by the time-gap of earth's history up to the pre-Adamite flood. But on the other hand, there was nothing in the geological record that looked even vaguely like what I critically called, "the Scofield line" i.e., a global geological layer showing a global destruction event followed by a new global creation and the appearance of man in the geological layer. I considered the type of Global Earth Gap School argued by men like Chalmers and Buckland is excellent for the period from the Big Bang in *c.* 14 billion B.C., up to the start of the last ice age *c.* 68,000 B.C.; but at that point, advances in geological knowledge after the death of these men, means it flounders badly. It works well up to *c.* 68,000 B.C., *but then it falls flat.* It is a creation model that following the death of these men (which I have since refined to a date of since *c.* 1875,) *almost works,* but then *crashes badly at the very end from the time of the last ice age on.* Thus on the one hand, it seemed to me that the basic Gap School model of men like Chalmers and Buckland "flew well," or "flew like a jet" for the period of from the time of the Big Bang *c.* 14 billion B.C., up to the start of the last ice age *c.* 68,000 B.C. . It thus "flew like a jet" for most of the universe's 14 billion year history. And this is seen in e.g., the fact that the basic foundational work on earth's geological layers that was undertaken by the old earth creationist Gap Schoolmen, William Buckland (d. 1856) of Oxford University and Adam Sedgwick (d. 1873) of Cambridge University, has stood the test of time as part of Geological Science⁴⁹. However, the question that was unresolved in my mind then became, *Can one, and if so, how can one, safely land "the jet plane" of the Gen. 1:1 Gap School interpretation with a time-gap of earth's geological history in between the first two verses of Genesis as in broad terms argued by e.g., Chalmers and Buckland?*

Then on my second trip to London from Dec. 2002 to July 2003, I was thinking about a Gap School model, bouncing around in my head the idea of how to test the viability of the last ice age which was mainly in the northern hemisphere, as being the destruction event of Gen. 1:2, or somehow connected with it. This would make it a *local earth* Gap School model, but still a very large area. At the time I was unaware that anyone else had ever proposed a local earth model for Gen. 1:2b-2:3, which still regarded

⁴⁹ See the importance of Buckland and Sedgwick (as well as some other old earth creationists, most especially, Roderick Murchison,) to the foundations of the modern science of geology in Part 2, Chapter 3, section f, "The generally united Gap School view: filling in the blanks in the 'worlds' or 'ages' of multiple 'generations' of Earth's history in Gen. 2:4; Heb. 1:2; 11:3, following the creation of the temporal and spiritual heavens, from the Pregeological World of *c.* 4.6 billion B.C. to the start of the Last Ice Age *c.* 68,000 B.C.; creation, not macroevolution – mind the gap," *infra*.

Gen. 1:1 and the associated time-gap between Gen. 1:1 and Gen. 1:2 as global. Though I was thinking about this, I was not then committed to it. Rather, I was testing out this model as *a possibility*. I had believed that Noah's Flood was anthropologically universal and geographically local for some time; and so in what I wrongly thought was original work⁵⁰, I was bouncing around in my head the idea that so too, Gen. 1:2-2:3 could also be understood as a local earth, on a Local Earth Gap School model in which Gen. 1:1 was global, but the destruction event and six day creation was to a local earth. But the local earth I was thinking about was still a fairly large portion of the globe north of the equator where the last ice age was present (although it also effected some much lesser parts of the southern hemisphere as well). I was thus interested to study in more detail the northern hemisphere's last ice age to see if any associated events could in any sense be reasonably said to fit the type of description found in Gen. 1:2b-2:3. I was merely looking at this as *a possible* theoretical construct; but in doing so, I was still testing out the possibility of this model in terms of a relatively large local earth event covering a vast area of the northern hemisphere. In this context, I had been reading what Global Earth Gap Schoolmen had to say, with an eye to the possibility of modifying parts of it, if appropriate, though I was not committed to necessarily adopting such a local earth gap school model and doing so. The big doubt and concern I had in my mind about this Local Earth Gap School model I was bouncing around in my head, was the problem that on the data I could find, though the last mainly northern hemisphere ice age was clearly a massive destructive event, it could not be said to have entirely extinguished life; and even though there were a number of ice age mass extinctions, they could not be said to have necessitated a new creation such as one finds in Gen. 1:2b-2:3. And nor was there any evidence of any such entirely new animal and plant life appearing and replacing all former life forms around this time in these mainly northern hemisphere areas.

One "defence" of a Global Earth Gap School model against such facts, is found in the work of the Presbyterian theologian, Robert Dabney (1830-1898) of Union Theological Seminary in Virginia, USA. He was an old earth creationist who was non-committal on whether he preferred the Day-Age School or some form of the Gap School, and was tolerant to both broad Schools⁵¹. Dabney says in the 1870s of "Chalmers" and others view of Gen. 1:1,2, that the criticism of the Global Earth Gap School is made that, "the fossils show there was not such a clean cutting off of all the genera of plants and animals at the close of the pre-Adamite period, and re-stocking of the earth with the existing genera; because many of the" relevant creatures in the Holocene (c. 8,000 B.C. to Second Advent) "co-exist with the prevalent Pleistocene genera and" other "older genera." But Dabney says this criticism "does not seem at all conclusive, because it may have suited God, at the close of the pre-Adamite period, to suffer the extinction of all,

⁵⁰ I mean "original" in a relativistic sense of a creationist model in historically modern times since the scientific revelations of geology. Obviously anyone proposing such a model considers that he has isolated the correct original and ancient view.

⁵¹ Numbers' *The Creationists*, pp. 14 & 17.

and then to create, along with the totally different new genera, some bearing so close a likeness to some extinct genera, as to be indistinguishable by their fossils⁵².”

By “totally different new genera,” Dabney would presumably mean man and domestic animals; and by “some bearing so close a likeness to some extinct genera, as to be indistinguishable by their fossils,” he would presumably mean domestic animals; though depending on what he thought of the Neanderthals, i.e., whether or not he thought they were Adamites, he *possibly* also meant man given the discovery of Neanderthals in the Neander Valley of Germany in 1856, some years earlier than these comments in the 1870s. But Dabney’s “defence” of a Global Earth Gap School model would here require both “a tranquil flood” for the pre-Adamite global flood, and “a tranquil fossil record” for this event. However, I find such a proposition at fundamental variance with the basic idea of the Gap School that most of earth’s geological layers fit between the first two verses of Genesis. Clearly these geological layers are not “a tranquil fossil record” with e.g., “tranquil local floods.” Is not Dabney’s idea therefore a fundamental contradiction in terms of how the Gap School conceptualizes the history of God’s creation as recorded in the geological layers in the Book of Nature? Hence while I find Dabney’s 1870s “defence” of a Global Earth Gap School model interesting, it does not strike me as credible. It looks like “a last gasp” 1870s attempt to keep the Global Earth Gap School alive, though in fact it ceased to be at all viable from around the mid 1870s. Put simply, I consider that by the time Dabney made these claims for a Global Earth Gap School model in his second edition *Systematic Theology* of 1878, *he was grasping at straws*.

Although not all the relevant books I looked at were from the British Library e.g., I was also a member of the Evangelical Library in London, and had looked at some Global Earth Gap School works in Australia, such as Arthur Custance’s *Without Form & Void* (1970), in 2003 I was largely looking for relevant Global Earth Gap School works in the British Library. Although at the time I did not keep records of the dates I saw these works, I am still a member of the British Library, and it has a facility for members to access lists of all books they have ever requested on their computer file. With the help of this list which I accessed in January 2014 for the purposes of this Preface, I can say that I was researching multiple matters in the British Library at the time, and amidst other works, after some preliminary work on Friday 23 May 2003, I first withdrew some material on the Gap School on Saturday 14 June 2003, when I looked at Pember’s *Earth’s Earliest Ages*⁵³, as well as Bernard Ramm’s *Christian View of Science and Scripture*⁵⁴. Thus a component of the Gap School work I started at the British Library

⁵² Dabney, R.L., *Systematic Theology*, 1871, second edition 1878, reprint Banner of Truth Trust, Edinburgh, UK, 1985, p. 253.

⁵³ This work sadly helped to popularize and burden the gap school with erroneous devilology, and helped to popularize in certain quarters a connection between pseudo-science and the *Global Earth “Lucifer’s Flood” Gap School*.

⁵⁴ This work is anti-Gap School, and contains both serious errors and some useful material. Though I would not recommend it for the average Christian whom I fear would be more hurt by it than helped by it, amidst the bad there is some good.

in London, UK, on St. Basil's Day, Saturday 14 June 2003, comes to its fruition 11 years later in New South Wales, Australia, with the Dedication of Volume 1 of this work on St. Basil's Day, Saturday 14 June 2014. Then on Saturday 21 June 2003 I again looked at Pember's *Earth's Earliest Ages* (two different editions) and Ramm's *Christian View of Science and Scripture*, as well as Buckland's *Bridgewater Treatise*, Sedgwick's *Discourse on the Studies of the University [of Cambridge]*, and John Pratt's *Scripture and Science Not at Variance* edition of 1856.

I already had a general background knowledge of the Global Earth Gap School and some of the variations within it. But when I started to read the 1856 edition of Anglican Archdeacon John Pratt's *Scripture and Science Not at Variance*, which I had thought was a Global Earth Gap School work; to my pleasant and excited surprise, I found that it was a Local Earth Gap School work which made reference to, and embraced the Local Earth Gap School model of Pye Smith (d. 1851) of London UK, *in which the local creation of Gen. 1:2b-2:3 is specifically understood to be that of the World of Eden (Gen. 2:10-14)*; and I quickly realized that by the grace of God, "I had found my way home!" With the modification that I would remain with my pre-existing view that Eden was in an area now under the waters of the Persian Gulf (found in a 1997 American Scientific Affiliation article of mine), I was impressed by the fact that this creation model was both a simple and straightforward reading of Genesis 1 & 2, and a simple and straightforward reading of geology. *The Gap School "jet-plane" could be safely landed!* Praise God! On this issue of the correct Biblical creation model for old earth creationism, in broad terms, "I had found my way home!" It was a case of, "Of course! Of course! That's it! Why didn't I see it before?!"⁵⁵

Three days later on Tuesday 24 June 2003 I requested all the editions of Pratt's *Scripture and Science Not at Variance* (1856, 1858, 1859, 1861, 1871, & 1872), together with Buckland's *Geology & Mineralogy* (two different editions), and the earlier works I had gotten by Ramm and Sedgwick. I then learnt that from the time of his 1859 edition, Pratt had moved over to the Global Earth Gap School, and in his last two editions of 1871 and 1872 (published posthumously), Archdeacon Pratt (d. 1871) had moved to a position of uncertainty between either the Local Earth Gap School or Global Earth Gap School. On the one hand, Pratt considered both the Local Earth Gap School and Global Earth Gap School models were reasonable interpretations of Scripture. But on the other hand, the science of his day was unclear due to disagreements between d'Orbigny, whose relevant geological views on the Holocene (c. 8,000 B.C. to Second Advent) if correct, meant the Global Earth Gap School was correct; and Lyell, whose relevant geological views on the Holocene if correct, meant the Local Earth Gap School was correct. Therefore from his 1871 edition of *Scripture and Science Not at Variance*, Archdeacon Pratt was non-committal on which of these two models was the correct one. He left the matter to future scientific work saying, "*These are questions which can be decided only by scientific*

⁵⁵ See e.g., Volume 1, Part 2, Chapter 5, section d, "A scientific critique of the Global Earth Gap School's global pre-Adamite flood & following global six day creation," subsection iii, "Landing the Gap School jet plane," *infra*.

observers.” He was philosophical about the matter, saying, “science” was in an “onward progress” and sometimes there are “errors made,” “leading to truth at last⁵⁶.” On the issue of universal global extinctions (d’Orbigny) or limited local extinctions (Lyell) at the start of the Holocene (c. 8,000 B.C.), time has proven Lyell correct, and this became clear within several years of Pratt’s death by about 1875, and so had Archdeacon Pratt lived beyond 1871 to learn of this outcome, on the principles stated in his 1871 and 1872 editions he would have gone over to supporting the Local Earth Gap School model. (For which reason he is deemed in this work to be an Honorary Local Earth Gap Schoolman.) But at the time he wrote, the scientific issues were unresolved; and so as I read over successive editions of Pratt’s *Scripture and Science Not at Variance*, I regarded it as unfortunate that Pratt had moved away from his earlier 1856 & 1858 editions’ certainty about the Local Earth Gap School; which was the model to which I was now committed, and greatly rejoicing in⁵⁷. (On this same trip to London my written records show that at some point I later consulted the 1872 edition of Pratt’s work at the *Evangelical Library* in London.)

I learnt of Pye Smith’s work via John Pratt’s usage of it, and another three days later, on Friday 27 June 2003, I went to Pratt’s stated Local Earth Gap School source of Pye Smith’s model, and requested the Congregationalist theologian, John Pye Smith’s *The Relation between the Holy Scripture and some parts Scripture & of Geological Science* (editions of 1840, 1843, 1851, & 1852). And also through an initial reference on the British Library catalogue under “Pye Smith,” I got the Anglican clergyman, Henry Jones Alcock’s *Earth’s Preparation for Man* (1897) as this included a subtitled, “An exposition on the lines suggested by the late Rev. Dr. Pye Smith,” and so it came up under “Pye Smith” on the British Library catalogue. Looking over these 22 pages of British Library works (covering July 2001 to Feb. 2013) I computer accessed in Jan. 2014, and this list does not include material I used on British Library open shelves (e.g., various Jewish works such as the Talmud), or works I had computer access to (e.g., copies of various sermons I looked at such as those for *Papists’ Conspiracy Day* on 5 Nov.), I am reminded by material I requested between 2001 and 2013, that on my six trips to London, UK⁵⁸, (where I have worked as a school teacher), that what I have found in “the gold-mine diggings” of London’s British Library “gold nuggets” (although I have also found some gold nuggets in other English libraries e.g., the Evangelical Library of London), has for me always been part of *the fun and excitement* of London, for which I

⁵⁶ Pratt, John H., *Scripture and Science Not at Variance*, 6th edition, 1871, pp. 217-221.

⁵⁷ For a further discussion on Archdeacon John Pratt, see Part 2, Chapter 5, section d, subsection ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”

⁵⁸ April 2001-April 2002 (1st trip); Dec. 2002-July 2003 (2nd trip); August 2003-April 2004 (3rd trip); Oct. 2005-April 2006 (4th trip); Sept. 2008-March 2009 (5th trip); & Oct. 2012-March 2013 (6th trip).

thank God. But I shall not detail the rest of what is recorded on my British Library member's catalogue "Reading Room Requests," since this is the record of how I came to the Local Earth Gap School view I now hold, which both then and now gives me great satisfaction and contentment as a creationist model that is true to both a simple and straightforward reading of the Bible and Science.

I flew out of London on Monday 1 July, 2003, and upon my return to Sydney, Australia, (not departing Sydney to fly back to London till 26 Aug. 2003), in July 2003 as I was searching the internet for Gap School writers, I learnt about John Sailhamer (b. 1946), of the *Evangelical Free Church* in the USA, and from the little I could find on his book *Genesis Unbound* (1996) on the internet it looked like it was pointed in the right direction of a Local Earth Gap School model. I could not get the book in any library near me, and so I ordered his book from Novalis, USA, via the internet on 16 July 2003. (I also later successfully recommended to the Librarian at Moore Theological College that he order a copy of Sailhamer's *Genesis Unbound*.) By the time I got Sailhamer's book I already had the basic Local Earth Gap School Out-of-Eden Persian Gulf model that I still have, derived from Pye Smith, John Pratt's earlier editions, and Henry Alcock, with my own location of Eden in the Persian Gulf; and my concept of Gen. 1:1 and the gap between the first two verse of Genesis also influenced by a number of Global Earth Gap Schoolmen such as e.g., William Buckland (d. 1856).

Upon reading Sailhamer's *Genesis Unbound* (1996); on the upside, I was delighted and excited to see a fellow Protestant Christian using a Local Earth Gap School model which makes some reference to the earlier work of Pye Smith. I found his largely non-developed reference to the Genesis 1:2b-2:3 local earth creation model of John Lightfoot (d. 1675) both interesting and valuable as a starting point for further work on Lightfoot⁵⁹; and I was also interested to see his usage of ancient Jewish writers which has some broad overlap with, though is essentially different to, my own usage of ancient Jewish writers; and I liked the way he sought to put Biblical issues at the forefront of any creationist model. But on the down-side, unlike my classic Anglican methodology, *supra*, Sailhamer frequently adopts a Puritan methodology which is critical of what he sees as attempts to harmonize Scripture and science, so that he simultaneously criticizes *both* old earth creationists such as Hugh Ross of California, USA, and young earth creationists such as those of the *Creations Research Society* of California, USA. In this context, he claims with reference to Wisdom 11:17 (Apocrypha), that "The Wisdom of Solomon ... was a self-conscious attempt to fit the Biblical account into the mold of the classic Greek cosmologies. It claimed the world was created 'out of an amorphous mass,' implying that matter is eternal. ... The Wisdom of Solomon represents an early attempt to make the Bible conform to the Hellenistic world view⁶⁰."

⁵⁹ See Part 2, Chapter 9, *infra*.

⁶⁰ Sailhamer's *Genesis Unbound* (1996), pp. 173-174; quoting from Wisdom 11:17 (Apocrypha). (These comments are found at pp.183-184 of the 2nd 2011 edition.)

