

Appendices to Creation, Not Macroevolution – Mind the Gap, Volume 2.

Appendix 1: SERMONS.

Three Sermons preached in connection with the Dedication of Creation, Not Macroevolution – Mind the Gap, Volume 2 (2014 & 2015), on Thursday 23 October 2014 (Irish Massacre Day), Thursday 30 October 2014, & Saturday 1 November 2014 (All Saints' Day). At Mangrove Mountain Union Church, Mangrove Mountain (just north of Sydney, near Gosford), New South Wales, Australia.

Oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible> .

Following each of the three sermons is the sermon audio information used at the above website.

This trilogy of sermons is listed in connection with the dedication sermons of Volume 1 so that Sermon 1/3 (Volume 2) = 5/7 (Volumes 1 & 2 overall) (*The 4 Ancient & Modern Creationist Schools*), Sermon 2/3 (Vol. 2) = 6/7 (Volumes 1 & 2 overall) (*The antediluvians' sins & non-human death before Adam*) and Sermon 3/3 (Volume 2) = 7/7 (Volumes 1 & 2 overall) (*Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen*)

Appendix 2: Corrigenda to Volume 1.

Appendix 3: Tracts / Pamphlets.

Creation not Macroevolution 5: The 4 Ancient & Modern Creationist Schools.

Sermon 1/3 (Vol. 2) = 5/7 (Vols 1 & 2). Irish Massacre Day, Thurs. 23 Oct. 2014.



Gavin next to the Chancel Table of Mangrove Mountain Union Church, New South Wales, Australia, on Irish Massacre Day 2014, wearing the tie of HMS Belfast, named after the capital city of Northern Ireland in the United Kingdom.



Close up of Gavin's tie of HMS Belfast, a ship now permanently anchored in the Thames River, in London, UK. Irish Massacre Day, Thursday 23rd Oct. 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. For Anglican Protestants outside of Ireland both before and after 1859, and those in Ireland after 1859, for those who remember the events of the Irish Massacre of Protestants by Roman Catholics in 1641 in connection with the Anglican Calendar, today with other matters, may do so on All Saints' Day the 1st of November. And of course, both inside and outside of Northern or southern Ireland, more generally, in any sermon, such as the weekly Sunday Sermon, where it's deemed relevant and appropriate, reference may be made from a Protestant pulpit to the 1641 Irish Massacre. However, the *Church of Ireland* remembered on its Anglican Calendar the events of the Irish Massacre of Protestants by Romanists in 1641, with a red-letter day on 23 October between 1663 and 1859, and inside of this period, between 1666 and 1800 there was also a specific Office for *Irish Massacre Day* in the *Church of Ireland's* prayer book. And so while since 1859 the 23rd of October no longer has the status of a red-letter day on the Anglican Calendar in the *Church of Ireland*, nevertheless, today the 23rd of October, is the traditional day for remembering the Irish Massacre of Protestants in Ireland by Papists in 1641. Accounts of this Irish Massacre of Protestants can be found in certain editions of *Foxe's Book of Martyrs*, such as William Bramley-Moore's edition of 1867 published by Cassell, Patter, and Galpin, in London, UK, or William Forbush's edition of 1926 as republished in 1962 by Zondervan in Michigan, USA. At that time on 23 October 1641, "many thousand British ... Protestants" were "massacred" by "Papists" in a "general rebellion" against "King Charles the First" whose Regnal years were to 1625 to 1649, as "British ... Protestants ... in" various "cities" and "towns" of Ireland came under attack

from “Papists,” including Romish “Jesuits” who were deeply involved in this¹. Both William Bramley-Moore’s edition of *Foxe’s Book of Martyrs* and William Forbush’s edition of *Foxe’s Book of Martyrs* say [quote], “The day fixed for this horrid massacre, was the twenty-third of October, 1641.” “The day preceding that” “appointed,” “the conspiracy was discovered by one Owen O’Connellly” [unquote].

Now Owen O’Connellly reminds us of the words of Romans 11:20 & 21, “thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee.” That’s because in 1641 Owen O’Connellly gained intelligence about the Popish plot of sedition against the Protestant Crown, and intention to kill the Protestants on the day before it happened, and he advised the authorities of it, which gave them enough time to make some, though not enough preparation to stop it, and at that time in 1641 Owen O’Connellly was a good Irish Protestant. But by the time Owen O’Connellly died some 8 years later in 1649, he was far gone in deadly sin, and in connection with the Puritan revolutionary republic, he was himself guilty of the Galatians 5:20 deadly sin of “seditions” against the Anglican Protestant Crown, which very sin he had formerly opposed in 1641. And so in the same way that we remember, and thank God for the prophet Balaam the son of Beor, when in Numbers 24:15-17 he was a prophet of God, and prophesied the coming of the Messiah in connection with a “star;” while simultaneously distancing ourselves from, and condemning, the later apostasy that Balaam fell into when he became a false prophet as we read in Deuteronomy 23:4 & 5; so likewise, recognizing that Owen O’Connellly was a Balaam of Beor type figure who later fell into deadly sin, we nevertheless, still thank God for the time when he *was* a good Irish Protestant in 1641, at which time, gaining intelligence of the intended Irish Massacre of Protestants on the day before it was scheduled, he was able to advise the authorities, and on that very short notice, at least *some* preparations were made and put in place to protect at least *some* of the Protestants.

Now James Ussher who died in 1656, was a young earth creationist who is famous for his Adamic date of 4004 B.C., which has also been used by some old earth creationist Global Earth Gap Schoolmen. And under King Charles the First, James Ussher was appointed Archbishop of Armagh in northern Ireland from 1625, and Primate of the *Church of Ireland* from 1634. And in these Caroline times, under the Anglican Archbishopric and Primacy of His Grace, James Ussher, we also read in a number of editions of *Foxe’s Book of Martyrs*, for example, William Bramley-Moore’s edition of *Foxe’s Book of Martyrs* and William Forbush’s edition of *Foxe’s Book of Martyrs*, of how in the Irish Massacre of 1641 [quote] “the cathedral of Armagh” [unquote] did not [quote] “escape the fury of these barbarians, it being maliciously set on fire by their leaders, and burnt to the ground” [unquote]. Although it’s sandstone structure survived the fire. Property rights in this Anglican Cathedral were safeguarded by the Eighth Commandment of the Holy Decalogue, “Thou shalt not steal;” and so its burning was,

¹ *An Act for keeping & celebrating the Twenty-third of October, as an anniversary ...*, 14 & 15 Charles II of 1663, Session 4, chapter 23, Irish Parliament, preserved after the 1800 union forming the United Kingdom, repealed in 1859 by the UK Parliament’s 22 Victoria Chapter 2.

among other things, a violation of this precept, and we are told in I Corinthians 6:9 & 10 that “theives” “shall not inherit the kingdom of God.” And this attack being against a Protestant Cathedral, also rendered them guilty of violations of the Third Commandment in the form of profaning “the name of the Lord,” which Leviticus 18:21 & 27 describes as an “abomination.” And there were further violations of the Ninth Commandment, “Thou shalt not bear false witness,” and sixth commandment, “Thou shalt not kill;” as both of the afore mentioned editions of *Foxe’s Book of Martyrs* further record in their respective Chapters on the Irish Massacre of 1641, that the [quote] “many hundreds of” “Protestants who lived in or near Armagh” [unquote] were promised by the “Irish” Papists [quote] “safe conduct to Colerain, when they treacherously fell on them by the way, and inhumanly murdered them” [unquote]. And so in addition to being “abominable” for having burnt St. Patrick’s *Church of Ireland* Cathedral, they were also guilty of lies in promising Protestants “safe conduct” out of Armagh “to Colerain,” and then guilty of murdering them. And we read in Revelation 21:8 that “the abominable, and murderers,” “and all liars, shall have their part in the lake which burneth with fire and brimstone.”

St. Patrick’s *Church of Ireland* Cathedral in Armagh, in Northern Ireland, which during the time of James Ussher as Archbishop of Armagh was thus wickedly “burnt” to its sandstone structure in 1641, was *the* most important symbolic religious target of the Papists in their wider murder of Protestants throughout Ireland, because St. Patrick’s *Church of Ireland* Cathedral is *the* Primatial See for the Anglican Church in Ireland, both north and south. It would be the equivalent of burning Canterbury Cathedral in England. As seen by, for example, Articles 22 & 35 of the Anglican 39 Articles, Protestants repudiate the Romish notion of [quote] “patron” [unquote] saints, as there is no sense in which a dead saint can act as a “patron.” However, Anglican Protestants do remember the life and example of various saints, including the symbolic usage of a national saint; and so the Popish burning of St. Patrick’s Anglican Cathedral in Armagh, which in 1641 bore the name of the national saint of Ireland, St. Patrick, and which since the partition of 1922 bears the name of both the national saint of Northern Ireland in the United Kingdom, and the national saint of southern Ireland, St. Patrick; the burning of this Anglican Protestant Cathedral was therefore a symbolic attack on Protestantism throughout all of Ireland. But we thank God that St. Patrick’s *Church of Ireland* Cathedral in Armagh, in the United Kingdom of Great Britain and Northern Ireland, which I was privileged to visit in October 2001, is a sandstone building, and so its basic structure survived the 1641 Popish burning, and it was repaired and rebuilt, and so it remained a cultural symbol of Protestantism in Ireland; and after the partition of 1922, as part of Northern Ireland, Armagh has remained under the Protestant Christian Crown. And so on this *Irish Massacre Day*, the 23rd of October, 2014, let us pray. [pause] “Almighty God, who out of thy merciful Providence, hast been pleased at other times, so on this day, to frustrate the bloody designs of our enemies, by” the “merciful ... discovering” “by” the “Protestant” “Irishman,” “Owen O’Connelly,” of this “hideous and bloody treason not many hours before the appointed time for the execution thereof,” resulting “in” the “preserving” “of” sundry “cities, towns, and castles in” Ireland “from the bloody hands of the barbarous conspirators” of “Papists” in collusion with “Jesuits,” and so amidst the “many thousand British and Protestants” “massacred,” thou also “preserved” “sundry” “British and Protestants” by “revealing so seasonably and

wonderfully” the “Papists” “rebellious conspiracy against our then Sovereign,” King Charles the First in the year of our Lord, one thousand six hundred and forty-one, by thy grace, King of England, and possessing the three crowns of the three kingdoms of England, Ireland, and Scotland. “We most humbly praise and magnify thy glorious name, for thy marvelous deliverance” of the Protestants of Ireland from Papists. “We confess it was thy mercy alone that” the Protestants of Ireland “were not consumed, and therefore unto thee only, O Lord, be ascribed all honour and glory in the Church throughout all generations, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen².” [pause]

Welcome to all listening to this address. This is the first in a trilogy of sermons on Genesis 1 to 11 and Old Testament chronology in connection with Volume 2 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books.” Like all my works, it’s a free download. And because this trilogy follows on from the quadruple of sermons on Genesis 1 to 11 preached in connection with Volume 1 of my book, and because those sermons were entitled “Creation not Macroevolution” “1,” “2,” “3,” & “4,” I’m calling these following three sermons preached in connection with Volume 2 of my book, “Creation not Macroevolution” “5,” “6,” & “7,” and so overall there’ll be seven sermons, one for each of the seven 24 hour days of the creation week in Genesis 1 & 2. Today’s sermon on *Irish Massacre Day*, Thursday the 23rd of October 2014, which is thus the first in this trilogy of sermons, and is therefore entitled, “Creation not Macroevolution 5,” and will be looking at the four broad ancient and modern creationist schools of Judaism & Christianity; and secondly, the two ancient and later Noah’s Flood schools. Then next week’s sermon on Thursday the 30th of October, 2014, which is the second in this trilogy will be entitled, “Creation not Macroevolution 6,” and will include reference to the spiritual and moral issues isolated in Genesis 6, and also the issue of non-human death before Adam with some special reference to St. Basil the Great. And then the third and final sermon in this trilogy will be entitled, “Creation not Macroevolution 7,” and will be preached on All Saints’ Day, Saturday the 1st of November, 2014, in connection with the dedication of Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, and will look at the Biblical Apologetics issue of Old Testament chronology from Abraham to a little bit later than, but about Solomon’s time dealing with Biblical Archaeology for the time of the Exodus to around Solomon, and also Adam to Abraham’s time including Biblical Archaeology for Abraham’s era, and also an explanation of why I am dedicating it to God on All Saints’ Day, in special memory and thanks for the lives of the six notable Protestant Christian old earth creationist Gap Schoolmen that I especially honour in my book. And on this *Irish Massacre Day* I should mention that one of these six men is the old earth creationist Local Earth Gap Schoolman, and Anglican clergyman, Henry Jones Alcock who was born in 1837, and till the time of his adulthood at age 21 in 1858, was

² Drawn from a Collect from “A Form of Divine Service to be used, October the Twenty Third ...,” in the *Church of Ireland’s Book of Common Prayer* (1666-1800); and the Act for the keeping an celebrating the Twenty-Third of October read at Morning Prayer on 23 October (14 & 15 Charles II, Session 4, Chapter 23, 1663-1859).

born and bred in a red-letter day *Irish Massacre Day* remembering *Church of Ireland* when it was part of the *United Church of England and Ireland*; although from 1864 Henry Alcock ministered in some Anglican Churches outside of Ireland. And in his semi-retirement he moved to Calcutta, India, when it was the jewel of the white supremacist British Empire, where as part of the illustrious white Caucasian Christian British Raj, he then gave up the ghost as his spirit went to heavenly rest on 21 October 1915; and 99 years ago, he was buried on the *Eve of Irish Massacre Day*, 22 October 1915. [pause]

And with respect to the first matter in today's sermon of the four broad ancient and modern creationist schools of Judaism and Christianity, the interested listener will find more detail on this in Volume 2, Part 3 of my book, *Creation, Not Macroevolution – Mind the Gap*. For as I there discuss in further detail, ancient to modern writers on Genesis 1 & 2 in Judaism and Christianity, fall into four broad schools, namely, *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*, and *The Gap School*. And there are also internal subdivisions within these schools, for example, there is an internal division found in ancient to modern times inside *The Gap School* between Global Earth Gap Schoolman such as Origen, in ancient times, or Chalmers, Buckland, and Sedgwick in historically modern times; and Local Earth Gap Schoolman, such as the Jewish Rabbi Abbahu in ancient times, or Pye Smith, John Pratt, Henry Alcock, and myself, in historically modern times.

Now by *modern* creationist schools, I mean those from the nineteenth century on that exist after the rise of the modern science of geology; and which therefore either impliedly or as is more common, explicitly, seek to give some kind of integration of the Bible and science in terms of explaining earth's geological layers in connection with their creation model of Genesis 1 to 3. However, as I note in greater detail in Volume 2, Part 3 of my book, *Creation, Not Macroevolution – Mind the Gap*, there has sadly been an abuse and misuse of ancient, and later, Jewish and Christian writers by certain historically modern writers claiming their support. And for these purposes, I'm using the terminology of "Jewish" and "Christian" in very broad terms, so as, for instance, to include under the broad term of "Christian" both orthodox and unorthodox writers. Now clearly, I don't endorse any unorthodox or heretical views by, for example, someone like Origen who died in 254. However, as further explained in my book at Volume 1, Part 1, Chapter 7, section d, "The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings." And in terms of "the big picture," in Volume 2, Part 3, I document a clear and obvious tendency for various creationists of different modern creationist schools, all too frequently to abuse and misuse ancient, and later, Jewish and Christian writers; and this can occur whether they are writers of the young earth creationist *Flood Geology School*, or old earth creationist *Day-Age School* or *Gap School* – whether the *Global Earth Gap School* or *Local Earth Gap School*. Put simply there's a proclivity by certain historically modern creationist writers to cite *only* those ancient Jewish and Christian writers which support their view, or are *allegedly said* to support their view. Then either in an overt claim, or an implied claim, the tendency is to try and paint a picture in which it looks like none of the ancient Jewish or Christian writers had any other view but their own. They either

impliedly, or by overt claim, thus like to depict themselves as holding “*the* ancient Jewish and Christian view;” when in fact, the evidence indicates that there were *multiple* ancient Jewish and Christian views, and that in broad-brush terms, though not in exact terms, the type of differences that divided ancient creationists into diverse and rival creation schools for Genesis 1 & 2, are the same type of differences that divide modern creationists into diverse and rival creation schools for Genesis 1 & 2.

Now with respect to this all too frequent tendency for advocates of different Genesis 1 to 3 creation schools to *not* want to acknowledge a diversity of opinion in ancient or later pre-modern times, that is a sequel to similar diversity of opinion in historically modern times, I wish to clearly distance myself completely, totally, and absolutely from this type of disgraceful nonsense. I entirely repudiate this type of historical revisionism, which belongs in the arena of propaganda, rather than serious intellectual discourse. Among other things, it is a violation of the ninth commandment of the Holy Decalogue as found in Exodus 20:16, Matthew 19:18; and Romans 13:9, “Thou shalt not bear false witness;” and it is an immoral technique, and one that ought not to be found among those who profess and call themselves, “Christian.” And so in historically modern times, by which I mean, from the late 18th century onwards, in which the rise of the modern sciences of geology and astrophysics have acted as a catalyst to produce a variety of modern creation models for Genesis 1 from the late 18th and early 19th centuries on, I would see the modern diversity of Genesis 1 to 3 creation models as having a similar, though not identical sequel, in the diversity of creation models in ancient to early mediaeval times. And so I consider the relevant creation model data from ancient to modern times through reference to four broad Genesis 1 to 3 creation schools, namely, *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*, and *The Gap School*.

So the first of the four ancient to modern creationist schools is *The Young Earth Six 24 Hour Days Universal Creation School*. This school considers that the words of Genesis 1:1, “In the beginning God created the heaven and the earth,” are a summary statement of the words of the six days of Genesis 1:2 to 2:3; and that the universal creation of everything then occurred in six 24 hour days. For example, among the eight ancient and early mediaeval church doctors, Genesis 1:1 was regarded as a summary of Genesis 1 with no time-gap, by two out of the eight ancient and early mediaeval church doctors, namely, the Latin writing Western Church doctor, St. Ambrose who died in 397, and the Greek writing Eastern Church doctor, St. Athanasius, who died in 373. Although to this there are qualifications, in the case of Athanasius, on limited data, *this appears to be the most likely possibility* for how he regarded Genesis 1:1 on his Genesis 1 & 2 creation model, although we cannot be entirely certain as to what he thought on this issue. And in the case of Ambrose, while he did³ believe in a distinctive prior creation of angels, unlike Gap Schoolmen who consider this is referred to in the word “heaven,” when we read, “In the beginning God created the heaven,” by contrast, Ambrose considered Genesis 1 tells us nothing about this distinctive prior creation of angels which

³ Re: “did,” in the sermon I accidentally said, “didn’t” rather than “did.”

he considered occurred *before* Genesis 1:1, and so he did not consider there was a time-gap in Genesis 1:1 during which angels existed for long periods of time. And not only did Ambrose limit Genesis 1:1 to the creation of this world; additionally, while he saw in Genesis 1:1 a summary statement, unlike the more common view of those who see it as a summary statement *of the work of the six days* of Genesis 1; by contrast, Ambrose saw it as *a summary of how in Genesis 1 in an instantaneous creation God made all the matter of the universe*, and he then considered this matter created instantaneously on the first of six 24 hour creation days was then cultivated and changed by God, in order to perform the work of the six 24 hour days of Genesis 1. And so while there are qualifications to be made for both St. Ambrose and St. Athanasius, nevertheless, in broad overview, one can say they both considered Genesis 1:1 was some kind of a summary of Genesis 1 in which there were no time-gaps.

And so in his *Hexameron* Homilies, St. Ambrose says of Genesis 1, [quote], “In notable fashion has Scripture spoken of a ‘day’ not the ‘first day.’ Because a second, then a third, day, and finally the remaining days were to follow, a ‘first day’ could have been mentioned, following in this way the natural order. But Scripture established a law that twenty-four hours, including both day and night, should be given the name of day only, as⁴ if one were to say the length of one day is twenty-four hours in extent” [unquote]. And so Ambrose clearly believed in six 24 hour days. But in addition to orthodox ancient writers such as St. Ambrose, there were also unorthodox or heretical ancient writers who supported a young earth 24 hour day creation model. For instance, in Ante-Nicene times, that is, before the *First General Council of Nicea* in 325 A.D., in the Apocryphal *Epistle of Barnabas* chapter 15 we read, [quote] “The Sabbath is mentioned at the beginning of the creation, ‘And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.’ Attend, my children, to the meaning of this expression, ‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for ‘a day is with’ him ‘a thousand years.’ And he himself testifieth, saying, ‘Behold, today’ will be as a thousand years. Therefore, my children, in six days, that is, in six thousand years, all things will be finished” [unquote]. Now with some reference to Psalm 95:7-11; Hebrews 4:7; and II Peter 3:8, this usage in the Apocryphal *Epistle of Barnabas* of ‘a day’ for ‘a thousand years,’ clearly requires that the writer believed in a six literal 24 hours universal creation, from which he then concluded there would be a total of 6,000 years before the end of the world; and his words that “the Lord will finish all things in six thousand years” seem to rule out any gap school type view of Gen. 1. So this apocryphal writer of this spurious *Epistle of Barnabas*, can be fairly said to reflect the type of views one finds in *The Young Earth Six 24 Hour Days Universal Creation School*.

And then this type of idea from ancient times, to which is added a modern treatment with respect to geology, is then found in the young earth creationist *Flood Geology School*. As recorded by Ronald Numbers in his 1992 book, *The Creationists*, this *Flood Geology School* was first formulated in its modern form by George McCready Price, who died in 1963, and who was the founding father of young earth creationist

⁴ Re: “as,” in the sermon I accidentally said, “and” rather than “as.”

“flood geology.” He was a cult member of the Seventh-day Adventist Church, which is a church you can get more details on from Anthony Hoekema’s 1963 book, *The Four Major Cults*, and Geoffrey Paxton’s 1977 book, *The Shaking of Adventism*. And as Ronald Numbers documents, George McCready Price’s “flood geology” model was regarded by him as correct because he made it conform to the visions of the cult-prophetess of the Seventh-day Adventist Church, Ellen G. White, who died in 1915. And the basic idea of Price’s “flood geology,” is that most of the geological layers were laid down in Noah’s Flood which is understood as a global flood, that occurred around the middle of the third millennium B.C., on an earth and in a universe that’s about 6,000 years old. Now Price’s “flood geology” was then picked up and revamped by Whitcomb and Morris in their 1961 book, *The Genesis Flood*, and I should also mention that while some young earth creationist *Flood Geology Schoolmen* insist on an earth that’s about 6,000 years old, more generally, the *Flood Geology Schoolmen* allow some leeway in terms of the age of the earth and universe, which in general they say is between 6,000 and 10,000 years old; although some of them say 6,000 to 15,000 years old; and in that context, some of them may date Noah’s flood a bit earlier than sometime around 2,500 B.C., for example, they might say it was 3,500 B.C. . But while there’s a bit of potential variation among them on dates, they most commonly say the earth and universe is between 6,000 and 10,000 years old; they all agree that it was created in six 24 hour days, and that the geological layers were in most instances formed from a global Noah’s Flood.

And I should also mention that in ancient times, the Western Church father and doctor, St. Augustine or St. Austin, who died in 430, followed a gap school in which he understood there to be a distinctive prior creation of the earth in the time-gap of Genesis 1:1 & 2, but he was non-committal on whether that was a short time-gap of a young earth, or a long time-gap of an old earth, and he regarded both possibilities as within the boundaries of reason and orthodoxy. And with regard to the six days of Genesis 1, Augustine said in his *City of God* [quote] “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” [unquote]; and in the historical context that St. Augustine wrote in, this allows for multiple interpretations of what these days were, namely, symbolic days of a split second in an instantaneous creation, six literal 24 hour days, or long periods of time. St. Austin was non-committal on any of these possible views around in his day, and regarded all three possibilities as within the boundaries of reason and orthodoxy. And so that means that modern day young earth creationist Flood Geology Schoolmen can reasonably claim that St. Augustine gives a qualified and non-exclusive endorsement of a *Young Earth Six 24 Hour Days Universal Creation School* view, as one of three possible views on these days, and as one of two possible views on the age of the earth. Now as seen in the contrast between orthodox Christians such as St. Ambrose or St. Augustine, and the unorthodox such as the writer of the Apocryphal *Epistle of Barnabas*, in ancient times there were both orthodox and unorthodox followers of *The Young Earth Six 24 Hour Days Universal Creation School*. And so likewise in historically modern times, there are both orthodox religiously conservative Protestant Christians who follow the young earth creationist *Flood Geology School*; and also unorthodox persons, such as members of the Seventh-day Adventist cult, or the Mormon cult, both of which are unorthodox churches dealt with in Anthony Hoekema’s book, *The Four Major Cults*. [pause]

Now the second of the four ancient to modern creationist schools is *The Non-Sequential & Symbolic Creation Days School*. For example, in ancient times, in the first century A.D., the Jewish writer, Philo of Alexandria, in his *On the Account of the World's Creation Given by Moses*, considered the six creation days were symbolic periods of time, saying, [quote] “we must think of God as doing all things simultaneously. ... Six days are mentioned because for the things coming into existence there was need of order” [unquote]. And so Philo believes in an instantaneous creation occurring in a split second, and thus he considers the idea of six 24 hour days is *too long* a period of time for the creation. Rather, he sees the six days as being in a non-sequential order of symbolic time, not literal time, in which the order of the events in the six creation days is a symbolic order of priority. Hence he sees the six “days” as symbolic of a different period of time than six 24 hour days, in which he considers God made “all things simultaneously” in a split second. But he thereafter considered that the seventh day was symbolic for a very long period of time. And so too, the ancient church Greek writer, Clement of Alexandria, who died before 215, believed in an instantaneous creation saying in his *Stromata*, [quote] “how could creation take place in time, seeing time was born along with things which exist?” [unquote]. Thus he saw the six days as symbolic of a very short period of time covering a split second, in which he said things were arranged in them in Genesis 1 in terms of [quote] “priority” [unquote]. And so like Philo, he considered they were non-sequential and symbolic of a very short period of time, a split second; and once again, like Philo, he then considered the seventh day came sequentially after the first six days, and was symbolic of a very long period of time.

Now both Philo and Clement of Alexandria were young earth creationists; however, in historically modern times, this type of idea of the first six creation days being both non-sequential and symbolic of a period other than 24 hours, has been picked up and used by certain old earth creationists and certain Theistic macroevolutionists with the more common form of The Framework School. And as previously mentioned, in ancient times, the Western Church father and doctor, St. Augustine followed a gap school in which he understood there to be a distinctive prior creation of the earth in the time-gap of Genesis 1:1 & 2, but he was non-committal on whether that was a short time-gap of a young earth, or a long time-gap of an old earth, and he regarded both possibilities as within the boundaries of reason and orthodoxy. And with regard to the six days of Genesis 1, Augustine said [quote] “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” [unquote]; and in the historical context that St. Augustine wrote in, this allows for multiple interpretations of what these days were, namely, symbolic days of a split second in an instantaneous creation, six literal 24 hour days, or long periods of time. St. Austin was non-committal on any of these possible views around in his day, and regarded all three possibilities as within the boundaries of reason and orthodoxy. And so that means that modern day old earth creationist Framework Schoolmen can reasonably claim that St. Augustine gives a qualified and non-exclusive endorsement of both an old earth and a *Non-Sequential & Symbolic Creation Days School* view for the six days, as one of three possible views on these days; and as one of two possible views on the age of the earth, which in historically modern times they have then developed into the Framework School.

And the best known advocate of this more common form of the Framework School would be Meredith Kline. He was a Presbyterian Minister and Theologian in the USA who died in 2007, and I can recall how back in the 1990s I looked over his 1996 article on the Framework School in the journal *Perspectives on Science and Christian Faith*. The starting point for the *Framework School* are the triads of Genesis 1, although it must be stressed that these triads are recognized by creationists of other schools, and interpreted by them differently. These triads have a parallelism between Days 1 & 4 which both refer to light; Days 2 & 5 which both refer to the firmament of heaven & waters; and Days 4 & 6 both refer to land or earth; and in which Days 1, 2, & 3 are a *preparation* for what then occurs in the parallel Days 4, 5, & 6. Now as I say, people who are not of the Framework School accept this parallelism; but unlike these others, the Framework Schoolmen then claim that Genesis 1 is therefore arranged in a non-sequential and poetical way, with the consequence that they then claim that this poetry “therefore” broadly speaking, evacuates Genesis 1 of any historicity in terms of telling us *how* the creation of the six days occurred over time, although Kline does argue for some limited historicity, but in broad terms, the claim is that this is a piece of poetry that simply provides us with a theological message that *God made the world*. And so these alleged vagaries about the meaning of the six creation days, which in broad terms are thus regarded as conveying no historical information in terms of the acts of creation they appear to be describing, have made the *Framework School* popular among both some more conservative old earth creationists such as Meredith Kline, as well as some more liberal Theistic Macroevolutionists.

And while I leave the interested listener to look at the detail of the Framework School in Volume 2, Part 3, Chapter 4, section b, of my book, *Creation, Not Macroevolution – Mind the Gap*, this is an esoteric model which considers Genesis 1 is cryptically encoded in a unique poetry style to say one thing and mean another, that is, it says the creation events of Days 1-6 proceeded in a certain order of six 24 hour days, but really it means that they did not proceed in this order, nor did they occur over six 24 hour days. The message from this alleged vague and woolly poetical style simply being that *God made the world*. This idea that the six creation days *sound like and look like* they are 24 hour sequential days, but really, if one has access to [different voice] *special, esoteric, knowledge*, one finds out that they are non-sequential long and indefinite periods of time; and that via this *special, esoteric, knowledge*, one comes to realize that these six creation days are all higgledy-piggledy, and all over the place; is in my opinion, a good example of how those in the formal academic world can take something that’s simple, straightforward, and clear, and turn it into something that’s an unduly complex maze of vagaries. [pause] But having said that, while on the one hand, I reject as unorthodox certain Theistic Macroevolutionists who use this Framework School, and whose confused macroevolutionist minds find that this vague and woolly Framework School really hits a sympathetic cord in their addled brains, and so really resonates with them; on the other hand, I can and I do accept that a given old earth creationist who is an orthodox religiously conservative Protestant Christian, can accept this model, and still be orthodox on all the fundamentals of the faith. Nevertheless, I find this *Framework School’s* basic claim that Genesis 1 *sounds like and looks like* they are sequential 24 hour days, but

really, it means the very opposite, that is, it means [change tone with increasing speed] l-o-o-o-o-g and indefinite periods of time in a higgledy-piggledy non-sequential order that's just all over the place; ... is both far-fetched and fanciful. [pause]

And that now brings us to the third of the four ancient to modern times creationist schools, to wit, *The Sequential & Symbolic Creation Days School*. In ancient times this was found in multiple forms as seen in a comparison and contrast of the sixth day on the day-age model of Irenaeus, or the seventh day on the day-age model of Philo, Clement of Alexandria, and Augustine of Hippo.

Irenaeus was a second century Christian theologian and a bishop of Lyons in southern France. In his work, *Against Heresies*, he took a symbolic view of the sixth creation day as being of 1,000 years long. He did this by linking it to “the day” of Genesis 2:17, where God says to Adam, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Irenaeus says with reference also to II Peter 3:8, [quote] “And there are some ... who relegate the death of Adam to the thousandth year; for since ‘a day of the Lord is as a thousand years,’ he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin” [unquote]. Importantly, he then further says, [quote] “the same day on which they ate they also died – for it is one day of the creation ..., with respect to the cycle of days, they died on the day in which they did also eat, that is, ... the sixth day ...; ... he did not overstep the thousand years, but died within their limit ...” [unquote]. And so he regarded the sixth day as being a thousand years long.

Furthermore, a number of ancient Jewish and Christian writers, considered the seventh day was symbolic for a long period of time. We've already mentioned how both the Jewish Philo and Christian Clement of Alexandria, were young earth creationists on an instantaneous creation model in which they considered the six days were symbolic for a split second on a non-sequential and symbolic creation days model. However they both also believed that an instantaneous creation was then sequentially followed by the seventh day, and was symbolic of a long period of time. Thus in his work, *On the Cherubim*, Philo considered the seventh day, [quote] “God’s sabbath” [unquote] is a long period of time lasting for [quote] “all eternity” [unquote]. And so too, in his *Stromata*, Clement of Alexandria says in discussing “The Fourth Commandment” of Exodus 20:8-11 which refers to the creation in six days, [quote] “For the creation of the world was concluded in six days. Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which ‘they neither marry nor are given in marriage any more’” [unquote]. And so Clement of Alexandria is here referring to heaven as described in Matthew 22:30, and so he is understanding the seventh day as the eternal rest of heaven and thus as a long day.

And both the Jewish allegorical writer, Philo, and the Christian writer, Clement of Alexandria, were young earth creationists who followed an *instantaneous creation model* in which they regarded all seven days as symbolic of time-periods *other than 24 hours*, in the case of the first six days, of just a split second, and in the case of the seventh day, of a long period of time; and while they considered the first six days were non-sequential,

they considered the seventh day came sequentially after the first six days. And so while we can only speculate as to how they might answer an enquirer, possibly, it was something like this. If someone said to Philo and Clement, that he thought the seven days were symbolic periods, they would both answer, “Yes, Yes!” And if that person said, “So these days could be symbolic of an extremely *short* period of time, say a split second for the first six days,” they would both answer, “Yes, Yes, that’s it.” And if that person then said, “So these days could be symbolic of an extremely *long* period of time, say all of eternity for the seventh day,” they would both answer, “Yes, Yes, that’s it, you’ve got it!” And if that person then said to them, “So these days could be symbolic for 24 hours, so they could be seven 24 hour days;” then both Philo and Clement would start ripping their hair out and saying [crying voice], “No! No! Not 24 hour days, these days can symbolize anything, anything, just so long as it’s *not* 24 hours!” [pause]

And perhaps I should also mention that Origen, who I shall return to in due course, also thought the seventh day was along period of time. So too, Augustine, considered the seventh day a long period of time, since he says in *The City of God*, [quote] “When it is said that God rested on the seventh day from all his works, and hallowed it, ... God’s rest signifies the rest of those who rest in God ...,” “eternal rest” [unquote] And so while, on the one hand, I consider that contextually, for example, the terminology of an “evening” and a “morning,” requires that these seven days of Genesis 1 & 2 must be taken as 24 hour solar days; on the other hand, given that in ancient times, Philo and Clement of Alexandria considered the first six days were symbolic periods of time, albeit, in their instance, for a very short period of a split second; and given that Irenaeus considered the sixth day was a thousand years long; and given that Philo, Clement of Alexandria, Origen, and Augustine all considered the seventh day was a long period of time, I think that those of the modern *Day-Age School* may fairly make some *qualified* usage of these ancient Jewish and Christian writers for their purposes of citing ancient writers with some similar ideas.

And as previously mentioned, in ancient times, the Western Church father and doctor, St. Augustine followed a gap school in which he understood there to be a distinctive prior creation of the earth in the time-gap of Genesis 1:1 & 2, but he was non-committal on whether that was a short time-gap of a young earth, or a long time-gap of an old earth, and he regarded both possibilities as within the boundaries of reason and orthodoxy. And with regard to the six days of Genesis 1, Augustine said [quote] “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” [unquote]; and in the historical context that St. Augustine wrote in, this allows for multiple interpretations of what these days were, namely, symbolic days of a split second in an instantaneous creation, six literal 24 hour days, or long periods of time. St. Austin was non-committal on any of these possible views around in his day, and regarded all three possibilities as within the boundaries of reason and orthodoxy. And so that means that modern day old earth creationist Day-Age Schoolmen can reasonably claim that St. Augustine gives a qualified and non-exclusive endorsement of an old earth creationist Day-Age School type of view for the six days, as one of three possible views on these days; and as one of two possible views on the age of the earth.

And in terms of modern times Day-School Advocates, as more fully discussed in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 3, Chapter 5, sections b, c, and d, there are a number of modern forms of this third broad view of *The Sequential & Symbolic Creation Days School*. There's the *Day-Age School* which itself has different sub-schools, for instance, there's the non-overlapping day Day-Age School of both old earth creationists such as, for example, Charles Hodge who died in 1878, Louis Agassiz of Harvard University, USA who died in 1873, George Frederick Wright who died in 1921, or William Jennings Bryan, who died in 1925; as well as Theistic macroevolutionists such as James Orr who died in 1913. And in contemporary times, old earth creationist Hugh Ross who was born in 1945, follows a Day-Age School model, as does his old earth creationist organization, *Reasons To Believe*, in California, USA.

The heart of Hugh Ross's Day-Age methodology, is to first argue that the seventh day is a long day because it has no "evening and morning" stated in Gen. 2:1-3, that is, that it's an ongoing day; and then secondly, he bolsters this view through reference to his understanding of Psalm 95 and Hebrews 4. And then thirdly, he argues by analogy that if the seventh day is a long day, so too must the first six days also be long days. However, I consider this basic line of argument contains an invalid presupposition, to wit, if the seventh day was a long period of time, so were the other six days. That's because, even though I consider they were all 24 hour days, it's clear that there have been young earth creationists such as Philo or Clement of Alexandria, who considered the first six days were symbolic of a split second in time, and then the seventh day was a long period of time. And so Ross's conclusion that the first six days are long periods of time, does not necessarily flow from his premise that if the seventh day is regarded as a long period of time, *ipso facto*, so are the first six.

Of course, with all due respect to Hugh Ross, who amidst some bad work that I don't endorse, has certainly done some very good work for old earth creationism which I do endorse, with I say, all due respect to Hugh Ross, I don't accept his argument for the seventh day, either, because contextually, Genesis 2:1-3 says in verse 3, "And God blessed the seventh day, and sanctified it." And so this is contextually the origins of the weekly sabbath, and we also see that in the Holy Decalogue's Fourth Commandment of Exodus 20 verses 8 to 11, where we read in verses 8 to 10, "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;" verse 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Now of course, in for example, Mark 16 verse 2 or John 20 verse 1, in the Greek the word, "*sabbaton*" has a double meaning of both "week" and "sabbaths," so the words that Christ rose on "the first of the week," simultaneously mean, "the first of the sabbaths," thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths, and so, for example, we read in Acts 20 verse 7 of a Sunday Service. But whether it's the Jewish Sabbath of Saturday, or the Christian Sabbath of Sunday, the weekly Sabbath goes back to these six 24 hour days, followed by a seventh 24 hour day; and so, with all due respect to various Day-Age Schoolmen, I think that the origins of the weekly sabbath have to rule out the Day-Age School view, or any other view than seven literal 24 hour solar days in Genesis 1 & 2.

And as also discussed in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 1, Chapter 7, section c, subsection D, there are also other problems with Hugh Ross’s Day-Age model in terms of certain soul heresies that he gets himself into with his claim that men and animals have the same soul, and that man is a trichotomy of body plus soul plus spirit, because orthodoxy requires that men’s souls are different to those of animals, and that man is a dichotomy of body and soul. For example, the Apollinarian heretics denied the full humanity of Christ, by claiming that man was a trichotomy of spirit + body + soul, in which they alleged that whereas a human being has a soul, that is, spirit + body + soul = man, by contrast, instead of having a soul, Christ had the Divine Logos, that is, spirit + body + Logos = Christ. This denial of Christ’s full humanity was quite properly condemned by the *Council of Constantinople* in 381 A.D.; and the *Council of Chalcedon* in 451 which declared, [quote] “our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body” [unquote]. And the orthodox routed the Apollinarians when they made reference to how in both the Old and New Testament, we read in Psalm 16: 9 & 10, and Acts 2:26 to 31, that Christ’s soul separated from his body in order to descend by a local motion into hell. And so in Luke 23:43 & 46, Christ first commended his “spirit” or soul to the Father and went to Paradise or heaven, thus fulfilling the Leviticus 16 Day of Atonement typology of the High Priest annually entering the Most Holy Place, as also taught in Hebrews 8 to 10. Then Christ’s soul descended into hell, but before his body saw “corruption,” his soul was rejoined with his body and the bodily resurrection of Christ occurred as taught in Psalm 16:9 & 10, and Acts 2:26 to 31. And so as found in the Anglican 1662 *Book of Common Prayer*, which at its heart is basically Archbishop Thomas Cranmer’s 1552 Protestant prayer book, we read in relevant parts of the *Apostles’ Creed* [quote], “Jesus Christ ... descended into hell” [unquote]; and in some relevant parts of the *Athanasian Creed*, [quote] “we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting For as the reasonable soul and flesh is one man: so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead This is the catholick faith: which except a man believe faithfully, he cannot be saved” [unquote]. And those damnatory clauses of the Athanasian Creed are Biblically correct, for read in II Peter 2:1 of “damnable heresies,” and in Galatians 5:20 & 21, that those in “heresies” “shall not inherit the kingdom of God.” And so the orthodox will manifest the fact that they are saved, by, among other things, recognizing that man’s constitutional nature is a dichotomy of body and soul, or body and spirit; and hence the *Reasons To Believe* Day-Age School trichotomist model requires modification, since it is presently heretical in terms of its teaching about the soul.

But let me also say that there are other Day-Age School models around; and so while I don’t want to over-criticize Hugh Ross and *Reasons To Believe*, because they have done a lot of very good work, and have come in for a lot of very unreasonable and unfair criticism from certain young earth creationists, simply because they are old earth creationists, and simply because they have a local earth Noah’s Flood model rather than a

global earth Noah's flood model, although such matters are not issues of orthodoxy; nevertheless, I would like to see Hugh Ross and *Reasons To Believe* repent of their soul heresies, because as a preacher of righteousness, I am concerned for the soul's health of Hugh Ross and others at *Reasons To Believe*, and I am concerned for the soul's health of those whom they speak to. And so while commending them for so much of their truly excellent work in the area of old earth creationism, and while thanking them and God for so much of their wonderful contributions; I would simultaneously challenge Hugh Ross and *Reasons To Believe*, that in the first place they move over to the Local Earth Gap School Out-of-Eden Persian Gulf model in my book, *Creation, Not Macroevolution – Mind the Gap*. But in the second place, if they find that they are unwilling or unable to follow such a Local Earth Gap School, and insist on following a Day-Age School model, then I would challenge them to at the very least change over to a model of the Day-Age School that facilitates the simultaneous jettisoning of their views on the soul in favour of orthodox views; and in that context, coupled with an orthodox view of the soul, I would refer them to the analogical overlapping days interpretation of the Day-Age School.

One of its best known advocates in contemporary times would be progressive creationist, Greg Neyman of *Old Earth Ministries* in Ohio, USA, who was born in 1960, the same year as myself, and he is a retired military officer of the United States Air Force, and so in some ways is like my Father who is a retired military officer of the Australian Army. However, there are also some differences between us; for whereas I uphold old earth creationism in antithesis to macroevolutionary theory, by contrast, Greg Neyman's *Old Earth Ministries* is an organization which is tolerant towards, and facilitates the promotion of both orthodox and unorthodox Genesis 1 & 2 models, and in this context it publishes a wide variety of diverse old earth materials that include: Old Earth Creationist, Intelligent Designist, and Theistic Macroevolutionist. Nevertheless, Greg Neyman is one of the best known advocates of modern times of the analogical overlapping days interpretation of the Day-Age School; and another well known advocate would be the Jewish Theistic Macroevolutionist, Gerald Schroeder of Israel, in his 1992 book, *Genesis and the Big Bang*, who was born in, or around, 1938, and who emigrated from the USA to Israel in 1971. Schroeder's most valuable contribution to the analogical overlapping days interpretation of the Day-Age School, is a very interesting time-dilation model which you will find discussed in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap* at Part 3, Chapter 5, section b, subsection c.

And though he doesn't follow it himself, I refer in my book to some discussion of the analogical overlapping days interpretation of the *Day-Age School* by Bob Newman who was born in 1941, and is the Director of the old earth creationist *Interdisciplinary Biblical Research Institute* in Pennsylvania, USA; and their website of <http://www.ibri.org/> also includes some articles by old earth creationist Day-Age Schoolman, Dan Wonderly, who died in 2004. But the big idea of the analogical overlapping days interpretation of the *Day-Age School*, is that there was some level of non-sequential overlapping days. And so, for example, that would allow Hugh Ross to jettison his ideas about birds and mammals being so called [quote] "soulish" [unquote] creatures, and man being a trichotomy of body plus soul plus spirit; in which he could simply isolate some animals in general, but on the basis of overlapping day, say that there

were other animals before this on previous days. Now, don't get me wrong on this matter, personally, I don't in any way, shape, or form, endorse the *Day-Age School*, and I consider the *analogical days interpretation* of the *Day-Age School* which looks in generally overview like sequential days, but simultaneously considers there was some level of non-sequential overlapping days, is an erroneous reading of Genesis 1 & 2. And that's because I consider that the six creation days are contextually quite distinctive, with the work of one day being contextually complete before the work of the following day starts, and so I don't accept the idea of non-sequential overlapping days. But as a preacher of righteousness, my primary concern is for people with different old earth creationist or young earth creationist Gen 1 & 2 creation models, to be inside of religiously conservative Protestant Christian orthodoxy. And I would accept that a religiously conservative Protestant Christian old earth creationist can hold to this analogical overlapping days interpretation *Day-Age School* model and be orthodox. As long as he recognizes broad fundamentals of the faith, and so doesn't hold ideas such as animals having the same soul as man, or man as trichotomy rather than a constitutional dichotomy of body and soul; and uphold other orthodox matters in Genesis 1 to 3 such as creation, not macroevolution, a historical Adam as progenitor of the human race, with a historical fall by Adam plunging men into human mortality with sinful human natures; and those type of things that I isolate in Volume 1, Part 1, Chapter 7, on "Orthodoxy not heresy," then I would consider such an advocate of the analogical overlapping days interpretation *Day-Age School* to be in error, but not in heresy.

And let me say that this is also my concern with respect to young earth creationists, which is why I warn them, that as a consequence of the cult-connection of the young earth creationist *Flood Geology School* model to the heretical Seventh-day Adventist cult member, George McCready Price, who died in 1963, and whose Seventh-day Adventist Church is examined in, for example, Anthony Hoekema's 1963 book, *The Four Major Cults*; there is a danger of those following the revamped form of this model in Whitcomb and Morris's 1961 book, *The Genesis Flood*, to pick up on the cult connection. You see, we read in Colossians 2 in verse 8 of "Christ," and in verse 9, "For in him dwelleth all the fullness of the Godhead bodily." Then in verse 16 of Colossians 2, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." But the Seventh-day Adventist cult loses sight of the Colossians 2:8 & 9 "Christ," and so then "majors on minors," and "minors on majors," as it seeks contrary to Colossians 2:16 to prohibit things like the moderate consumption of alcohol, by which I mean, recognizing that different size glasses or goblets are used for different alcoholic drinks, for example a red-wine glass or goblet is much larger than a port glass or goblet; by moderate, for a man, I mean no more than two to three glasses consumed slowly over 2 or 3 hours; and for a woman, no more than two glasses consumed slowly over 2 or 3 hours. For example, I might have two or three ports after dinner; or I might have a glass of red wine with my meal, followed by two ports. But that would be it for the day. And the Seventh-day Adventist Church, also contrary to the words of Colossians 2:16, "Let no man therefore judge you in meat, or in drink," further prohibits caffeine consumption in tea or coffee; and in theory they impose the Jewish dietary laws of Leviticus 11 against eating those animals which for sacrificial purposes were deemed to be unclean, as well as animal fat in Leviticus 7:23 & 25, and

animal blood in Leviticus 17:10 & 11, although in practice they try to get cult-members to become vegetarians. And then contrary to the words of Colossians 2:16, “Let no man therefore judge you ... of the sabbath days;” they claim that Gentile Christians should keep what John 19:42 calls, “the Jews’ preparation day,” which is Friday, and the associated Jewish Sabbath day of Saturday. And they do this, even though we read in Galatians 4:10 & 11, “Ye observe days, and months, and times, and years,” which with reference to the Jewish calendar in such passages as Leviticus 23 and Numbers 28 & 29, we know refers to the Jewish weekly sabbath “days,” new moon “months,” annual “times,” and sabbatical “years;” and so on application just to the first one of those in this list in the Jewish calendar, with respect to Gentile Christians keeping the Jews’ sabbath day, we read in Galatians 4:10 & 11, “Ye observe days,” meaning weekly Jewish sabbath days, verse 11, “I am afraid of you, lest I have bestowed upon you labour in vain.”

But to the question, Why do members of the Seventh-day Adventist Church, which is one of the four major cults of our day, why do they do these things?, the answer from Colossians 2:8 & 9, is that they are not focused on “Christ,” “in” whom “dwelleth all the fullness of the Godhead bodily;” and so they end up “majoring on minors and minoring on majors.” Thus they set aside the words of Colossians 2:16, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.” Verse 18, “intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;” and we find an example of this “intruding into those things which he hath not seen,” in the fact that no visions were “seen” by Ellen White from God, although as the Seventh-day Adventist’s cult prophetess, Ellen White, who died in 1915, did have Satanic visions. And some of those Satanic visions, include those which as documented in Ronald Numbers 1992 book, *The Creationists*, are those which Price’s “flood geology” model was built up around; for the founding father of the young earth creationist *Flood Geology School*, George McCready Price, regarded his model as correct because he made sure that it conformed to the visions of the cult-prophetess of the Seventh-day Adventist Church, Ellen G. White.

And so even though in their 1961 book, *The Genesis Flood*, Whitcomb and Morris sought to side-shuffle away from stating plainly the cult-connection to their “flood geology” model, we find that as this model has flooded into many Protestant Churches, that it has also had a tendency to bring with it Price’s schismatic cult mentality as part of the cult-connection presentation. And what that means at a practical level, is that there’s been a tendency for those promoting the young earth creationist *Flood Geology School* to simultaneously engage in I Corinthians 11:18 & 19 “divisions” constituting schismatic “heresies” against old earth creationists whose model fits within religiously conservative Protestant Christian orthodoxy, simply because they are old earth creationists. And so young earth creationists who follow the *Flood Geology School*, need to be very, very, careful, not to pick up on the associated cult connection sentiment of schismatic heretics in their cultist type tirade against old earth creationists.

Watch out for young earth creationist *Flood Geology School* literature that has one, two, three, or four prongs of the Devil’s pitchfork of the *cult connection*. The first cult-connection prong is designed to build tolerance to, and a positive attitude of, the

Seventh-day Adventist cult. The first cult-connection prong is literature or statements to the effect, that this or that young earth creationist group or institution draws its “support” from [quote] “Bible-believing churches” [unquote] or something similar like, for example, [quote] “Bible based Protestant Churches” [unquote]; but then includes in the list of churches that support it, and which they visit, various Seventh-day Adventist Churches. You see, this first prong of the *cult-connection* is designed to produce tolerance to, the Seventh-day Adventist cult⁵. The second cult-connection prong of the Devil’s pitchfork, are names of important or key Seventh-day Adventist cult members, who are mentioned in a positive way, without people ever being told of the cult-connection to them. For example, the work on so called “baraminology” by Seventh-day Adventist cultist, Frank Marsh, which I discuss in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 10, section a, entitled, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics.” Now Ronald Numbers records in his 1992 book *The Creationists*, at page 130, that the “flood geology” founder, George McCready Price, [quote] “anointed Marsh as his successor, telling him, [sub-quote] ‘When I retire from the battle my mantle shall fall upon you’ [end sub-quote]” [end quote]. And so watch out for a young earth creationist group or institution that conceal the cult-connection and seek to promote such a cultist like Marsh by saying something like, [quote] “Frank Marsh, ... was a creationist biologist” [unquote], and then seek to promote him⁶. And in this connection, they might even have a cult member as one of their lecturers, but hide the cult-connection behind a Satanic smokescreen policy in which they only say if a person is a [quote] “Christian” [unquote]. Due to the lack of transparency, we simply don’t know the religious affiliations or beliefs of many of these people because the whole thing is shrouded in a veil of cult-connection secrecy. Sh-sh-sh-sh-sh! [pause]

The third prong of the cult-connection Devil’s pitchfork one may find in certain young earth creationist *Flood Geology School* organizations is a failure in their literature to condemn the errors and heresies of the Seventh-day Adventist cult, and uphold in its place, religiously conservative Protestant Christian orthodoxy. And the fourth prong of the cult-connection Devil’s pitchfork, is achieved by “majoring on minors and minoring on majors,” resulting in an intolerance to orthodox Protestants who are old earth creationists, seeking to generate a certain phobia about old earth creationists in favour of young earth creationists who follow the cult-connection “flood geology” model. WATCH OUT for any, or all of these four prongs of the Devil’s pitchfork which are part of any young earth creationist promotion of, *the cult-connection*. If you find one or more of these Devil’s pitchfork prongs in any young earth creationist promotion, watch out, because the Devil is behind that four-pronged pitchfork, as part of the clandestine *cult-*

⁵ See Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision B, heading, “Price’s heretical denial of ‘the holy catholic church’ (Apostles’ Creed) found among other Young Earth Creationist Flood Geology School followers.”