On the one hand, I support the usage of An Alternative Table of Lessons in the 1662 BCP for readings at Mattins or Evensong as optional alternatives for those passages presently given from the Apocrypha⁶¹. But on the other hand, that would still leave the present lessons from the Apocrypha in place for those who wanted to use them; and in learning to “refuse the evil and choose the good” (Isa. 7:16), I sometimes sift good things out of the bad that is in the Apocrypha, and I do likewise for other works. As a Protestant I uphold the New Testament teaching found in Article 6 of the Anglican 39 Articles, that the Apocrypha is not of Divine Inspiration. But as that Article also says in citing Jerome or Hierome, these “books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine.” Though both Anglicans and Puritans agree that the Apocrypha is not of Divine Inspiration, in broad terms, among Protestants, like Lutherans, Anglicans have found more value in the Apocrypha than have Puritans.

The original 1662 lectionary and calendar of the Anglican 1662 *Book of Common Prayer* (BCP) which continued in use till the revised lectionary of 1871, had far more readings from the Apocrypha at the daily First Lesson of Morning and Evening Prayer from the end of September through to about two-thirds of November, with selected lessons from the Apocryphal books of Tobias or Tobit, Judith, Wisdom, Ecclesiasticus or Sirach, Baruch, Bel & the Dragon, and Susanna; at which time the particular verse of

⁶¹ In the *Book of Common Prayer* (1662), a reading from the Apocrypha at Mattins or Evensong is introduced by specified words, e.g., adding in square brackets those for the present 3 Nov. (in the post 1871 Lectionary, or on 19 Oct. in the 1662-1871 Lectionary): “Here beginneth [the fifteenth] Verse of [the eleventh] Chapter of the Book [of Wisdom],” and at the end of this reading, “Here endeth the First Lesson.” This is doctrinally acceptable and harmonious with Article 6 of the 39 Articles. By contrast, in *An Australian Prayer Book* (1978), Apocrypha readings have been added as alternatives for Communion, and after such a reading “the reader” optionally “concludes, This is the word of the Lord, and then the people may respond, Thanks be to God” (AAPB, pp. 117 & 138). E.g., on the Sunday after Christmas, the first reading is either “Sirach 3.2-14 or 2-6,12-14 or Geneses 1.26-31” (AAPB, p. 189), or unlike the BCP the AAPB has “Ordinary” Sundays (I dislike this notion of “Ordinary Sundays” which does away with the Trinity Sundays of the BCP, and thus the usage of Trinity Sunday as a third focal point in the cycle of Trinity Sundays in the liturgical year, in addition to the Christmas and Easter cycles,) and on the “Thirty-Second Ordinary Sunday,” on a three year cycle, in Year A, the AAPB lesson is from either “Proverbs 3.21-26 ... or Wisdom 6:12-16” and in Year C, the lesson is from either “Malachi 3.16-18 ... or 2 Maccabees 7.1-14 or 1-2,9-14” (AAPB pp. 263-264). And back in the 1980s I recall being in an Anglican Church where after such a reading from the Apocrypha, the reader said the words, “This is the word of the Lord,” and I did not respond, “Thanks be to God,” for I do not regard the Apocrypha as “the word of the Lord.” This is doctrinally unacceptable and contrary to Article 6 of the 39 Articles. Indeed, I regard it as blasphemy against God to claim the Apocrypha is “the word of the Lord,” and I see this as a semi-Romanist doctrinal change in the AAPB from the BCP (and more generally I repudiate the AAPB’s revised liturgies, and various other revised Anglican liturgies).

Wisdom 11:17 (Apocrypha) referred to by Sailhamer was part of the reading of Wisdom 11 (Apocrypha) set for Morning Prayer (Mattins) on 19 October. The presently revised 1871 lectionary printed in the 1662 BCP uses the Apocrypha for the daily First Lesson of Morning and Evening Prayer from the end of October through to the middle of November, with selected lessons from the Apocryphal books of Wisdom, Ecclesiasticus or Sirach, and Baruch (as well as All Saints' Day on 1 November which has readings from Wisdom). The particular verse of Wisdom 11:17 (Apocrypha) referred to by Sailhamer is part of the post 1871 lectionary reading of Wisdom 11:15-12:2 (Apocrypha) set for Morning Prayer (Mattins) on 3 November. Without now considering all the further details of these Anglican lectionaries, it is clear that they have made some consistent usage of Wisdom 11:17. Unlike Sailhamer's translation, this reads in the AV's Apocrypha, "For thy Almighty hand that made the world of matter without form ... " (emphasis mine). Here the words, "the world of matter without form" are Greek, "*ton* (the) *kosmon* (world) *ex* ('out of' or 'from') *amorphou* ('of misshapen' = 'of formless,' masculine singular genitive noun, from *amorphos*) *eles* ('of matter' or 'of substance', feminine singular genitive noun, from *ule* / *'ule* / *hule*)⁶²." Therefore, this most naturally is regarded as a citation of Genesis 1:2, "And the earth was without form and void." I.e., the writer of Wisdom 11:17 (Apocrypha) evidently either looked at the Hebrew of Gen. 1:2, or at a Greek translation of it other than the one used in the Septuagint.. Therefore, this is *not* as Sailhamer claims "an early attempt to make the Bible conform to the Hellenistic world view," but an understanding of Gen. 1:3ff based on Gen. 1:2. Thus in

⁶² The Greek of Codex G 012 (independent text type) is outside the closed class of sources used for composing the Received Text; but its Latin interlinear of old Latin *g* is inside the closed class of sources used for composing the Received Text; although in this instance the Latin is clearly an erroneous variant. For Greek "*aphona* ('dumb,' neuter plural accusative adjective, from *aphonos*)" for "dumb idols" in I Cor. 12:2 (Received Text & Majority Byzantine Text), in the Greek-Latin diglot, *Codex Boernerianus* (G 012, 9th century,) the variant of Greek, "*pros* (unto) *ta* (the) *idolata* ('images' or 'idols') *amorpha* ('formless,' neuter plural accusative adjective, from *amorphos*)," is found in the main text, with the Latin interlinear above the relevant Greek reading Latin, "*ad* (unto) *simulacrorum* ('of images' or 'of idols') *formationes* (the form)," in which Latin "*ad* (unto)" is written above the Greek word, "*pros* (unto)," Latin "*simulacrorum* ('of images' or 'of idols')" is written above the Greek words "*ta* (the) *idolata* ('images' or 'idols')," and the Latin word "*formationes* (the form)" is written above the Greek word "*amorpha* ('formless' or 'misshapen')." Thus the Latin "unto the form of idols" is used to render the Greek, "unto the formless idols" or "unto the misshapen idols" (i.e., in the Greek to be "formless" or "misshapen" carries the connotation of ugliness). On the one hand, the Greek and Latin here are clearly not identical in terms of a word-for-word translation; but on the other hand, the intersecting point of linguistic similarity between Latin "*formationes* (the form)" and Greek "*amorpha* ('formless' or 'misshapen')," indicates the common concept of a "form," and this in turn shows the propriety of rendering the Greek *amorphos* as "formless" at Wisdom 11:17 (Apocrypha). (I am privileged to have a computer photocopy of *Codex Boernerianus* for Romans to Philemon which I obtained from the British Library for the purposes of my New Testament work as a neo-Byzantine textual analyst.)

Wisdom 11:17 (Apocrypha), the words “For thy Almighty hand that made the world” refer to Gen. 1:3-31, and the words, “of matter without form” refer to Gen. 1:2, in the words, “For thy Almighty hand that made the world of matter without form” *This may be the wrong interpretation of Gen. 1:2-31*, but it is *one* Jewish view, (by no means the only Jewish view,) and not, as Sailhamer claims, an intrinsically Hellenistic view.

Sailhamer’s Puritan methodology is generally applied in *Genesis Unbound* (1996 & 2011), but there are exceptions to it. E.g., his dating of Adam is based on extra-Biblical material. But his lack of appropriate familiarity and sophistication with such material, means that when he does use it, he does so in an uncritical manner. E.g., I consider this results in his dates for Adam being far too early at *c.* 270,000-200,000 years ago, even though such a figure is still in the bottom 5% to 4% of the overall Adamic date range spectrum⁶³. Furthermore, he fails to place his model with a location for Eden in the Promised Land or Israel, under any kind of serious scientific scrutiny with respect to geology. He thus ends up following a model which is not scientifically sustainable. On the one hand, I recognize that the King James Version is not word perfect; and that the standard of the Greek Septuagint varies quite considerably, and so too the Latin Vulgate contains certain errors of translation. (Although the Latin Vulgate’s errors should not be confused with certain Roman Church impositions of Romish “ecclesiastical Latin” corruptions on the Vulgate e.g., the false claim of Rome that Latin *paenitentia* at Matt. 3:2 means “Do penance” in the Douay-Rheims Version, when in fact it means “[Have] repentance,” which was St. Jerome’s meaning). But on the other hand, Sailhamer’s unduly critical attitude towards the Authorized King James Version, and lack of balance in his negativity towards the Greek Septuagint and Latin Vulgate whose good features he does not celebrate; coupled with his general endorsement of the *New International Version* which he uses throughout *Genesis Unbound*, and which is far behind the Authorized Version’s general accuracy, are also serious blemishes upon his work⁶⁴.

Such factors, together with Sailhamer’s “I’m reinventing the wheel” attitude, in which he fails to give proper respect, credit, and honour, to former Gap Schoolmen, is also a serious flaw in his work. It means he does not benefit from their work, e.g., the methodology of John Pratt who recognized we must look at the best scientific data available to us at the time, though examine it critically so that it remains within Biblical parameters. Sailhamer would have done well to learn from this example and e.g., test his Promised Land model by what is known of the geography and geology of Israel, Jordan, and other relevant countries now in the area of the old Promised Land. Instead he says that e.g., “Calvin [1509-1564] ... amassed arguments from ancient geographers to show that the Tigris and Euphrates flowed together for some distance before splitting off again. It was at that spot that Calvin located the garden” And “Luther” (1483-1564)

⁶³ See Volume 1, Part 2, Chapter 6, section c, subsection iv, Heading A, “Where are the Adamites in the fossil record?”

⁶⁴ Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 189-191; 2nd edition, 2011, pp. 199-201.

considered “the exact site could not be identified because the garden had been destroyed by Noah’s flood ..., however, Luther and others did attempt to find evidence of its location” By contrast, in embrace of a Puritan methodology that does not accept that godly reason can be used for such matters providing it is “not ...contrary to God’s Word,” “so that nothing be ... against God’s Word” (Articles 20 & 34, Anglican 39 Articles,) in his “new look at the location of ... Eden,” Sailhamer doggedly insists that he will not “interpret the textual data in light of extraBiblical clues⁶⁵.”

Such flaws mean that I am unable to give the same level of honour to John Sailhamer in this work, that I give to the Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work: Thomas Chalmers (d. 1847), William Buckland (d. 1856), Adam Sedgwick (d. 1873), J. Pye Smith (d. 1851), John Pratt (d. 1871), and Henry Jones Alcock (d. 1915)⁶⁶. Nevertheless, I do give some level of *lower* honour to John Sailhamer in this work, since for all his faults and failings, he is a religiously conservative Protestant Christian who is an old earth creationist, and who follows some kind of Local Earth Gap School model in the broad tradition of J. Pye Smith. His book does contain some useful and interesting material, and so I do not exclude him from “the big picture,” nor some *suitable lower level of honour* in this work. Therefore, I thank both God and John Sailhamer for the good that is in his work, *Genesis Unbound* (1996 & 2011), including the simple fact that he is recognizing an old earth creationist Local Earth Gap School model inside a religiously conservative Protestant Christian theological framework. *It is a refreshing pleasure to find an author who has come to these right basic categories of thought for Gen. 1 & 2.*

We thus see that with respect to intra-Protestant issues among religiously conservative Protestant Christians of an Anglican type methodology as opposed to a Puritan type methodology, *supra*, that whereas I adopt an Anglican methodology of using godly reason that is not contrary to Scripture, by contrast, Sailhamer generally adopts a Puritan methodology far more suspicious of the capacity of man’s mind to use any form of reason, e.g., he does not trust the work of geologists to give the right general picture of Israel which shows no evidence of it ever having been in an Edenic state. (Although in saying this, I would stress that there are Puritan derived Protestants such as Thomas Chalmers and Pye Smith who do not accept that this is the appropriate methodology for Gen. 1-11.) Thus Sailhamer is looking more for a specific Biblical warrant for something, and so he is critical of what he sees as attempts to harmonize Scripture and science, and this also spills over into a much more hostile and negative view of the Apocrypha and what it says than what I would have (although at this point Chalmers & Pye Smith would be in closer sympathy with Sailhamer). Of course, this is a *difference of emphasis* between Sailhamer following *one* Puritan methodology for Gen. 1-11, and both myself as an Anglican as well as Puritans like Chalmers & Pye Smith following a

⁶⁵ *Ibid.*, 1st edition, 1996, pp. 219-220; 2nd edition, 2011, pp. 229-230.

⁶⁶ See e.g., portraits of “Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work,” at website webpage for this work, “Creation, Not Macroevolution – Mind the Gap” (<http://www.gavinmcgrathbooks.com>).

different methodology for Gen. 1-11, and this difference should not be viewed in *absolute* terms, since there are still areas of intersecting agreement between us. Moreover, somewhat inconsistently, Sailhamer uses some elements of science and seems pleased that his model is compatible with much of science. *But men are sometimes inconsistent*, and so Sailhamer's inconsistencies here do not negate either our intra-Protestant Anglican-Puritan type differences of methodology, nor our Protestant similarities in seeking to uphold an authoritative Bible whose Divine Inspiration is limited to the 39 canonical Old Testament and 27 canonical New Testament Books.

The differences in our methodologies mean that whereas my work stands without apology in the Gap School tradition of better Gap Schoolmen like Chalmers (Puritan), Buckland (Anglican), Sedgwick (Anglican), Pye Smith (Puritan), Pratt (Anglican), and Alcock (Anglican), *supra*, who looked to a harmony between Scripture and science in which godly reason was used *subject to* the overriding authority of an infallible Bible (and who did not believe in the Pember type claim which seeks to link Gen. 1:2 to the fall of angels, and alleges the pre-Adamite flood was a so called "Lucifer's Flood"), by contrast, to a very large extent Sailhamer's methodology does not have this point of intersecting agreement. On the one hand, Sailhamer would in broad terms be happy with the general Protestant methodology I use in Part 1 of this work; but on the other hand, he would not be so happy with the general Anglican Protestant methodology I use in Part 2 of this work. Thus in looking at Sailhamer's *Genesis Unbound* one finds he has a general lack of connectedness to e.g., the writings of the Congregationalist Protestant, Pye Smith whom he relegates to just one footnote; or a lack of connectedness to other Global Earth Gap School writers in the area of Gen. 1:1 and the time-gap between the first two verses of Genesis where their thinking is the same as the Local Earth Gap School, such as e.g., the Presbyterian Protestant, Thomas Chalmers, or Anglican Protestants, William Buckland and Adam Sedgwick. He also makes no reference to Anglican Protestant, Henry Alcock, or the earlier work of the Anglican Protestant Archdeacon, John Pratt. By contrast, I greatly respect such men, and thank God for their contribution, and I would never omit reference to them the way Sailhamer does.

Thus from the perspective of my Anglican type methodology which is also a methodology used by some Puritans for Gen. 1-11 such as Chalmers and Pye Smith, though not from the perspective of the particular Puritan type methodology for Gen. 1-11 used by Sailhamer, I consider Sailhamer's work suffers greatly from the fact that he is "trying the reinvent the wheel" in terms of a modern Christian usage of this creationist model which in its broad structures is found in ancient times in Jewish writings as one, though by no means the only, Jewish view. His work on Jewish writers though very interesting, is not sufficiently comprehensive; and his model which uses a Jewish idea of Israel or the Promised Land as the first Eden, suffers from both Biblical and scientific problems. With respect to Scripture, it is not a natural and straightforward reading of the Biblical boundaries of Eden in Genesis 2:10-14; and there is a lack of geological support for this model from the geological layers of Israel, e.g., there is no evidence that there was a pre-Adamite local flood, followed by a new and different world, and a local Noachic Flood. Nor is the topography of Israel suited to such local floods. Nor is there

any reasonable explanation as to why this evidence has not been recovered by archaeologists if Israel is really the place where all this happened.

Nevertheless, upon learning of his work in 2003 after I had first come to adopt a Local Earth Gap School model with the Land of Eden located on my earlier 1997 Persian Gulf model, I was excited that a fellow religiously conservative Protestant Christian in John Sailhamer still got “the big picture” of a Local Earth Gap School, and in this context made some reference to Pye Smith, and I was also interested in his usage of Lightfoot and ancient Jewish writers. Among other things, I decided to more rigorously pursue this issue of Jewish writers, some of which I did in Australia. But I also pursued this issue of Jewish writers with greater rigour in the British Library of London on my fourth trip to London from October 2005 to April 2006. Some, but not all of these show up on the British Library computer records I accessed for these purposes in January 2014, since a number of the key Jewish works I consulted were on reading room open shelves. This led me to consider a much wider range of Jewish works and Jewish writers than Sailhamer does.