⁶ See Volume 1, Part 2, Chapter 4, section c, subsection vi; & Chapter 10, section a.

connection. For in the words of I Peter 5:8, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

So if you do start playing around with the young earth creationist flood geology model, then WATCH OUT for the cult-connection; watch out for any inter-lacing of one or more of these four prongs of the Devil’s pitchfork in any young earth creationist flood geology literature or presentation. You see, on the one hand, a person can be a completely orthodox religiously conservative Protestant Christian, and believe in a young earth creationist flood geology model. But on the other hand, any such Christian needs to be extremely, extremely, careful, that in reading or opening himself up to, young earth creationist flood geology literature or presentations, that he does not simultaneously pick on the cult-connection, with the values of the Seventh-day Adventist cult, secretly interlaced in that literature, and in terms of I Corinthians 11:18 & 19 “divisions” constituting schismatic “heresies,” seek to foster a cult type attitude against old earth creationists. And so in connection with these first four prongs of the Devil’s pitchfork that may be associated with a young earth creationist group or institution, we should be mindful of the words of Galatians 3:1, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” “O foolish Galatians.”

Now there’s also a fifth prong to the cult-connection Devil’s pitchfork, but this prong comes not from the relevant young earth creationist group or institution, but rather, it comes directly from the Seventh-day Adventist Church, which as noted in Anthony Hoekema’s book, is one of the four major cults. And that fifth prong is a direct attempt to proselytize people into the Seventh-day Adventist cult. You see, having first used the first four prongs of the cult-connection Devil’s pitchfork in association with a young earth creationist group or institution, and by this means, having fostered a positive attitude to the Seventh-day Adventist Church, and prominent cult members such as Price or Marsh; having not warned people of the dangers of this cult; and having whipped up a cult-like mentality of being very positive about young earth creationists, and negative about old earth creationists; the Devil has done the softening up work, to try and get some new cult members into the Seventh-day Adventist cult. And if you think that this danger is one that can just be ignored, then I would point out that in *USA Today*, of 17 March 2011, G. Jeffrey MacDonald says [quote] “Adventists ... faith is fastest growing U.S. Church” [unquote]. This article also says with regard to the Jewish Sabbath, [quote] “Rest on the Sabbath. Heed Old Testament Dietary Codes ... are hallmarks of the Seventh-day Adventist Church, the fastest growing ... in North America ... growing by 2.5% Adventists are even growing 75% faster than Mormons With Saturday worship services and vegetarian lifestyles, Seventh-day ... Adventists are ... reaping the rewards of their *extra efforts* in evangelism” [unquote, (emphasis mine)]. And of course, those cult focuses of: “Saturday worship services,” “Old Testament Dietary Codes,” “and vegetarian lifestyles,” those Judaizing ideas of first trying to claim Gentile Christians should keep the “Old Testament” Jewish “Dietary Code,” and then coming in on top of that with ascetic ideas of, for example, vegetarianism, and not drinking tea or coffee, which are food rules contrary to Mark 7:19, Colossians 2:16, and I Timothy 4:3-5; those Judaizing ideas of keeping the “Jews’ preparation day” of Friday, and the Jews’ weekly

sabbath of Saturday; all these types of false focuses as to what really matters, come about from getting the focus off the Colossians 2 verses 8 & 9 “Christ,” “in” whom “dwelleth all the fullness of the Godhead bodily;” and getting a substitute focus in things like setting aside the teaching about food and drink and the Jewish calendar in Colossians 2:16, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.” For in the words of Galatians 4:9-11 with respect to the Jewish Calendar’s weekly Saturday sabbath “days,” new moon “months,” annual “times,” and sabbatical “years;” we read in verse 9, “how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” And in verses 10 & 11 concerning the weekly Jewish sabbath days of Saturdays, “Ye observe days,” “I am afraid of you, lest I have bestowed upon you labour in vain.” [pause]

And so more and more cult converts of the Seventh-day Adventist Church are now setting aside the words of Colossians 2:18, “Let no man beguile you ... intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;” as they deny the Protestant teaching of *sola Scriptura* or “Scripture alone” in their associated claim of “new revelations of the Spirit” in their cult prophetess, Ellen G. White. And as contrary to Colossians chapter 2 Seventh-day Adventist cult members, in violation of, for example, verse 18, are found to be “intruding into those things which he hath not seen,” for no visions from God were “seen” by Ellen White, although this cult prophetess did get some Satanic visions; such as visions telling Gentiles to do Jewish things, like keeping the Jewish food rules or ascetic vegetarian food rules contrary to Colossians 2:16, or keeping what John 19:42 calls, “the Jews’ preparation day” of Friday, or keeping what, in the context of the Jewish Calendar, Colossians 2:16 calls “the sabbath days,” or denying the teaching of man’s constitutional nature as being that of a dichotomy of body and soul as found in such passages as, for example, Matthew 10:28; I Corinthians 15:45 with Genesis 2:7; Hebrews 12:23; and Revelation 6:9. For the Seventh-day Adventist cult denies that a man has a soul, and so they deny the orthodox Christological teaching of the General Council of Chalcedon in 451, that Christ was fully man as seen in the fact that he has “a reasonable soul and body.” And this is also seen in the fact that we are taught in Psalm 16:9 & 10 and Acts 2:26-32, that Christ’s soul separated from his body in order to descend by a local motion into hell, wherefore as found in the Anglican 1662 *Book of Common Prayer*, we read in both the *Apostles’ Creed* and *Athanasian Creed* that, [quote] “Jesus Christ” “descended into hell” [unquote]. And this teaching of Christ’s full humanity, is found in the words of the *Athanasian Creed*, named after, not written by, St. Athanasius who died in 373, and who was a great champion of Trinitarian orthodoxy, [quote], “we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting” [unquote]. And to the question of Why?, members of the Seventh-day Adventist cult deny such things, the answer is Colossians 2:8 & 9, that they are not focused on the Biblical “Christ,” “in” whom “dwelleth all the fulness of the Godhead bodily.”

And so a cult *catastrophe* has now been unleashed, with figures indicating that large numbers of new cult members are now flooding into the Seventh-day Adventist

Church, said in *USA Today* of 17 March 2011, to be the fastest growing church in North America, and they're also making converts here in Australia, and elsewhere too. That's serious! And so we need to be concerned about the dangers of this fifth prong of the Devil's pitchfork, and the associated softening-up process that may occur from the first four prongs of the cult-connection Devil's pitchfork in association with a young earth creationist group or institution. [pause]

Now don't misunderstand me, with regard to these first four prongs, namely, literature placing the Seventh-day Adventist cult in a group of so called [quote] "Bible-believing churches" [unquote] that support them; secondly, the promotion of Seventh-day Adventist cult figures which conceals their cult-connection, such as, for example, George McCready Price's anointed cultist successor, Frank Marsh with his so called "baraminology;" thirdly, a failure to condemn the errors and heresies of the Seventh-day Adventist cult, and uphold in its place, religiously conservative Protestant Christianity; and fourthly, "a majoring on minors, and minoring on majors," resulting in intolerance to orthodox Protestants who are old earth creationists. You see, I'm not simplistically saying that these first four prongs of the cult-connection Devil's pitchfork in association with a young earth creationist group or institution, are *the only* factors, or only reasons for the cult *catastrophe* explosion of the Seventh-day Adventist Church being described in *USA Today* of 17 March 2011, as the [quote] "fastest growing ... Church ... in North America Adventists are even growing 75% faster than Mormons" [unquote]. And of course, both of those cults, which are discussed in Anthony Hoekema's 1963 book, *The Four Major Cults*, that is, both Seventh-day Adventists and Mormons, may masquerade in young earth creationist organizations behind a mask. You may find that upon enquiry as to the religious affiliation or beliefs of this or that person in a young earth creationist organization, that you come up against a person in a mask, as Mormon cultists and Seventh-day Adventist cultists, put on a mask via the young earth creationist organization's policy of not revealing a person's religious affiliation or detail of theological beliefs, calling it [quote] "a private matter" [unquote]; and I also make that same criticism of old earth creationist organization, *Reason to Believe*, where once again the religious beliefs of its lecturers are not always revealed. Well II John 9-11 doesn't call it a "private matter," for that says if someone "abideth not in the doctrine of Christ," and he comes to your fellowship, and you "biddeth him God speed," then you're a "partaker of his evil deeds." For example, in Ronald Numbers' 1992 book *The Creationists*, we read at page 314 of how a young earth creationist Mormon was [quote] "invited ... to join the Creation Research Society, a [sub-quote] 'strictly non-denominational' [end sub-quote] organization that included [sub-quote] 'some fine Mormon members' [end sub-quote]." Before long" [end quote], we then find that this Mormon [quote] "was contributing to the *Creation Research Society Quarterly*" [unquote]. And so this cult-connection hostility to orthodox Protestant old earth creationists could come from Mormons or Seventh-day Adventists hiding behind a mask under the cover of being young earth creationists, or those influenced by them. Watch out for young earth creationist organization statements that they do not reveal religious affiliations, or beliefs of their writers or speakers, or those who economically fund them. It might be when they say, MORE MONEY, MORE MONEY, that this is a device to bring

in the MORMONS, “MORE MONEY” they say, and in come the MORMONS and other cultists. [pause]

You see, as, by the grace of God, I am a preacher of righteousness, my principle concern is with orthodoxy, not someone’s Gen. 1 & 2 creation model or Noah’s Flood model. And so I distinguish between error and heresy in which a Christian may hold to any number of errors, for example, the wrong mode of baptism, or a wrong creationist model for Genesis 1 & 2, and still be orthodox; as opposed to a person being in “heresy,” which consists “in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith⁷.” And so my concern is that a person stay within the parameters of religiously conservative Protestant Christianity, whether he’s an Anglican, a Presbyterian, a Baptist, or something else, and so this issue of which creation model of Genesis 1 & 2 someone follows, is a secondary issue, and should not be permitted to take on the sort of importance that some, I do not say all, but some young earth creationists have come to attach to it, as unconsciously, and without realizing it, they have picked up on the cult-connection’s sentiments and attitudes, from the four prongs of the cult-connection Devil’s pitchfork in association with a young earth creationist group or institution. And so if a fellow religiously conservative Protestant Christian wants to disagree with me on my old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model, by following some other Genesis 1 & 2 creation model, whether that’s another old earth creationist model or a young earth creationist model, then that’s his choice, and providing he does so inside the parameters of orthodoxy, then we can and should still embrace each other as fellow orthodox believers in Christ.

And so having now considered the first three broad Genesis 1 to 3 creation schools, namely, *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*; we now come to the fourth and final school, to wit, *The Gap School*; and of course, as an old earth creationist Local Earth Gap Schoolman, I myself endorse one of the multiple rival forms of the Gap School.

Now as discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, at Part 3, Chapter 6, the local earth gap school’s scientific reason that a global earth in which 24 hour creation days from the sun’s rays required that only a portion of the earth be meant, has an earlier antecedent precedent in the seventeenth century’s John Lightfoot in his *A Few, and New Observations, Upon the Booke of Genesis* in 1642.

⁷ *Osborn’s Concise Law Dictionary*, 1927, Sixth Edition 1976 by John Burke, Sweet & Maxwell, London, UK, p. 164, “heresy.” See Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, headings, “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?” & “An Alternative Day-Age School found in Bob Newman’s suggestion?” The reason I give this extra level of attention to Hugh Ross’s model is also stated in Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, “A General Consideration of Hugh Ross ...,” namely, he is “the best known old earth creationist of contemporary times.”

And given that before he returned to the Anglican fold of his younger days, following the Restoration of 1660, when John Lightfoot of Ashley was one of the Presbyterian Puritan Westminster Divines or Theologians who composed the Presbyterian *Westminster Confession of Faith*, he evidently understood sections in the *Westminster Confession of Faith* referring to the six creation days, as that on a local earth. And Lightfoot also believed in a time-gap between the first two verses of Genesis, although as a young earth creationist he thought that time-gap was only 12 hours long. But the old earth creationist gap school in its present form, whether a form of the global earth gap school or local earth gap school, which gives a scientific treatment of earth's geological layers in the time-gap between the first two verses of Genesis 1 as being from what Hebrews 1:2 & 11:3 calls "the worlds" of what Genesis 2:4 calls "the generations of the heavens and of the earth when they were created, in the day that the Lord God made the heavens," is clearly an interpretation of historically modern times, with foundational work on earth's geology in the nineteenth century being done by two very notable old earth creationist Protestant Gap Schoolmen in William Buckland of Oxford University and Adam Sedgwick of Cambridge University. And the historically modern old earth creationist gap school came about through an interplay between the supremacy of the Holy Bible, with the subservience of godly reason in connection with scientific discoveries from the Book of Nature. It was first put in a historically modern form as a Global Earth Gap School by the Protestant, Thomas Chalmers, in his 1814 "Remarks on Cuvier's Theory of the Earth;" and it was first put in a historically modern form as a Local Earth Gap School by the Protestant, Pye Smith, in his 1840 second edition of *Scripture & Geological Science*⁸.

However, it's notable that six out of the eight, or three-quarters, or 75% of the ancient and early mediaeval church doctors, consider that stylistic and linguistic features require that there was a time gap in the early verses of Genesis 1, during which there was a distinctive prior creation before the subsequent six creation days, namely, St. Basil the Great, St. Gregory of Nazianzus, St. Jerome, St. Gregory the Great, St. Chrysostom, and St. Augustine. In specific terms, three of these church doctors were young earth creationists who considered this distinctive prior creation to be that of *an angelic creation with invisible heaven*, namely, St. Basil the Great who died in 379, St. Gregory of Nazianzus who died about 390, and St. Jerome who died about 420. One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the creation of the temporal heaven*, to wit, the young earth creationist, St. Gregory the Great, who died in 604. One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the temporal creation of a dark flooded earth*, namely, St. Chrysostom who died in 407. And one of them considered this distinctive prior creation to be that of *the temporal creation of a dark flooded earth*; and he allowed for the possibility, that it also was an

⁸ I here said, "Pye Smith, in his 1840 second edition of *Scripture & Geological Science*," but I should have said, "Pye Smith from about 1840 as seen in, for example, his 1840 second edition of *Scripture & Geological Science*."

angelic creation with invisible heaven, though he also allowed that the angelic creation might have been on the first creation day, to wit, St. Augustine, who died in 430. And with respect to the fact that both St. Chrysostom and St. Augustine considered the distinctive prior creation of Gen. 1:1,2 included *the temporal creation of a dark flooded earth*, given that this could be reasonably understood on either a young earth model such as that of, for example, Jerome or Basil, or an old earth model such as that of, for example, Origen or Rabbi Abbahu, since Chrysostom and Austin were both non-committal on either view, they were contextually non-committal on either a young earth or old earth model.

And it's notable that if one combines the views from all six of these eight great ancient and early mediaeval church doctors which consider there was a distinctive prior creation in Genesis 1 followed by a time-gap before the subsequent six days of Gen. 1, then one has multiple points of intersecting agreement with what is the admittedly different historically modern old earth creationist Gap School. These include, firstly, a distinctive prior creation in Gen. 1 before the six creation days, as found in St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, and St. Augustine. Secondly, an invisible heaven and angels in Genesis 1:1 as found in St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, and possibly St. Augustine; with thirdly, a temporal heaven also created in Genesis 1:1 as found in St. Gregory the Great; fourthly, a temporal earth flooded with water as found in St. Chrysostom and St. Augustine; which was for an uncertain duration that could allow for either a young earth or old earth in both St. Chrysostom and St. Augustine; with fifthly, a time-gap between the distinctive prior creation and subsequent six days of uncertain duration, as found in St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, & St. Augustine; sixthly, on one ancient estimate, namely that of St. Jerome, covering "eternities" of "times;" followed by seventhly, either six 24 hour days, as found in St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, and possibly St. Augustine on one of the three views of the six days he allows for; or six longer symbolic days as found possibly in St. Augustine on one of three views of the six days he allows for.

Now on the one hand, none of these six ancient and early mediaeval church doctors ever sought to cumulatively combine all of these seven elements in this way, and even if one or more of them had, or even if we were to do so today, this would still not constitute any of the historically modern forms of the old earth creationist Gap School, with its treatment of earth's geological layers from the Book of Nature which started to come to light from the late 18th and early 19th centuries. But on the other hand, it is clear from this combination of these seven elements found in these six ancient and early mediaeval doctors, that there are clear points of intersecting agreement with them and the historically modern forms of the old earth creationist Gap School. And this shows that even without the historically modern revelations of geology from the Book of Nature, the text of Gen. 1 & 2 can be reasonably understood in terms of the broad stylistic and syntactical structure used in all modern Gap School forms.

And as previously mentioned, in ancient times, the Western Church father and doctor, St. Augustine followed a gap school in which he understood there to be a distinctive prior creation of the earth in the time-gap of Genesis 1:1 & 2, but he was non-committal on whether that was a short time-gap of a young earth, or a long time-gap of an old earth, and he regarded both possibilities as within the boundaries of reason and orthodoxy. And with regard to the six days of Genesis 1, Augustine said [quote] “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” [unquote]; and in the historical context that St. Augustine wrote in, this allows for multiple interpretations of what these days were, namely, symbolic days of a split second in an instantaneous creation, six literal 24 hour days, or long periods of time. St. Austin was non-committal on any of these possible views around in his day, and regarded all three possibilities as within the boundaries of reason and orthodoxy. And so that means that various types of modern day old earth creationist Gap Schoolmen can reasonably claim that St. Augustine gives a qualified and non-exclusive endorsement of an old earth creationist Gap School type of view, as one of three possible views on these days; and as one of two possible views on the age of the earth.

And as further discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, Part 3, Chapter 6, at section d, subsection ii, Origen who died in 254 followed an ancient form of an old earth creationist global gap school, in which, for example, in his book, “*First Principles*,” St. Jerome records that [quote] “Origen,” “in his Second Book” “maintains a plurality of worlds; not ... many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another and so in regular succession” [unquote]. And in Origen’s *First Principles* Book 3, chapter 5, section 3; he allows for multiple worlds, saying [quote] “I do not know whether it is in my power to enumerate all the previous ages that have existed” [unquote]. And so too, as discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, Part 3, Chapter 6, at section d, subsection iii, in the Jewish Midrash Rabbah, the Jewish Rabbi Abbahu of Caesarea in ancient Palestine, who died in 320 A.D., not only considered there was such a succession of worlds on an old earth, but he also followed a *local earth* gap school model. And so Origen, is an example of an old earth creationist Global Earth Gap Schoolman from ancient times; and Rabbi Abbahu is an example of an old earth creationist Local Earth Gap Schoolman from ancient times. Now obviously neither of these old earth creationist Gap Schoolmen were following the historically modern old earth creationist Gap School which came about since the nineteenth century; but it is significant that we here find in ancient times an example of an old earth creationist Global Earth Gap Schoolman in Origen who died in 254, and an example of an old earth creationist Local Earth Gap Schoolman in Rabbi Abbahu who died in 320. And I’ll have more to say on the old earth creationist Gap School, in connection with the Dedication of this Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, on All Saints’ Day, Saturday, the 1st of November, 2014; at which time I shall be especially remembering, and giving thanks to Almighty God, for the lives and work of six notable Protestant Christian old earth creationist Gap Schoolmen that are especially honoured in recognition of the Biblical teaching of I Samuel 2:30, where “the Lord God ... saith, ... them that honour me I will honour” These are the Global Earth Gap Schoolman,

Thomas Chalmers, who died in 1847; the Global Earth Gap Schoolman, William Buckland who died in 1856; the Global Earth Gap Schoolman, Adam Sedgwick who died in 1873; the Local Earth Gap Schoolman, Pye Smith, who died in 1851; the Honorary Local Earth Gap Schoolman, John Pratt, who died in 1871; and the Local Earth Gap Schoolman, Henry Jones Alcock, who died in 1915.

And having now discussed the four broad ancient to modern schools on Genesis 1 & 2 in Judaism and Christianity, namely, *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*, and *The Gap School*; I also recognize that there are two ancient and later *Noah's Flood schools*. And in Volume 2, Part 3, Chapter 7 of my book, *Creation, Not Macroevolution – Mind the Gap*, I refer to, for example the first century A.D., Jewish writer Philo who concluded that Noah's Flood was geographically local. Hence in *The Biblical Antiquities of Philo* at the section entitled, *Tower of Babel* chapter 7, section 4, Philo says when God [quote] “brought on them the water of the flood” [unquote], referring to Noah's Flood, he [quote] “destroyed not that land” [unquote] given to God's “servant Abram,” that is, the Land of Canaan. Rather, he says that God [quote] “preserved it.” “Therefore the fountains of” “wrath did not break forth therein, neither did the water of ... destruction come down upon it” [unquote]⁹. And so in ancient times, Philo clearly believed in a geographically local flood; and in pre-modern times, so too, for instance, Pye Smith notes in his 1852 fifth edition of *The Relation between the Holy Scriptures and some parts of Geological Science*, that Noah's flood was regarded as anthropologically universal and geographically local by the Puritan Protestant, Matthew Poole in his *Commentary on the Holy Bible* of 1685, and by the Anglican Protestant Bishop Stillingfleet in his book, *Sacred Origins* of 1709¹⁰. By contrast, the alternative view is one of a geographically universal or global flood. And so once again, both views can be found from ancient to modern times.

But let me say that in all this, the issue is not what creation model of Gen. 1 & 2 a person follows; or what Noah's Flood model they follow, whether a local or global flood; or what Tower of Babel model they follow, whether they think the language diversity in Genesis 11 was anthropologically universal, or anthropologically local; that's not the big issue. It's clear that the same broad diverse perceptions of human minds found over time

⁹ *Tower of Babel* 7:4 in: James M.R. (translator), *The Biblical Antiquities of Philo*, Society for Promoting Christian Knowledge, London, UK, 1917, p. 95.

¹⁰ I here said Noah's Flood was “regarded as anthropologically universal and geographically local” by “the Anglican Protestant Bishop Stillingfleet in his book, *Sacred Origins* of 1709,” but I should have added the qualification “... of 1685. And also with qualification Bishop Stillingfleet raised this idea as *one of two possibilities* in his book, *Sacred Origins* of 1709, in which he allowed for either a geographically local Noah's Flood or a geographically global Noah's Flood, and was non-committal on either.” For more detail, see Vol. 2, Part 3, Chapter 7, section b.

in the four broad ancient and modern creationist schools for a Gen 1 & 2 creation model, together with internal diversity such as either a Global Earth or a Local Earth on a Gap School model; or whether one understands Noah's Flood to be local or global; that these things in general terms had the same broad diverse perceptions of human minds both before and after the science of geology; even though I would also say that from my perspective, and that of other old earth creationists, those revelations from the Book of Nature have a different effect on us, than they do on young earth creationists. But for all that, the big issue is theological orthodoxy inside of religiously conservative Protestant Christianity; and one can either have that, or not have that, on all the different models we've looked at today in broad terms. Such differences of opinion are secondary matters. In the words of Romans 14:10 & 13, "For why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgement seat of Christ." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

But let me also say, that different people have responded differently to different Gen. 1 & 2 creation models, and different Noah's Flood models, from ancient times through to contemporary modern times. And while some kind of old earth creationist Local Earth Gap School model such as I endorse, is not one that all of my fellow religiously conservative Protestant Christian brethren agree with me on; it is nevertheless, one of the models inside of theological orthodoxy; and one which certain persons dissatisfied with these other theologically orthodox models, have been liberated through with respect to Genesis 1 to 11 and science. And so while I have a "live and let live" approach¹¹ to all my fellow religiously conservative Protestant Christian brethren who follow other creationist models, given my old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model is both a fairly simple and straightforward reading of Genesis 1 to 11; and also a simple and straightforward reading of earth's geology; I commend this particular model for the consideration of both those for whom this issue has been a spiritual barrier, and more generally, I commend it to all good Protestant Christian brethren for their prayer, study, and consideration. [pause]

Let us pray. [pause]

O Lord, the Psalmist says in Psalm 120, "I am for peace: but when I speak, they are for war." O Lord, we do not desire for schismatic heretics to come into thy holy church, and make the issue of what creation model, or what Noah's Flood model, or what Tower of Babel model, a believer followeth, an issue of division and warfare among brethren. Rather, O Lord, we desire that the orthodox truths of Genesis 1 to 3, such as creation and not macroevolution, be upheld; and other truths of orthodoxy be upheld such as: thou making man in thy image, and with a dichotomist constitutional nature of body and soul, and man's common descent from Adam and Eve, and man's fall into original sin and death due to a historical fall by our first father, the progenitor of the human race, Adam. Wherefore O Lord, we pray that those putting forth different models for the Genesis 1 & 2 creation, or the Genesis 7 & 8 Flood, or the Genesis 11 Tower of Babel, do

¹¹ Re: "approach," in the sermon I accidentally omitted this word.

so in the spirit of Christian charity, ensuring that they never seek to take from an orthodox brother in Christ, that which in good conscience, he believes he cannot surrender, namely, the particular creation model, Noah's Flood model, or Tower of Babel model, he thinks is correct. Nevertheless, O Lord, in this context, I pray that the old earth creationist Local Earth Gap School model endorsed in my book, may become known to those whom thou dost desire to assist by this model, to the glory of thy holy name. Give peace in our time, O Lord; because there is none other that fighteth for us, but only thou, O God. O God, make clean our hearts within us; and take not thy Holy Spirit from us. And this we pray through the merits of Jesus Christ our Saviour. Amen.

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 5: The 4 Ancient &
Modern Creationist Schools

Subtitle/Series: Irish Massacre Day 2014

Short title: Creation Not Macroevolution 5

Date Preached: 10/23/2014

Bible Texts: Genesis 1:1; Colossians 2:9

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: This is the 1st in a trilogy of sermons by Gavin preached in connection with the Dedication of Volume 2 of his old earth creationist book, “Creation, Not Macroevolution – Mind the Gap;” although because he links these sequentially with the quadruple of sermons preached earlier in the year in connection with Vol. 1 of this work he has called these sermons “Creation not Macroevolution” 5, 6, & 7. In looking at Gen. 1 & 2 creation models, Gavin 1stly considers the 4 broad ancient (& other pre-modern) & modern creationist schools of Judaism & Christianity; & 2ndly, the 2 broad ancient & later Noah’s Flood schools. The 4 creationist schools are: 1) The Young Earth Six 24 Hour Days Universal Creation School, found in the historically modern young earth creationist Flood Geology School; 2) The Non-Sequential & Symbolic Creation Days School, found in the historically modern old earth creationist (& Theistic macroevolutionist) Framework School; 3) The Sequential & Symbolic Creation Days School, found in the historically modern old earth creationist (& Theistic macroevolutionist) Day-Age School; & 4) The Gap School, found in the historically modern old earth creationist Global Earth Gap School in its diverse forms, & old earth creationist Local Earth Gap School (endorsed by Gavin). The 2 flood schools are broadly a geographically universal or local flood (endorsed by Gavin). Gavin rejects the “proclivity by certain historically modern creationist writers to cite only those ancient Jewish & Christian writers which support their view, or are allegedly said to support their view.” He also warns of the dangers of the clandestine cult-connection between certain, though not all, promoters of young earth creationism & schismatic heresy (I Cor. 11:18;19; Col. 2:8,9).