Thus I have followed a Local Earth Gap School model with the location of Eden under the waters of the Persian Gulf, in connection with Pye Smith’s basic creationist model since June 2003, and so as at St. Basil’s Day, 14 June 2014, for about 11 years. During this time I have developed and modified elements of it; e.g., developing the details of the component of ancient and later Jewish writers on my Oct. 2005 to April 2006 trip to London. Indeed, with regard to one of the co-authors of Whitcomb & Morris’s *The Genesis Flood* (1961), I remember how when going to Church in London one Sunday in 2006, a young earth creationist friend of mine first told me of Morris’s death, and he was greatly enthused about the contribution Morris had made to creationism. By contrast, at the time I was doing a good deal of study in the British Library of some Jewish works (often on the open shelves there), which were relevant to my local earth gap school model, (and which will be further discussed in Volume 2, Part 3 of this work,) and so I lacked my friend’s enthusiasm for Morris’s contribution. I still recall how when I read about Pye Smith’s Local Earth Gap School model in the first edition of Anglican Archdeacon John Pratt’s *Scripture and Science Not at Variance* (1856), I quickly recognized it to be correct, and so by the time I got hold of Pratt’s later editions, as well as the works of John Pye Smith and Henry Alcock’s, I had already accepted the Pye Smith model, albeit with a modified location of Eden in an area now under the waters of the Persian Gulf. That is because in broad terms I had been moving under the Lord’s guidance in that direction, and when I saw this model, I was quickly satisfied that this was a simple and straightforward reading of Genesis 1, coupled with a simple and straightforward reading of geology. This combination of a simple and straightforward reading of both Scripture and science produced great satisfaction, happiness, and contentment in me, then and during the following eleven years up to the time of the publication of this work. I hope and pray that this satisfaction and joy in the Lord will be shared by others who are brought to read my work.

As a schoolboy of 16 in 1976, after I arrived home from a long bicycle ride to and from Charles Ward’s Sydney home where I had seen a scale model of Noah’s Ark, *supra*,

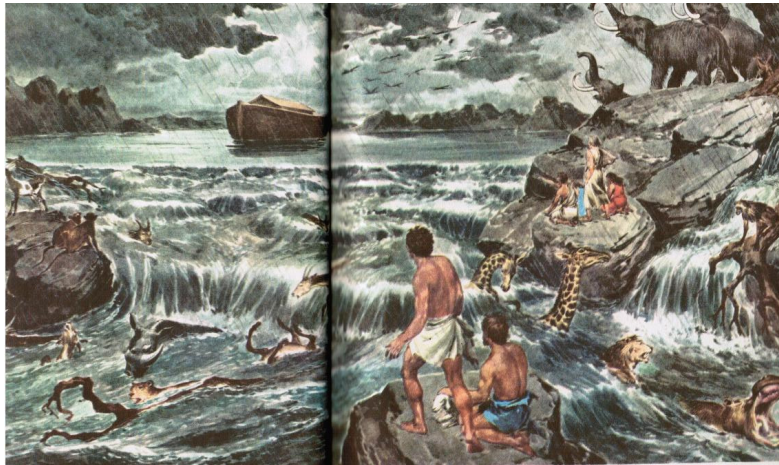
as a young earth creationist I composed most of the following poem on Noah's Flood down to, "An end was made of jubilation." Then in connection with this work, as an old earth creationist in 2012, I minimally "touched up" parts of the first part and completed it, when working on Part 1, Chapter 8, "The Seventh of Seven Keys to understanding Gen. 1-11," at section c, "Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to 'consider the work of God' (Eccl. 7:13)," *infra*. This also shows some level of continuity amidst change, throughout my "long trek of struggles and difficulties" with elements of Gen. 1-11.

*Loud screams of terror,
As men had never,
Heard yet before
Rose more and more;
As in great and loud agitation,
An end was made of jubilation
That blasphemed God's name;
Before in mud,
Both death and hell came,
By Noah's Flood.*

Along the pathway of this long and difficult trek to the old earth creationist Local Earth Gap School that I now subscribe to, my first introduction to one element of the teaching of a gap between the first two verses of Genesis, came to me when I was still at Primary School. My matrilineal grandparents (Frank & Alma Davis⁶⁷) owned a home in Hopetoun Avenue, Mosman (a well-to-do part of Sydney), which has since been subdivided up and another house built on part of its land. But when I knew it, it had a series of gardens all now gone, with one particularly attractive upper garden and associated lawn (which was kept in the condition of a bowling green or golf green), and it was one of a small number of houses with a private access to Chinaman's Beach which though always a public beach, generally did not have many people on it when we were there on weekends in the 1960s and early 1970s, since few people knew of the limited public access points or the beach itself. (This has now changed and it now has a wide public access.) I used to regularly attend Low Church Evangelical Anglican Sunday Schools, had Low Church Evangelical Anglican Religious Instruction at School, and read over Children's Bible books. I recall talking to Grandma on one occasion about Noah's Flood. I'm not now sure of all of Grandma's exact words, but they were very close to, or identical with, her saying of God, "I think he's destroyed the world a number of times, and made it again." I recall thinking in my mind about Noah's Flood with some reference to the following picture of this in *The Children's Bible* that I had⁶⁸.

⁶⁷ Francis Samuel Davis (1890-1979) & Alma Davis (1890-1986).

⁶⁸ *The Children's Bible* in colour, The Old Testament & the New Testament, Paul Hamlyn, London, UK, 1964, pp. 26-27.



Noah's Flood in the Children's Bible Gavin had as a boy.

I said to Grandma at some point, "What about Noah's Flood?" And she replied, "Oh, that's just the last time." "God's made the world and destroyed it a number of times."

About three decades later, I acquired Brown's Bible which Grandma Davis had; and the notes in it follow a global earth gap school⁶⁹. This AV Study Bible has some added notes by Dr. Henry Cooke (d. 1868) and Dr. Josiah Porter (d. 1889), so that it was first produced in this revised form sometime before Cooke's death in 1868. Though relevant line-drawing is difficult and involves some level of arbitrariness in setting an exact date, I consider it ceased to be possible to credibly argue for the Global Earth Gap School relative to scientific knowledge of earth's geology from sometime around the mid 1870s i.e., c. 1875. Thus Adam Sedgwick who died in 1873 would be the last well known Global Earth Gap Schoolman who could still credibly argue for this model inside the sufficiently incomplete known geological science of his day; and George Pember from the time of his work in 1876 would be the first well-known Global Earth Gap Schoolman after the time of c. 1875 when one could no longer credibly hold to such a model inside the sufficiently complete known geological science of the time⁷⁰. Although

⁶⁹ The Reverend Mr. John Brown of Haddington in Scotland was a Presbyterian Minister and author of Brown's *Study Bible* of 1778, (also known as *The Self-Interpreting Bible*). My 19th century edition of Brown's *Study Bible* came from a Low Church Evangelical Anglican clergyman, the Reverend Mr. Reynolds, Rector of St. Bede's Drummoyne in Sydney. My matrilineal grandparents, Grandpa (also known as "Pop") and Grandma, were Sunday School teachers at his church in the early 1900s; and the Bible went from Mr. and Mrs. Reynolds to Miss Shermion (sister of Mrs. Reynolds); to my matrilineal Grandmother (Alma Davis); to her daughter, my aunt (Winifred Moffitt nee Davis); to her son, my cousin, David Moffitt; to his aunt, my mother (Betty McGrath nee Davis) in the 1990s; who gave it to me in 2000.

⁷⁰ On the usage of c. 1875 as the cut-off point in the debate over events at the start of the Holocene in the d'Orbigny (d. 1857) versus Lyell (d. 1875) debate; see Volume 1, Part 2, Chapter 5, section d, subsection ii, "What about godly Global Earth

as seen through reference to e.g., my matrilineal grandmother, Alma Davis (1890-1986), and Ronald Numbers' *The Creationists* (1992), it is clear that some form of the Global Earth Gap School remained in a popular circulation for about another 100 or so years after c. 1875. However, unlike e.g., the more North American Baptist form of it, as represented by e.g., Bob Jones Sr. (1883-1968), in the case of my Low Church Evangelical Anglican grandmother, it was *not* connected with Scofield's Bible or Dispensationalism. Therefore given this AV Study Bible edition of Brown's Bible that came to me via my grandmother was composed by 1868, its Global Earth Gap School notes were written at a time before c. 1875 when it was still possible to credibly argue for this view relative to the sufficiently incomplete scientific knowledge of earth's geology.

E.g., John Brown says of Gen. 1:1, "In the beginning God created the heaven and the earth" (AV), "That is, in the beginning of time and things, the three Divine Persons, in one Godhead, made of nothing the third heaven, or residence of the blessed, and the whole matter out of which the air and starry heaven, the sea and earth, were afterwards formed" And commenting on this, Josiah Porter says, "This verse ... marks the boundary between time and eternity. It cannot be, as has been ... supposed" by some, "a mere summary of what follows – a mere heading to the chapter Ver[se] 1 refers to a prior act of God – an event anterior to those described in the subsequent part of the chapter. The heaven includes the whole celestial spheres, angels and spirits; and the earth includes the multitudes of animals which the researches of geology have brought to light entombed in the various strata. The 'heaven and the earth,' whose creation is thus simply announced, embrace the whole pre-Adamite universe. The fact of its creation at some undefined past age is recorded: and then it is indicated that from some cause the earth having been reduced to chaos, God put forth anew creative power, and prepared it for a new race of animals, and for the noblest of all – man" (emphasis mine). That "the earth" of Gen. 1:1 is here equated with "the earth" of Gen. 1:2 indicates that is understood in the context of a global earth gap school. Henry Cooke and Josiah Porter both comment on Gen. 1:2a, "And the earth was without form, and void; and darkness was upon the face of the deep" (AV). Henry Cook says, "'And the earth was,' or has become, 'waste and desolate.' Its physical features were reduced to utter confusion; its vegetation was annihilated; and its animal creation were all dead." And in commenting on "darkness was upon the face of the deep" (Gen. 1:2), Josiah Porter says, "This implies that there was some dense mist or cloud hovering over the earth's surface, so as totally to exclude light from without. The introduction of light, and the succession of day and night, prove that at the very commencement of what is usually called the creative week the sun existed, and the diurnal motion of the earth on its axis was in operation."

Hence through reference to Grandma's comments to me in c. 1970, and through reference to her Brown's Study Bible which I came to possess about 30 years later from 2000, I realize that Grandma followed some form of the old earth creationist Global Earth

Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?" Other better known advocates before c. 1875 included e.g., William Buckland (d. 1856) of Oxford University, UK; & Benjamin Silliman (d. 1864) of Yale University, USA.

Gap School. She may well have also either read some other writers in some way influenced by Cuvier's creation and destruction model, or talked to one or more persons so influenced by Cuvier's model, as developed by Chalmers and Buckland into a global earth gap school; I simply do not know. Though I did not adopt this type of view of multiple worlds in the time-gap between the first two verses of Genesis until about 30 years later in the early 2000s, I always remembered that this was Grandma's view.

Creationist Unity & Gap School Unity.

Importantly, all creationists share significant creation model elements in common, and these are relevant to combating the erroneous dangers of Macroevolutionary Theory, both in its Darwinian and Theistic Macroevolutionary forms. I think it is important for creationists to "spot the wood from the trees." Notwithstanding the diversity that exists amongst creationists using different Biblical models in which they understand Genesis 1-11, there are also points of important intersecting agreement that should not be overlooked. Hence in Part 2 of this work, reference is sometimes made to *the generally united creationist school* (both old earth creationists & young earth creationists), where in general all creationists are agreed on such things as the absolute authority of the Holy Bible, (although not always, e.g., Mormons are creationists and they do not hold to an infallible and completed Divine revelation in the Bible,) and e.g., arguments from the Book of Nature to do with the laws of genetics requiring creation, not macroevolution (in Volume 1, Part 2, chapter 4, section c), or common design patterns (homology) pointing to a monotheistic Creator (in Volume 1, Part 2, chapter 5, section e). So too, reference is sometimes made to *the generally united old earth creationist school* (e.g., gap school, day-age school, & framework school), where all old earth creationist generally agree on e.g., arguments from the Book of Nature to do with the creation of the universe from the time of the Big Bang, as seen in cosmology and teleology (in Volume 1, Part 2, chapter 2).

And likewise, reference is sometimes made to *the generally united gap school*. This refers to local earth gap school & global earth gap school – both global earth gap schoolmen who do and do not associate the fall of angels with the destruction event of Gen. 1:2, something no local earth gap schoolmen do. Although the generally united gap school is primarily concerned with the unity between local earth gap schoolman such as Pye Smith, Henry Alcock, *et al*, and those global earth gap schoolman in the tradition of Chalmers, Buckland, Sedgwick, *et al*, who do not associate the destruction event of Gen. 1:2 with the fall of angels, i.e., *the unity between such gap schoolman on the geological layers in between the first two verses of Genesis*. Thus this unity is seen in the need to understand from the Book of Nature the "worlds" or "ages" of multiple "generations" of Earth's history in Gen. 2:4; Heb. 1:2; 11:3, from the creation of the temporal and spiritual heavens till the start of the Last Ice Age c. 68,000 B.C.

Both William Buckland and Adam Sedgwick were ordained Anglican Ministers and religious conservatives who believed in, and recognized, the Biblical authority of Gen. 1-3, and the reality of creation miracles in the Book of Nature. Thus while a point came in the knowledge of earth's geology from c. 1875 when a Global Earth Gap School

model was no longer sustainable inside the known geological science of the day, (albeit for some years before the mid 1870s in terms of the qualifications and uncertainties generated from the *Lyell verses d'Orbigney* debate over the extent of the extinctions around the start of the Holocene, *supra*), both Buckland (d. 1856) and Sedgwick (d. 1873) come from before this time of *c.* 1875; and the geological work they did on earth's geology for the period of the earth's creation from *c.* 4.6 million B.C. to the start of the last Ice Age *c.* 68,000 B.C., *is exactly the same* as it would be on a Local Earth Gap School model. Therefore with the important qualification that their geological work dates in time to before *c.* 1875 when their Global Earth Gap School models could still be argued for within the known science of the day, we cannot doubt that both Buckland and Sedgwick have impeccable credentials as both theologians and geologists who recognized a series of God created "worlds" (Heb. 1:2; 11:3) in the time-gap between the first two verses of Genesis (Volume 1, Part 2, chapter 3, section f). Given that in this work, the Local Earth Gap School is regarded as the only scientifically defensible Gap School model after *c.* 1875, and that the Global Earth Gap School models of Buckland and Sedgwick would yield *exactly the same geological results* for the period of the earth's creation from *c.* 4.6 million B.C. to the start of the last Ice Age *c.* 68,000 B.C., as does the Local Earth Gap School model endorsed in this work, *I consider it worthy of note that this element of the Local Earth Gap School model endorsed in this work has the support of men with such impeccable theological and geological credentials as William Buckland of Oxford University and Adam Sedgwick of Cambridge University.* It would also be possible to further subdivide the Local Earth Gap School, which amidst some differences, is generally united other than on the locality of the Edenic World, but in view of this unity I shall frequently refer simply to it as the Local Earth Gap School.

Thus there are multiple forms of the old earth creationist Gap School. The one I subscribe to sees no connection between the destruction event of Gen. 1:2a and the fall of angels, and understands the six 24 hours day creation of Gen. 1:2b-2:3 to be that of a local heaven and local earth over the world of Eden (e.g., the Jewish writer, Rabbi Abbahu & the Christian writer, Pye Smith, both of whom will be further discussed in Volume 2, Part 3). By contrast, some other forms of the Gap School consider the six 24 hours day creation of Gen. 1:2b-2:3 to be that of a global heaven and global earth over the world of the planet Earth (e.g., Thomas Chalmers, William Buckland, Bob Jones Sr., & Arthur Custance); and a small number of Global Earth Gap School advocates have considered the six creation days in a Day-Age School type of way as symbolic days but closer to Adam's time than the Day-Age School (e.g., Adam Sedgwick & Benjamin Silliman). And some of these Global Earth Gap School advocates then connect the destruction event of Gen. 1:2a to the fall of angels (e.g., George Pember & Arthur Custance), others are uncertain as to whether or not the destruction event of Gen. 1:2a connects to the fall of angels (e.g., Bob Jones Sr., who seemed to think it probably was, but was uncertain about the matter), and those who do not connect the destruction event of Gen. 1:2a to the fall of angels (e.g., Thomas Chalmers, William Buckland, & Adam Sedgwick).

But the common points of all Gap Schoolmen are: the belief in the authority of the Scriptural account of creation in Genesis 1 & 2 as being of Divine Inspiration and so

authoritative, and in this context the Gap School includes both Jewish and Christian advocates (who obviously disagree on such matters as Old Testament Messianic prophecies, II Cor. 3:13-16); identification as old earth creationists; the recognition of a distinctive prior creation in early part of Genesis 1, followed by the later creation of what *in general* are regarded as six 24 hour days (although a small minority of Gap School men have regarded these as symbolic days); a belief in the creation and destruction of multiple worlds in the time-gap between Gen. 1:1 and Gen. 1:2; and a belief that this time-gap between the first two verses of Genesis was of some considerable period of time. These points of commonality among gap men within the wider old earth creationist Gap School are clearly important, and so the good Christian reader should understand that where Gap School writers who follow different forms of the Gap School to the one I advocate, succinctly or valuably state certain matters at points which intersect and concur with the form of the Local Earth Gap School I follow, then at those points of intersecting agreement I may simply cite this or that gap man as an advocate of the wider old earth creationist Gap School.