Keywords: Framework Day Age Gap Hugh Ross Bob Newman Greg Neyman

Creation not Macroevolution 6: The antediluvians' sins & non-human death before Adam. Sermon 2/3 (Vol. 2) = 6/7 (Volumes 1 & 2). Thurs. 30 Oct. 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Let us pray. “O Lord,” true is that saying of David in Psalm 5, “thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.” And by the mouth of thy prophet, Isaiah, thou dost cry out against sinners, and saith, “Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.” For thou, O God, hast made a plain token or sign of how greatly thou hatest and abhorrest sin, when thou didst drown all the world save only eight persons at the time of Noah’s Flood; and also when thou didst destroy Sodom and Gomorrah with fire and brimstone. “O God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen¹².”

Welcome to all listening to this address. This is the second in a trilogy of sermons on Genesis 1 to 11 and Old Testament chronology in connection with Volume 2 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books.” And because this trilogy follows on from the quadruple of sermons on Genesis 1 to 11 preached in connection with Volume 1 of my book, I’m calling these following three sermons preached in connection with Volume 2 of my book, “Creation not Macroevolution 5,” “6,” & “7.” Today’s sermon which is the second in this trilogy of sermons, is therefore entitled, “Creation not Macroevolution 6.” This sermon has a twofold focus, firstly we will consider Genesis 6 and antediluvians’ sins of in terms of how some similar sins have now beset the Western World, much to its great spiritual and moral decay; and secondly the issue of non-human death before Adam with some special reference to St. Basil the Great. And then the third and final sermon in this trilogy will be preached on All Saints’ Day, Saturday the 1st of November, 2014, in connection with the dedication of Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, and will look at the Biblical Apologetics issues of Old Testament chronology from Abraham to a little bit later than, but about Solomon’s time including Biblical Archaeology connected with the Exodus; and Biblical chronology from Adam to Abraham’s time and will include Biblical Archaeology for Abraham’s era; and also an explanation of why I am dedicating it to God on All Saints’ Day, in special memory and thanks for the lives of the six notable Protestant Christian old earth creationist Gap Schoolmen that I especially honour in both volumes of my book; namely, three Global Earth Gap Schoolmen: the Presbyterian, Thomas Chalmers who died in 1847; the Anglican, William Buckland who died in 1856; and the Anglican, Adam Sedgwick who died in 1873; and three Local Earth Gap Schoolmen: the Congregationalist, Pye Smith who died in 1851; the Anglican, John Pratt who died in 1871; and the Anglican, Henry Jones Alcock who died in 1915. [pause]

¹² Ps. 5:1,4; Isa. 5:18 modifying Book 2, Homily 13, Article 35, 39 Articles; followed by Collect for Trinity 19 Sunday (the previous Sunday’s Collect may be used all the week after, except for red-letter days where another Collect is provided, e.g., on Saturday 1 Nov. 2014 for All Saints’ Day), Anglican *Book of Common Prayer* (1662).

And before proceeding I should mention that as further discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, Part 3, Chapter 1, section b, the Western Church father and doctor, St. Jerome, who died in 420, was a Gentile Christian, and he learnt Hebrew from a Jewish Christian convert to Christianity at Chalcis which is north-east of Antioch, seemingly also in some connection with other Jewish Christians at Antioch in Syria. And so to the extent that these Jewish Christians were part of the wider Jewish culture, we can say that St. Jerome learnt his Hebrew from the Jews. And indeed, just over 25 years ago now, I also studied some Hebrew at the Jews’ Shalom College, University of New South Wales, in Sydney. And so I went out there last school holidays, on Tuesday the 30th of September 2014, which on the Calendar of the Anglican 1662 *Book of Common Prayer* is St. Jerome’s Day, and a photo of me at Shalom College at that time can be found in this Volume 2. And so like St. Jerome, I’m a Gentile Christian who learnt some Hebrew from the Jews; although I’ve also learnt some Hebrew from additional private studies.

Now concerning the first issue of today’s sermon, this includes the matter of the antediluvians’ sins of Genesis 6 in terms of how some similar sins have now beset the Western World. And there are two sins in particular that are isolated in Genesis 6, as an outgrowth of ungodliness, and as a contrast to Holy Noah. But we also read in Genesis 6:18, that God says to Noah in the words of the King James Bible, “with thee will I establish my covenant.” Now those words here rendered, “will I establish,” in the Hebrew form a compound word with a conjunctive *vau* or the Hebrew letters “*v-a*,” meaning “and” which is prefixed to this verb, and it’s a *conjunctive vau* which links a clause either in a sequential way, or in a way expressing relations of time, or in a logical and often consequential way¹³. And so of those possibilities I would say that it here indicates a logical connection. So there’s a logical connection to the Hebrew verb *haqimotiy*, which is a 1st person common singular, active hiphil verb, from *quwm*¹⁴. Now in Hebrew the hiphil verb is used with the active voice to express a *causative* action¹⁵; and so this means that in Genesis 6:18, God is saying to Noah, “I” cause to be established with you, my “covenant.” But in Hebrew there’s only two tenses, perfect for a completed action, and imperfect for an incomplete action; and whether something is in the past, present, or future, cannot be determined by a Hebrew declension, but is

¹³ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 281.

¹⁴ Hebrew, “*vahaqimotiy* (וְהִקְמֹתִי / [Hebrew reads from right to left; and there should not be a space between the last two letters, but my computer pallet will not allow me to vowel the “M (מ)” with a long “o” i.e., “*o* (the dot on top of the מ),” without creating a space, so unvowelled it thus is וְהִקְמֹתִי], a compound word, *va* / ‘and’ + *haqimotiy*, 1st person common singular, active hiphil verb, from *quwm* / קוּמ).

¹⁵ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 345.

determined purely by context¹⁶. And so the words of Genesis 6:18 are put in the future tense in the King James Version, as they are put in the future tense in both the Greek Septuagint¹⁷ and Latin Vulgate¹⁸, seemingly with reference to the Noachic Rainbow Covenant of Genesis 9. And while it is certainly possible to so understand these words at Genesis 6:18 as a future tense, with all due respect to the translators of the Greek Septuagint, Latin Vulgate, and King James Version, I do not think that this is the meaning of Genesis 6:18. For while the King James Bible is the best available English translation, and the one people should generally be using, it's not word perfect. And here in Genesis 6:18, I think the logical connection of the *conjunctive vau* which can be rendered "And," or in the King James Version is here rendered, "But," should be translated in the past tense, not the future tense, and so I consider that Genesis 6:18 should read that God says to Noah, [quote], "But with thee I have established my covenant." And except for the fact that it's not suffixed with a *vau* meaning "and," exactly the same Hebrew verb with exactly the same Hebrew declension, is so translated in the Authorized Version as "I have established," in connection with a covenant at Genesis 9:17 and Exodus 6:4, in harmony with the Greek Septuagint and Latin Vulgate at those verses. For example, this same Hebrew verb and declension which the Septuagint has at Genesis 6:18 as a future tense of the Greek *istemi*, it has at Exodus 6:4 as a Greek aorist of *istemi* meaning, "I have established¹⁹." And so I consider the better rendering of Genesis 6:18 is that God says to Noah, "But with thee I have established my covenant²⁰." And so this links to the fact that in Genesis 6:8 & 9 we read that "Noah found grace in the eyes of the Lord," and "Noah was a just man." And so Genesis 6:8,9, & 18 are contextually linked as a reference to the "covenant" of "grace;" for example, we read in Romans 4 of how such Old Testament figures as Abraham and David were justified by faith under the covenant of grace. Of course, as a covenant within various covenants, the covenant of grace was administered differently in the Old Testament with various animal sacrifices, compared to the New Testament where it's now administered for us Christians under the new covenant which has the two sacraments of Holy Baptism and Holy Communion.

¹⁶ *Ibid.*, pp. 129-130.

¹⁷ Greek "*steso* ('I will establish,' indicative active future, 1st person singular verb, from *istemi*)."

¹⁸ Latin, "*ponamque* ('And I will establish,' compound word, *ponam*, 'I will establish,' indicative active future, 1st person singular verb, from *pono*; + *que*, 'and,' an enclitic particle translated *before* the compound word it is suffixed to)."

¹⁹ Greek "*estesa* ('I have established,' indicative active aorist, 1st person singular verb, from *istemi*)."

²⁰ Hence in an AV Study Bible it would certainly be appropriate to show in a footnote or sidenote at "will I establish my covenant" in Gen. 6:18, "Or 'I have established my covenant'."

And hence the propriety of the words of our Lord and Saviour, Jesus Christ, when in John 3 he first says to Nicodemus in verse 7, “Ye must be born again,” and then says to him as a teacher or “master” in verse 9, “Art thou a master of Israel, and knowest not these things?” You see, a teacher or “master” who understood the Old Testament should have understood these things, because the covenant of grace, and associated regenerating work of the Holy Ghost, is as much an Old Testament, as a New Testament, teaching. And so we read in Ezekiel 16:1 & 6, “Again the word of the Lord came unto me, saying,” “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” And in Ezekiel 36, verse 24, “For I will take you from among the heathen,” verses 25 to 27, “Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them.” Verse 29, “I will also save you from all your uncleannesses.” Verse 31, “Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.” And written in the Anglican Church’s better days, Article 35 of the Anglican 39 Articles, Book 2, Homily 16, entitled, “Of the gifts of the Holy Ghost,” says in reference to John 3, [quote] “When Christ said to Nicodemus, ‘Unless a man be born anew, by water and the Spirit, he cannot enter into the kingdom of God,’ he was greatly amazed in his mind, and began to reason with Christ, demanding ‘how a man might be born which was old? Can he enter,’ saith he, ‘into his mother’s womb again, and so be born anew?’ Behold a lively pattern of a fleshly and carnal man ‘That which is born of the flesh,’ saith Christ, ‘is flesh, and that which is born of the Spirit is spirit.’ . . . Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that there were before” [unquote]. [pause].

And so my understanding of Genesis 6:8,9, & 18 as referring to the “covenant” of “grace,” in which God says to Noah, “But with thee I have established my covenant,” is not only grammatically defensible from the Hebrew, it’s also theologically consistent with broad Biblical principles of the covenant of grace, referred to in Hebrews 13:20 as “the everlasting covenant.” And so in harmony with Galatians 3 & 4, on my understanding of Genesis 6:8,9, & 18, God here confirmed the covenant of grace with Holy Noah. And we read in Hebrews 11:7, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” Note well those words, that Noah “became heir of the righteousness which is by faith.” You see, contrary to the claims of so called Dispensationalists, whether a person was around in Old Testament times, or from New Testament times, anybody who’s ever been saved, has always been saved the same way, by God’s covenant of grace. Any saved person has always been justified by faith alone, and had to exercise saving faith in Christ’s atonement, whether in anticipation of that atonement as symbolized by animal sacrifices in the Old Testament, or whether as remembered from New Testament times onwards in the symbolism of the Lord’s Supper, in which the bread and wine in the

Communion Service are memorial symbols pointing back to Christ's atonement. For as taught in the Book of Hebrews and elsewhere in the Bible, in the words of Article 7 of the Anglican 39 Articles, [quote] "The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises" [unquote]. For example, in Hebrews 11:10 we read of Abraham, that "he looked for a city which hath foundations, whose builder and maker is God."

And so from this point about Genesis 6:8,9, & 18 referring to the "covenant" of "grace;" I note that the righteous lifestyle of Noah, that we read of in Genesis 6:9, was a fruit of the fact that he was a saved man under the covenant of grace, in the words of Genesis 6:18, as I understand them, God says to him, "But with thee I have established my covenant," and in Genesis 6:8 & 9, "Noah found grace in the eyes of the Lord," and "Noah was a just man." And so we then read in terms of a godly life as a fruit of the Spirit in Genesis 6:9 & 10, "These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth." Now the opening words of Genesis 6:9, "These are the generations of Noah," are then specified in verse 10 to mean, "Noah begat three sons, Shem, Ham, and Japheth." But note also that in verse 9, it says that "Noah was ... perfect in his generations." Now that word "generations" is Hebrew *dor*, and it's used for biological "generations" elsewhere in the Book of Genesis, for example in Genesis 9 verse 12, or 17 verses 7 & 9. And so the point in Genesis 6:9 & 10, is that Noah's "three sons," were "perfect in" Noah's procreation "generations," because they were full-blooded Sethites. They weren't half-castes or quarter-castes, produced from the racially mixed marriages of Genesis 6:1-4 between Cain's race from Genesis 4:16-24, and Seth's race in Genesis 4:25 to 5:32. And as with the issue of racially mixed marriages in Genesis 6, and also the issue of the "violence" in Genesis 6:11 & 13, we get elucidation on the relevant issues from the post-flood solution imposed by God. For the "violence" of Genesis 6, the post-flood solution of Genesis 9:5 & 6, is that murder is to be a capital crime, and any animal that kills a human is also to be destroyed. And the solution to the racially mixed marriages of Genesis 6, is the racial segregation of Genesis 9 & 10, in which racial "families" with their own linguistic culture, and geographical areas, means that racism is to be an integral component of nationalism, as defined in Gen. 9:27 not wider than at the level of white Caucasians for a Japhetic nation, in which a racially homogenous and culturally linguistic group is to form a nation.

And that's why "nation" Biblically defined in Genesis 10 by race and culture, forms what Genesis 12:3 calls racial "families," and in quoting Genesis 12:3, the New Testament refers to these racial "families" in Acts 3:25 as "kindreds," and in Galatians 3:10 as "nations." You see, God's holy law defines a "nation" by race and linguistic culture as a "family," and so repudiates the idea of a so called "spatial" definition of a nation, as opposed to a racial definition of a nation, that is to say, God's law rejects the so called "spatial" definition of a nation in which any person of any race in a particular geographical "space" is said to be a first class citizen of that "nation," such as has been introduced into the Western World by evil politicians in the post World War Two era,

and which is the type of idea found in the attack on the Biblical definition of a nation under the empire built up by Nimrod in Genesis 10:9 & 10, and at Nimrod Sargon's Tower of Babel in Genesis 11, where we read in verse 6, "And the Lord said, Behold, the people is one." And I think the idea of Genesis 11:6 is well captured in the Greek Septuagint which translates the Hebrew as, "And the Lord said, Behold, there is one race," in which "race" is Greek *genos*; and so the idea is that miscegenation or racially mixed marriages were going on as there was an attempt by Nimrod Sargon to break down race and cultural based nationalism. And I also understand this to be the meaning of Genesis 6:4, where we are told that after the racially mixed marriages of antediluvian times between Cain's race and Seth's race, "after that, ... the sons of God" meaning the elect race of Shem, "came in unto the daughters of men" meaning other races; and so the moral message of the Tower of Babel in Genesis 11, is like that of Genesis 6 & 10, namely, that God's directive will, as opposed to his permissive will, is for the segregation of the races, and prohibition of racially mixed marriages.

And of course, that racial and linguistic cultural definition of a nation as a racial "family" on *The Table of Nations* in Genesis 10, includes the Genesis 9:27 mandate to enlarge Japheth, as occurred under the white supremacist Protestant Christian British Empire, with the settlement of such lands as Australia and North America, and includes the presence of servant races to both white Japheth and Jewish Shem. And so we read in Deuteronomy 32:8, "when the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people;" and so likewise in Acts 17:26 of how God "hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." You see, men came from "Adam," from "one blood," but they're no longer "one blood," they're now multiple bloodlines in what Revelation 5:9 calls, "every kindred, and tongue, and people, and nation;" and God's will is for the segregation of the races, for we read in Deuteronomy 32:8, of how "when he separated the sons of Adam, he set ... bounds," and in Acts 17:26 of when he "made" the races "of," or "from," "one" original "blood," he "determined ... bounds of ... habitation" for "the nations." [pause]

And so the surfacing of immorality and vice, such as found in the post World War Two Western world's anti-racist attitudes of racial desegregation, or attack on white supremacist values, or white race based and English linguistic cultural nationalism, with the immigration and retention of coloured persons and their descendants; and various violence, such as found in the gratuitous violence of so called entertainment industries such as movies and music; as well as permissive views towards self-murder or suicide, which, for example, fails to depict such persons in unflattering terms as cowards; and the abortion of unborn children, other than as an act of self-defence to save the mother's life, since self-defence is a complete defence to any form of murder; and also the removal of the death penalty for murder in, for example, Australia and the UK; the surfacing, I say, of such immorality and vice under the Type 2 secularists of the post World War Two Western world, is actually a symptom of something bigger. And that bigger thing is the loss of governors who like Holy Noah, in the words of Genesis 6:8,9, & 18, are made "just" under the "covenant" of "grace;" and that situation came about in connection with the lamentable rise of the secular state under the Type 1 secularists of the later 18th and

19th centuries, who dismantled the Protestant Christian State. And such men then moved to so called privatize religious belief, in which saved, regenerated, and born again religiously conservative Protestant Christians, were increasingly told to keep their religion, and the religion of God's infallible book, the Holy Bible, out of the political processes of law and society. In the case of the Type 1 secularists, the compromise position was that there would be religious liberty in which Christians were placed on an equality with, for example, Jews, Deists, agnostics, and atheists; but that through the immigration policy, countries like Australia, the UK, and the USA, would still be kept basically as white Protestant Christian lands, and that most of the Biblical morality would be kept, but justified on a natural law basis, rather than a Biblical basis, in the relevant legislation and statutes; although it would be known that there was a nexus with it to the Biblical morality of Protestant Christianity. And so the churches, particularly the Protestant Churches, were given the status of "allies" in the area of morals.

On the downside, for example, the Type 1 secularists in the UK, in addition to crippling the Anglican Church by allowing the rise of religious liberals, also allowed the rise of the semi-Romanist Puseyites with the so called "Anglo-Catholics," and semi-Puseyite so called "Broad-Church," inside the once Protestant Anglican Church. And the Type 1 secularists greatly increased the numbers of idolatrous Roman Catholics in countries like Australia and the United States of America, and so sought to promote the Church of Antichrist; and when one remembers that we are taught in, for example, the Papal Antichrist's description in II Thessalonians 2:3 as "the son of perdition," "whose coming," verse 9 says "is after the working of Satan with all power and signs and lying wonders;" when this is taken with John 13:26 & 27, and 17:12, where after "Satan entered into" "Judas Iscariot" he too is called "the son of perdition;" then I say, we know, that just as Lucifer devil-possessed a serpent in the Garden of Eden, and then spoke through that snake; so likewise, Lucifer has personally devil-possessed every Pope of Rome since the formation of what was simultaneously the Office of the Pope of Rome and Office of Antichrist in 607 A.D., when the emperor Phocas declared him [quote] "universal bishop" [unquote], and of course, Phocas rose to power in a sedition in which he murdered the emperor, Maurice. And so the same Devil who spoke through the serpent in the Garden of Eden, has spoken through every Roman Pope since 607 A.D. through a succession of what Matthew 24:5 & 24 calls, "many" "false Christs." For in the Papal claim to be "Vicar of Christ" with a "universal" jurisdiction, the Roman Pope sets himself up as a false Christ in the form of a Vice-Christ, or a Vice-God, for which reason we read in II Thessalonians 2:4 that "as God" he "sitteth in the temple" or church "of God," "shewing himself that he is God," as a Vice-God or Vice-Christ or "Vicar of Christ" with a claim to a "universal" jurisdiction. And yet we find that the secular state has greatly increased the number of Romanists in once Protestant lands, and also greatly increased their power, and with it, Papal Antichrist influence.

We are told in II John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist," and in I John 4:3, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist." And in the words of the Final Rubric of The Communion Service in the 1662 Anglican *Book of Common Prayer*, we

read, [quote], “That ... no adoration ... ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ’s natural flesh and blood. For the sacramental bread and wine remain still in their very substances, and therefore must not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one” [unquote]. Note well those words, “and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one.” You see, in the Roman Mass, in the Romish teaching of transubstantiation, the Roman Church denies the humanity of Christ, because they claim his body is in many different places, in many different so called “tabernacles” that the Romanists put above their so called “altars,” and everywhere that the Roman Mass is held, this claim of transubstantiation means that they deny the humanity of Christ, by claiming that “the natural body and blood of” “Christ are” here on earth in many geographical places in the Roman Mass, whereas “it” is “against the truth of Christ’s natural body to be at one time in more places than one;” and we know from such passages as Acts 1:11, that Christ’s body is *in heaven*. And so transubstantiation is a Christological Trinitarian heresy, that denies the full humanity of Christ, and is also an idolatrous doctrine which results in the adoration of the sacramental bread. But what saith the holy Apostle St. John concerning the I John 2:18 rise of “Antichrist”? He saith in warning of the Papal Antichrist in I John 4:3, “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist;” and in I John 5:21, “Little children, keep yourselves from idols. Amen.” [pause]

And in addition to increasing the power of Antichrist, and the Church of Antichrist which is the Church of Rome, the Type 1 secularists who dismantled the Protestant Christian State, also in time pushed out the old earth creationists from science faculties in various colleges and universities, replacing them with Darwinian macroevolutionists; but on the upside, they still kept these countries as predominantly Protestant. However, as these secularist values kept working their way through society, and there was an increasing loss in the universities and colleges, judicature, legislature, media, and elsewhere of governors who like Holy Noah, were in the words of Genesis 6:8,9, & 18, made “just” under the “covenant” of “grace;” the Type 2 secularists of the post World War Two era, were able to move in, and with their wicked, vile, and evil, so called “human rights” and libertinism, really wreck up big time, Western countries like Australia, the UK, and USA.

Now the transition from a Type 1 secular state to a Type 2 secular state occurred in the UK and USA just after World War Two ended in 1945. Its anti-racist propaganda sought to deviously capture the World War Two hostility to Nazism, by claiming that any racists were in effect Nazis. Now when one considers that World War Two allies were white Christian Britain, white Christian America with its Hamitic Negroes who were basically a servant race, and White Australia Policy white Christian Australia, this claim is clearly false. Adolph Hitler did not believe in any kind of Christian State or Protestant Christian State, he was broadly a secularist, and upper echelons of Nazi Germany sought in closed and dark corners to reintroduce secretive pagan worship, of, for example, the

pagan god Woden. The Nazis did not accept the view that Jews were a special case because of their work in persevering the Hebrew Old Testament, and other Hebrew and Aramaic works in which they cite, or in the case of Aramaic targums translate, Hebrew Old Testament Scriptures. Indeed, various Nazis attacked the idea of a Semitic Christ and the Old Testament as so called “Jewish conspiracies.” And in this false representation of Nazi racial theoretics as somehow representing the underpinning values of white Christian race based nationalism, these lying Type 2 “human rights” secularists have, for example, suppressed the fact that the Nazi’s third largest concentration camp, Jasenovac in Croatia which I have visited, killed mainly Serbian Orthodox, and also some Protestants, Jews, and others, and which you can read about in my book, *The Roman Pope is the Antichrist*, Part 3 entitled “Convicted Nazi War Criminal, [sub-quote] ‘Blessed’ [end sub-quote] Stepinatz,” which is available like all my books as a free down-load at <http://www.gavinmcgrathbooks.com>. The reason they have suppressed this is that under Stepinatz as Archbishop of Zagreb, who was beatified by the Roman Church’s Pope John-Paul II in 1998, the Nazi’s of the Greater Croatian Ustashi, did a deal with Rome, in which a Greater Croatian Inquisition was set up simultaneously under Roman Catholic Inquisition rules and also Nazi racial theoretics, so that discretions in Romanist Inquisition rules were exercised in harmony with Nazi racial theoretics, with the consequence that the Church of Rome got about a quarter of a million converts, and about three-quarters of a million people, mainly Serbian Orthodox, but also some Protestants, Jews, and others, were killed mainly, though not exclusively, at the Nazi’s third largest concentration camp, Jasenovac, which killed about 800,000 people, which is about 13% of the number of six million Jews killed. But because that imagery of a Roman Catholic Inquisition centred around, but larger than, Jasenovac, doesn’t fit with the propaganda image of trying to attack white race based Protestant nationalism in countries like the UK, Australia, and the USA, it’s not the image that’s been used in the propaganda. The image is always of Jews being killed, and the propaganda usage of it has been the false claim or implication that white Protestants supporting traditional race based Christian nationalism are really Nazis. This is all a manifestation of the fact that these Type 2 secularist propagandists willfully set aside the ninth commandment of the Holy Decalogue, “Thou shalt not bear false witness;” and in the words of Revelation 21:8, “all liars, shall have their part in the lake which burneth with fire and brimstone.”

And I should also mention that this media focus on the Nazi’s holocaust of the Jews, is used as a secularist substitute focus. You see, people should be having things like the Marian martyrs of *Foxe’s Book of Martyrs* put before them, or the Protestant martyrs of the St. Bartholomew’s Day Massacre of France in 1572, or the Guy Fawkes Papists’ Conspiracy to blow up the Protestant King James of the King James Bible and Parliament in 1605, or the Irish Massacre of 1641, and so on. But instead of doing this, the Devil’s brats have used something like the Nazi’s holocaust of the Jews as a substitute focus, so people aren’t focused on what they should be. And of course, that also relates to why they don’t talk about the Nazi’s racial theoretics of Greater Croatia being simultaneously set up under Roman Catholic Inquisition rules, and while the number of Protestants killed is uncertain, though was probably less than 1,000 and certainly less than 1% of the overall number killed, compared to the mainly Serbian Orthodox killed, nevertheless, the Protestants killed were a component that once again

the media conceals. That's because they want an inference that the Nazi's were some kind of example of Christians killing Jews, and that anyone supporting white race based Christian nationalism in a country like Australia, the UK, or USA, is really some kind of Nazi. That imagery is also a concealed hook meant to rip anyone first brainwashed by the Type 2 secularists who is then moving in the white racist direction, so that they think they are opposing their Type 2 secularist brainwashing if they go Nazi, when in fact, they are following their Type 2 secularist brainwashing which seeks to present all racists as Nazis. And let me also say that it is true that white raced based Protestant Christian nationalism would have some level of discrimination against Jews. For example, being born in Australia's better day under the White Australia Policy, my brother's 1957 New South Wales Birth certificate says for the child's [quote] "Christian name" [unquote], "Peter John," and then likewise at Parents refers to the [quote] "Christian name" [unquote] of both the "Father" and "Mother." And likewise the 1952 New South Wales Marriage certificate of my parents asks for the [quote] "Christian name" [unquote] of my various grandparents. Well that type of cultural Christianity was removed, although an interim step at one stage was [quote] "Christian or Given name" [unquote] which still preserves the idea of a generally Christian society, but this type of "it's discriminating against Jews" is part of the lever used against that type of Christian cultural endorsement at a wider societal level, which the Type 1 secularists would sometimes justify on a utilitarian level of protecting the overall happiness of society against minority interests.