Beyond this, the Gap School belief in a distinctive prior creation in Genesis 1 before the later creation of the six 24 hour days, has also been shared by a number of Christian writers who in more broad terms do not follow the Gap School. For example, as further discussed in Volume 2, Part 3 of this work, some six out of the eight ancient and early mediaeval church doctors, recognized that there was a distinctive prior creation in Genesis 1 before the later creation of the six 24 hour days, namely, St. Basil the Great (d. 379, an angelic creation with invisible heaven), St. Gregory of Nazianzus (d. c. 390, an angelic creation with invisible heaven), St. Jerome (d. 420, an angelic creation with invisible heaven), St. Chrysostom (d. 407, an angelic creation with invisible heaven & the material creation of a dark flooded earth), St. Augustine (d. 430, the material creation of a dark flooded earth), and St. Gregory the Great (d. 604, an angelic creation with invisible heaven); whereas two of these doctors did not, namely, St. Ambrose (d. 397) and St. Athanasius (d. 373). On the one hand, these six out of the eight ancient and early mediaeval church doctors did not follow the Gap School; but on the other hand, they recognized an important element of the Gap School, namely, that Genesis 1 teaches a distinctive prior creation before the later creation of the six days.

This recognition of a distinctive prior creation in Genesis 1 before the later creation of the six 24 hour days, is an important and essential first step to coming to the form of the old earth creationist Gap School that I advocate in this work. Therefore, in special recognition of one of these six out of the eight ancient and early mediaeval church doctors, namely, St. Basil the Great, in part, this work is dedicated to Almighty God in special thanks for the life and work of Basil the Great on St. Basil's Day, Saturday 14 June 2014. However, other elements of St. Basil's life and teachings are also relevant to this dedication, namely, he upheld the authority of Scripture, upheld justification by faith, was a champion of Trinitarian orthodoxy, and recognized that theological orthodoxy should be determined for matters to do with Gen. 1-3 on the types of things isolated in e.g., the three creeds (Apostles', Athanasian, & Nicene), or the Trinitarian teachings of the first six general councils (which includes their creeds and anti-Pelagian teachings). So too, I maintain that we today should tolerate various old earth creationist and young

earth creationist models that are different to my Local Earth Gap School Persian Gulf model, providing that, like my model, they stay within the boundaries of such theological orthodoxy⁷¹.

Thus Basil of Caesarea recognized a distinctive prior creation in the earlier part of Genesis 1, followed by a time-gap, before the six 24 hour creation days. He identified this distinctive prior creation as an angelic creation with an invisible heaven; and so with respect to the age of the earth, he was a young earth creationist. Clearly what St. Basil isolated as the distinctive prior creation in Genesis 1:1 before the later creation of the six 24 hour days is not the full picture with simply an angelic creation and an invisible heaven, and thus is a good deal less than what the Local Earth Gap School I endorse would believe in. Nevertheless, St. Basil's recognition of a distinctive prior creation in Genesis 1:1 which was then later followed by the creation of the six 24 hour days, is an important and essential first step in coming to the form of the old earth creationist Local Earth Gap School that I endorse. But in selecting St. Basil, I am also selecting him as a representative of this wider group of six out of the eight ancient and early mediaeval church doctors, and so I am also celebrating the importance of this same recognition as found in these other five church doctors, namely, St. Gregory of Nazianzus, St. Jerome, St. Chrysostom, St. Augustine, and St. Gregory the Great.

Title of this book.

The title of this book, "Creation, not Macroevolution – Mind the Gap," has multiple meanings in which "Mind the Gap" refers to time-gaps, Hebrew genealogical gaps, geological gaps, and genetic gaps. Thus "Mind the Gap" refers to the time-gaps in the first two verses of Genesis as found in the old earth creationist Gap School, that is, the time-gaps into which fit "the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen. 2:4) i.e., on a long "day" (Gen. 2:4) of indefinite time (Ps. 90:4; II Peter 3:8), before the six 24 hour days of Gen. 1:2b-31 (Exod. 20:8-11; 31:16,17). "Mind the Gap" also refers to the gaps in Hebrew genealogies stretching back to Adam (e.g., "Sala," "Cainan," "Arphaxad" in Luke 3:35,36 rather than just "Salah" and "Arphaxad" in Gen. 11:11-14). "Mind the Gap" also refers to the associated geological gaps between different creatures in the geological record's succession of "worlds" or ages (Heb. 1:2; 11:3) in Gen. 1:1,2. And "Mind the Gap" also refers to the genetic gaps between different creatures requiring creation not macroevolution. Thus the reader should move between the different meanings of "Mind the Gap" as he finds it appropriate.

Some terms coined in this book during the cycle of Trinity Sundays.

The Anglican liturgical year of the 1662 *Book of Common Prayer* has three basic cycles. Firstly, *The Advent Cycle* (remembering Christ's First & Second Advents) on Advent Sundays and Epiphany Sundays, with the primary focus of the Incarnation on Christmas Day (25 December, given a Proper Preface in The Communion Service for it

⁷¹ See Dedication Sermon, Sermon 4/4 on 14 June 2014, in Appendix.

and seven days after) and a lesser feast of Epiphany (6 January). Secondly, *The Easter Cycle* starting with Septuagesima Sunday (or the Third Sunday Before Lent) and going through to Whitsunday and Whitsun Week, with the primary focus of Good Friday (Christ's atoning death, given three Collects rather than the normal one Collect), Easter Day (Christ's resurrection, given a Proper Preface in The Communion Service for it and seven days after, and stipulated in The Communion rubric to be one of "at least three times in the year" "that" Communion should be taken), and a secondary focus on Ascension Day (given a Proper Preface in The Communion Service for it and seven days after) and Whitsunday or Pentecost (given a Proper Preface in The Communion Service for it and six days after i.e., daily throughout Whitsun Week), and a number of lesser holy days. Thirdly, *The Cycle of Trinity Sundays*, with the primary focus on Trinity Sunday (given a Proper Preface in The Communion Service), and until Advent, the following Sundays are thereafter known as "The First Sunday After Trinity" or "Trinity 1," "The Second Sunday After Trinity" or "Trinity 2," etc., for up to twenty-five Trinity Sundays (the exact number varies in a given year, depending on when Easter falls, which is calculated with reference to the full moon in harmony with the Jewish Passover).

The importance of the doctrine of the Holy Trinity is thus remembered in *The Cycle of Trinity Sundays*. In an age of superficiality and apostasy, those desiring "modern liturgies" have foolishly done away with *The Cycle of Trinity Sundays*, so that, e.g., *An Australian Prayer Book* of 1978 has instead, "Ordinary Sundays." Such are just some of the degradations of the "modern" liturgies, which I think should be dispensed with, and I recommend Anglicans return to what at its heart is Archbishop Thomas Cranmer's 1552 Protestant prayer book, as now found in the 1662 *Book of Common Prayer* and Authorized Version of 1611.

During *The Cycle of Trinity Sundays* in 2013, I coined a number of relevant terms. In doing so, I give thanks to the Trinitarian God of creation (Gen. 1,2,3,24-27), whose three Divine Persons were typed by the "three men" who appeared to Abraham "in the plains of Mamre," and so to whom, under Divine Inspiration, Abraham addressed in the singular as "My Lord" (Gen. 18:1-3). Hence in the Lectionary of the 1662 *Book of Common Prayer*, on Trinity Sunday one of the Lessons at Evensong is optionally either Genesis 18 or Genesis 1:1-2:3. Thus as also stated in the relevant sections of Volume 1, Part 2 of this work, I made the decision on coining the name of the "Archeoterraic Eon" following prayer and consideration of the matter just before, during, and after, *The Sixth Sunday After Trinity* (Sunday 7 July 2013). I made the decision on coining the designation of "Satyr beasts," or Latin, *Satyrus bestiarius*, following prayer and consideration of the matter just before, during, and after, *The Eighth Sunday After Trinity* (Sunday 21 July 2013). On a taxonomy that includes Order, Family, Genus (or in some taxonomies the equivalent of Subfamily), Species, and Subspecies, I consider both subspeciation and speciation can occur from a genetically rich parent stock created by God at the level of genus or below. Thus when there is subspeciation, if well-marked and permanent varieties are produced called species, speciation may be said to have occurred. But at best, this is after a fairly long time in which a genetically rich parent stock has undergone genetic rearrangement and / or loss of genetic material, and so even here, I think it is best in the first instance to refer to subspeciation, and in other instances,

only to subspeciation. I made the decision on using the designation of “subspeciation” following prayer and consideration of the matter during July 2013, with the final confirmation of this on the Monday following *The Tenth Sunday After Trinity* (Sunday 28 July 2013). And I coined the name Aper for the Aper Satyr Beast or Latin *Satyrus Bestiarius Aperus*, just before, during, and after, *The Eleventh Sunday After Trinity*, Sunday (Sunday 11 August 2013). In all this, I thus give glory to the Holy Trinity in harmony with the teaching of e.g., Genesis 1 and John 1:1-18.

Transliterations of Hebrew letters into English letters.

I have not previously standardized my usage of Hebrew transliterations in former works (and so I have used different Hebrew transliteration systems), but in connection with this work I have decided to standardize them. My system is now very close to, but not identical with, that of the Methodist theologian, James Strong (1822-1894) of New York, USA, in the “Hebrew and Chaldee Dictionary” of his Authorized Version’s Concordance. The good Christian reader (or anyone else who is not a religiously conservative Protestant Christian and so in need of repentance and turning to Christ in saving faith, Acts 2:38; 3:19; 4:8-12; Eph. 2:1-9,) looking at this work, should therefore consult Strong’s “Hebrew and Chaldee Dictionary” for “the big picture” in transliteration.

In a later Latin tradition not found in ancient times (which had no “j” or “v” sounds), if the letters “i” and “u” are used for vowel sounds, they remain as “i” and “u;” but if they are used for consonant sounds, then they become “j” and “v” respectively (although by convention this system is not used when Latin words are put in capital letters). I shall not now enter the issue of whether or not ancient Hebrew ever has a “v” sound for the vav or vau. From the perspective of a Western Church Christian, reflecting the fact that like Latin and Greek, Hebrew is a Biblical language, like James Strong, the Hebrew vav / vau (ו) is transliterated as a “v” when used as consonant, but as a “w” when used as a vowel pointer, in which instance it is then placed after that vowel. Thus e.g., for the consonant sounding ו of Vashti (e.g., Esther 1:9; 2:1,4,17), in the Book of Esther, which is Hebrew וַשְׁתִּי, this is transliterated as the “V” of *Vashtiy*. By contrast, for the vowel pointer ו in the word “law” in e.g., Exod. 24:12, where “the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone and a law, and commandments which I have written; that thou mayest teach them,” this is Hebrew תּוֹרָה, and is transliterated as the “w” of *to^wrah*.

But unlike James Strong, I also follow a later Latin influenced tradition for the Hebrew jod / yod (י) (see “Jod” in Ps. 119:73-80 section of the AV,) not found in ancient times (which had no “j” sound in Hebrew). Thus when used as a consonant sound it is transliterated as a “j;” but at any other time, as a “y.” The value of this transliteration tradition to the reader is that it immediately alerts him to how the Hebrew jod or yod is being using in terms of pronunciation. It also reminds him of the value of comparative study of Hebrew with the Biblical and classic languages of Latin and the Greek. We see transliteration in e.g., the Hebraic name of “Elijah” which is Hebrew *’Elijah* (אֵלִיָּהוּ),

found in the Greek Septuagint at e.g., Mal. 4:5 (Brenton's LXX, or 3:22 Rahlfs-Hanhart's LXX) as Ἡλίας (*I Elias*), the Greek New Testament at e.g., Matt. 11:14 as Ἡλίας (*I Elias*), and in the Latin Vulgate at e.g., I Kgs 17:1 (Vulgate III Kgs 17:1) and Matt. 11:14 as *Helias*. Thus the Greek sets a precedent in its use of transliteration forms of the Greek letter, “iota” or “i” for the Hebrew letter jod in e.g., Matt. 5:18, which is rendered “jot” in the AV; or for Hebrew *Jahh* (יָהּ) rendered into English as “Jah” (Ps. 68:4), as “ia” in the Greek *Hallelouia*, rendered into English as “Alleluia” in Rev. 19:1,3,4,6. Thus with usage of “j” or jod rather than “y” or yod when this letter is pronounced, the appropriateness is also understood through reference to this Greek transliteration of the Septuagint and New Testament where the Hebrew yod becomes the Greek iota; and thereafter there is a similarity with the way the Latin letter “i” may become a “j.” Thus there is a background cross-application of ideas from the Greek and Latin, albeit with a specifically unique application to the Hebrew with yod sometimes becoming jod.

And so in terms of the more specific later Latin tradition being used for the Hebrew, (with some reference to the Greek transliteration tradition of the Hebrew yod becoming the Greek iota in the Septuagint and New Testament,) the later Latin tradition of “j” and “v” for the Latin consonant sounds of “i” and “u” respectively is clearly relevant, *supra*. E.g., with the vowel pointer ך in Vashti (e.g., Esther 1:9; 2:1,4,17) in the Book of Esther, this is Hebrew ךִּֿשְׁתִּי, and this is transliterated as the “y” of *Vashtiy* which would be pronounced as “Vash-tee” i.e., the “y” would not be pronounced as it is being used as a vowel pointer for the previous Hebrew long vowel of “i” (which is pronounced like the second “i” of “Christine”). By contrast, we see both a “j” and “v” usage in the Hebrew יְהוָה which is *Jehovah*⁷² or as Anglicized, “Jehovah⁷².”

The Masoretic Text printed in e.g., *A Jewish Bible According to the Masoretic Text*, with pictures from the *Jewish Family Bible* London Edition of 1881⁷³ (this was my first Hebrew Old Testament and I have a special sentimental attachment to it), or the Masoretic Text printed by the *Trinitarian Bible Society*, London, UK (1894 & 1998)⁷⁴, has this traditional Masoretic vowel pointing that underpins Hebrew *Jehovah*, at e.g., Gen.

⁷² Hebrew יְהוָה vowelled in e.g., Exod. 6:3 of the Masoretic Text (my Hebrew computer pallet does not allow me to simultaneously put the long “o” or o over the letter “v” as ךֿ and simultaneously to put the long vowel “a” or a under the letter “v” as ךֿ although this is how it should be done,) as יְהוָה = *Jehovah* = “Jehovah.”

⁷³ *Jewish Family Bible* London Edition of 1881, a Hebrew-English bi-lingual text revised by M. Friedlander, formerly Principal of Jews' College London, UK, reprint: Sinai Publications, Tel Aviv, Israel, 1979.

⁷⁴ *The Hebrew Old Testament*, 1894, Trinitarian Bible Society, London, UK, 1998 (using for the Pentateuch e.g., the Complutensian Polyglot of 1514-17, Spain, published 1521/2; Hebrew OT of Bomberg, Venice, Italy, 1517 & 1521; & Hebrew OT of Jacob ben Chajim, Venice, Italy, 1524-5).

10:9 & Exod. 6:3. By contrast, this is not the vowelings in the textually corrupt Codex Leningrad printed in *Biblia Hebraica Stuttgartensia* (1984)⁷⁵. The Masoretic pointings and vowelings of the Masoretic Text as preserved for us over time, and through time, must stand unless there is a good textual reason to the contrary. There is no warrant for the revowelling of the Masoretic Text's Hebrew *J^eh^ov^ah* (יהוה) at e.g., Gen. 10:9 in the corrupt Codex Leningrad as *J^eh^va^h* (יהוּוּ).

The Western Church has been culturally and linguistically enriched in its usage of Hebrew by the influence of the classical languages of Greek and Latin. For example, whereas the Jews, would tend to refer to the first five books of Moses as the "Torah" from the Hebrew, *t^owrah* or *t^orah* for "law;" we Christians would use the Greek derived, "Pentateuch," from the Greek *penta* for "five" and *teuchos* for "book." Although numerous English speaking Jews also make *some usage* of "Pentateuch." That Hebrew is not a so called "dead language" is seen in the way in the modern State of Israel (established in 1948), certain linguistic evolutions of dialect have occurred with e.g., a "j" sound, or modern words such as those for a television. A comparable, though earlier, linguistic evolution also occurred with the Western Christian dialect of Hebrew.

In the same way that English has different dialects e.g., a Scottish accent, a Northern Irish accent, a northern English accent, an Australian accent, an American accent (and numerous regional variations); so too, Hebrew has different dialects e.g., that of the Ashkenazi Jew as opposed to that of the Sephardic Jew. Therefore, if on the one hand, a particular person chose to use e.g., a Jewish dialect because he preferred a form of Hebrew closer to that of Bible times, then this would be his choice, and I would accept that he had selected a valid Hebrew dialect. E.g., this is my attitude to Pratico & Van Pelt, whose excellent Hebrew grammar, *Basics of Biblical Hebrew Grammar* (2001), I have found to be a most useful work, and I accordingly cite it at various times in this work. But on the other hand, the usage of the "v" and "j" in the manner found in this work, is also a valid Hebrew dialect, specifically a Western Christian dialect of Hebrew developed from associated trends of Latin dialects connected with late mediaeval, Renaissance, and Reformation times. The usage of "Jehovah" was particularly developed from this Western Christian dialect of Hebrew by Protestants at the time of the Reformation, and is found in, e.g., the King James Version of 1611. Bearing in mind the usage of "ia" in the Greek *Hallelouia*, rendered into English as "Alleluia" in Rev. 19:1,3,4,6, we cannot doubt that a moderate usage of "Jehovah," as derived from this Western Christian dialect of Hebrew, and as found in the AV's sevenfold usage of Jehovah, is most apt and appropriate. Only an ignorant or malicious linguistic cultural vandal of Christianity, would e.g., question the validity of the linguistic evolution of the Western Christian dialect of Hebrew, or be so foolish as to claim it "was not accurate Hebrew" to so use the associated Hebrew derived "Jehovah." It would be as foolish as claiming that a regional dialect of English, such as the north Englishman's or Scotsman's usage of "wee" for "very small," "was not accurate English." *Of course it is!*

⁷⁵ *Biblia Hebraica Stuttgartensia*, United Bible Societies, Stuttgart, Germany, 1967/77, 1984.

We thus thank God for the three main Biblical languages of “Hebrew, Greek, and Latin” (John 19:20), and in addition to the “Greek, and Latin, and Hebrew” (Luke 21:38), also for the fourth Biblical language of Aramaic which is found in both the Old and New Testaments.

The Authorized King James Version of 1611.

I maintain that the Authorized King James Version of 1611 is the best available English translation, and the one we should generally be using. Nevertheless, it is not word perfect, since only the underlying Hebrew, Aramaic, and Greek texts are word perfect, as reconstructed in the Old and New Testament Received Texts which also look to the fourth Biblical language of Latin in arriving at these Received Texts. Thus I maintain we should *in general* be using the AV as our main Bible in both private and public reading and study of God’s Word⁷⁶.

An alternative history of what could and should have been.

As one who upholds the Establishment Principle (Ps. 2:10-12; Isa. 49:22,23), I look with sadness upon the demise of the Protestant Christian State and society of the United Kingdom in the nineteenth century, and associated rise of the secular state from that time. If this bad and sad event had not transpired, and in e.g., England, the religiously conservative Protestant Christian teachings of the Anglican Church’s 1662 *Book of Common Prayer* and 39 Articles had continued to be nourished and upheld, and thus e.g., Puseyism, semi-Puseyism, and religious liberalism halted in their tracks; then I think that in time, the type of old earth creationist model found in the writings of Pye Smith (d. 1851), Henry Jones Alcock (d. 1915), and myself in this volume, would have ultimately triumphed. Alas, there has instead been the lamentable rise of first the absurd macroevolutionary theory of Darwinian evolution with its primary mechanism of “natural selection;” followed secondly by the ridiculous macroevolutionary theory of neo-Darwinian evolution which added to this “gene mutations;” and so we see how those of the secular society, “professing themselves to be wise, ... became fools” (Rom. 1:22).

In terms of such *an alternative history*, with the support of the Protestant Christian state, e.g., a good deal of research could have been undertaken by now on the geological layers of the islands in the Persian Gulf, and more core drillings into the area under the ocean sea-floor of the Persian Gulf in search of, for instance, pollen indicating agricultural crops. But we must work within the realities that we find ourselves in, and so if any such work is undertaken afore the Second Advent, then it must now largely

⁷⁶ See my Textual Commentaries on the Received Text and Authorized Version, Printed by Parramatta Officeworks in Sydney, Australia, (<http://www.gavinmcgrathbooks.com>) at “Commentary on the Received Text”.

await a future time. While the narrow minded anti-religious bigotry of those in power positions throughout the secular Western World, means that such instruments as tertiary colleges and universities, post-graduate thesis work in relevant areas, or academic journals, are generally “a closed-shop” to people like myself as a consequence of their hyper-normativity and replication of hyper-normative power-structures and categories of thought, we can thank God that the internet has opened up a window of opportunity which by the grace of God I seek to exploit for this work.

Once upon a time, there were four travelers and a donkey.

Once upon a time, there were four travelers and a donkey. There was a middle aged man (40-65 years old), an older man (65 years old), and two children. As they walked along some people spoke to the middle aged man. “How foolish you are!” “You should sit on that donkey and have some of these kids lead it along!” And so that is what the man did.

As they journeyed along further, some people said to the man on the donkey, “How foolish you are!” “How can you be so cruel as to sit on that donkey when these poor little children have to walk along!” “You should put these two kids on that donkey and lead it along!” And so that is what the man did.

As they journeyed along some people said to the man leading the donkey. “How foolish you are!” “How can you be so cruel as to have these young kids, full of life and energy, sitting on that donkey, when this poor old man has to walk along!” “You should put this old man on that donkey and lead it along!” And so that is what the man did.

As they journeyed along some “animal rights” campaigners said to the man leading the donkey. “How foolish you are!” “How can you be so cruel as to have this poor animal burdened down by this huge man!” “It’s not this donkey’s fault that he was born an ass. You should make man and animals equal, and have all these human beings walk along, thus making life easy for this donkey!”

The moral from this tale of *The four travelers and a donkey*, is that no matter what one does, one will probably have critics. No doubt there will be also be critics of the model of creation that I adopt in this work, to wit, the Out-of-Eden Persian Gulf old earth creationist Local Earth Gap School model. Nevertheless, in producing this book in two volumes, entitled, “*Creation, Not Macroevolution – Mind the Gap: A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology,*” Volumes I & II, I hope and pray that my findings at the end of my long and difficult trek to this old earth creationist Gap School will be of benefit and assistance both to my fellow Christians whom the Lord graciously draws to study it; and also to any

unsaved person whom the Lord draws to study it, as preliminary to, or in connection with, that person repenting and turning to Christ in saving faith.

For that which is good in this work, let the good Christian reader give thanks and glory to Almighty God: Father, Son, and Holy Ghost; one God in Trinity, and Trinity in unity. And if there be any imperfections or errors in this work, which due to the frailty of my fallen, sinful, human nature, I do not now perceive, I beg God's pardon through Christ my Lord, praying that he may still be able to use it for the good that is in it, to the honour and glory of his great and holy name. Amen.

Dedication: 1) *The Anglican Calendar.*
2) *St. Basil's Day.*

1) *The Anglican Calendar.*

The Anglican 1662 *Book of Common Prayer* upholds the Protestant teaching of the universal sainthood of all believers, and also the teaching of such passages as, for example, Philippians 3:17, “mark them which walk so as ye have us for an ensample” or example; and I Thessalonians 1:7, “ye were ensamples to all that believe.” Thus on the principles of the 1662 prayer book, Anglican hagiology follows Hebrews 11 in selecting certain persons as examples of faith; and also in the case of monarchs it recognizes the teaching of I Peter 2:17, “Fear God. Honour the king.” But it also recognizes that some saints give a more worthy example than others; and so there are seven degrees of honour, and some subtle variations within some of these.

The first degree of honour is bestowed on all faithful departed, and in different local churches, different people think of different saints, such as loved ones or departed friends, in the words of the prayer “for the whole state of Christ’s Church militant here in earth” at The Communion Service, where I shall write “pause” at the point where I consider the Minister reading this prayer *should* in my opinion pause, not that all do so pause here, for people to remember specific persons. “O Lord, ... we ... bless thy holy name for all thy servants departed this life in thy faith and fear [pause]; beseeching thee to give us grace so as to follow their good examples, that with them we may be partakers of thy heavenly kingdom.” A second degree of honour are memorials or plaques e.g., to faithful departed saints placed in a church, or a Christian grave in a churchyard; and once again this is very limited to a local church.

The third degree of honour are local churches dedicated to God, in memory of the life of a particular saint that bears their name, and who left behind an example in some way worthy of emulation, but whose special memory is thus local. And a subtle variation within this is the issue of how many local churches or chapels bear this saint’s name, since the more that do, the more prominent that saint is. And so too a subtle variation can be a more or less significant location e.g., one in a major city as opposed to one in a small country town.

The fourth degree of honour is a black letter day on the 1662 *Book of Common Prayer* Calendar. Such days terminate on the European Continent in the 8th century, since with the rise of the so called “Holy” Roman Empire, Rome enforced her false teachings against the orthodox whom she falsely called “heretics,” and so after the time of someone like Boniface in Germany, who died in 754, and is remembered with a black letter day on the 1662 Calendar, on 5 June. 5 June 2014 is the date of the second of the four sermons given in connection with the Dedication of this work, though as in that sermon, a black letter day is not generally considered to be significant enough to warrant a special reference to it in a sermon or service, unless at the local church level there is

some special reason for doing so⁷⁷ e.g., a church dedicated to the glory of God and memory of St. Swithun (black letter day 15 July) may annually elevate this day, or a Sunday before or after it if it is a weekday, to a red-letter day. Anglican hagiology in the 1662 Calendar recognizes no more such persons on the Continent who were inside the Roman Church after the eighth century, since the enforcement of Rome's errors with both the rise of the Papal States and "Holy" Roman Empire, meant that true believers had to exit the Church of Rome, and these became the Waldenses and Waldensian Albigenses referred to in Foxe's *Book of Martyrs*. This classic Protestant Christian hagiology and martyrology, records that on the European Continent there came such Waldensian preachers included as Berengarius around 1000 A.D., Henry of Toulouse from 1147, and Peter Waldo from the 1100s. I.e., the fact that the Waldensians existed with Berengarius in c. 1,000 A.D. means that in conjunction with other evidence they were in existence from at least the later part of the 8th century.

Specifically, the mediaeval Roman Church claimed in a story that was hostile to the Waldensians, that they had separated from the Church of Rome in the fourth century as a protest against Emperor Constantine's land grants to the Bishops of Rome in the *Donation of Constantine*⁷⁸. While this claim has elements of falsehood since the *Donation of Constantine* was a later eighth century document, the fundamental claim seems difficult to ignore i.e., the Waldensians were in existence in the eighth century when the *Donation of Constantine* began to circulate, and protesting against its claims, the Papists then falsely said that this was the reason why the Waldensians were an independent group from Rome from the earlier time of the fourth century. This, together with the evidence of the Waldensians in existence in c. 1,000 A.D., therefore means that this group can be reasonably said to have separated or came into existence *as a group* by the later part of the 8th century when the *Donation of Constantine* began to circulate; however, as to exactly where between the fourth and eighth centuries the Waldensians came into existence is unclear. Unlike myself, some think it was in the fourth century. But on the presently available data, I think that on the balance of probabilities the Waldensians came into existence in the later part of the 8th century when the *Donation of Constantine* began to circulate, and then turn up in the historic records about 250 years later with Berengarius in c. 1,000 A.D.; and also the story that they had separated from the Church of Rome as a protest against Emperor Constantine's land grants to the Bishops of Rome in the *Donation of Constantine* was perpetuated by their Romanist enemies because they saw propaganda value in claiming that this was a fourth century document and so saw associated propaganda value in saying this is when the Waldensians separated; when in fact, I think they had probably separated in the 8th century when the *Donation of Constantine* began to circulate.

⁷⁷ See Appendix, "Creation not Macroevolution 2/4: Miracles," Thursday 5 June 2014, Royal Oak Day II, 2014, at Mangrove Mountain Union Church, NSW, Australia, oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

⁷⁸ Bihlmeyer, K., *Church History*, Revised by H. Tuchle, translated from the thirteenth German edition by V.E. Mills and F.J. Muller, Vol. 2, The Middle Ages, Newman Press, Maryland, USA, 1963, pp. 146,211.

But if evidence comes to light that the Waldensians existed before the 8th century I would accept it, and would then see them as coexisting with the better figures in the Continental Roman Church till the 8th century. Though St. John the Divine (or Theologian) refers to the church in “the wilderness” from 607 A.D. (Rev. 12:14) in parts of Europe, this separated group who date from the 7th century and who co-existed with some better figures in the wider church in some parts of the Continent till the 8th century, were not necessarily Waldensians, i.e., possibly they were and possibly they were others “of whom the world was not worthy” (Heb. 11:38). And while on the presently available data I think that on the balance of probabilities they were not the Waldensians, the matter has not been determined beyond a reasonable shadow of a doubt, and so I also allow for the possibility that I am wrong, and they were Waldensians. Alas, we lack requisitely detailed historical records to be entirely certain about the finer details. Thus through reference to *Foxe’s Book of Martyrs*, on the European Continent, traditional Anglican hagiology moves over to a focus on this Waldensian group, following the time of any final better figures in the church on the Continent in the earlier 8th century, such as Lambert of Maastricht (d. 709) in Holland (1662 Calendar, 17 Sept.), Giles of Nimes (d. 725) in France (1662 Calendar, 1 Sept.), and Boniface of Mentz (or Mainz) (d. 754) in Germany (1662 Calendar, 5 June).

But other than for the Knights’ Templars, this type of rigid enforcement of Rome’s wishes did not occur in England till the appointment of the Inquisitor Nicholas de Hereford in 1391, and 1401 legislation enacted by the Parliament against the Lollards. And so while Rome had some influence in England, particularly with the appointment of the Archbishop of Canterbury, in terms of more general power of enforcing her views her wings were largely clipped, with the general non-enforcement by the English government of its teachings against falsely called “heretics.” Thus the English government gave mainly lip service and some limited power to Rome, as seen in e.g., the political maneuverings of King John (Regnal Years 1199-1216), who in order to forestall a French invasion, declared England a fief of Rome in 1213. But this was a cynical political exercise by King John, and following it there was no inquisition enforcement of Rome’s desires. Thus the English church exhibited a certain political independence in terms of allowing much greater religious freedom than existed on the Continent. And so there were some better figures in the Roman Church in England up till the 14th century. For example, while the *Morning Star of the Reformation*, John Wycliffe, who died in 1384, was at Rome’s behest ejected from his Oxford University position, because the English government refused to punish him the way Rome wanted him to be, and how he would have been on the European Continent, he continued as a priest in the Church at Lutterworth. For instance, in 1377 Pope Gregory XI (Pope 1371-1378) issued five Papal Bulls against Wycliffe calling for his arrest, and to the chagrin of the Pope, these were not actioned in England, whereas in e.g., France, this would have resulted in Wycliffe’s certain death. And so Anglican hagiology moves over to Wycliffe and the Lollards from the 14th century with *Foxe’s Book of Martyrs*, which had an earlier Latin edition of 1554 which I looked at in the British Library, and in it Foxe started his Protestant hagiology with the preaching of the Waldensian, Berengarius in the 11th century.

The first English edition of *Foxe's Book of Martyrs* came out in 1563; and was composed by the Anglican clergyman, the Reverend Mr. John Foxe of St. Giles' Cripplegate in London, and is a compliment to the 1561 Anglican Calendar which is basically preserved in the 1662 Calendar. Thus the basic 1561 Calendar as preserved in the 1662 *Book of Common Prayer* Calendar, and *Foxe's Book of Martyrs* (Latin edition of 1554 & English edition of 1563), are contextually meant to be the two sides of the one Anglican hagiological coin (at least as at the 16th & 17th centuries, although requiring some additions since that time). But due to the tragic inroads of e.g., Puseyism and the ecumenical compromise with Rome, many Anglicans have been disconnected from *Foxe's Book of Martyrs* and thus e.g., knowledge of the proto-Protestant Waldensians and Lollards, or from Reformation times the Marian Martyrs under Bloody Mary (Regnal Years: 1553-1558), or the Protestant martyrs of St. Bartholomew's Day in Paris, France, of 1572. In 2004 the *Hendrickson Christian Classics* series brought out an edition of *Foxe's Book of Martyrs* which is presently in print. While it might be fairly criticized in the first instance for its very unbalanced and thus misleading Chapter 15 on the reign of Henry VIII; and in the second instance, for limiting its scope up to the late 18th century; it is nevertheless, in general terms *an important step in the right direction*. Thus if e.g., this edition were placed in a church library, it would be necessary to stick something in the front warning the good Christian reader that its Chapter 15 was unbalanced and e.g., failed to give due thanks to God for the part of Henry VIII in the English and Irish Reformations. But with sadness I must ask, *How many Anglican Churches, or how many other Protestant Churches, would have any copy of Foxe's Book of Martyrs in a local church library, or have it for sale and seek to promote people's awareness of it?*

Hence while some better figures in the English church are found on the 1662 Calendar through to the 13th century with Richard of Chichester who died in 1253 and has a black letter day on 3 April; thereafter Anglican hagiology moves over to John Wycliffe who was born around 1329, and his Lollards. With elements of the story of the English Reformation started under Henry VIII also taken up in the Books of Homilies in Article 35 of the Anglican 39 Articles; this is a different form of written sermon honour to what is found in *Foxe's Book of Martyrs*. (Although once again, knowledge of the content of the Homilies has sadly declined in the Anglican Church.) This combination is also seen in the fact that under Queen Elizabeth I, Cranmer's 1552 Protestant prayer book was restored in the 1559 Book of Common Prayer, then the 1561 Anglican Calendar was produced which is basically preserved in the 1662 Calendar; and Queen Elizabeth also had a copy of *Foxe's Book of Martyrs* chained into every Anglican Church in Protestant England. While such Protestant figures may e.g., be remembered on All Saints' Day, historically, the Eve of All Saints' Day has a Protestant focus on Luther and the Reformation, and from 1605 to 1859, a special Protestant focus was found with *Papists' Conspiracy Day* on 5 November which received the seventh degree of honour, and continues in a lesser form to this day with Bonfire Night all over England.