And so the people to blame for this type of thing is not the Jews, because they were brought in and protected as a special case in a Christian society. The people to blame are the Type 2 secularists who are usually of a culturally Christian background and are the moral "white trash" of society, and who have used the Jews in a political way, particularly the Jewish holocaust, to destroy white Christian nations. You see, the Ashkenazi Jews are usually white Caucasians, but the Jews are the only non-white and / or non-Christians allowed to be a part of such a culturally white Christian society, for which, without apology, we maintain, they should be grateful and loyal to us. And if, as happens under the post World War Two so called "human rights" Type 2 secularists, an equality for Jews is used to attack and undermine and destroy an overall white raced based Christian nationalism, then our people are left defenseless at the national level; and without a white racial fraternity and Christian cultural fraternity at the national level, one of the many flow on consequence of that is via immigration in come the Arabs, in come Asiatic Indians, in come Negroes, in come Mongoloids, in come Mohammedans, in come Sikhs, in come Hindus, in come Buddhists, and all the rest of them. This whole thing about using the Jewish holocaust under the Nazis is thus a Satanic piece of propaganda to destroy white Christian nations. Don't fall for it; and if you have been brainwashed by the Type 2 secularists, don't forget there's a concealed exit hook that's part of their brainwashing programme, meant to rip at anyone moving in the white racist direction, to think that because [quote] "all racists are Nazis" [unquote], that by becoming a Nazi they are opposing their Type 2 secularist brainwashing; when in fact, they're being set up, and wrecked up, by the concealed exit hook of the Type 2 secularists' brainwashing programme which seeks to depict racism in such terms. And perhaps I should mention that when I was at Sydney University Law School, one of the lecturers there, called Stein, wickedly and *unsuccessfully* said to me that he thought that because I was a white racist, I

should wear a Nazi swastika as a statement of racism, and that he as an anti-racist would then support my so called right to wear this vile Nazi symbol. I was shocked when he put this absurd proposition to me; and I told this evil man there was *no way* that I would do that, that I was anti-Nazi, and that my white race based nationalism had nothing to do with Nazi racial theoretics. And both then and now, I consider for a Christian country the Jews are a special case. And then what to my mind, looks like God in his holy anger, slew Stein who died a bit after this incident, I suspect, though am not sure, from AIDS or a related disease, because I can recall he was loiterer in the Sydney University Law School Male toilets, who without going into the details, would indicate he was a sodomite. And so while I don't know the technical medical reason for his early death, I say of this filthy faggot and anti-racist propaganda dirty liar, in harmony with, for example, I Corinthians 6:9 & 10 and Revelation 21:8, *Long may he burn in hell!* [pause]

Now the transition from a Type 1 secular state to a Type 2 secular state, occurred earlier in the UK and USA, than Australia, where it started just after World War Two ended in 1945, whereas in Australia, Type 1 secularists remained in control till about the mid 1960s, and are found in figures such as Sir Robert Menzies who was Prime Minister of Australia first from 1939 to 1941, and then from 1949 to 1966. And in 1967 in his autobiography entitled, "Afternoon Light," he says at page 225, that "Australia" should have [quote] "a restrictive immigration policy designed in substance to build up a homogenous population, and to avoid the creation of internal racial problems" [unquote], and he refers to the presence of such problems in both the USA and UK. And those [quote] "internal racial problems" [unquote] that Sir Robert Menzies refers to, include the inability to pull together a nation that lacks a fundamental racial and religious cohesion, seen in, for example, the secessionist movements in the UK in Northern Ireland, Scotland, and Wales; and those [quote] "internal racial problems" [unquote] also include the attack upon the community identity and associated cultural values of unity, that transpire with racially mixed marriages. For example, the President of the United States of America from 1945 to 1953, Harry S. Truman, was a transitional figure who believed in *some* Biblical Protestant Type 1 secularist values, and *some* so called "human rights" Type 2 secularist values e.g., he was tragically and horribly involved in so called "civil rights" legislation with, for instance, from 1948 racial integration in the USA's military and Federal agencies, and so he was a bit of a mix. But with respect to his Type 1 secularist values, he is quoted on this issue of mixed marriages in Werner Sollors' book, "Interracialism" published by Oxford in 2000, and at page 54 we find that [quote], "when a reporter asked ... Harry S. Truman if interracial marriage – miscegenation – would become widespread in the United States, Mr. Truman said, [sub-quote] 'I hope not; I don't believe in it' [end sub-quote]" [end quote]. And then in elucidation on this, Harry Truman wisely distinguishes between lust and love, by rejecting on this issue the worldly concept of so called "love," which is nothing more than dirty lust, when with respect to the issue of [quote] "Would you want your daughter to marry a Negro?" [unquote], Truman said [quote] "[sub-quote] 'Well, she won't love someone who isn't her color' [end sub-quote], ... and ... added that racial intermarriage ran counter to the teachings of the Bible" [unquote]. [pause]

And this Type 1 secularism was also found in someone like Sir Garfield Barwick who served as both Commonwealth Attorney-General of Australia from 1958-1964 in the Menzies Government, and also as Australia's longest serving Chief Justice in the High Court of Australia from 1964 to 1981. Now I knew Sir Garfield Barwick who died in 1997, and I audio-recorded some interviews with him in 1991. For example, I said to him with regard to the libertine no-fault divorce law of the 1975 *Family Law Act* put through under Federal Attorney-General Lionel Murphy, [quote], "You mentioned a comparison with the *Family Law Act*, Sir. Would you say you have a situation where traditional Christian values are rejected in a piece of legislation? I mean, by the sound of it you would not have been prepared to introduce something like the *Family Law Act*?" [unquote] And Sir Garfield replied [quote] "No ... I don't think, being brought up the way I was and lived the way I have lived, that I could ever exclude from my mind, Christian values, moral values, family values. ..." [unquote]. And I said, [quote], "So you would not be prepared to introduce a piece of legislation that was, say, contrary to the Ten Commandments, that would allow the removal of the adultery ground, or whatever?" [unquote] And Sir Garfield replied [quote] "No, I wouldn't ..." [unquote].

Now Sir Garfield and I had a gentleman's agreement that I wouldn't ever quote anything that he wanted censored in a final transcript of the interviews that were made afterwards; and so I couldn't play the following recorded section of my audio recorded tapes because Sir Garfield engaged in elucidation on Lionel Murphy, a libertine Federal Attorney-General under the Whitlam regime of 1972 to 1975, and later High Court judge, who among other things introduced the *very bad* Racial Discrimination Act, promoted multi-culturalism with its multi-racial groups and multi religions, as he oversaw the removal of all restraint on immigration in terms of a white Christian Australia that was very predominantly Protestant, introduced the "no fault" divorce *Family Law Act*, feminist legislation, decriminalization of sodomy in the Australian Capital Territory, and other bad things. For in discussing Murphy's vileness, and the comments of the Australian historian, Manning Clark on them, Sir Garfield later said he wanted much of it censored from the final manuscript. But he did leave in the following words. Sir Garfield said, [quote], "*The Family Law Act* - you know Manning Clark, when Murphy died, he praised Murphy for having destroyed the [sub-quote] 'Judaeo-Christian' [end sub-quote] morality, and said that Murphy set out to do that" [unquote]. And I said, [quote], "Well, that is fascinating. I have actually cited that in my section, where I am doing that. I actually cited that interview by Manning Clark where he said that Murphy sought to remove the [sub-quote] 'Judaeo-Christian' [end sub-quote] morality" [unquote]. And then while a larger commentary by Sir Garfield on Lionel Murphy was edited out by Sir Garfield in the final manuscript, I can say that in response to my words, [quote], "I actually cited that interview by Manning Clark where he said that Murphy sought to remove the [sub-quote] 'Judaeo-Christian' [end sub-quote] morality" [unquote]; Sir Garfield replied [quote], "He did, yes. ... Murphy was a libertarian" [unquote]. [pause]

Now in 1991, Sir Garfield Barwick's eyesight wasn't very good, and so he would always keep my cassette tape-recorder directly in front of him, and would sometimes look down at his desk to ensure it was turned off when he knew in advance that he wanted to say something that he didn't want recorded. And on one occasion after he had

done that, I asked him if I could record in some form something of what he had said on how Type 1 secularists believe in Christian morality being in law and society even among non-religious people, and he agreed, and then I turned on the cassette recorder and Sir Garfield says in the agreed transcript [quote], “I said it does not only just exist among the religious. It is remarkable how pervasive the Christian morality really is” [unquote]. And then I said, [quote], “So, you see Christian morality being adopted by people who don’t actually have a spiritual belief?” [unquote]. And Sir Garfield replied [quote], “That is right, even among those who don’t even know about it, because it is part of the actual fabric of the society” [unquote]. And now I will play that section from this 1991 interview with Sir Garfield Barwick, who as a former Federal Attorney-General in Sir Robert Menzies’ government, and former Chief Justice in the High Court of Australia, held the very highest legal and judicial offices in the Commonwealth of Australia. And I’ll start it just a little bit earlier where we’re discussing Hosea 1:2 & 3 as quoted by him when he introduced the Matrimonial Causes Act into the House, meaning House of Representatives in Canberra, so as to give some of the greater context. [play audio-recording {at 1:26:17 to 1:27:55}] SIR GB [here printed as found in agreed final typed manuscript with linguistic corrections, tape slightly different], “I forgot, very few of the men in the House would know their Bibles well enough to remember Hosea. The other thing I overlooked also was the high percentage of Roman Catholics in there would not know Hosea because in the Douay he is Osea [/ Osee] or something, but I said that a few of us were Saints, like Hosea.” GBM “Yes, I have the quote here: ‘Few indeed have the Saintliness of Hosea who forgave and embraced again his unfaithful wife’.” SIR GB “... He went and bought her. He saw her being sold as a prostitute.” GBM “Yes.” SIR GB “And he bought her, and lived with her.” GBM “Yes. I have actually put that down, and I’ve quoted you on that and I’ve put ‘alluding to Hosea 1:2,3 and 3.’” SIR GB “Yes. That is one of the remarkable stories, Hosea’s experience.” GBM “Yes.” [Cassette tape switched off. Comment by SIR GB Tape switched back on.] GBM “Sorry ...” SIR GB: “I said it does not only just exist among the religious. It is remarkable how pervasive the Christian morality really is.” GBM: “So, you see Christian morality being adopted by people who don’t actually have a spiritual belief?” SIR GB: “That is right, even among those who don’t even know about it, because it is part of the actual fabric of the society” [end audio-recording] And perhaps I should also mention that Sir Garfield’s comments about there being “very few ... men in the House” of the Representatives who “would know their” Protestant “Bibles well,” is a sad commentary on the latter days of the Christian morals Type 1 secularists in the Federal Parliament, so that when about 5 years later, Sir Garfield left for the High Court in 1964, and then in 1966 Sir Robert Menzies retired as Prime Minister, the country was thereafter plunged into the horrors of the so called “human rights” and libertine Type 2 secular state, under which it has since daily groaned in pain and agony.

Now in my copy of Sir Garfield Barwick’s 1995 autobiography, *Radical Tory*, some two years before his death in 1997, he wrote in the front of my copy on 27 November 1995 with “mat” meaning “matrimonial,” [quote] “To Gavin, I hope you’ll find my book interesting particularly about mat. causes and racial matters. Garfield Barwick 27/11/95” [unquote]. And among other things, Sir Garfield refers at page 111 to [quote] “the risk to national unity of a babel of languages” [unquote], and that’s a

typical Type 1 secularist way to communicate, because an irreligious person could read that and see an issue “to national unity” in a “babel of languages,” whereas a religious Christian would also see in it an allusion to the Tower of Babel in Genesis 11 in this combination of words, and associated connection to the values of the *White Australia Policy*. And Type 1 secularists did similar things in statutes where the allusions are generally to the King James Version, understood as part of the cultural heritage of white predominantly Protestant lands. It’s an example of the way they see Christian morality being adopted by people in a racially homogenous and culturally Christian, white Australia, or other white Western land; even by those who don’t really understand the connections. And Sir Garfield says at page 300, “I have witnessed in latter days with regret a considerable dilution of ... Anglo-Celtic stock ..., the cause of national unity is not aided by this ethnic diversity.” Now when Sir Garfield was Commonwealth Attorney-General, section 127 of the Australian Constitution quite rightly ensured that black Aboriginals were not citizens of Australia, although they were citizens of their State or Territory; and as with the Jews, so with the Aboriginals, applying so called “human rights” to give them equality with culturally Christian whites has been used to wickedly destroy white Christian nationalism in Australia.

I am horrified and appalled at the way, for example, the black Aboriginal girl, Freeman, was allowed to represent Australia in the Olympic Games. This is part and parcel of destroying the white Christian fraternity of Australia, and with it, its moral cohesion as noted by Lord Patrick Devlin. Now the intellectually dull and morally evil politicians, together with the masses, don’t know their right hand from their left hand, and see nothing wrong with this type of thing; and in their intellectual inferiority and moral putredness they even go so far as to speak ill of a godly man such as myself, thereby committing the I Corinthians 6:10 deadly sin of being a “reviler” or “slanderer” of godly men, and indeed of God himself who created and segregated the races, and established a racial order in Genesis 9:25-27. If one was to say to such persons, that by empowering these anti-racists with such images, and removing their intellectual superiors and moral betters as has been done in, for example, the major political parties, the destruction of white culturally Christian values includes, for instance, things like high divorce rates and much harm to children of these unions; or the fact that such persons lack the capacity to cross-apply their puerile minds into economic areas and so, for example, support the foolish privatization of the Commonwealth Bank in Australia or Electricity Commission in New South Wales which leads to unnecessarily high electricity costs, because whereas a government body making a profit of say \$100 million per annum can put that back into State revenue as an advantage, by contrast, if it’s privatized, and split to shareholders, then the desire is to get ever higher and higher returns; and so e.g., electricity prices spiral up, damaging the economy, or without the Commonwealth Bank, bank services in rural Australia decline. They’re just two examples I’ve plucked out, but it’s more generally the case, that bad government must proceed from these ungodly and foolish politicians in every area that they touch. But if one was to say to them, that their endorsement of something like the black girl, Freeman, at the Olympic Games, manifests and represents one of the causal factors for suchlike, they would think themselves very smart and intelligent when they retorted, [change voice] “No it’s not, you’re just a racist and sexist bigot.” In the words of Jonah 4:11, such persons “cannot

discern between their right hand and their left hand.” That’s because these peoples’ only hope is to humbly submit to God’s most holy laws as found in the Holy Bible, and correspondingly support godly men, rather than the evildoers who have repeatedly gotten pre-selection in, and control of, the major political parties, not just in Australia, but also in other countries like the UK and USA. And so here in Australia, a dichotomy between Aborigines and non-Aborigines has been used to put white Christians in the same category as coloureds, Mohammedans, Hindus, Buddhists, and so on; and to then destroy white Christian nationalism. By contrast, Sir Garfield Barwick administered and upheld section 127 of the Australian Constitution and associated White Australia Policy in harmony with the broad Biblical principles of Genesis 9 to 11 and sought to maintain a Christian cultural identity in the area of broad morals. And at page 181 he refers in Malaya to [quote] “the Tunku saying to me that he understood Australia maintaining a European population; [sub-quote] ‘Why should you have my insoluble problem? The problem of ethnic diversity is insoluble. I have Malays, Indians and Chinese and it is insoluble’ [end sub-quote]” [end quote].

Well unlike the Malaysian Tunku; and unlike the ungodly and evil men of the post World Two United Nations, a wicked and vile body that should be abolished; unlike I say suchlike, we have an infallible Bible. And in it God tells us how to construct a nation in Genesis 9 to 11. And he tells us in passages such as Psalm 2:10-12 and Isaiah 49:22 & 23, of how to build up a white, culturally Christian nation, in such lands as Australia, the UK, Canada, and the USA. And he gives us provisions in Ezra 9 & 10 and Nehemiah 13 to deal with the type of situation that we now find ourselves so tragically in, under the post World War Two so called “human rights,” Type 2 secularists. God tells us to do what we can to purge their evil from the midst of us. And then to follow in the godly footsteps and example of the King’s Counselor, Holy Ezra, and the King’s Governor, Holy Nehemiah, that in the words of Holy Ezra in Ezra 9:12, our nations “may be strong;” and in the words of Holy Nehemiah in Nehemiah 13:30 & 31, “Thus cleansed I them from all strangers.” “Remember me, O my God, for good.” [pause]

And let me say that for those of us who in harmony with such passages as Psalm 2 verse 10 to 12, and Isaiah 49:22 & 23, uphold a Protestant Christian State, or under the Type 1 secular state, seek to get as much Biblical Protestant morality as possible into the culture; we also recognize that in ancient Israel in the words of Romans 2:28, “he is not a Jew, which is one outwardly.” You see, there was always a difference between the racial election of Israel, which was not unto salvation, and those inside Israel who were saved on an individual basis by the covenant of grace. But race was used to pull the wider political unit together with a cultural nationalism. And on these same principles, both those of the Protestant Christian State, and also the Type 1 secular State that existed in Australia till the mid 1960s, used white Caucasian racial identity, with a Protestant Christian culture, to unify the nation; and racism was patriotism, and by this God given means, broad Biblical morals were taught and reinforced as part of the national identity. But when such race based nationalism is attacked, the God given mechanism for such Christian morality being part of the culture of law and society goes. I once heard a Puritan criticizing white racists such as myself, because we believe in a church-state nexus, with Christian morality in law and society. Well Article 37 of the Anglican 39

Articles, upholds the Psalm 2:10-12 idea of Christian “civil magistrates;” as does the Puritan Presbyterian Westminster Confession 23:2 & 3. And historically Anglicans, Presbyterians, and Lutherans, have accepted that there should be such a nexus, although some other Protestants have disagreed with that. And that belief was manifested first in the Protestant Christian State; and then in a lower level of application, in the Type 1 secular state of the pre-1945 era, although retained here in Australia for about another 20 or so years. So this particular Puritan, who was a Baptist, thought that he was giving some kind of knock-down argument against people like myself, because we believe in such a nexus. Well there’s nothing secret about that. It’s the historic Biblical teaching of Anglicans, Presbyterians, and *some* other Protestants.

Although in saying this, I should add that because so many Anglican Churches have had their Biblical Protestantism wrecked up by Puseyism, secularism, and religious liberalism; and in my home Diocese of Sydney in the last 35 or so years by so called “modernizing,” unAnglican semi-Puritans; and likewise so many Presbyterian Churches have been wrecked up by secularism and religious liberalism; in most instances these churches no longer act as producers and facilitators of those who believe in a nexus of Christian morality in law and society, of which the Anglican 1662 *Book of Common Prayer* and King James Version of 1611 are cultural manifestations of a Protestant State that need to be appreciated, protected, and used. And so wrecking up Anglican and Presbyterian Churches is one of the reasons why Western countries like Australia, the UK, and USA, are in such a big moral mess. And in this context, let me also say that the usage of Biblically based Genesis 9 to 11 white race based national unity, with a culturally Christian Biblically Protestant law and society that includes what has probably always been a majority of unsaved persons; and then inside of that, a smaller number of saved, regenerated, born again, Protestant Christians; acts as a two-way force. For on the one hand, it inhibits the type of one world government aspirations of certain persons; and on the other hand, by using white Protestant Christian nationalism in, for example, the United Kingdom, it inhibits smaller clannish identities relevant to things like, for example, the secessionist movements of Scotland and Wales. And indeed, the loss of a white Caucasian Protestant identity in the United Kingdom, means there’s no longer a natural racial and religious cultural family unity that can be appealed to at a patriotic level, to try and inhibit something like the recent Scottish secessionist movement’s referendum of September 2014, which was defeated by a fairly small margin. And there are other contexts such as a major war, major economic crisis, or other crises, where the absence of that racial and cultural unity could prove fatal to the nation’s very survival. And in all this, it is the teaching of God’s judgment against racially mixed marriages in Genesis 6, and the post-Flood solution of race based cultural nationalism in Genesis 10, that needs to be upheld. And so in the words of Acts 20:27, let us ensure we “declare ... all the counsel of God,” which includes those Acts 17:26 “bounds of ... habitation” for “nations,” which in harmony with Acts 3:25 are based around “kindreds” or Genesis 12:3 racial “families,” which in Gen. 9:25-27 are focused on the white Caucasian race for Japhethites, and on the much smaller ethnic race of Hebrew Semites for Jews.

On the one hand, in *The First Epistle of Paul the Apostle to the Corinthians*, there is a recognition of the universality of the Gospel to all men as descendants of Adam in I

Corinthians 15:22,45,47, & 49, as we read in I Corinthians 12:13, “for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.” But on the other hand, in I Corinthians 10:32, St. Paul refers to “Jews, ... Gentiles, ... [and] the church of God,” and that threefold classification requires a distinction be made between Jewish and Gentile Christians, relevant, among other things, to their not intermarrying as taught in I Corinthians 7:18-20. And old earth creationist, evangelist, and educator, Bob Jones Sr., who died in 1968, was the founder of Bob Jones University in South Carolina, USA. He put it right down the line as a straight-shooter, when we read in his biography by Robert Johnson, *Builder of Bridges*, pages 322 to 323, with regard to an article in an Alabama newspaper, [quote] “Mr. Claude Keathly, religious news editor of *The Birmingham News* ... interviewed him with regard to ... segregation. ... [sub-quote] ‘... Dr. Jones said the Bible makes it clear that there are three classes of people, the Jews, the Gentiles, and the church of God. When people say that segregation is unChristian they are slandering God, because God is the author of segregation of the races’ [end sub-quote]” [end quote].

Note well those words of straight-shooter Bob Jones Sr., that it is “slandering God” to deny that God “is the author of segregation of the races.” And such slander is a deadly sin. For we read in I Corinthians 6:10 that “revilers” “shall not inherit the kingdom of God,” and in I Corinthians 5:11, the Biblical rules prohibiting an Open Communion Table, and requiring a Closed Communion Table, itemize, among other things, the fact that “if any man that is called a brother be ... a railer, ... with such an one no not to eat.” And in both instances that Greek word rendered in the Authorized Version as “railer” or “revilers,” is *loidoros*, and it may also be rendered as “slanderer.” For example, in the 1662 Anglican *Book of Common Prayer*, we find in the *Communion Service*, the final curse the people say “Amen” to is, “Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.” This draws on three verses, the word, “unmerciful” from Romans 1:31; the Closed Communion Table verses of I Corinthians 5:10 & 11, and the deadly sin passage of I Corinthians 6:9 & 10. And so the straight-shooter 1662 Anglican Book of Common Prayer says, “Cursed are ... slanderers,” and straight-shooter Bob Jones Sr., says that it is “slandering God” to deny that God “is the author of segregation of the races.” It’s a slander against God, and a slander against godly men, to frame laws and values of anti-racism, that undermine white Caucasian race based and English cultural nationalism in countries like Australia, the UK, and the USA. And God says in I Corinthians 6:10, that such persons “shall not inherit the kingdom of God.” If you want to know what happens in the end to all these Type 2 secularist academics, media men, politicians, judges, and others who in the post World War Two era have been involved in the destruction of white race based Christian nationalism in countries like Australia, the UK, and the USA, then have a look at Isaiah 66:22-24 in conjunction with Revelation 21:1,2, & 8 with regard to “the abominable.” Those passages tells us that on the new earth, in regular worship services in new Jerusalem, in the words of Isaiah 66:23 & 24, “shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” You see, today these politicians, and judges, and so called entertainment industry

people, are powerful figures; but in the future new earth, after we attend a regular worship service in new Jerusalem, we'll behold these people very justly burning in hell. These so called "human rights" advocates who have destroyed white race based Christian nationalism in countries like Australia, the UK, and the USA, in the end will be told that their dirty, disgusting, and vile lives, have one, and only one enduring benefit, and that is to be put on public display per Isaiah 66 as they burn in hell, to remind men that a holy God is not playing games when he says in Psalm 2:10-12, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with tre-e-e-e-mbling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." [pause]

And so that important moral message of Genesis 6 & 10, is very relevant to our own day and age. It means we should value a racially white homogenous, and culturally Christian form of nationalism, where for example, government forms ask for a person's [quote] "Christian name" [unquote], or [quote] "Christian or Given name" [unquote], all of which has now been removed by the Type 2 secularists; or the national anthem recognizes God and the Protestant Christian Crown, for example, "God Save our Gracious Queen," which was once again, wickedly removed by Type 2 secularists in Australia who changed it to the God-dishonouring, "Advance Australia Fair;" and Christian morals as, for example, argued in the 1960s in Lord Patrick Devlin's *Enforcement of Morals*; and a restrictive immigration policy as found in the *White Australian Policy* into the 1960s, and which would now also require ethnic cleansing to reconstitute the Australian nation; or for that matter, other countries like the UK or USA; in harmony with, for example, the Biblical principles of Genesis 9 & 10, Ezra 9 & 10, Nehemiah 13, and Acts 17:26. In applying these Biblical principles we read in the words of the King's Governor, Holy Nehemiah, referring to "the seed" or race "of Israel" in Nehemiah 9:2, "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers." And Nehemiah 13, verse 30, His Excellency, the Governor, Holy Nehemiah, says with regard to his ethnic cleansing, "Thus cleansed I them from all strangers;" verse 31, "Remember me, O my God, for good." And wouldn't that be a wonderful inscription to put on some statues of some future godly Western politicians who ethnically cleansed countries like Australia and the UK from all coloured persons, all heathens and infidels, other than a relatively small number of both Ashkenazi and Sephardic Jews in a segregated Jewish Quarter, and got these lands back to a white, essentially Protestant Christian land in law and society? The Jews are a special case because of their important work in preserving the Old Testament Hebrew Masoretic Text, and also various Hebrew and Aramaic Jewish works such as the Talmud, Midrash Rabbah, and Targum of Onkelos in part because those and other Jewish works also have Old Testament verses in them in Hebrew or Aramaic. And so the Jews are a special case. But what a wonderful inscription to have on a statue of a godly lawmaker, the words of Nehemiah 13:30 & 31, "Thus cleansed I them from all strangers;" "Remember me, O my God, for good." And so, I say, we need to greatly value the concept of white Christian nationalism, and correspondingly reject, for example, multi-culturalism, with its agenda of many foreign races and false religions being used to undermine white Christian Australia. And likewise, the same types of issues also apply in, for example, the United Kingdom, Canada, and the United States of

America. And as in Ezra 9:2, “the hand of the ... rulers hath been chief in this trespass.” Biblically speaking, in Genesis 9:25-27, the Hamitic Canaanite and black Negroid races are cursed, and both the olive-skinned Jewish Semitic and white-skinned Japhetic races are blessed. That immediately produces a threefold distinction in outcome between the accursed black Negroid nations of Africa; the neither specifically blessed nor cursed groups such as, for example, the Mongoloid nations of East Asia; and the blessed light brown Jewish Semitic nation that we read of in the Old Testament, or the white Caucasian Japhetic nations. And in addition to this racial component, there is a religious component, for Biblically Protestant cultures are exalted in Proverbs 14:34, and sinful ones are reproached, for we there read, “Righteousness exalteth a nation: but sin is a reproach to any people.” But the superior white Protestant culture has been attacked by secularism, so called “human rights,” and multi-culturalism which foolishly claims all cultures with their diverse races, religions, and traditions, are of equal value or worth.