Those who receive the fourth degree of honour with a black letter day on the 1662 *Book of Common Prayer* Calendar have no religious service or memory required on their day, since their inclusion on the calendar indicates that they are figures of historical significance to the *Church of England*, who in some way, however limited, set a good

example. As with local churches named in memory of a given saint, in the absence of any collects or office for a person with a black letter day, nothing of detail is specifically said about them; and so what one thinks of them is largely left to private judgement. The basic Anglican Calendar I endorse is that of the 1662 *Book of Common Prayer* (BCP). The 1978 *An Australian Prayer Book* (AAPB) says on its title page that it is intended “for use together with The Book of Common Prayer, 1662.” There are only a very small number of parts of the AAPB I find of any value, which could be reduced in size to a small number of pages that could be added (or glued) into the front or back of the 1662 BCP. Thus I do not consider there was any fundamental need for a new prayer book, simply a need to add a small number of pages (perhaps just after The Calendar and before “Tables and Rules,” in the 1662 BCP.) E.g., adding in a small number of black letter days, one of which I would agree with from the AAPB is 3 February, “First Christian service in Australia, conducted by Richard Johnson, Sydney, 1788,” *infra*. (Although I would disagree with, and do not use or recognize, most of the Calendar changes in the AAPB of 1978⁷⁹).

Anglicans also sometimes use the honourific titular prefix “St.” for any NT saint; together with *prominent* “saints” from the first five centuries in general, or occasionally from the sixth century, such as Gregory the Great - one of the Western Church’s four ancient and early mediaeval church doctors (together with St. Ambrose, St. Jerome, and St. Augustine), for though St. Gregory died in the early 7th century in 604, he was primarily a 6th century figure. Thereafter, the honourific titular prefix “St.” is only used for “saints” after this time in a localized context, for instance, a church dedicated to the glory of God and in memory of a saint. E.g., the Anglican regional Cathedral, “St. John’s Parramatta” (Diocese of Sydney), Australia, was named in memory of the early (Presbyterian) New South Wales Governor, John Hunter (1737-1821); though he would not be called generally “St. John” in this Anglican tradition⁸⁰. This usage of the honourific titular prefix “St.” is also a subtlety found in e.g., “The Calendar with the table of lessons” of the 1662 *Book of Common Prayer*.

The fifth degree of honour on certain saints worthy of emulation are red-letter days; which are also used for other matters connected with the liturgical year’s three focal points of Christmas, Easter, and Trinity Sunday. These days have their own Collects and Lessons for Morning and Evening Prayer, and Holy Communion, provided in the 1662 prayer book. The term, “red-letter day,” comes from the tradition, found in *some*, though

⁷⁹ 3 February is simultaneously used as a black letter day for Blasius from the 1662 Calendar. The AAPB has now largely fallen out of use in Australia, with disagreement between semi-Romanists, religious liberals, and semi-Puritans on how it should be further altered. This has resulted in rival forms of prayer books, or prayer book type services, being used on the basis of Diocesan authorization and policy rather than via the General Synod as with the AAPB, which nevertheless continues to get some use in the Anglican Diocese of Sydney.

⁸⁰ Bladen, F.M. (Editor), *Historical Records of New South Wales*, Printed by Authority, Charles Potter, Government Printer, Sydney, N.S.W., Australia, 1896, Vol. 4, p. 802.

not all, printings of the BCP, of such days being printed on the Calendar in red ink. Other than for All Saints' Day which is a general catch-all, this fourth degree of honour and anything higher is reserved for either New Testament figures or events or Protestant figures or events. However, a qualified exception to this is that in the local context that a saint is remembered, there may be a red-letter day remembrance. For example, the Reverend Richard Johnson who died in 1827 is remembered at St. Philip's Church Hill, York Street in the inner City of Sydney in that Church's *Richard Johnson Chapel*, and St. Philip's is also custodian of certain Richard Johnson memorabilia. Thus I have attended a number of 1662 *Book of Common Prayer* Services at St. Philip's where Richard Johnson's Day is transferred to either the Sunday before or after 3 February, and this memory of Richard Johnson is by local tradition elevated to the status of a red-letter day. But as far as I know, this the only church in the Anglican Diocese of Sydney or anywhere else that has such a red-letter day for Richard Johnson and the First Christian Service in Australia.

The sixth degree of honour is given to the red-letter days of Christmas, Easter, Ascension Day, Whit-Sunday, and Trinity Sunday, all of which have Proper Prefaces at *The Communion Service* in the 1662 prayer book. And a special seventh degree of honour, may be placed on certain red-letter days by giving them an Office or Service. This, the very highest seventh degree of honour that she can bestow, the Anglican Church in the 1662 *Book of Common Prayer*, and also the Church of Ireland's 1666-1800 prayer book, only gives to *Protestant* figures from the time of the Reformation onwards. Between 1662 and 1859 there were four such days in the *Church of England*⁸¹, and the *Church of Ireland* had a fifth such day from 1666 to 1800 at this seventh degree of honour, which she had at a slightly lower sixth degree of honour from 1663 to 1665 and 1801 to 1859⁸². But since 1859, the one and only day given this seventh degree of honour is the *Accession Day* of a reigning Sovereign, which for Queen Elizabeth II, as the Protestant *Supreme Governor of the Church of England*, falls annually on 6 February.

⁸¹ *Papists' Conspiracy Day* on 5 Nov. (Popish Guy Fawkes plot against James I on 5 Nov. 1605 & Popish James II plot defeated with William of Orange coming on 5 Nov. 1688, added to this office from 1689; removed from Calendar in 1859), *King Charles the Martyr's Day* on 30 Jan. (Anglican Protestantism as opposed to Puritan Protestantism; removed from Calendar in 1859; its secondary focus was on the events of Royal Oak Day; revived as a black letter in Canada in 1962, Australia in 1978, and England in 1980 - where it is an optional red-letter day), *The King's Restoration Day*, also known as *Royal Oak Day* or *Oak Apple Day* (the legally Protestant throne as restored under Charles II), on 29 May (removed from Calendar in 1859; and after this time sometimes celebrated on the first or second Thursday in June in connection with the Royal Chelsea in London, because 29 May was also Charles II's birthday, and the official celebration of monarch's birthdays was standardized to June dates), and *Accession Day* (Protestant *Supreme Governor of the Church of England*, for "The Bishop of Rome hath no jurisdiction" where the monarch is Supreme Governor, Article 37, Anglican 39 Articles).

⁸² *Irish Massacre Day* on 23 Oct. (Protestant martyrs at Papist hands in 1641).

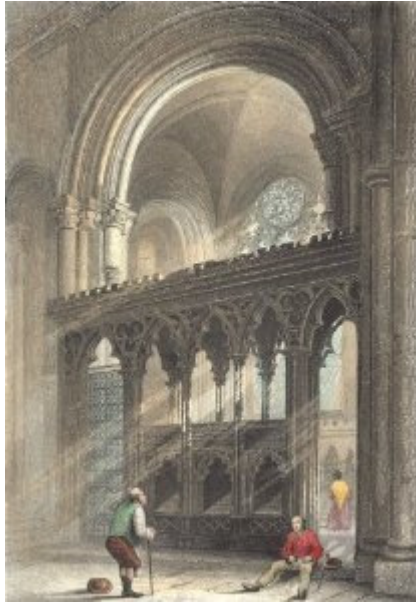
Within this type of hagiological understanding, let us consider e.g., Anselm of Canterbury (c. 1033/4-1109) who is connected with one of the five classic arguments from godly reason for the reality of God, to wit, the Ontological argument. This is discussed in Volume 1, Part 2, Chapter 7, section b, entitled, “Ontology;” and also referred to in the first of four sermons connected with the Dedication of this work in the Appendix of Volume 1. Anselm was an Archbishop of Canterbury from 1093 to 1109. He was a mix of good and bad. In the 1662 *Book of Common Prayer* context of seven degrees of honour, he is not found at the fourth level of a black letter day on the 1662 Anglican Calendar, and so no general remembrance of him throughout England is given in this way, and nor in my opinion, should be⁸³. However, he does receive a different form of written sermon honour, in that a reference is made to an number of “authors,” both in the “Greek and Latin,” including the Latin writer “Anselm,” in Book 1, Homily 3, Article 35, of the Anglican 39 Articles, *infra*. Furthermore, under Protestantism, he received the third degree of honour i.e., local churches or chapels dedicated to God, in memory of the life of a particular saint that bears their name, and who left behind an example in some way worthy of emulation, but whose special memory is thus local.

Anselm died 21 April 1109. His body was translated to St. Anselm’s Chapel, Canterbury Cathedral, in 1163⁸⁴. The name of “St. Anselm’s Chapel” was retained by Anglicans under Protestantism. Thus e.g., there is the 1794 portrait by Joseph Mallord William Turner (1775 -1851) of St. Anselm’s Chapel, for which the Tate Gallery London’s catalogue records, “Turner ... exhibited a watercolour of the exterior of this part of the Cathedral under the title *St. Anselm’s Chapel, with Part of Thomas-à-Becket’s*

⁸³ In broad terms I see a similar issue here with Anselm as with Thomas À Becket, i.e., with him being on the wrong side of the debate in terms of relevant issues found in Article 37 of the Anglican 39 Articles. Thus while some memory of Anselm might be kept at, for instance, St. Anselm’s Chapel, Canterbury Cathedral, *infra*, I would not support elevating the memory of Anselm (or Thomas À Becket) to a wider more general level as would occur if he had a black letter day.

⁸⁴ Southern, R.W., *Anselm: A Portrait in a Landscape*, Cambridge University Press, UK, 1990 ([http://books.google.com.au/books?id=Ixf-LvQvwwIC&pg=PR29&lpg=PR29&dq=st+anselm's+chapel+canterbury+cathedral&source=bl&ots=e735g36z_F&sig=20dMosBI-9pTTvDyQnH6QNKu6HY&hl=en&sa=X&ei=AOy0Uu_Iu-YiAfF3ICQCg&ved=0CGYQ6AEwCQ#v=onepage&q=st%20anselm's%20chapel%20canterbury%20cathedral&f=false](http://books.google.com.au/books?id=Ixf-LvQvwwIC&pg=PR29&lpg=PR29&dq=st+anselm's+chapel+canterbury+cathedral&source=bl&ots=e735g36z_F&sig=20dMosBI-9pTTvDyQnH6QNKu6HY&hl=en&sa=X&ei=AOy0Uu_Iu-YiAfF3ICQCg&ved=0CGYQ6AEwCQ#v=onepage&q=st%20anselm's%20chapel%20canterbury%20cathedral&f=falsehttp://books.google.com.au/books?id=Ixf-LvQvwwIC&pg=PR29&lpg=PR29&dq=st+anselm's+chapel+canterbury+cathedral&source=bl&ots=e735g36z_F&sig=20dMosBI-9pTTvDyQnH6QNKu6HY&hl=en&sa=X&ei=AOy0Uu_Iu-YiAfF3ICQCg&ved=0CGYQ6AEwCQ#v=onepage&q=st%20anselm's%20chapel%20canterbury%20cathedral&f=false)).

*Crown, Canterbury Cathedral, at the Royal Academy in 1794*⁸⁵.” There is also e.g., a later 1836 print entitled, “Canterbury Cathedral, View of St. Anselm’s Chapel”⁸⁶.”



Thus on the one hand, what one thinks of Anselm is largely left to private judgment in Anglican hagiology. But on the other hand, the fact that a Chapel at Canterbury Cathedral retained a very local memory of him, coupled with a notable reference to him in the Anglican Homilies of Article 35 in the 39 Articles, *infra*, means that 1662 *Book of Common Prayer* Anglican hagiology considers that he in some way, however limited, set a good example.

Thus on the downside, I would not agree with Anselm’s disgraceful and unChristian involvement in the scandalous Pallium Affair under King William II and Henry I (for which reason he is rightly precluded from having a black letter day on the

⁸⁵ Tate Catalogue Entry, Joseph Mallord William Turner (<https://www.tate.org.uk/art/artworks/turner-canterbury-cathedral-beckets-crown-and-st-augustines-chair-d00628> & <http://www.tate.org.uk/art/research-publications/jmw-turner/joseph-mallord-william-turner-canterbury-cathedral-beckets-crown-and-st-augustines-chair-r1140952>); from: Andrew Wilton, “Canterbury Cathedral: Becket’s Crown and St. Augustine’s Chair 1798 by Joseph Mallord William Turner,” catalogue entry, April 2012, in David Blayney Brown (Editor), *J.M.W. Turner: Sketchbooks, Drawings and Watercolours*, December 2012.

⁸⁶ Amazon: “Kent: Canterbury cathedral. St. Anselm’s Chapel; antique print 1836” Size: 15 centimetres × 10 centimetres or 6 inches × 4 inches (<http://www.amazon.com/KENT-Canterbury-cathedral-Anselms-Chapel/dp/B00BCJUX00>).

1662 Calendar). In the Pallium Affair (or Investiture Affair), under William II (Regnal Years: 1087-110), the Pope of Rome sought to usurp the right of the king as supreme in ecclesiastical and temporal matters in England, as more generally he had done in Europe (II Thess. 2:4). Though Anselm sided with the Pope, the more general independence of the English Church was seen in the fact that at the *Synod of Rockingham* in 1095, more generally, the English Bishops sided with the King, against Anselm and the Pope. Anselm left England, and on the downside, at the Council of Bari in 1098 in Italy, he once again sided with those advocating Roman Papal authority, this time against the Greek Orthodox who had correctly rejected claims to Roman Papal authority in the Great Schism of 1054; but on the upside, he sided against the incorrect claims of the Greek Orthodox who had wrongly claimed a single procession of the Holy Ghost from the Father *alone* (cf. John 14:26, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things ...”). Thus Anselm correctly defended the double procession of the Holy Ghost from the Father *and the Son* (Latin, *Filioque* in the Latin form of the Western Church’s *Nicene Creed*) (John 14:26; 15:26 - Christ says “when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me;” Acts 2:17 - “saith God, I will pour out my Spirit” with Acts 2:32,33, “Jesus ... being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost [i.e., procession of Holy Ghost from the Father], he had shed forth this [i.e., procession of Holy Ghost from the Son], which ye now see and hear”).

After William II died in suspicious circumstances in “a hunting accident,” his brother, Henry I (Regnal Years: 1100-1135) took the throne, and Anselm returned to England. The Pallium Affair (or Investiture Affair) then erupted again, with the King saying he should invest ecclesiastics and not the Pope. Thus once again, Anselm disgraced himself in his unChristian and scandalous support for the Roman Pope, and his shocking and scandalous conduct resulted in him going into exile from 1103 to 1106. Then following the Synod of Westminster in London (1107), the king said the Pope could give the investiture symbols of office to the bishops, *providing* the bishops did homage to the king before their consecration. This was the position at Anselm’s death in 1109⁸⁷.

On the one hand, these events in England show how that during this time, the Roman Pope “sitteth in the temple of God” (II Thess. 2:4) i.e., in the church (I Cor. 6:19; I Peter 2:5), and “opposeth and exalteth himself above all that is called God” (II Thess. 2:4) in that he here exalted himself over kings (Ps. 82:1,6; Exod. 22:28; John 10:35)⁸⁸. But on the other hand, though the Papal Antichrist sat “in the temple of God” (II Thess.

⁸⁷ *Encyclopedia Britannica Computer Disc (CD) 99, Multimedia Edition, International Version, 1999, “Anselm of Canterbury”*

⁸⁸ See Part 2, Chapter 8, “The Antichrist is guilty of ‘shewing’ ‘that he is God’ (II Thess. 2:4),” in my book, *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>).

2:4), which though reduced from 1054 to the Western Church, still saw the Pope of Rome making a serious claim to “universal” jurisdiction; and that temple or church (i.e., the church, I Cor. 3:16,17; Eph. 2:20-22) of the West, still included some good people in England. Though they were deceived in some errors swept away at the time of the Reformation, living as they did in pre-Reformation times, they made some witness, however imperfect, to the Christian faith. In this context, some of the better monks on the European Continent from the eighth century or earlier, before the persecutions of the Waldenses seen e.g., in the preaching of the Waldensians, Berengarius c. 1000 A.D. or Henry of Toulouse from 1147; or better figures in England before the Inquisition came after Wycliffe in the late 14th and early 15th centuries to persecute the Lollards; made some sort of better contribution and are given black letter days on the 1662 Anglican Calendar; although what one thinks of them is largely left to private judgment⁸⁹. E.g., 15 July (or the Ides of July) is a black letter day for Swithun, a ninth century Bishop of Winchester (Bishop: 838-862); and in the 1662 *Book of Common Prayer* lectionary before 1871, the reading for Evening Prayer (Evensong) was II Thessalonians 2. Thus through reference to this, one could use Swithun as a *convenient example* to remind to people that “the temple of God” or church that Antichrist “sitteth in” (II Thess. 2:4) from 607 A.D., included some better figures for some time after the formation of the Roman Papacy and Office of Antichrist in 607 A.D., when the Bishop of Rome, Boniface III, got a decree from the Byzantine Emperor, Phocas, declaring him “universal bishop.” Though the readings have changed since the revised lectionary of 1871 now printed in the 1662 *Book of Common Prayer*, one can still make this basic point through reference to Swithun and others.