As things now stand in the Western World, and have increasingly been since the rise of the Type 1 secular state from the late 18th and 19th centuries, and intensification of secularism in the Type 2 so called “human rights” secularist law and society of the post World War Two world; we lack men who are in the first place, governors by nature; in the second place, men who are moral and decent in terms of God’s common grace which is not unto salvation; and in the third place, men who are subject to the Word of God found in the authoritative Bible of Protestant Christianity. Men who have the first quality of being by nature, governors, do not, for example, pool their ignorance and decide that there’s nothing wrong with rock’n’roll music or Big Beat Music; rather, they perceive that it builds up fleshly lusts in the people, which promotes lusts such as fornication, miscegenation, racial desegregation, drug abuse, and so on; all of which tugs at and destroys both the stability and bonding unity of a man and his wife in lawful marriage and their family at a base level in society, and also rips and tears all the way up to the national level; and so men who in the first instance, are by nature governors; and in the second place, men who are moral and decent in terms of God’s common grace which is not unto salvation; would have censored into oblivion, these vile Big Beat musicians many decade ago now, as well as these very evil movies and other rubbish on the TV. And this is just one, of many examples, of how the society is badly governed, particularly under the Type 2 secularists of the post World War Two era, who are the same type of person that brought down, for example, the Roman Empire or British Empire. If these kind of people had been in control, countries like Australia, New Zealand, Canada, and the USA would never have existed in the first place. You see, if this or that lawmaker, judge, academic, journalist, and so on, sincerely and honestly doesn’t perceive and have the moral strength to oppose, the dangers posed to society by, for example, Big Beat Music, undermining a white race-based Christian cultural nationalism, the evils of: pornography, fornication, feminism, abortion, or sodomy; then that person doesn’t by some inexplicable process, suddenly acquire the relevant qualities and capacities for good government when it comes to other areas, such as economics or defence.

Those who have been empowered by the secular state to, for example, hijack the formal academic world of colleges, universities, and journals, starting with the Type 1 secular state’s attack, for example, on old earth creationists, so that men like William

Buckland and Adam Sedgwick were replaced by anti-supernaturalist Darwinists; and then greatly accelerated in remaining areas by the Type 2 libertine and so called “human rights” secularists of the post World War Two era; these Type 2 secularist formal academics and politicians say that their minds are the same as Arabs, Negroids, Mongoloids, Australoids, and others; and that the presence of females academics in no way diminishes their concept of academic standards. Well, in broad terms I would agree with them. Their brains are a lot closer to Arabs, Negroids, women, and so on. They have no creative genius which is found with unmatched intensity among white Caucasians, although it is still only found in a very small percentage of Japhetic white Caucasians. They have no capacity to perceive longer chains of logic in their overview. They have no ability for dispassionate high quality analysis and synthesis of data. And so let me also say, that in agreeing with them, I do not thereby seek to compliment them on their *great intellectual prowess*, quite the opposite, I mean to condemn them for having replaced the genuine intelligentsia with a bunyip intelligentsia; and for having replaced good and moral men, with evil and grotesquely immoral persons. [pause]

And while I could elucidate on this matter a good deal further, in order to link this issue with the first matter which will also be considered in the final sermon in this trilogy on All Saints’ Day, 2014, namely, Old Testament chronology, let me say that the linkage is also very real. You see the type of person who gets preselection in the major political parties of Western Lands, particularly in the post World War Two era, fails *all three tests* of a good governor. In the first instance, they are not governors by nature, and so they do not perceive longer chains of logic. And so they do perceive, for example, the damage done to people at the base level of a family if they think fornication is okay, or that there is such a thing as a valid expression of inter-personal sexual relations outside of marriage; and so they pool their ignorance and see nothing wrong with, for example, permissive laws and values towards prostitution or sodomy; and indeed, they promote such evils, for they are not in the second place, men who are moral and decent in terms of God’s common grace which is not unto salvation; and in the third place, they are not men who are subject to the Word of God found in the authoritative Bible of Protestant Christianity. And whereas their so called “human rights” values, act to empower the vile and ugly and immoral and base persons, such as anti-racists opposed to white Christian nationalism, anti-sexists opposed to patriarchy, and all the rest of it, in for example, colleges and universities; it transpires that the best and brightest are consistently removed from any capacity for a formal academic career. That can sometimes be done, but is not usually done, through a conspiratorial type attitude of formal academics, and those who run formal academic journals, who would in most instances, jump up and down in complete sincerity when they claim that they believe in academic freedom. Although some of them are certainly insincere in that claim. But you see, when that type of person is empowered, it is axiomatic that those who are their intellectual superiors, and moral betters, those who, for instance, not only perceive longer chains of logic as part of their overview, but who additionally have the moral strength to stand up for what is right; such persons are, I say, marked down at the undergraduate level, possibly unable to proceed at the post-graduate level, and generally unable to get things into formal academic journals. That’s because the type of people empowered by the Type 2 secularists, don’t have the

intelligence, and don't have the moral qualities necessary, to understand, appreciate, and facilitate the rise of those who are in fact, their intellectual superiors, and moral betters.

And what that means for us in the first part of the coming sermon on All Saints' Day, is that the types of problems we have in the formal academic literature on an issue like Old Testament chronology, are simply a microcosm of this macrocosmic problem of the Western World; found in terms of Genesis 6, in first the loss of godly men from power positions who are justified by faith, and also the manifestation of this in values that are opposed to race based nationalism, and so, for instance, tolerance to racially mixed marriages; and also tolerance to various forms of violence, such as the gratuitous violence of the so called "entertainment industry," or tolerance towards self-murder with suicide, or abortion. In our instance that's been accomplished by the so called "civil rights" or "human rights" movements, and libertine ideology; although historically in other societies, it's been brought about in other ways as well. And so the empowering of anti-white racists, feminists, fornicators and so on, ensures that the best and brightest are generally marked down and gotten rid of, with no sympathy for their racist, patriarchal sexist, anti-fornication, and other views. And so a fictional academic consensus is formed with second rate minds in favour of the philosophy of these so called "human rights" secularists, with the promotion of such things as fornication, feminism, easy divorce, and the values of lust and a lack of self-restraint in Big Beat music and movies, all of which rips and tears at the man-woman-children base family unit of society; and so likewise their anti-racist values in which immigration has been used to put a block-buster axe through white Christian law and society as they tear and rip apart society, community, and nation. And in regard to their crippling of the white Protestant British Empire, and then turning to destroy the internal cohesion of Western societies from the base family level unit of man, woman and children, up; I should mention that the proper base unit of a society to be generally protected is the patriarchal white Protestant Christian family; and not, as claimed by the Type 2 secularists, the lone individual irrespective of his race, religion, or inter-personal sexual relations. But besides, I say, first destroying the glorious British Empire, and then turning to internally destroy countries like Australia, the UK, and the USA; this technique of empowering the vile and ugly and base persons, in turn acts to "put the gloss" on the Type 2 secular state, which can generally say that because it's gotten rid of their intellectual superiors and moral betters from the legislature, judicature, media, formal academia, and elsewhere, that [quote] "all intelligent people agree with us, and if they don't, they're bigots" [unquote].

And so the issue of, for example, the teaching of Darwinian macroevolutionary theory in biology classes, rather than old earth creationism; or an issue like Old Testament chronology to be considered in the next sermon, is simply a microcosm of this macrocosmic problem of the Western World, seen in, among other places, in general the formal academic world. And so we have now considered the big moral issues of Genesis 6:1-4 with the racial desegregation of Cain's race and Seth's race and consequent inter-racial marriages, and God's post-flood solution of new race based nations in Genesis 9 to 11, as it applies to our day and age; and also to a lesser extent the issue of "violence" in Genesis 6:11 & 13, and God's post-flood solution of capital punishment for murder in Genesis 9:6, which thing has now been tragically abolished in Australia and the UK.

Although, on one level I would agree that because one must not put the cart before the horse; that with so many women guilty of abortion murder, there'd be too many for a legal paternalist like myself to consider they should all be executed. But we need good and godly governors to first restrain such wickedness and vice, and then to reintroduce capital punishment for murder, including abortion, for the words of the Holy Decalogue in Exodus 20:13, "Thou shalt not kill," attract the death penalty for abortion in Exodus 21:22 & 23, for we there read that if as a consequence of an assault, the "fruit" of "a woman" "depart," that "if any mischief follow, then thou shalt give life for life." And in the words of Revelation 13:10, "He that killeth with the sword must be killed with the sword." And let me say this issue of the sanctity of human life, is also important because it puts a distinction between human life and animal life. We see this in Genesis 9:3, where God says men may eat of any non-human creature, saying, "every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." But then in Genesis 9:6 we read, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Note then this fundamental distinction between human death and animal death, in which animal death in the form of killing animals is permitted, whereas human death in the form of killing human beings in a civil context is not permitted, "for" in the words of Genesis 9:6, "in the image of God made he man." And that basic distinction between deliberate animal death being permitted, but deliberate human death not being permitted because man is in the image of God, is also an important fundamental distinction to understand when in the second part of today's sermon, we now come to consider the issue of non-human death before Adam. And in this I shall make some special reference to St. Basil the Great, on whose calendar day of 14 June, Volume 1 of *Creation, Not Macroevolution – Mind the Gap* was dedicated earlier in this year of our Lord, 2014.

Just this month of October 2014, I received an article with some valuable material in it by email from the old earth creationist organization, Reasons To Believe in California, USA, by Daniel Dyke of Cincinnati Christian University, USA, and Hugh Henry of Northern Kentucky University, USA, entitled, "Did Vertebrate Animals Die before the Fall of Man?," which correctly recognizes that Biblically, animal death before the fall of man is not an issue touching upon theological orthodoxy; and which I'm pleased to say makes some limited reference to St. Basil the Great's *Hexameron* Homily 9 at this point, and you'll find reference to this article and far more than this on St. Basil and this issue in my Volume 2 of *Creation, Not Macroevolution – Mind the Gap*. And also in this month of October 2014, I received in the mail from the young earth creationist organization, "Creation Ministries International" in Queensland, Australia, two pieces of relevant information. Now John 19:42 calls "the Jews' preparation day," Friday, which is then followed by the Jews' Sabbath of Saturday, and the Creation Ministries International Ministry Calendar for October and November 2014 refers to eight speaking engagements on the Jews' Sabbath day at Seventh-day Adventist Churches. Now this also raises the issue of, What is a cult? And a defining feature of a cult is the claim that they are the only true church. By contrast, even at the height of Anglican uniformity of worship in England such as under e.g., Edward VI or Elizabeth I, there was still a limitation of Anglicanism to national borders, and a recognition of other non-Anglican Protestants in, for example, Lutheran Germany, or in France with the

Protestant martyrs of the St. Bartholomew's Day Massacre of 1572, which was remembered in various editions of *Foxe's Book of Martyrs*. However, a defining feature of a cult as we find them in historically modern times, is its denial of this wider universal church which transcends various local and diverse churches administrations, and embraces all true orthodox believers who are religiously conservative Protestant Christians. And thus, for instance, the Seventh-day Adventist Church claims to be the [quote] "remnant church" [unquote], and the only church that someone should join. And so contrary to the one spiritual universal or catholic church of Matthew 16:18; Acts 9:31; Ephesians 4:4; 5:32; and Hebrew 2:12; the Seventh-day Adventists heretically deny what the *Apostles' & Nicene Creeds* call the "catholic" "church;" and so they're a cult.

And having first promoted this cult, the "Creation Ministries International," October to December 2014 newsletter then claims in a pages 1 & 2 lead article by Gary Bates, [quote] "the very concept of an earth billions of years old is based upon the belief that the many hardened, sedimentary rock layers in geological formations worldwide were laid down and accumulated slowly over billions of years," "instead of being the result of the global Flood of Noah's time." "The problem for old-earth ... Christians is that most of these layers contain fossils. This is a massive record of death, disease, carnivory, tumours, broken bones and so on; that, Biblically, would only have started to happen after the Fall of man and the entrance of sin and death," "Romans 5:12, 8:20-22." "In short, an old earth belief" "even minus evolution," "violates the logic of the Gospel and the reason for Christ's" "the last Adam's" "substitutionary death on a cruel cross" [unquote]. And so we here see a confusion in the Biblical distinction made in, for example, Genesis 9:3 & 6, between the killing of animals not being intrinsically immoral, and the civil killing of a human being which is immoral. And a confusion as to the death related to sin that Christ died for, which Romans 5 to 8 in fact states is human spiritual and physical death, not animal death.

Now this whole issue of non-human death before Adam, is well dealt with by the old earth creationist Gap Schoolman, and Anglican Protestant, William Buckland of Oxford University, who died in 1856 and who believed in a time-gap of an indefinite period between the first two verses of Genesis. And as further stated in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, in Mark 16:15 we read that Christ "said ..., Go ye into all the world, and preach the gospel to every creature," and "every creature" here means, "every" *human* "creature." And so too in Colossians 1:23, St. Paul says he "preached to every creature which is under heaven." Now the "heaven" he here refers to, is a local heaven, with a local earth, in a local Roman Empire world, as opposed to a global heaven, with a global earth, and global world, but he says with respect to this local earth and local heaven, that he has "preached to every creature which is under heaven," and once again, as in Mark 16:15, "every creature" here means, "every" *human* "creature," as here though, in Mark 16:5, divided into, for example, Jews and Gentiles. And William Buckland makes the point that in Romans 8:19-23, "the creature" likewise means "the" human "creature," and "the whole creation" of verse 22 means "the whole" human "creation." Furthermore, in verse 23 there is a contrast between "not only *they who are unsaved*, but ourselves also" *who are saved*. And as seen in Romans 1 & 2, and 9 to 11, in the Book of Romans the human world is sometimes divided into the world

of Jewish and Gentile humanity. And so if the listener follows in his Authorized Version as I read Romans 8:19-23 to see where I'm adding words as with italics, namely, the word "human" before "creature," the words, "of both Jewish and Gentile humanity" after "the whole creation," and the words, "they who are unsaved" after "And not only," in order to give it the correct sense; then the meaning of Romans 8:19-23 is, "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." And so if one looks carefully at this passage, we see for example, the contrast in which we are awaiting "the redemption of the body," it is clear that this is the human "creature" being referred to, and a contrast is being made between the unsaved and the saved. And the same focus on human mortality is also found in Roman 5 and I Corinthians 15.

And so in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 3, Chapter 6, subsection f, is entitled, "The issue of an old earth with non-human death before Adam," and then subdivision i is entitled, "St. Basil – a champion of orthodoxy, on non-human death before Adam," subdivision ii is entitled, "Origen's (& Abbahu's) ancient old earth creationist school & the issue of orthodoxy," and subdivision iii is entitled, "Historically modern old earth creationists & non-human death before Adam." Now St. Basil the Great was a champion of orthodoxy on matters that relate to Genesis 1-3, such as the issue of Adam and the fall as seen through reference to Christological Trinitarian incarnation teaching relevant to Christ's work as the Second Adam. His recognition as a champion of orthodoxy is found, for example, in the documents connected with the *Third General Council of Constantinople* in 381, which include [quote] "A letter to the bishops gathered in Constantinople," "... Ambrose, ... Basil, and" other "holy bishops" [unquote]. I've made a selective quote of just two of the wider number of bishops named, but note that the list includes one of the Western Church's four ancient and early mediaeval Latin writing doctors, St. Ambrose, Bishop of Milan, who died in 397; and also one the Eastern Church's four ancient Greek writing doctors, St. Basil, Bishop of Caesarea, who died in 379. And likewise, the Homilies of Article 35 of the Anglican Protestant 39 Articles, recognize St. Basil is a champion of orthodoxy.

Now St. Basil was a young earth creationist, but on his Genesis 1 & 2 creation model, he considered there was animal death before Adam's fall. And the relevant sections, more fully cited in Volume 2 of my book, are from St. Basil's *Hexaemeron* Homilies 1, 7, 8, & 9. For example, he says in *Hexaemeron* Homily 7, commenting on the meaning of Genesis 1:20 & 21, [quote] "'And God said, Let the waters bring forth abundantly the moving creature that hath life' 'after their kind,' 'and fowl that may fly above the earth' 'after their kind'" [unquote], St. Basil says, [quote] "The food of fish differs according to their species. ... But the greater part devour each other, and the

smaller is food for the larger The crab loves the flesh of the oyster; but, sheltered by its shell, a solid rampart with which nature has furnished its soft and delicate flesh, it is a difficult prey to seize ‘God created great whales’ (Gen. 1:21). ... But these monstrous creatures do not frequent our coasts and shores; they inhabit the Atlantic ocean. Such are these animals created to strike us with terror and awe Sword fish, saw fish, dog fish, whales, and sharks, are not therefore the only things to be dreaded; we have to fear no less the spike of the stingray even after its death, and the sea-hare, whose mortal blows are as rapid as they are inevitable. Thus the Creator wishes that all may keep you awake, so that full of hope in him you may avoid the evils with which all these creatures threaten you” [unquote].

And these words of St. Basil on Gen. 1:20 & 21 in *Hexaemeron* Homily 7, where St. Basil says, “the greater part devour each other,” and he makes reference to “the crab” and “dog-fish,” these words remind me of similar words of the English poet, Ted Hughes who died in 1998, in his poem, “Relic.” Part of which says: [quote] “I found this jawbone at the sea’s edge: There, crabs, dogfish, broken by the breakers or tossed To flap for half an hour and turn to a crust Continue the beginning. The deeps are cold: In that darkness camaraderie does not hold; Nothing touches but, clutching, devours This curved jawbone did not laugh But gripped, gripped and is now a cenotaph” [unquote].

And returning to Basil’s *Hexaemeron*, we read in Homily 9 he says in commenting on Genesis 1:24, for example, [quote] “Behold the word of God pervading creation, beginning even then the efficacy which is seen displayed today, ... nature, once put in motion by the Divine command, traverses creation with an equal step, through birth and death, and keeps up the succession of kinds through resemblance, to the last” [unquote]. And while I’ll leave the interested listener to look at more of the relevant sections from Basil’s *Hexaemeron* as quoted in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, in Part 3, Chapter 6, subsection f, subdivision i, the basic point to emerge from this, is that on a synthesis of St. Basil’s writings and his known orthodoxy, though he does not say so plainly, by inference he indicates that unfallen man in original righteousness always being [quote] “full of hope in the Creator” [unquote] and having requisite [quote] “confidence in the Lord” [unquote] was miraculously preserved by God from any harm to himself from the dangerous and carnivorous creatures God created as part of the original creation of Genesis 1, that is, before man’s fall. And so, for example, St. Basil refers to, for instance, [quote] “beasts of prey” [unquote], and on his Genesis 1 & 2 creation model, unfallen man could watch animals he itemizes such as the “lion,” carnivorously preying on a smaller animal, with God miraculously protecting him so that lions and so on, would never turn to hurt an unfallen man. And so an unfallen man might in complete safety watch a lion catch and maul his prey, much like we today in the early 21st century might watch this in a nature documentary in our homes on the complete safety of a TV screen. [pause]

Now let me say that I consider Basil’s young earth creationist Genesis 1 & 2 creation model is incorrect at this point relative to Biblical passages requiring that the animals of Eden were gentle vegetarians as stated in Genesis 1:30, and as further seen in the fact that in Eden restored we read in Isaiah 11:6-9 that such creatures as “the lion”

and “bear” and “asp” “shall not hurt nor destroy.” And in Isaiah 65:25 & 66:22, we read of “the new heavens and the new earth, which I will make” “saith the Lord,” “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.” And so on my old earth creationist Local Earth Gap School model, I consider that both the original Eden, and future Eden restored, are segregated areas where only gentle vegetarian animals are; as opposed to St. Basil’s model in which there were dangerous carnivores killing and eating each other before the fall, with God performing miracles to ensure that these same animals never attacked or hurt man as he watched this. But the big point is that St. Basil considered there was animal death before man’s fall; and yet St. Basil is recognized a champion of orthodoxy on matters that relate to Genesis 1-3, such as the issue of Adam and the fall as seen through reference to Christological Trinitarian incarnation teaching relevant to Christ’s work as the Second Adam.

And so too in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, in Part 3, Chapter 6, subsection f, subdivision ii, I refer to the old earth creationist model of Origen who died in 254 A.D. . And I quote from, for example, the church father and doctor, St. Jerome who died in 420 A.D., who was familiar with Origen’s views on a succession of worlds, referring in his *Epistle 124* to Origen’s work, “*First Principles*,” and saying [quote], “Origen,” “in his Second Book” “maintains a plurality of worlds; not however, as Epicurus taught, many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours” [unquote] and St. Jerome also quotes from Origen’s “Third Book” of “*First Principles*,” in which he says [quote] “here was a world before this world and that after it there will be another” [unquote]. And so Origen also believed in non-human death before the fall of Adam, with a succession of worlds, in which this present world is not the first world created by God. Now the Trinitarian teachings of the first four general councils, together with the Trinitarian clarifications of the fifth and sixth general councils, which includes their creeds and anti-Pelagian teachings, are statements of Biblical orthodoxy; although other matters they dealt with are a mix of good, bad, and indifferent, and are not what these six councils are remembered for by orthodox Protestants. Now Origen was a mix of orthodoxy and unorthodoxy, so that, for example, both the fifth general council of Constantinople II in 553 and sixth general council of Constantinople III in 680 to 681, quite rightly condemned Origen’s heresies, so that in harmony with Article 21 of the Anglican 39 Articles on “the authority of General Councils,” these condemnations of Origen were “taken out of holy Scripture” and hence authoritative. But what for our immediate purposes, is notable about these condemnations of Origen, such as, the 15 anathemas pronounced against Origen by the general council of Constantinople II in 553, is that he was never condemned for his belief in non-human death before Adam.

And so on the one hand, we have the positive witness of a champion of orthodoxy in St. Basil the Great, on whose young earth creationist model of Genesis 1 & 2 there was animal death before Adam’s fall; and on the other hand, we have the negative witness of Origen, on whose old earth creationist model of Genesis 1 & 2 there was animal death before Adam’s fall, and who was condemned by the first six general councils where he

was unorthodox, but his view of non-human death before Adam was never something regarded as heretical. And so this accords with the Biblical teaching of, for example, Romans 5 to 8, or I Corinthians 15, that it is man's spiritual and physical death that results from Adam's fall, and not animal death *per se*. And that in turn is an important issue for the old earth creationist Local Earth Gap School model endorsed in my book.

Let us pray. [pause]

O Lord, our society in the Western World has become very much like that of the antediluvians of whom we read in Genesis 6, that they set aside thy holy laws to practice racial desegregation, racially mixed marriages, and violence. O Lord, thou didst destroy them all in the great flood of Noah's day, "wherein few, that is, eight souls were saved by water." O Lord, most justly thou didst not spare "the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;" "making them an ensample unto those that after should live ungodly;" and after Noah's Flood, thou didst most wisely impose as solutions to these evils the creation of new race based nations in segregated racial families in Genesis 9 to 11. And that men might know how greatly thou dost abhor violence such as is found today in, for instance, permissive views of suicide, or abortion other than where it is necessary as an act of self-defence to save the mother's life, thou didst most justly decree that murder should be a capital crime. And by this act though dost teach us of the sanctity of human life, and dost teach us of the important distinction between human life and animal life. For whereas animal death in the form of killing animals is permitted in certain contexts under thy holy laws, by contrast, human death in the form of killing human beings in a civil context is not permitted under thy holy laws, for thou hast said of thy creation of man, "in the image of God made he man." O Lord, though thou hast preserved unto thyself a remnant in the Western World who do not practice or endorse such evils as racial desegregation, racially mixed marriages, and murder, and hast called this preacher of righteousness to declare thy Word without fear or favour to any man's sin; yet in a corporate sense we of the Western World have greatly departed from these thy holy laws set forth in Genesis 6 and 9 to 11, and other of thy holy laws. We pray like King David in Psalm 51, "Create in me a clean heart, O God; and renew a right spirit within me." "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Create in me a clean heart, O God; and renew a right spirit within me." "Cast me not away from thy presence; and take not thy Holy Spirit from me." "O Lord, open thou my lips; and my mouth shall shew forth thy praise." "Create in me a clean heart, O God; and renew a right spirit within me." "O God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen²¹."

²¹ See I Peter 3:20; II Peter 2:5,6; Ps. 51:1,2,10,11,15; Collect for Trinity 19 Sunday (the previous Sunday's Collect may be used all the week after, except for red-

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 6: The antediluvians' sins & non-human death before Adam.

Subtitle/Series:

Short title: Creation Not Macroevolution 6

Date Preached: 10/30/2014

Bible Texts: Genesis 6:8; Genesis 6:9

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

This is the 2nd in a trilogy of sermons by Gavin preached in connection with the Dedication of Volume 2 of his old earth creationist book, "Creation, Not Macroevolution – Mind the Gap;" which as linked with his earlier Vol. 1, he has called "Creation not Macroevolution" 5, 6, & 7. In the 1st part of this sermon, Gavin considers the salvation of Noah by the covenant of grace, & antediluvians' sins of racially mixed marriages & violence in Gen. 6, & how some similar sins have now beset the Western World, much to its great spiritual & moral decay. Gavin links this spiritual & moral decay to a number of flow on consequences, including the fact that the types of problems we have in the formal academic literature on an issue like OT chronology, which is discussed in the 3rd sermon in this trilogy, is simply a microcosm of this macrocosmic problem of the Western World. In the 2nd part of the sermon, Gavin considers the issue of non-human death before Adam with some special reference to the views of young earth creationist, St. Basil the Great (d. 379), a champion of orthodoxy who believed in non-human death before Adam's fall, & on whose day of 14 June, Vol. 1 was dedicated earlier this year. He also refers to old earth creationist, Origen, who was a mix of orthodoxy & unorthodoxy, but whose views on non-human death before Adam's fall were never condemned as unorthodox by the first 6 general councils, even though these councils did condemn the teachings of Origen where they were unorthodox. Thus in harmony with e.g., Rom. 5-8 & I Cor. 15, these councils recognized that for the purposes of orthodoxy, the issue of Adam's fall is connected only to man's spiritual & physical death.

Keywords: miscegenation violence murder covenant grace Flood animal death Basil Origen

letter days where another Collect is provided, e.g., for All Saints' Day), Anglican *Book of Common Prayer* (1662).

Creation not Macroevolution 7: Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen. Sermon 3/3 (Volume 2) = 7/7 (Volumes 1 & 2 overall). All Saints' Day, Saturday 1 November 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this All Saints' Day I shall first pray with reference to some of the saints being remembered in today's sermons, and then pray a Collect for All Saints' Day from the 1662 Anglican prayer book, in which we remember that religiously conservative Protestant Christians around the globe are "knit together" "in" our I John 1:3 "one communion and fellowship" with "Almighty God;" and that we are all part of the Ephesians 4:4 "one body," which the *Apostles' Creed* calls, "The holy catholic church." *Let us pray.* O Lord God Almighty, we thank thee for the Reformation ignited on the Eve of All Saints' Day 1517 when Martin Luther nailed his 95 Theses to the Chapel Door of Wittenberg Castle. We thank thee for the faithfulness of those Protestant saints who under Bloody Mary bore witness to Christ and the wonderful truths of the Reformation, and we thank thee for the triumph of Protestantism and return of Cranmer's prayer book under Queen Elizabeth the First in 1559. We thank thee O Lord, for the faithfulness of other Protestant saints made confessors and martyrs by Romanists, including those killed in the St. Bartholomew's Day Massacre of France in 1572, and Irish Massacre of 1641; and we thank thee for thy protection of the Protestant King James of the Saint James Bible of 1611, and Protestant Parliament from the Papists' Conspiracy of 1605 to blow them up with Gunpowder. We thank thee, O Lord, for the legal Protestantism of the Crown of the United Kingdom, Australia, and elsewhere, restored in 1660, protected for Protestantism with the coming of William of Orange in 1688, and presently under Queen Elizabeth the Second. But sadly, O Lord, at this time, Western World regimes practice gross evil: thy holy white supremacist racist Christian saints are persecuted, O Lord, even by the very presence of coloureds, infidels, and heathens wickedly walking various enforced racially desegregated areas in Western lands; thy holy patriarchal sexist saints are persecuted, O Lord, as the evils of feminism are promoted; thy holy moral chastity values saints are persecuted, O Lord; thy holy anti-abortion saints are persecuted, O Lord; thy holy saints have vile Big Beat music imposed upon them in restaurants, shopping centres, and elsewhere, O Lord; thy holy saints are subject to evil advertizing images, such as pornographic or immodest images, O Lord; as the vilest and basest of men are empowered in the legislatures, judicature, formal academic world, media, and so, O Lord, and thy holy saints groan under the oppression and tyranny of their secularist so called "human rights" which opposes white race based Christian nationalism in Western countries such as Australia, the UK, and USA. And so we remember all thy holy saints, O Lord, on this All Saints' Day, thanking thee that though they are now persecuted in the workplace by the forced imposition of so called "human rights" anti-discrimination legislation and associated presence of infidels, heathens, coloureds, feminists, fornicators such as sodomites, and others; persecuted by evil images, for example, on the streets of Sydney, the streets of London, and the streets of New York, and persecuted elsewhere by the secularist regimes that now cruelly rule Western lands, nevertheless, O Lord, we thank thee for the holy words of Christ our Lord in the Sermon on the Mount, "Blessed are the pure in heart: for they shall see God." "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of God." And so, O Lord, we thank thee

for the life and example of all thy holy saints, including the six notable Protestant Christian old earth creationist Gap Schoolmen especially honoured in both volumes of *Creation, Not Macroevolution – Mind the Gap*, of which Volume 2 is being dedicated today, namely, the three Global Earth Gap Schoolman, thy Presbyterian saint, Thomas Chalmers; thy Anglican saint, William Buckland; and thy Anglican saint, Adam Sedgwick; and the three Local Earth Gap Schoolmen: thy Congregationalist saint, Pye Smith; thy Anglican saint, John Pratt; and thy Anglican saint, Henry Jones Alcock. “O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.” [pause]

Welcome to all listening to this address. This is the third and final sermon in a trilogy of sermons on Genesis 1 to 11 and Old Testament chronology in connection with Volume 2 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books.” Today’s sermon has a twofold focus. Firstly, we will look at the Biblical Apologetics issue of Old Testament chronology in some connection with Biblical Archaeology, first from Abraham to about Solomon’s time, and then from Adam to Abraham’s time. And in the same way that the Greco-Roman world had some level of intellectual analysis, but was also very closed and deficient, to the point where we read in I Corinthians 1:23, that in the religious world, “the Jews” thought of the “crucified” “Christ” as “a stumblingblock;” and in the wider world, “the Greeks” with their Greco-Roman wisdom thought of the “crucified” “Christ” as “foolishness;” so that God incarnate could walk on earth, and they were both so full of foolishness that they rejected him; yet for all that, something of their philosophy had some elements of value in it; so likewise, the contemporary formal academics, both in the religious world, and wider secular world, have some value in their work, particularly in the area of accumulating the raw data of certain things. But unfortunately, even in the professedly Christian formal academic world, we find that all too often these men are conformed into the image of this world, rather than the image of Christ, and so they accept ungodly worldly categories of thoughts and values. For instance, the work done by these guys on the archaeological layers is generally very good and correct in terms of the general picture they build up, except that they then ascribe the wrong dates to what they find. But their collection of the raw data is generally okay, although it can be influenced by their inaccurate dates, for example, they might sometimes wrongly describe a time of Israelite occupation as Canaanite. And so that means that with suitable qualification we are able to use archaeological work done on different layers by some of these archaeologists. And secondly in today’s sermon, we will consider something of the lives of the six notable Protestant Christian old earth creationist Gap Schoolmen especially honoured in my book, and whose memory is the reason why I am dedicating this Volume 2 today, on All Saints’ Day, 2014. [pause]

Now in harmony with such Biblical passages as Psalm 19:1, “The heavens declare the glory of God; and the firmament sheweth his handiwork,” the church father and

doctor, St. Augustine or St. Austin who died in 430 A.D., in his *Confessions*, Book 13, Section 18 on Genesis 1:14, in addressing God, says, [quote] “These thou dost discuss with us most wisely, our God, in thy book, thy ‘firmament’, so that we may clearly see all things by a marvelous contemplation, though still through signs, and seasons, and days, and years” [unquote²²]. Note well those words of St. Austin, “God, in thy book, thy ‘firmament’,” and so he is here calling nature a “book.” And this is relevant not only to the issue of creation, where the Bible tells us a certain amount, but then, by the grace of God, we have to fill in the gaps, such as the detail of what happened in the time-gaps in the first two verses of Genesis as found in the revelations of geology; but it’s also relevant to the issue of Old Testament chronology; because while the Bible tells us a certain amount, once again, by the grace of God, we have to fill in the gaps as found in the revelations of Biblical Archaeology. And just like we old earth creationist Gap Schoolman must ensure that our understanding of the Genesis 2:4 “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” in the time-gaps of Genesis 1:1 & 2, are understandings of the Hebrews 1:2 and 11:3 succession of “worlds” from the revelations of geology, that are not contrary to Scripture; so likewise, we must ensure that our understanding of Old Testament chronology from the revelations of archaeology are not contrary to Scripture. But providing that’s done, the orthodox may disagree on various elements of Old Testament chronology, and indeed, historically, do so disagree.

Now if you want the greater detail on these matters of Old Testament chronology, you’ll find it in Volume 2, Part 6 of my book, *Creation, Not Macroevolution – Mind the Gap*, which is being dedicated today, on All Saints’ Day, Saturday the 1st of November, 2014, and not too long hereafter, by the grace of God, it shall like my other books, be available as a free download on my website. Now in the first part of today’s sermon on Old Testament chronology, first we shall consider Old Testament chronology from Abraham to a little bit later than, but about Solomon’s time; and then we shall consider Old Testament chronology from Adam to Abraham’s time. And for understanding Old Testament chronology for the period of Abraham to Solomon and later; there are three important keys that I isolate. The first key is an accurate reconstruction of Old Testament chronology for this period from the Bible; the second key is a critical usage of some of the work done especially by John Bimson in, for example, his 1978 and 1981 book, *Redating the Exodus and Conquest*, Peter James’ 1991 book, *Centuries of Darkness*, and the 1995 book of David Rohl – spelt R-O-H-L, *A Test of Time*. I say a critical usage, because, for example, though John Bimson does some excellent work on ancient Israel and Biblical archaeology for the era of the 15th century B.C. Exodus, he does not make a successful correlation of this back to Egyptian chronology; and nor does he maintain the standard for his treatment of Israel in the time of Kings David and Solomon. And while both Peter James and David Rohl improve on Bimson’s work on the archaeology of Israel by recognizing that King Solomon was a Late Bronze Age figure, rather than an Iron Age figure as thought by Bimson; and while Rohl achieves

²² St. Augustine in Defferrari, R.J. (Editor), *The Fathers of the Church Series*, A New Translation, Translated by Vernon J. Bourke, Fathers of the Church Incorporated, New York, USA, 1953, *The Confessions*, Book 13, section 18:23 at pp. 428-429.

what neither Bimson nor James do in terms of a workable synchronization with Egyptian history from the time of the Exodus to about Solomon; for all that, Bimson, James, and Rohl, basically follow Thiele's Old Testament chronology, though James makes some modifications to it, and this means that they all lack the first key which is an accurate understanding of Old Testament chronology from the Bible, and so, for example, Rohl's dates are too late for the period of the Exodus to about Solomon's time; and in looking at Egyptian chronology, both James and Rohl also lack the third key, which is a proper understanding of the Sothic Cycle of Egypt, which they dismiss out of hand.

So the first key for Old Testament chronology from Abraham to about Solomon's time; is an accurate reconstruction of Old Testament chronology for this period from the Holy Bible, and I actually did the basic work for this about 20 years ago now, and I tried to get it published as an article I submitted in 1996 first to both *Bibliotheca Sacra*, Dallas, Texas, and then the *Journal of the History of Ideas* at Rutgers University in New Brunswick, New Jersey, USA. They both declined to published it, and one of them, I forget which one, said it was unnecessary to publish something like this because James Ussher's chronology was necessarily the best available one for this type of thing. Notably, there was no analysis of what I had written, just an assertion that it couldn't possibly be correct because it disagreed with James Ussher's chronology; although more commonly the one they follow is that of Edwin Thiele. And so let me just say in passing, that I have a great deal of respect for the seventeenth century James Ussher as a godly Anglican Protestant Archbishop and Primate of the *Church of Ireland*, who is, for example, properly remembered in the context of the Irish Massacre of Protestants in 1641 as the incumbent Archbishop of Armagh when the Anglican Cathedral of Armagh was burnt down to its sandstone shell by the Romanists. But with all due respect to the good and godly James Ussher who died in 1656, I consider that his Old Testament chronology is in need of revision in a number of particulars. [pause]

And while I will largely leave the interested listener to look for himself at my work to understand how I get the dates that I do for this period from Abraham on, my original work includes a synthesis of the dates of the reigns of the kings of Israel in the north and Judah in the south, and other things, that haven't previously been put together correctly. And because I show all my workings, if someone wants to disagree with it, then he really needs to first understand it, and state in specific terms, where he thinks it's wrong, not just assert that Ussher or Thiele or anyone else "just has to be" correct. And of course, there are points in my chronology where what appear to be rounded numbers in the Bible are used, and so there's some relatively low level of potential error in the years I use, back to Abraham's time. But to just give you some of the relevant conclusions from that Old Testament chronology, which are the first essential key, on my dates, Abraham dates to 2206 to 2031 B.C.; the Israelites were in Egypt from 1916 B.C., for 430 years till 1486 B.C. . The Exodus dates to 1486 B.C., and so the 40 years in the wilderness are from 1486 to 1446 B.C. . Joshua dates from 1526-1416 B.C.; and the land in Canaan is distributed when Joshua is 85 in 1441 B.C. . The period of judges commences after Joshua's death from 1416 B.C. . King David dates from 1050 to 1010 B.C.; and King Solomon dates from 1010 to 970 B.C. . And given that from about that time my chronology increasingly comes to resemble the more accepted chronology, my

focus is really on that period of Abraham from 2206 B.C., to King Solomon from 1010 to 970 B.C. . And relative to James Ussher, and others, my dates for this period are a bit earlier than usual. For example, I date King David from 1050 to 1010 B.C., and King Solomon from 1010 to 970 B.C., whereas in, for example, Leon Wood's 1970 book, *A Survey of Israel's History*, he dates David from 1010 to 970 B.C., and Solomon from 970 to 931 B.C., and so those dates are 40 years later than my dates. Likewise, I put the Exodus at 1486 B.C., whereas reflecting a more common view, Leon Wood puts the Exodus at 1446 B.C., and so once again, that's 40 years later than my date. And whereas I put Abraham's birth at 2206 B.C., Leon Wood puts it at 2166 B.C., which is again 40 years later than my date, although he says with respect to Abraham's date of birth at pages 30 & 31, [quote], "The conclusions of liberal scholars vary from a date in the latter half of the fifteenth century to sometimes in the twentieth. Conservative scholars favour an earlier date, placing Abraham's birth at the middle of the twenty-second century" [unquote]. And an example of such a religious liberal would be John Bright's 1972 *History of Israel* where at page 47 he gives the B.C. dates of [quote] "roughly 2000-1550" [unquote], and simply says, [quote] "at some time during the course of these centuries ... Abraham set out from Haran" [unquote]. Well while I would say that what Leon Wood is calling "conservative scholars" are a lot closer to an accurate date for Abraham's birth, than are what he calls the "liberal scholars," nevertheless, as a religiously conservative Protestant Christian, I would still say that what a more conservative writer like Leon Wood is calling the "conservative scholars," in fact have a date for Abraham that's about 40 or 50 years too late, because on my chronology his nativity was in 2206 B.C. . And so as one who holds that the first key for understanding Old Testament chronology relative to Biblical archaeology, is getting an accurate chronology from the Bible, because those dates of, for example, Leon Wood are all about 40 years too late, from the time of Abraham all the way down to the time of Solomon, this is *one* of the reasons, I do not say the *only* reason, but this is *one* of the reasons why there has been an inability to correlate Old Testament chronology with Biblical archaeology. And so as explained in detail in Volume 2 of my book, some relevant dates for our purposes for Abraham to Solomon, are Abraham's nativity in 2206 B.C.; the Exodus in 1486 B.C.; dividing up the Land in Canaan when Joshua is 85 in 1441 B.C.; King David from 1050 to 1010 B.C.; and King Solomon from 1010 to 970 B.C. . [pause]

Now the second of three keys for understanding Old Testament chronology from the time of Abraham to Solomon, involves correlations with Egypt, which are used as a standard, for other dates in the Middle East, such as, for our immediate purposes, ancient Israel. And in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, Part 6B, I refer to three different chronologies. The one I endorse has the acronym, "PRECISE" Chronology it's called the "Properly Revised Egyptian Cycles In Sothic Epochs" Chronology, under the acronym of the PRECISE Chronology, that's "P" for "Properly," "R" for "Revised," "E" for "Egyptian," "C" for "Cycles," "I" for "In," "S" for "Sothic," and "E" for "Epochs," acronym, "PRECISE." It contrasts with the commonly used chronology of both the secular and secular influenced religious world, which is known in my book under the acronym of SCREWY Chronology, meaning the Sothic Cycle Regnal Egyptian Whimsical Years, that's "S" for "Sothic," "C" for "Cycle," "R" for "Regnal," "E" for "Egyptian," "W" for "Whimsical" and "Y," for "Years,"

acronym “SCREWY.” And I also make some reference to a young earth creationist chronology which is a sequel to the Flood Geology model of Seventh-day Adventist George McCready Price, in that it’s been developed from the young earth chronology of the Jewish Velikovsky, by the Seventh-day Adventists Donovan Courville of the USA and David Down of Australia. It claims that the archaeological layers all have to be squeezed in following an alleged global flood of Noah about 2300 B.C., and it’s known in my book by the acronym of the VANDALIC YARN Chronology, that’s an acronym, “V” for Velikovsky, “AN” for “and,” “D” for “Down,” “A” for “and,” “LI” for the hyphenated work, “like-minded,” and “C” for “Courville’s,” thus producing the acronym, “VANDALIC;” and also “Y” for the hyphenated word “Young-earth,” “A” for “And,” “R” for “Revised,” and “N” for “Numbers,” thus producing the acronym, “YARN,” and so the whole thing’s called the VANDALIC YARN Chronology.

And just to give you a “big picture” idea of differences, for the Early Bronze Age, the SCREWY Chronology would put that at about 3000 to 2000 B.C., with the local Kish Flood at about 2600 B.C.; the Middle Bronze Age would be put on the SCREWY Chronology at about 2100 or 2000 B.C. to 1600 or 1550 B.C; and the Late Bronze Age on the SCREWY Chronology goes from about 1600 or 1550 B.C. till 1200 or 1100 B.C. . And the Iron Age goes on the SCREWY Chronology goes from about 1200 B.C. . By contrast, the PRECISE Chronology would put as a question, “Where exactly around 2900 B.C. does the Early Bronze Age start, and where does it finish about 1800 B.C. + / - 100 years?”; although the PRECISE Chronology would date the local Kish Flood to about 2500 B.C. . On the PRECISE Chronology the Middle Bronze Age’s starting point would be put as a question, “Where does the Middle Bronze Age start from about 1800 B.C. + / - 100 years?”, and Middle Bronze would end about 1420 B.C. +/- 20 years. On the PRECISE Chronology, the Late Bronze Age starts about 1420 B.C. +/- 20 years, and goes till the end of Solomon’s reign about 970 B.C. . On the PRECISE Chronology Iron Age I in Israel goes from the end of Solomon’s time about 970 B.C. for 30 or 40 years, and is followed by Iron Age II under Omri from about 921 B.C. . By contrast, the VANDALIC YARN Chronology would claim a global flood at about 2300 B.C.; and on the VANDALIC YARN Chronology, the Early Bronze Age ends and the Middle Bronze Age starts around 1400 B.C., and goes till sometime in about the 8th century B.C. . And on the VANDALIC YARN Chronology, the Late Bronze Age goes from the late 8th century till the 6th century B.C., and the VANDALIC YARN Chronology starts the Iron Age in the 5th century B.C. under Ezra and Nehemiah. And so what that means in practical terms, for example, is that those of the SCREWY Chronology would be looking for a 15th century Exodus somewhere in the Late Bronze Age; that those of the PRECISE Chronology would be looking for a 15th century Exodus at the end of the Middle Bronze Age; and those of the VANDALIC YARN Chronology would be looking for a 15th century Exodus at the end of the Early Bronze Age. So if one follows the conservative view that the Exodus is in the 15th century B.C., is it in the SCREWY Chronology’s Late Bronze Age, or the PRECISE Chronology’s end of the Middle Bronze Age, or the VANDALIC YARN Chronology’s end of the Early Bronze Age and start of the Middle Bronze Age? You see, one’s answer depends on what archaeological synchronization chronology one follows. [pause]

Now when, for example, in the type of SCREWY chronology used in both the more conservative Leon Wood's *Survey of Israel's History*, and the religiously liberal John Bright's *History of Israel*, the claim is made that a certain archeological layer in Canaan dates to a certain period, then this claim is based on similarities of pottery relative to Egypt. Now on this SCREWY chronology the Exodus would be in the Late Bronze Period, but in the archeological record, there's absolutely no evidence for the destruction of Jericho in the Late Bronze Age. And likewise, on the SCREWY chronology, Solomon's Kingdom would be in the early Iron Age, but once again there's absolutely no evidence for anything like the Kingdoms of David or Solomon in the Iron Age, in terms of, for example, the Millo of Jerusalem, or something big at Megiddo, such as one would expect from Solomon's construction work referred to in I Kings 9:15. And indeed, Iron Age I & II both look like fairly run-down poverty periods in the archeological layers of Israel, and certainly not the Biblical picture of King David and King Solomon's time. And so the religious liberals have rubbed their hands in glee, and said [change voice], "Ah, this proves that the Bible is an unreliable book, and these stories about the Exodus and Kings David and Solomon are just fairytales, ha-ha-ha-ha-ha." And in general religious conservatives like Leon Wood have been on the back foot, because they're operating inside of the same archaeological framework of the SCREWY chronology that liberals like John Bright have, and so they've not been able to successfully deal with some of these fundamental issues of Biblical chronology relative to archaeology.

And while as a religiously conservative Protestant Christian, I am reluctant to engage in debate with more conservative Protestants like Leon Wood, it is sometimes necessary for religiously conservative Protestants to thrash out an issue among ourselves that gives due respect to those involved, and which also recognizes that in the end diversity of opinion may remain. And so I say with all due respect to more conservative writers like Leon Wood, I consider that as part of the rise of secular state categories of thought in Western society, and contrary to any conscious desire for suchlike to transpire, that imperceptibly such men have adopted certain secularist categories of thought, and thus been preyed upon by the cunning wiles of the Devil. And so all of us need by God's grace to be, in the words of Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." You see, this whole alleged chronology based on Egypt, is based on the philosophy of secularist men who have sought to side-line the Holy Bible, and so we ought not to be surprised that they then come up with dates for their archaeological layers and associated chronologies that don't fit with the Biblical chronology. [pause]

In this context, I would remind people that the Type 1 secularists of the post Protestant Christian State and pre-World War II era, who in many ways, in many areas, held on here in Australia for another 20 years till the mid 1960s, these guys were bad in some ways, but a lot better than the Type 2 secularists of the post World War Two era, in that they would generally give *some* qualified support to *some* broad Biblical things like many, though not all, Biblical morals; although they were anti-supernaturalists, and so did a lot of damage in the so called "natural sciences" like biology, where they got Darwin's theory of macroevolution up and running, and got rid of the old earth creationists, so that there wouldn't be people like William Buckland or Adam Sedgwick

around the place. But you see, the closer a man draws near to God, the better off he is, and those whom he affects in his circle of influence. And in this context, there has arisen a small group of formal academics, who at least in this area of Biblical chronology for the period of the Exodus with Bimson, James, and Rohl; and for the period of the Exodus to around Solomon in the case of James and Rohl; though not necessarily in any other areas, John Bimson, Peter James, and David Rohl have adopted a Type 1 secularist thinking, that is to say, that while on their stated methodology they don't state agreement with religiously conservative Protestant Christians such as myself on the Divine Inspiration and associated absolute infallibility, authority, and Divine Preservation of the Protestant's Holy Bible, nevertheless, they consider that on an issue like Biblical archaeology for these periods, the Bible's claims should be given some kind of "fair chance" of being broadly credible. You see, the Type 2 thinking secularists write off the Bible in terms of Biblical archaeology, because they say, its Old Testament is a Christian and Jewish religious book, written for religious purposes. By contrast, they consider they can trust Egyptian historical records because they attribute their victories to pagan gods. And so their starting point is that the Egyptian inscriptions as understood by them in a critical way, but a much less critical way than they would understand the Bible, are more reliable than the Bible, because the Egyptian inscriptions and records weren't, like the Bible, written for the religious purposes of Christians and Jews whose religions are so bad that they exist to this very day; but rather, the Egyptian inscriptions were written for *heathen* religious purposes of *pagan* Egyptians, whose pagan religions are so unreliable that they collapsed into a heap of historical rubbish and so no longer exist. Well, ... ha,ha,ha, ... I'll leave the interested listener to consider for himself, the ramifications of these allegedly brilliant insights from the formal secular academic world, which considers Egyptian inscriptions as understood by them in a critical way, but a much less critical way than they would understand the Bible, are more reliable than the Bible of those despised and disliked, Christians. [pause]

And lest I be misunderstood on this matter, let me also say that I too, would accept in a critical manner, a good deal of Egyptian historical records. And so there are some methodological points of intersecting agreement between us; as well as differences; and we'll also come to the issue of Egyptian records when I consider the third key which will be a correct understanding of the Egyptian Sothic Cycle, which, with all due respect to these people, I maintain they very largely lack. For you see, where I differ is that whereas they give the Egyptian records a primary constituent status; and also give their secular interpretations of the Egyptian Calendar known as the Sothic Cycle, a primary constituent status, by contrast, I give the Biblical chronology that primary constituent status. And so you can see why my type of methodology isn't accepted by them. But into this intellectual mess of the secularized formal academic world, have come some guys whose thinking in at least this area of Biblical archaeology from the time of the Exodus to Solomon, is fundamentally a Type 1 secular methodology, rather than a Type 2 secular mythology, in that they are prepared to critically accept Biblical accounts and chronology, something like their fellow secularists who critically accept Egyptian accounts and chronology, with the consequence that these guys have come a lot closer to the truth than have most of their fellow secular formal academics.

Now in Volume 2 of my book, *Creation Not Macroevolution – Mind the Gap*, Part 6B, I isolate a number of archaeological anchors for the PRECISE Chronology. The first one is the destruction of Sodom and Gomorrah, and I there refer to a number of theories as to where Sodom and Gomorrah were located in the region of the Dead Sea. But the one that particularly interests me, is the identification of Bab edh-Drha and Numeira on the south-east of the Dead Sea, as Sodom and Gomorrah respectively. However, I take the view that this identification of Bab edh-Drha and Numeira as the twin cities of Sodom and Gomorrah respectively must be incorrect since whereas Bab edh-Drha ceased to have human occupation from the Early Bronze IV period, by contrast, Numeira ceased to have human occupation from the Early Bronze III period. And so the ending time of Numeira ending in the Early Bronze III period clearly occurred a good deal of time before the ending of Bab edh-Drha in the Early Bronze IV period, and this is fatal to any theory of them being Sodom and Gomorrah respectively. However, I consider the Bab edh-Drha site is still relevant, so it's important that *we don't throw the baby out with the bathwater!* You see, Bab edh-Drha had a fairly small connected township, and there's been various hypotheses put forward to explain the causes of its downfall. For example, bitumen and petroleum deposits have been found in the area, which contain sulfur and natural gas, as such deposits normally do, and, for example, one theory suggests that a pocket of natural gas led to the incineration of the city. However, there is still nothing to indicate it was destroyed as "Sodom and ... Gomorrah" were in Genesis 19:24, by "brimstone and fire from ... heaven." And I consider that fact rules out any possibility of Bab edh-Drha being either Sodom or Gomorrah. Significantly though, on the PRECISE Chronology the Early Bronze IV period which is the closing period at Bab edh-Drha does in fact correlate in time with Abraham at the time of Sodom and Gomorrah's destruction because Abraham was born 2206 B.C. (*sic.*)²³, and in Gen. 17:1 he was 99 years old, and in Gen. 21:5 he was 100 years old, therefore he was 99 in about 2107 B.C. which is the time of Sodom and Gomorrah's destruction in Genesis 18 & 19.