But it is also the case that, that which happened on the Continent in the latter part of the eighth century; happened in England from the latter part of the 14th century. Thus no figures inside the Roman Church on the Continent are found in the 1662 BCP Calendar from the time of the fuller rise of the Roman Papacy with the first Papal Sate in 756 and most unholy, so called “Holy” Roman Empire in 800 A.D. . But some better figures in the English Church are still found till just after Wycliffe’s time. For even as the pure church of the Waldenses had to carry the flame of truth outside the impure church on the Continent; so likewise, the Lollards had to carry the torch of truth outside the impure church in England. Then the formal denial of proto-Protestant truth at the *Council of Constance* (1414-18); and systematic denial of Protestant Christian truth by the *Council of Trent* (1545-63); ended for all time the possibility of those who are part of “the temple of God” in the Roman Church (II Thess. 2:4), staying for long anywhere in the Roman Church as some of them had in England till just after Wycliffe’s time⁹⁰. E.g., government non-enforcement of Rome’s wishes on alleged “heretics” before the late 14th century in England, had meant that John Wycliffe could remain as a priest in the Roman Church and e.g., reject transubstantiation, saying “the material substance of bread and ...

⁸⁹ See my Textual Commentaries Vol. 2 (Matt. 15-20), Printed by Parramatta Officeworks in Sydney, Australia, “Dedication: The Anglican Calendar,” section “2) The Monastic legacy” (<http://www.gavinmcgrathbooks.com>).

⁹⁰ *Ibid.* .

wine remain in the sacrament . . .,” so that “Christ is not in the Sacrament” of Communion “essentially and really, in his own corporeal presence;” hence “it is not laid down in the Gospel that Christ ordained the Mass,” i.e., the Roman “Mass” is not the Biblical Lord’s Supper or Communion; “that any deacon or priest may preach the Word of God apart from the authority of the” so called “Apostolic See” of Rome; “it is fatuous to believe in the indulgences of the Pope,” or “the excommunication of the Pope or any prelate [i.e., so acting for the Pope] is not to be feared, because it is the censure of Antichrist⁹¹.” Yet nothing like this, which included denunciation of the Pope as the “Antichrist,” was ever again possible from inside the Roman Church, even in England, after the *Councils of Constance* (1414-18) and *Trent* (1545-63); and indeed, it had been suppressed inside the Roman Church by Inquisition in England from just after the time of Wycliffe, even as it had been suppressed on the European Continent from the latter part of the eighth century. Thus one does not find any black letter days on the 1662 *Book of Common Prayer* Calendar for any persons in the Roman Church, from the latter part of the eighth or century onwards on the European Continent, or from the later fourteenth century on in England. That is because this 1561 Calendar is complemented by Foxe’s *Book of Martyrs* (originally from the Latin edition of 1554 which being in Latin had a more academic readership), so that the 1561 Elizabethan Anglican Calendar, and the 1563 Elizabethan first English edition of Foxe’s *Book of Martyrs* that Queen Elizabeth I ordered to be chained into every Anglican Church in England, are the two complimentary halves of the wider hagiological circle that the 1561 Calendar is meant to be understood is; and which is largely preserved in the Calendar of the 1662 *Book of Common Prayer*.

The fact that one does not find any black letter days for any persons in the Roman Church from the latter part of the eighth or century onwards on the European Continent as necessitated by the so called “Holy” Roman Empire from 800, or from the later fourteenth century on in England, is thus necessitated in perpetuity by the *Councils of Constance* (1414-18) and *Trent* (1545-63); and so this now remains so, whether or not a Roman Catholic Inquisition is operating. This fact, coupled with the general accessibility of the gospel of the pure church with the Protestant Reformation from the 16th century, has meant that one no longer finds true believers in the Church of Rome as anything more than relatively rapid transitory figures, heeding the call, “Come out” (II Cor. 6:17; Rev. 18:4). But to the extent that they are there for any time, we are reminded that the Roman Pontiff still sits in the very “temple” of God (Eph. 2:21; II Thess. 2:4).

Therefore, these wider hagiological principles act as an important general qualification to the reference to e.g., “Anselm” in Book 1, Homily 3, Article 35, of the Anglican 39 Articles, and the retention of St. Anselm’s Chapel in Canterbury Cathedral. On the one hand, it means that Anselm was deceived in some areas by the Roman Pope; but on the other hand, living as he did in pre-Reformation times in England, he made some witness, however imperfect, to the Christian faith. And he was able to do this in England, in spite of, and not because of, his erroneous desire to increase the power of the

⁹¹ Propositions of Wycliffe condemned at London in 1382, and at the Council of Constance in 1415; in Bettenson’s *Documents*, pp. 173-175 (as found in Fasciculi Zizaniorum, 227-282 {Rolls Series}, Mansi, xxviii. 1207 E sqq).

Roman Pope. Thus under the greater tolerance of the English government, Anselm enjoyed a number religious freedoms denied those on the European Continent.

Living before the time of the *Councils of Constance* (1414-18) and *Trent* (1545-63), and enjoying the freedoms of England denied to those on the European Continent, Anselm was in a number of ways still a better figure, as seen by his work on the ontological argument, *infra*.

Just how much a better figure Anselm was is not entirely clear in all particulars. That is because there is dispute as to whether a commentary on Romans upholding justification by faith, and said to have been written by Anselm, was in fact written by another, Herbeius Dolensis. Taking just a small selection of Cranmer's wider Latin citations of this commentary on justification by faith, we find e.g., that in commenting on Romans 4, what is said to be the mediaeval church Latin writer, Anselm (d. 1109) says "*donum* (Latin, the gift) *justificationis* (of justification)" is obtained "*in* (in) *fide* (faith)⁹²." On the basis of this commentary, Anselm is mentioned with others in the Anglican Homilies as supporting justification by faith. Hence we read in the Anglican 39 Articles, in Book 1, Homily 3, entitled, "Of Salvation," in Part 2, "to be justified, only by ... true and lively faith in Christ, speaketh ... old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these works plainly in the ninth canon on Matthew⁹³: 'Faith only justifieth.' And St. Basil, a Greek author, writeth thus: 'This is a perfect and a whole rejoicing in God, when a man avaunteth not himself for his own righteousness, but knoweth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul,' saith he, 'doth glory in the contempt of his own righteousness, and that he looketh for 'the righteousness of God by faith' [Philp. 3:9]. These be the very words of St. Basil⁹⁴. And St. Ambrose, a Latin author, saith these words: 'This is the ordinance of God that he which believeth in Christ should be saved without works, by faith only, freely receiving remission of his sins⁹⁵.' Consider diligently these words. Without works, by faith only, freely we receive remission of our sins ... These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the most best and ancient writers. As, beside Hilary, Basil, and St. Ambrose before rehearsed. We read

⁹² Much fuller quotes in Latin are found in *Miscellaneous Writings & Letters of Thomas Cranmer, op. cit.*, pp. 207 (Anselm on Rom. 4) & 209 (Anselm on Rom. 3). These quotes are from Anselmus (Anselm) in Pauli Epistt. Enarrat, Ed. Colon (1545) pp. 25 & 25 (on Rom. 4) & p. 24 (on Rom. 3).

⁹³ Hilary's Pictav. Comment. on Matthew chapter 8, section 6; Opp. 646D ed. Paris, 1693.

⁹⁴ Basil, Homily 20, De Humilitate, section 3; Opp. 2, 158 E.

⁹⁵ Hilar. Diac. Comment. in Epist. I ad Cor. I. 4; Ambros. Opp. II, Append. 112 D. The passage is here given as Erasmus showed it in 1527.

the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, ... Anselm⁹⁶, and many other authors, Greek and Latin. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and fear of God, at any time or season. ... But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, and being unable to deserve our justification at God's hands; and thereby most plainly to express the weakness of man and the goodness of God ... and the most abundant grace of our Saviour Christ; and thereby wholly ... to ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding⁹⁷."

Due to prioritizations within my time constraints, I have not further researched this matter of whether the said commentary was written by Anselm or Herveius Dolensis; and so I have not undertaken any relevant analysis to see if I would or would not agree that these are quotes of Anselm or Herveius Dolensis. But *given such uncertainty*, on the very limited amount of material I have seen on the matter, *I would not think it safe for me to presently comment on the matter one way or the other, and so I leave this matter in abeyance*. On the one hand, there can be no doubt that Anselm would stand out as a much better figure if he clearly articulated the doctrine of justification by faith. But on the other hand, in the absence of any evidence that he specifically rejected it in favour of works' righteousness; putting this issue aside and removing it from all consideration about Anselm, *I would consider that in a relativistic sense, Anselm still stands out as a better figure of these times as manifested in his work on the ontological argument*. Thus we can give thanks to God for his more succinct articulation of the ontological argument.

Thus either way, Anselm was something of "a mixed bag" of both good and bad. Hence while one may and indeed should be, critical of Anselm on certain matters, it is simultaneously the case that "we should not throw the baby out with the bathwater," and so we should also recognize that he did some good. In this context, Anselm did *not* originate the ontological argument, nor claim to originate it, even though he is sometimes wrongly attributed with originating it⁹⁸. Rather, Anselm cited it as coming from a Latin translation (also found in St. Augustine's writings) of the Greek Septuagint's rendering of Isa. 7:9, "If ye believe not, neither will ye at all understand." On the basis of this Scripture, Anselm then said, "I believe in order that I might understand" (Anselm's *Proslogion*, or *Discourse on the Existence of God*, 1). Thus he more succinctly and

⁹⁶ Herveius Dolensis (?), in *Epist. ad Rom.* III, 28, IV, 1-3, int. *Ansel. Opp.* II, 24 A, 25 C, ed. Colon. 1612: (see Cave, *Litt. Hist.* an. 1130).

⁹⁷ My emphasis on the name of "Anselm." The cited references to the above authors given in the previous footnotes come from Griffiths, J. (Editor), *The Two Books of Homilies*, Oxford, UK, 1859, pp. 28-29.

⁹⁸ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Anselm of Canterbury ...," wrongly says, "he was recognized ... as the originator of the ontological argument for the existence of God."

more formally articulated the ontological argument, and gave it a level of coverage it had not previously enjoyed, thereby for the first time establishing it in formal intellectual discourse as an argument for the existence of God. Therefore, he is rightly connected with the ontological argument which has become one of the five classic arguments from godly reason for the reality of God. In my opinion *this is an outstandingly positive contribution that Anselm made, and for which we can thank God.*

2) *St. Basil's Day.*

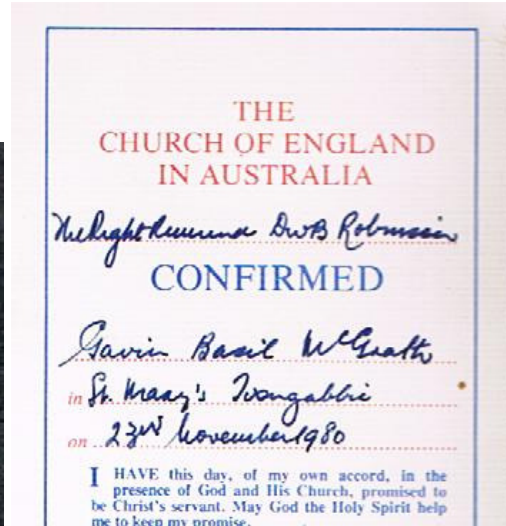
I was baptized with the Christian names, "Gavin Basil." My given name by which I am called is "Gavin." I received my middle name, "Basil," in memory of a World War Two patrilineal uncle, Basil Williams McGrath (1922-1943) who died in World War Two⁹⁹. It is a baptismal name, and though never a widespread common name in the West, among Protestants in Western Christendom it was more common among Anglicans in the mid to latter 19th and earlier 20th centuries, which is when my Uncle Basil received it. E.g., in 1912, St. Basil's Anglican Church, Artarmon (in Sydney), had its foundation stone lain by the Archbishop of Sydney, His Grace John Wright. As a 1960 Baptismal name confirmed at my 1980 Confirmation, it is also a recognizable *Christian name*, through reference to St. Basil the Great (c. 329-379). I thank God for the honour of bearing this discernibly *Christian name* in memory of St. Basil as both a Baptismal and Confirmation name¹⁰⁰.

⁹⁹ In Albury Cemetery, New South Wales, (on the southern NSW border with the northern border of Victoria), the grave of Grandma Lily / Lila / Dolly McGrath (1897-1957) is next to that of Grandfather Norman McGrath (1896-1993). And because their son, my Uncle Basil, had no known grave, in 2007 one of Basil's brother's, my Uncle David McGrath of Albury (b. 1935), placed a plaque on Grandfather McGrath's grave, "In loving memory of ... BASIL WILLIAMS MCGRATH 31 Squadron R.A.A.F. Missing on operations 13 May 1943 Aged 20 No Known Grave."

¹⁰⁰ For greater details on my middle name "Basil," see Textual Commentaries Volume 1 (Matt. 1-14), Preface, "Anglican background to 15 years old," (<http://www.gavinmcgrathbooks.com> at "Commentary on the Received Text") & Sermon 4, Dedicating this work to God on St. Basil's Day, Saturday 14 June 2014 in Appendix.



Left to Right: Gavin's: Father (Keith or "Mac"), Grandma McGrath, and Uncle Basil at home on leave during World War Two, Coramba (near & north-west of Coffs Harbour), New South Wales, 1942. Gavin's Sydney middle name was given to him in memory of his Uncle Basil who died while on night operations in northern Australia in the *Royal Australian Air Force* in 1943. And "Basil" is also a Christian Baptismal name of Gavin (1960), and later also a Confirmation name (1980).



Top part of certificate of Gavin's Confirmation in 1980 by the Bishop of Parramatta (later Archbishop of & Metropolitan of New South Wales), Donald Robinson, in which Gavin's middle baptismal Christian name of "Basil" doubled as a Confirmation name in memory of the church father and doctor, St. Basil the Great (d. 379).

Since 1981, the year after I was Confirmed at St. Mary's Toongabbie in western Sydney, on St. Clement's Day, the *Church of England in Australia* has been renamed the *Anglican Church of Australia*, although some usage of "Church of England" continues by local tradition in a minority of local Anglican Churches I have come across since that time¹⁰¹. E.g., at St. Matthew's Windsor which has several 1662 *Book of Common Prayer* Sunday Services per annum that I attend, the main notice board reads, "St. Matthew's

¹⁰¹ Hence at the Sixth Ordinary Session of the General Synod, the Archbishop of Sydney (1966-1982) and Primate of Australia (1978-1982), Sir Marcus Loane (1911-2009) said, "My first duty ... at the outset of this Presidential Address ... is to proclaim that as from today, August 24th, 1981, the name of ... the *Church of England in Australia* ... will henceforth become the *Anglican Church of Australia*." "Presidential Address," *Proceedings of the Sixth General Synod, Official Report 1981*, Sydney, 1982, pp. 9-231; in: Kaye, B.N. (Editor) *Anglicanism in Australia. A History*, Melbourne University Press, Victoria, Australia, 2002, p. 214 & 338 n. 64 (<http://www.anglican.org.au/docs/archive/224.pdf>).

Windsor,” the service times notice board at the front reads, “St. Matthew’s Anglican Church Windsor,” but by local tradition the street sign near the main gates reads, “St. Matthew’s Church of England WELCOMES YOU.” And when I have spoken with the former Honorary Assistant Minister, Rev. Mr. Stuart Abrahams (who retired from this honorary position of his semi-retirement in 2013), he has quite commonly used the terminology of “Church of England” to mean “Anglican” *per se*.

The basic Church Calendar I use is that of the 1662 *Book of Common Prayer*, but understood as a supplementary addition to it, the revival of Basil of Caesarea in Australia (1978) is one of only a very small number of changes to the 1662 Anglican Calendar that I would agree with¹⁰². In harmony with such New Testament passages as, for example, Philippians 3:17, “mark them which walk so as ye have us for an ensample;” and the special, though not unique application of this in I Peter 5:1 & 3, to church “elders,” to be “ensamples to the flock;” and the special, though not unique application of this in I Thess. 1:7, to all members in a church congregation to be “ensamples to all that believe;” and bearing in mind that such Christian examples in turn are meant to act to point us to Christ and his example, for read in I Peter 2:21, “Christ also suffered for us, leaving us an example, that ye should follow in his steps;” in the Anglican Protestant tradition of Saints’ days, one is *looking to the example* of a given saint and his faithfulness to Christ, *as an example in some way worthy of emulation*, qualified by the fact that for fallen sinful men, sinless perfection is not possible, as so since Christ alone has been “without sin” (Heb. 4:15), these other persons remembered on the Calendar will always have some defects. E.g., 29 June is the red-letter day of St. Peter’s Day, yet he thrice denied our Lord (Matt. 26:34,75; Mark 14:30; Luke 22:34,61; John 13:38); or 21 December is the red-letter day of St. Thomas’s Day, yet we get the phrase, “a doubting Thomas,” from his lack of faith before he had seen the risen Christ (John 20:19-29).

I do not consider St. Basil or any other man, Christ except, to be perfect or without sin (Heb. 4:15). Thus I reject all claims of sinless perfection being attainable by fallen, sinful, men e.g., such claims are made by the Eastern Orthodox Churches in terms of their twisted and unBiblical concepts of a so called “saint.” And there are matters where I would disagree with Basil e.g., his support of monasticism. Although in saying this, I also recognize that many Greek monks of the Eastern Church, and many Latin monks of the Western Church, were involved in the most important task of preserving Biblical manuscripts and various Church writers’ works¹⁰³. But if perfection was

¹⁰² There is some uncertainty as to Basil’s exact year of birth. E.g., this 1978 Australian Calendar and 1980 English Calendar (replaced in 2000 by a new revision) both give his years as “330-379,” whereas the *Encyclopaedia Britannica* (1999) gives his years as “c. AD 329, Caesarea Mazaca, Cappadocia” to “Jan. 1, 379, Caesarea” (*Encyclopaedia Britannica CD99, op. cit.*, “Basil the Great, Saint”). Either way, he was about 50 at the time of his death.

¹⁰³ See my Textual Commentary Volume 2 (Matt. 15-20), (2009; Printed by Officeworks, Parramatta in Sydney, Australia), “Dedication: The Anglican Calendar, “(1) The Monastic Noviate; 2) The Monastic legacy” (<http://www.gavinmcgrathbooks.com>).

required before we looked to “mark them which walk so as ye have us for an ensample” (Phil. 3:17), then we never look to any example except that of Christ (I Peter 2:21). Yet this would clearly be an unBiblical direction to go (e.g., Heb. 11).

Of course, in looking to those in the universal sainthood of all believers who have left an example worthy of some special note, this should be understood inside of such Protestant theology as I Timothy 2:5, “there is one God, and one mediator between God and men, the man Christ Jesus;” and I Corinthians 10:14, “Flee from idolatry;” “the Romish doctrine concerning ... images as of reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God” (Article 22 of the Anglican 39 Articles). And in elucidating on this, Article 35 of the 39 Articles, Book 2, Homily 2, Part 2, entitled “Against peril of idolatry,” specifically condemns this Romanist doctrine as it is found in the semi-Romanist Eastern Orthodox Churches idolatrous usage of icons. And so whether the Roman Catholic Church’s statues of Saints, or the Eastern Orthodox Churches’ icons of Saints; or the Romish doctrine, found also in the semi-Romanist Eastern Orthodox Churches of invocation of Saints; as a Protestant, I entirely repudiate such unBiblical and idolatrous practices. For I uphold the teaching of Christ alone (e.g., Philp. 3:8,9; Heb. 9:15; 12:24).

What then are relevant reasons I would isolate for remembering the example of St. Basil in connection with the Dedication of this Volume 1 on St. Basil’s Day, 2014?

As recorded in Archbishop Cranmer’s *Miscellaneous Writings & Letters*, one of the three great doctors of the Reformation, Thomas Cranmer, quotes from St. Basil saying, “in his book of Ethics, of his short definitions the twenty-sixth, ‘Every word and deed that maketh for the certainty and surety of good men, and the confusion of them that be evil, must be confirmed by the testimony of God’s Scriptures’¹⁰⁴.” Thus St. Basil here refers to the authority of Holy Scripture; and this is the first reason for remembering him. For in Gen. 1-11 we are taught the importance of upholding God’s Word in the attack upon it by the Devil in Gen. 3:1-5.

A second reason is found in Basil of Caesarea’s commitment to justification by faith. In Gen. 1-11, the “covenant” (Gen. 6:18) of “grace” (Gen. 6:8) was upheld by Holy Noah, wherefore he “became heir of the righteousness which is by faith” (Heb. 11:7). Book 1, Homily 3, entitled, “Of Salvation,” in Part 2, Article 35, of the Anglican 39 Articles says, “to be justified, only by ... true and lively faith in Christ, speaketh ... old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these works plainly in the ninth canon on Matthew: ‘Faith only justifieth.’ And St. Basil, a Greek author, writeth thus: ‘This is a perfect and a whole rejoicing in God, when a man avaunteth not himself for his own

¹⁰⁴ *Miscellaneous Writings & Letters of Thomas Cranmer*, Archbishop of Canterbury, Martyr, 1556, Edited for The Parker Society by the Reverend Mr. John Edmund Cox, of All Souls’ College, Oxford, Curate & Lecturer of St. Dunstan’s Stepney in London, Cambridge University Press, UK, 1846, p. 24.

righteousness, but knoweth himself to lack true justice and righteousness, and to be justified by the only faith in Christ.. And Paul,' saith he, 'doth glory in the contempt of his own righteousness, and that he looketh for 'the righteousness of God by faith' [Philp. 3:9]. These be the very words of St. Basil¹⁰⁵. And St. Ambrose, a Latin author, saith these words: 'This is the ordinance of God that he which believeth in Christ should be saved without works, by faith only, freely receiving remission of his sins.' Consider diligently these words. Without works, by faith only, freely we receive remission of our sins These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the most best and ancient writers. ... We read the same in ... St. Chrysostom, St. Cyprian, St. Augustine, ... and many other authors, Greek and Latin. Nevertheless, this sentence, that we by justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and fear of God, at any time or season. ... But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, and being unable to deserve our justification at God's hands; and thereby most plainly to express the weakness of man and the goodness of God ... and the most abundant grace of our Saviour Christ; and thereby wholly ... to ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding¹⁰⁶."

This citation of St. Basil referred to in this Homily of Article 35 of the Anglican 39 Articles, are found in both Greek and Latin in *Miscellaneous Writings & Letters of Thomas Cranmer* from Basil's Homily "Concerning Humility" (Latin, *De Humilitate*)¹⁰⁷. St. Basil was an ancient church Greek writer of the Eastern Church, and so the Greek form would be his original; whereas the Latin form would be a later translation of the Western Church. The key words of the Greek form are, "πιστει δε μονη τη εις Χριστον

¹⁰⁵ Basil, Homily 20, *De Humilitate*, section 3; Opp. 2, 158 E.

¹⁰⁶ Emphasis mine. The cited references to St. Basil in the previous footnote come from Griffiths, J., *op. cit.*, p. 28.

¹⁰⁷ The full quote in both Greek and Latin is found in *Miscellaneous Writings & Letters of Thomas Cranmer*, *op. cit.*, pp. 130 (Greek), 205 (Latin); both Greek & Latin from Basil's Homily 22, "Concerning Humility" (Latin, *De Humilitate*), Paris Edition, France, 1538, Volume 1, p. 473 (Greek & Latin). There is a difference between Griffiths and Cox as to whether this is Homily 20 or 22. It is also found in Migne (pronounced, "Marnya") i.e., John-Paul Migne's (1800-1875) *Patrologiae Curses Completus*, Series Graeca (Greek Writers Series). This is found as Homily 20 at St. Basil the Great in: Migne (Greek Writers Series) (1885 Paris Edition), Basil's 3rd volume of 4 volumes. The relevant Greek of Migne (p. 529) is the same as that of Cranmer, but Migne uses a different Latin translation of the Greek (p. 530) than that of Cranmer's volume. Since Basil was a Greek writer of the Eastern Church, in his instance the Greek is authoritative and so I will not give Migne's alternative Latin translation. (Of course, by contrast, for a Latin writer of the Western Church, it is the Latin that is authoritative.)

δεδικαιωμενον¹⁰⁸,” and key words of the Latin form are, “*sola autem fide in Christum justificatur.*” Rendering these into English, this is Greek “*pistei* (‘to faith,’ feminine singular dative noun, from *pistis*) *de* (but) *monē* (‘only,’ feminine singular nominative adjective, from *monos-e-on*) *tē* (‘the,’ feminine singular dative, definite article from *ē*) *eis* (in) *Christon* (Christ) *dedikaiomenon* (‘having been justified,’ masculine singular accusative, passive perfect participle, from *dikaioō*);” i.e., from the Greek, “but to be justified by only faith in Christ.” And from the Latin, “*sola* (‘by only,’ feminine singular ablative adjective, from *solus*) *autem* (but) *fide* (‘faith,’ feminine singular ablative noun, from *fides*) *in* (‘into,’ preposition + accusative) *Christum* (‘Christ,’ masculine singular accusative noun, from *Christus*) *justificatur* (‘he is justified,’ indicative passive perfect, 3rd person singular verb, from *justifico*)” i.e., “but he is justified by only faith in Christ.”

A third reason for remembering St. Basil is that as a church father and church doctor who comes from the church fathers’ era which ended in 451, St. Basil who died in 379 reminds us that the issue of which creationist model of Genesis 1 to 3 one follows is not a test of orthodoxy, unless it violates the types of matters found in connection with the three creeds, or the Trinitarian teachings of the first six general councils. This includes such Gen. 1-3 matters as creation not macroevolution (Gen. 1 & 2), found in the opening creationist words of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth;” and the creationist teaching of the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son” It also includes such things in Gen. 1-3 as: the doctrine of the Holy Trinity (Gen. 1:2,26), Christ’s incarnation “for us men and for our salvation” and the associated fact that he “suffered and was buried” for “the remission of sins” (*Nicene Creed*) (Gen. 3:15,21; 4:4; 8:20; John 1:29); the constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45), a historical fall by Adam (Gen. 3) as the progenitor of the human race (Gen. 2:21-25; 3:20; I Cor. 15:45,47,49), by which man lost original righteousness (Gen. 2:25; 3:7; Eccl. 7:29), and so is conceived in original sin due to Adam’s primal sin and subject to death (Ps. 51:5; Rom. 5:12-14; 6 & 7; 8:18-23; I Cor. 15:22).

A fourth reason for remembering St. Basil the Great is connected to the third reason, namely, St. Basil was a champion of Trinitarian orthodoxy (Gen. 1:2,3,26; John 1:1-18). He defended the doctrine of the Holy Trinity against Arian heretics who denied the Deity of the Second Divine Person of Christ (e.g., Basil *Against Eunomius*), and also upheld the Deity of the Third Divine Person of the Holy Ghost (e.g., Basil *On the Holy Ghost*). In his defence of the Trinity, St. Basil sometimes used the formula of words, “three Persons (Greek, *hypostases*) in one substance (Greek, *ousia*)¹⁰⁹.”

¹⁰⁸ My Greek computer pallet only allows me to put in some breathings and accents, and so I put in none here as I cannot do so consistently. Furthermore, a number of NT Greek manuscripts I have seen (including photographic copies,) lack suchlike.

¹⁰⁹ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Basil the Great, Saint.”

Thus the Biblical teaching is expressed by orthodox Trinitarians as the recognition of three Divine Persons each having their own *subsistence* or *hypostasis* (Greek *hupostasis* / *hypostasis*), yet forming part of the *same substance*, or *one substance*, or *one being* (Greek *homoousios*, a compound word meaning “same substance” or “one substance” or “one being,” from Greek *homos* meaning “one” / “same” + *ousia* meaning “substance” / “being”). Thus the orthodox Trinitarians refer to three hypostases in the Trinitarian God, in which hypostasis refers to “existence or subsistence,” *not* as Sabellius claimed, simply to three different “manifestations”¹¹⁰. The fact that the three Divine Persons (hypostases) are part of *one being* (*homoousios*), means there is monotheism with *one Supreme Being* or *one God*, NOT three Supreme Beings or three gods. E.g., because there is one Supreme “Being” (*ousia*), Christ says, “the Father is in me, and I in him” (John 10:38), and “I and my Father are one” (John 10:30). But being a distinct Person (hypostasis), the Son says, “I came out from God. I came forth from the Father” (John 16:27,28; cf. I John 5:7,8)¹¹¹. For “we worship one God in Trinity, and Trinity in unity; neither confounding (or ‘confusing’) the Persons: nor dividing the Substance (or ‘[one Supreme] Being’)” (*Athanasian Creed*).

And a fifth reason for remembering St. Basil is that St. Basil recognized a distinctive prior creation in the earlier part of Genesis 1, followed by a time-gap, before the six 24 hour creation days. He identified this distinctive prior creation as an angelic creation with an invisible heaven; and so with respect to the age of the earth, he was a young earth creationist. And so while what St. Basil isolated as the distinctive prior creation in Genesis 1:1 before the later creation of the six 24 hour days is certainly not the full picture with simply an angelic creation and an invisible heaven, and thus is a good deal less than what the Local Earth Gap School I endorse would believe in; nevertheless, St. Basil’s recognition of a distinctive prior creation in Genesis 1:1 which was then later followed by the creation of the six 24 hour days, is an important and essential first step in coming to the form of the old earth creationist Local Earth Gap School that I endorse. And so in gratitude to God for this insight St. Basil understood as an essential first step he made in the right direction of the Gap School he is being especially remembered in connection with the dedication of this work to God on St. Basil’s Day, 2014, even though as a Gap Schoolman, I would go a lot further than St. Basil did on the issue of what that distinctive prior creation before the six creation days actually involved.

¹¹⁰ Berkhof’s *Systematic Theology*, p. 87.

¹¹¹ See my Textual Commentary Volume 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, at “Part 1: Prefatory remarks and principles,” “Doctrinal principles used in this commentary,” “Commentary does not embrace views that some consider are ‘third’ or ‘later stage’ reforms,” “8) Summary,” “Why has the Historical School of Prophetic Interpretation declined?,” in the part after the *Athanasian Creed* which is given in a two column chart (<http://www.gavinmcgrathbooks.com>).

Thus on the one hand, during his life time in the fourth century A.D., St. Basil who was a young earth creationist, did not arrive at a full and complete understanding of this distinctive prior creation in the time-gaps, (and nor did the other five out of the eight ancient and early medieval church doctors who recognized a time-gap following a distinctive prior creation before the six creation days in Gen. 1, namely, St. Gregory of Nazianzus, St. Jerome, St. Chrysostom, St. Augustine, and St. Gregory the Great, *supra*.) since St. Basil understood this to refer simply to an invisible “heaven” in Gen. 1:1 with an angelic creation, which though correct as far as it goes, is an incomplete understanding. But on the other hand, to the extent that he had a broad recognition of a distinctive prior creation at the start of Gen. 1 that transpired before the six creation days; he clearly achieved what is the first step of three broad steps to what I understand to be the proper understanding of Genesis 1 and science. The second broad step is an understanding of the succession of “worlds” (Heb. 1:2; 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4) as it relates to Gen. 1:1,2; and the third broad step is an understanding that Gen. 1:2b-2:3 is a local creation on the local “earth” (Gen. 41:36,56) under the local “heaven” (Deut. 2:25) in the local world of Eden (Gen. 2:8-14). Thus while St. Basil took the first step, he did not take the second and third steps. Nevertheless, I consider St. Basil the Great’s teachings should be celebrated and remembered with regard to this important insight of the first step.

St. Basil died on 1 January 379 A.D., and so both the Eastern Church and Western Church at first remembered him on that day; but then in the thirteenth century in the West it was moved to 14 June in memory of his consecration as a bishop. Given that one of the principles of the 1662 Calendar is to present the Calendar in terms of Western Church history, as seen by the four Western doctors on it, even though Basil is an Eastern Church doctor, this Western Church sentiment is retained in accordance with these principles in the fact that remembering him on 14 June in memory of his consecration as a bishop is *a specifically Western Church tradition*.

And so, for example, this is seen in the 1537 Calendar in Matthew’s Bible. The first Marian Martyr was the Bible translator of Matthew’s Bible, who was the Anglican clergyman of St. Sepulchre’s in London, John Rogers. As recorded in *Foxe’s Book of Martyrs*, for his Protestantism John Rogers was burnt alive at the stake by the Roman Catholic Queen, Bloody Mary, in close proximity to his church in the fires of Smithfield on 4 February 1555. And Matthew’s Bible of 1537 as published under King Henry VIII, included a Calendar at the front, which for 14 June says, “Saint Basil Bishop.”

Without wanting to condone all that has been done by the Anglican and Lutheran Churches I now refer to, I would nevertheless note that St. Basil’s Day was revived as a black letter day on 14 June on Anglican Calendars in Canada in 1962, Australia in 1978, and England in 1980; although in the *Church of England* in 2000 it was then transferred to 2 January where Basil the Great is combined with Gregory of Nazianzus, this being a reversion to the earlier tradition of 1 January coupled with a transfer to 2 January so that it does not fall on the same day as what in the Anglican Church is the red-letter day for *The Circumcision of Christ* on 1 January. And it is not just Anglican Churches that exhibits some diversity over when to remember St. Basil, because among Lutherans in

the United States of America, on the one hand, the *Evangelical Lutheran Church in America* (in general a more religiously liberal church than the *Lutheran Church Missouri Synod*.) has a black letter day for both St. Basil and other Eastern Church Doctors on 14 June; but on the other hand, the *Lutheran Church Missouri Synod* (in general a more religiously conservative church than the *Evangelical Lutheran Church in America*.) has a black letter day for both St. Basil and other Eastern Church Doctors on 10 January. And so amidst this type of diversity, understood as one of a small number of additions to the 1662 Anglican Calendar that I support, in remembering St. Basil's Day on 14 June, I am remembering an Eastern Church figure from Caesarea in Asia Minor, by following the Western Church tradition of remembering his consecration as a bishop on 14 June as found in the Calendars of, for example, Matthew's Bible of 1537 or the Anglican Church of Australia of 1978 – which says it is “for use together with The Book of Common Prayer, 1662,” and in which I would only select a very small number of its days to supplement the 1662 Calendar with.

And so walking in the liberty of Romans 14:5,6 to either keep holy days or not keep them, i.e., as a Gentile Christian, other than the obligatory Sunday sacredness (Exod. 20:8-11; John 20:1,19-23, 23-29; Acts 2:1; 20:7; I Cor. 16:2) of the Lord's day (Ps. 118:22-24; Acts 4:11; Rev. 1:10), by the grace of God, I dedicate this Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, to Almighty God, Father, Son, and Holy Ghost; on this St. Basil's Day, 2014. In doing so, I remember, and give thanks to Almighty God for, the afore mentioned selected five matters from the life and work of this holy church father and holy church doctor, St. Basil the Great (c. 329-379).

St. Basil the Great's Day,
 Saturday 14 June 2014.
 Mangrove Mountain Union Church,
 New South Wales, Australia.