Now I concur with, for example, William Foxwell Albright in 1926 or Paul Lapp in 1968, that if one looks carefully at Bab edh-Drha it looks like a necropolis, that is to say, it served a function as a big cemetery city. And so on my model, Bab edh-Drha was the necropolis of Sodom and / or Gomorrah²⁴, and the fact that it disappeared around the time of Sodom and Gomorrah's destruction about 2107 B.C., was the flow on result of its economic and cultic functional dependence on one or both of these two cities. And so it implies that they were fairly close, and that means that they have now gone under the waters of the Dead Sea. Now we have olive stones at Bab edh-Dhra Carbon 14 dated from between 2335 and 2135 B.C., and so if one takes the very lowest possible date, one can say *it is possible* that the site had people using the olive stones as late as 2135 B.C., or about 30 years before the destruction of Sodom and Gomorrah in about 2,107 B.C. .

²³ I here said "2200 B.C." (*sic.*), but I should have said 2100 B.C..

²⁴ Here and elsewhere in this sermon I said "the necropolis of Sodom and / or Gomorrah," but I should have said in such instances, "the necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof."

Of course, this is speculative, and it is also possible that these olive stones came from a considerably earlier time. And there's also a Late Early Bronze III Carbon 14 date for a Bab ed-Dhra Field piece of charcoal at 2140-1880 B.C., and so I would give that an upper range reading of between 2140 B.C. to sometime before about 2200 B.C. . Now lest I be misunderstood, let me say clearly that these Carbon 14 dates are not coming from some kind of destruction of Bab ed-Dhra by fire and brimstone, which we know from Genesis 19:24 is how Sodom and Gomorrah were destroyed. You see, on my model, Bab ed-Dhra is the necropolis city of Sodom and / or Gomorrah, that's to say, people went out there to bury the dead. And so these Carbon 14 dates in the Late Bronze Age mean that the PRECISE Chronology has an anchor point for it's date of Abraham being 99 at the time of Sodom and Gomorrah's destruction in 2107 B.C.; and as seen by the rapid decline that then closed down the nearby Bab ed-Dhra which on my model was the necropolis city of Sodom and / or Gomorrah; it also implies the source for Bab ed-Dhra's business has now sunk below the waters of the Dead Sea, somewhere in the south-east region of the Dead Sea. And while the SCREWY Chronology also sees this as Early Bronze IV, the dates of the Early Bronze Age's start and finish are different for the SCREWY Chronology and the PRECISE Chronology, notwithstanding this point of overlap. As for the young earth VANDALIC YARN Chronology, they don't accept Carbon 14 dates, and they claim that this is the wrong time for Abraham.

Now the second archaeological anchor point I use for the PRECISE Chronology is that of the Israelite's Conquest of Canaan, and associated fall of Jericho. And in this context, the SCREWY chronology came under some scrutiny in John Bimson's 1978 and 1981 book, *Redating the Exodus and Conquest*. Bimson successfully shows that the 15th century Exodus should be placed in the archeological layers of Israel at the end of the Middle Bronze Age. Then Peter James's 1991 book, *Centuries of Darkness*, follows that as the best available model, and also successfully dates Solomon to the end of the Late Bronze Age, rather than the Iron Age as argued by both Bimson and the SCREWY Chronology. And then in the 1995 book of David Rohl, *A Test of Time*, Rohl follows John Bimson and Peter James on the Exodus being at the end of the Middle Bronze Age, and Peter James on Solomon being at the end of the Late Bronze Age, but adds to this a workable synchronization with Egyptian history for the period from the Exodus to around Solomon's time. And the basic point to emerge from all this, is that one finds in the archeological record of Israel, a perfect correlation with the Biblical account of The Exodus of the 15th century B.C., and Conquest of Canaan with cities mentioned in the Book of Joshua, but it's not somewhere in the Late Bronze Period which is dated in the SCREWY Chronology from about 1600 or 1550 B.C., but rather at the end of the Middle Bronze Period just before the Late Bronze Period. In other words, the dates ascribed in the the SCREWY Chronology to something like the end of the Middle Bronze Period and start of the Late Bronze Period at about 1600 or 1550 B.C., are incorrect, because this period of the Middle Bronze Age's ending in fact occurred around the time of the fall of Jericho in the 15th century B.C., which on the PRECISE chronology I use is dated to between 1446 and 1441 B.C. . And so the dates being used by the SCREWY Chronology for these archaeological layers are between about 100 and 150 years too early. And so, for example, one finds clear archeological evidence that the walls of Jericho came a-tumblin' down in the Middle Bronze Age. And likewise, there is

archaeological evidence from this time, of a new people entering Canaan with archaeological evidence in harmony with major sites itemized in the Conquest Period in the Book of Joshua. And so the archaeological evidence is there, providing one first gets the correct dates for the archaeological layers; and one can only do that if one gives the Biblical account of something like when the walls of Jericho came down, a primary constituent status. For when one does that, one must date the ending of the Middle Bronze Age in the second half of the 15th century B.C., rather than about 100 to 150 years earlier than that.

And I should also mention that the Biblical account of Jericho's fall in Joshua 6, says that Jericho was burnt, for we read in Joshua 6:24, "And they burnt the city with fire." Now from the archeological point of view, the good thing about a fire, is it can yield us some Carbon 14 dates. Though I should mention that Carbon 14 dates have error bars in them, and also due to impurities in them, some are discarded. But the problem arises as to which samples have the impurities when dates are disputed. For example, the journal of *Biblical Archaeology Review* of July 1995 had an article on Carbon 14 dates for the Dead Sea Scrolls, in which a Carbon 14 date indicates a 68% probability that it dates to between 35 B.C. and 59 A.D., and a 95% probability that it dates between 93 B.C. and 80 A.D., and this in turn has fuelled debate between two different groups on its actual date. Now don't misunderstand me, I don't support the claims of certain young earth creationists that Carbon 14 dating should be thrown out the window, I think its broadly a reliable technique for the sort of periods we're dealing with here, but the point is there are some wide error bars, and samples can get impurities, and that does lead to dispute within certain time parameters. And so here in Jericho, we have one Carbon 14 date for this fire near the end of the Middle Bronze Era at 1410 B.C. +/- 40 years, and so that goes as high as 1450 B.C. which is inside my chronological date for a Conquest Period starting from 1446 B.C., with the Land in Canaan distributed when Joshua is 85 in 1441 B.C. . However, there have also been four other Carbon 14 dates of this layer of ash at Jericho, one of which has yielded a date of 1527 B.C. +/- 110 years, and since 1527 B.C. minus 110 years is 1417 B.C., once again this Carbon 14 date would be inside my chronology. But there's also been a Carbon 14 date of 1590 B.C., 1347 B.C. +/- 85 years and 1597 B.C. +/- 91 years. Now those three dates wouldn't work on my model because they're either too early or too late.

And those following what I would consider to be the incorrect SCREWWY chronology, would then dismiss, for example, the Carbon 14 date of 1410 B.C. +/- 40 years as containing impurities because they're looking for something earlier than 1410 B.C. +/- 40 years in the Middle Bronze Period of this Jericho fire. That's because the walls of Jericho came down near the end of the Middle Bronze Period, and they wrongly think that the Middle Bronze Period ended around 1600 to 1550 B.C., when in fact it ended some 100 to 150 years later in the second half of the 15th century. And so these SCREWWY Chronology followers may wrongly accept, for example, the 1590 B.C. Carbon 14 date, and would interpret the 1527 B.C. +/- 110 years Carbon 14 date in the opposite direction to myself. By contrast, I would dismiss, for example, the 1590 B.C. Carbon 14 dating as containing impurities, and I would accept the 1410 B.C. +/- 40 years Carbon 14 date, and I would interpret the 1527 B.C. +/- 110 years Carbon 14 date in the

downwards direction. And so, if for example, you hear a claim like, [{"change voice} quote] “Oh, we’ve now got a Carbon 14 date that shows the revised chronology of John Bimson, Peter James, and David Rohl for the Exodus and burning of Jericho near the end of the Middle Bronze Period, being dated in the second half of the 15th century B.C., is wrong” [unquote]; then I would say to take that claim with a grain of salt. That’s because what it actually means is that they’ve interpreted these five Carbon 14 dates, or perhaps some others that come out in the future, differently in terms of the issue of what is a contaminated sample. And I should also mention that the overlap between these two Carbon 14 dates of 1410 B.C. +/- 40 years and 1527 B.C. +/- 110 years, puts the ash in the range of 1450-1417 B.C., and so produces a narrower result in favour of the PRECISE Chronology’s date of Jericho’s burning being between 1446 and 1441 B.C. . We’ve got two Carbon 14 dates for this fire near the end of the Middle Bronze Period that fit the Biblical chronology, and so don’t let these God-hating liberals of the SCREWY Chronology take that away!

And there’s a third group of chronologists we need to defend these Carbon 14 dates at the end of the Middle Bronze Age against. As discussed in greater detail in Volume 2, Part 6B of my book, *Creation, Not Macroevolution – Mind the Gap*, a Jew with whom many other Jews would disagree, Velikovsky, together with two Seventh-day Adventists, Donovan Courville of the USA who died in 1996, and who was a teacher at two Seventh-day Adventist tertiary institutions, Pacific Union College, and also Loma Linda University, both in California, USA; as well as David Down of Australia who was born in 1919, and is a Seventh-day Adventist Minister and Evangelist, who was the founding Editor of the magazine, *Archaeological Diggings* from 1994 till his retirement from that position last year in 2013; these three, Velikovsky, Down, and Courville have come up with a third broad chronology in the VANDALIC YARN Chronology. It is premised upon a young earth creationist view that there was a global flood of Noah about 2300 B.C., and an associative young earth creationist claim that Carbon 14 dating is totally unreliable. With all due respect to Velikovsky, Down, and Courville, who would obviously disagree with my assessment of their chronology’s worth, I regard these claims as *vandalic*, meaning as defined by Webster’s Dictionary of the USA where Courville comes from, “ignorantly and willfully destructive,” because of the way it sometimes vandalizes Bible verses that do not fit in with its claims, for example, David Down seeks to set aside the words of Luke 3:36 because they do not fit in with his claim of there being no genealogical gaps in Genesis 5 & 11; and it is also vandalic to the Book of Nature in its claim that various archaeological layers have to be *squeezed in* after an alleged global flood of Noah in about 2300 B.C., and its further vandalic in its refusal to critically and sensibly use Carbon 14 dates. And I also consider this chronology to be a *yarn*, meaning as defined by Webster’s Dictionary, “a tale or story, especially one that seems exaggerated or hard to believe.” And so as previously explained, I refer in my book to this third chronology as the VANDALIC YARN Chronology.

Now this VANDALIC YARN Chronology which has some circulation in young earth creationist circles, is a sequel to the young earth creationist Flood Geology model, although not all young earth creationists follow the VANDALIC YARN Chronology; but it claims that there was a global flood of Noah in about 2300 B.C., and so it tries to cramp the

archaeological layers in after that time. And so, for example, rather than putting the Israelite Conquest of Jericho at the end of the Middle Bronze Age, as argued for on slightly different dates but all in the second half of the 15th century B.C. by John Bimson, Peter James, David Rohl, and myself, and as attested to by these Carbon 14 dates; by contrast, Courville and Down's support of the VANDALIC YARN Chronology means they claim that the Israelite Conquest of Jericho was much earlier in the archaeological layers at the end of the Early Bronze Age rather than the end of the Middle Bronze Age. Now these Carbon 14 dates show that the VANDALIC YARN Chronology is wrong, although the response of its advocates is the general young earth creationist claim of saying that Carbon 14 dates can never be trusted. It is true that one must use Carbon 14 dates critically and carefully, and that some of them will have impurities, but some of them don't and so they do have some value, contrary to the overstated claims of the VANDALIC YARN Chronology.

And so from the perspective of the PRECISE Chronology paradigm which I endorse, we've got two Carbon 14 dates for this period in which the walls of Jericho are seen to have come down in the archeological evidence, and at which time there was a fire, all near the end of the Middle Bronze Age that fit the Biblical chronology for the burning of Jericho at the time of the Israelite Conquest. And so on the one hand, we have to defend these two Carbon 14 dates and associated PRECISE Chronology dates against liberals of the SCREWY Chronology, who we find in the ungodly and secularized formal academic world of so many ungodly secularist screwballs. And on the other hand, we have to defend these two Carbon 14 dates and associated PRECISE Chronology against those young earth creationists following the Seventh-day Adventists' Courville & Down's adoption and revision of Velikovsky's work in the VANDALIC YARN Chronology, and I would have to say that the VANDALIC YARN Chronology is one of the greatest vandalic yarns of all time. [pause]

Furthermore, if one looks at The Exodus as it is correlated with Egyptian Dynasties, the more conservative Leon Wood's *Survey of Israel's History* puts the Exodus in the 15th century B.C. at the time of the Egyptian 18th Dynasty, whereas the religiously liberal John Bright's *History of Israel*, puts the Exodus in the 13th century B.C. at the time of the Egyptian 19th Dynasty. And while I would agree with the more conservative Leon Wood that the Exodus was in the 15th century B.C., rather than the liberal view that it was in the 13th century B.C., I would not agree with Leon Wood that this 15th century B.C. Exodus correlates with the Egyptian 18th Dynasty, but rather, I would say, with the Egyptian 13th Dynasty. For on The Exodus I concur with David Rohl's *A Test of Time*, that one can correlate the events of the Exodus with the Egyptian 13th Dynasty, which should therefore also be redated to the 15th century B.C. at the time of Pharaoh "[Dudi]mose," or in the Hellenized form, "Tutimaeus," whom Rohl argues, and I agree with him on this, is the Pharaoh of the Exodus. For example, during this time, the first century A.D. Jewish historian, Josephus, in *Against Apion* 1:14 quotes the Egyptian historian, Manetho, as saying that "In" the "reign" of [quote] "Tutimaeus," "a blast of God smote us" [unquote], and this could reasonably be said to refer to the events of the ten plagues on Egypt culminating with the events of Exodus 15:8 & 10, "And with the blast of thy nostrils," that is, God's "nostrils, the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea;"

then when the Egyptians entered the Red Sea to pursue the Israelites, we read of God, “Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.” In Psalm 136:15 we read that God “overthrew Pharaoh ... in the Red Sea;” and this therefore raises the question, *What happened to Pharaoh Tutimaeus’s body?* A dead corpse floats to the top of the water, and so in theory it might have been later recovered and buried. But there were many such corpses from the “host” of Pharaoh’s army, for we read in Psalm 136:1 & 15, “the Lord ... overthrew Pharaoh and his host in the Red Sea.” And so finding Pharaoh’s corpse among so many would be very difficult, and hence in *the mysterious case of the missing mummy of Pharaoh Tutimaeus*, on the presently available data, it looks to me as though they lost it in the Red Sea. And so the Egyptian historian Manetho, appears to be referring to the period of the Israelite Exodus when as cited in Josephus, he says, [quote] “a blast of God smote us.” [pause]

In this context, David Rohl also refers to the mass graves at the end of stratum G at Avaris or modern day Tall ad-Daba in Egypt. Here Rohl notes that shallow graves all over Avaris in Egypt indicate a sudden disaster struck them, which disallowed careful burial of the deceased. Archaeology also indicates that a large part of the remaining population left Avaris *en masse*. Then the above Stratum F marks the new beginning of an Asiatic people. Rohl sees this as consistent with the final tenth plague on Egypt with the death of the firstborn in Exodus 12, although he then gives a poetical interpretation to this in which “firstborn” means simply “the flower of Egypt.” At this point, I think a better analysis and synthesis of the data would be that the deaths at Avaris were partly from the fact that in the words of Exodus 12:29, “the Lord smote the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle;” and also partly from the “invaders of obscure race” who came in shortly after this “blast of God smote” the Egyptians as referred to in Josephus’s *Against Apion* 1:14 citing Manetho. But I concur with Rohl that the mass exodus of the Avaris population is consistent with The Exodus story of the Israelites leaving the land *en masse*. And that means we have some clear anchor ropes both in the Egyptian 13th Dynasty, for redating this time under Pharaoh Tutimaeus in the 15th century as the Pharaoh of the Exodus, and then correlating this Middle Bronze Age figure with the 15th century B.C. Exodus evidence from Jericho and Canaan. So that means that there’s a double redating of chronology away from the SCREWY Chronology for both Egypt and Israel, and indeed elsewhere also. So you see, the evidence for The Exodus is there in archaeology, providing one knows *where* to look for it. [pause]

Now in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2, Part 6B, I also isolate some further anchor points that I’ll leave the interested listener to look at in greater detail; but just briefly, these are: for the glories of Solomon’s Kingdom that we read of in I Kings 9:15 which says, “And this is the reason of the levy which king Solomon raised; for to build the house of Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.” And verse 16 refers to the “daughter” of “Pharaoh king of Egypt” as “Solomon’s wife.” And II Chronicles 8:11 says he built a palace for her. And at this point I concur with the identifications of David Rohl in *A Test of Time*, for there are three Late Bronze Age sites relevant to this passage

of Scripture, namely, Solomon's Megiddo, the Millo at Jerusalem, and the Palace of Pharaoh's daughter. And the Late Bronze Age archaeology of ancient Israel shows evidence for high civilization at Megiddo in, for example, the Late Bronze Age Megiddo Palace, or the Megiddo Gate; and in Jerusalem with the Millo, or the Late Bronze Age Palace with Egyptian architectural elements which can be thus identified as the Palace of the "daughter" of "Pharaoh king of Egypt." And for the Iron Age, I use some of the excellent work of Peter James in *Centuries of Darkness* with respect to the pottery of Samaria, as well as some other archaeological work, which we can use to date the Iron Age to around the start of King Omri's reign which started in 921 B.C., for we read in I Kings 16:23,24, & 28, "In the thirty and first year of Asa king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." And "Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead." And with respect to his son, Ahab we also have the rebuilding of Jericho in the Iron Age which I Kings 16:29 & 34 tells us was under Ahab. And so when we put that together in the PRECISE Chronology, it means that we have dated Solomon whose regnal years are 1010 to 970 B.C., to the end of the Late Bronze Age; and Omri, whose regnal years are 921 to 910 B.C. to Iron Age II; and from that we have determined an Iron Age I in ancient Israel for about 30 or 40 years from the end of the Late Bronze Age in about 970 to about 940-930 B.C., and that length of time is comparable to David Rohl's length for Iron Age I of 30 years, although he uses later dates than I do on the PRECISE Chronology.

And so what that means is that *the archaeologist's spade illuminates parts of the Bible*. And I also state in Volume 2 of my book, in Part 6B, Chapter 1, that sometimes archaeology acts in a *general* way to show that the type of thing described in the Bible in a particular era is broadly consistent with what is known of the era; and sometimes archaeology acts in a *specific* way to show something relevant to the Bible. And I'll leave the interested listener to read there and also in Part 6B Chapter 6²⁵, what I have to say on the general way that archaeology is consistent with what we read about of "Lot's Cave" in Genesis 19, that he lived in after the destruction of Sodom and Gomorrah for the vile and abominable sin of sodomy. And concerning "fornication" in the form of homosexual sodomy, and the "strange flesh" of cross-species sodomy, in harmony with Leviticus 20:13,15, & 16, we read in Jude 7 that "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire."

And let me also say that without now going into the different theories as to where exactly Joseph fits in Egyptian chronology, I refer in Volume 2, Part 6B Chapter 6, to the general way that archaeology is consistent with what we read about with regard to Joseph in Egypt, who on the PRECISE Chronology dates to about 1955-1845 B.C. . And so it is clear from the broad general picture that the existence of a figure like Joseph is broadly consistent with what is known of Egyptian history. For example, I agree with Leon Wood

²⁵ While there is a reference to this in the summary of Chapter 6; I should have said, "Chapter 2."

in his 1970 book, *A Survey of Israel's History*, where he says at pages 78 to 79 that certain "extra-Biblical matters" which illuminate this include "details in this overall-all story" which fit [quote] "with ... Egyptian practices and customs The titles, 'chief of the butlers,' and 'chief of the bakers,' occur both in Genesis" "40:2" "and extant Egyptian texts. Famines were known in Egypt and the idea of persons being assigned to dispense food during these famines is borne out in tomb inscriptions. One inscription speaks even of a seven-year famine at the time of the Third Dynasty Indication is made on the Rosetta Stone that the Pharaoh had a custom of releasing prisoners on his birthday, as did the butler," "Gen[esis] 40:20." "Joseph shaved before seeing Pharaoh," "Gen[esis] 41:14," "and shaving was a distinctive custom of Egypt. Pharaoh gave Joseph a signet ring, linen clothing, and a gold chain," "Gen[esis] 41:42," "all three of which are mentioned in Egyptian texts for similar uses. Some ... have objected to the idea of Joseph, a Semite, being elevated to such a high position in Egypt; but a letter dating from the Armana period has been found written to a person in similar position having the Semitic name ... David" [unquote]. And so, given that a number of features in the Story of Joseph fit with broad elements of Egyptian history over considerable periods of time, without now considering in detail the issue of exactly where in the first half of the second millennium B.C. Joseph fits in Egyptian chronology, it is clear from the broad general picture, that the existence of a figure like Joseph is broadly consistent with what is known of Egyptian history over a lengthy period of time.

Therefore, on the one hand, Biblical archaeology in a *general* way is consistent with the Biblical Stories of Lot's Cave in Genesis 19, and Joseph going down to Egypt in Genesis 39 and following, because *if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* And on the other hand, Biblical archaeology in a *specific* way illuminates parts of the Bible with specific anchor ropes, with specific anchors points, that can be used for the PRECISE Chronology for the period from Abraham to around the time of Solomon. We see that in the south-east Dead Sea archaeological remains of Bab edh-Drha as the economically and functionally dependent satellite necropolis of Sodom and / or Gomorrah, with a Carbon 14 date to give an anchor in time of about 2107 B.C. for the Early Bronze IV Period, and the 99th year of Abraham's life. *Ya' see, if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* We see in the fall of Jericho and Israelite Conquest of Canaan, with date of Jericho's burning at between 1446 and 1441 B.C., and Carbon 14 dating giving an anchor in time of 1450-1417 B.C. at the end of the Middle Bronze Period. *Ya' see, if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* We see this in firmly based anchor points for the glories of Solomon's Kingdom in the Late Bronze Age archaeology of ancient Israel, with evidence for high civilization at Megiddo in, for example, the Late Bronze Age Megiddo Palace, or the Megiddo Gate; and in Jerusalem with the Millo, or the Late Bronze Age Palace with Egyptian architectural elements which can be thus identified as the Palace of the "daughter" of "Pharaoh king of Egypt;" all of which is in harmony with I Kings 9:15 & 16 & II Chron. 8:11. *Ya' see, if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* And we see this also with an Iron Age anchor, in Samaria being founded by King Omri, the father of Ahab in I Kings 16:23,24, & 28 at Iron Age II levels; and the rebuilding of Jericho in the Iron Age under Omri's son, Ahab in I Kings 16:29 &

34, as further corroboration for the existence of the Iron Age at this time. *Ya' see, if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* [pause]

And so a consequence of determining these anchor points, we see how for the period of Abraham to about, although a bit later than, Solomon, Biblical archaeology on the PRECISE Chronology acts to illuminate our understanding of certain parts of the Bible. And so contrary to the claims of those who would cast aspersions upon the II Timothy 3:16 Divinely Inspired, and I Peter 1:25 Divinely Preserved, Word of God, we find that in the words of Psalm 117:2 “the truth of the Lord endureth forever;” and that in our study of God’s holy Word, *the spade illuminates parts of the Bible.* [pause]

Now the third key for Old Testament Chronology I’ve already mentioned is the Sothic Cycle. Well both David Rohl and Peter James pit their revised chronologies against the Egyptian Sothic Cycle, which they basically regard as a weird and wonderful Egyptian religious contraption of no historical reliability for the purposes of chronology. By contrast, I consider their denial of the Sothic Cycle in Egyptian history has been counter productive to their basic chronological revision which in broad-brush terms I support on David Rohl’s model for the period of the Exodus to King Solomon, even though in precise terms our dates are different, and in specific terms I also agree with David Rohl’s identification of the Biblical Shishak with Rameses II or the Greek, Sethos or Sesos who in I Kings 11:40 and 14:25 is dated to the time of Solomon and Rehoboam. But my analysis and synthesis of the data is therefore somewhat different to them on this issue of the value of the Sothic Cycle. I tried to get an article of mine on this published in the formal academic literature in the *Journal of Near Eastern Studies* in 2012. I was advised by email from Editor Christopher Woods in February 2012 [quote,] “Your submission entitled ‘The Sothic Cycle Strikes back - but in defense of Bimson, James, & Rohl!’ has been received by JNES [read as ‘Journal of Near Eastern Studies’]. The review process will now start. We will contact you when we have received all of the reviewers’ reports and are able to make a decision on publication” [unquote]. However, in May 2012, Editor Christopher Woods sent me an email saying [quote] “I have decided not to submit the article you submitted to JNES, ‘The Sothic Cycle Strikes back - but in defense of Bimson, James, & Rohl!’, to our review process. It is not appropriate for our journal” [unquote]. And so after saying he would submit it for review in February, he then changed his mind and told me in May 2012 that he wasn’t going to submit it, and I sent him a return email in which I said [quote], “Concerning your decision ... [sub-quote] ‘It is not appropriate for our journal’ [end sub-quote], let me urge you to reconsider this assessment. That is because chronology is absolutely foundational to how archaeological and historical work is dated in Near Eastern Studies due to synchronizations with Egyptian chronology via pottery. It would thus be difficult to think of a more appropriate issue effecting a large amount of Near Eastern work, especially since there is a general lack of academic debate on the basic issues being raised by e.g., Rohl” [unquote]. He made no reply to that email, and I guess he’s just typical of the hyper-normative academics of the formal academic world, who maintain the established secularist mediocrity of the formal secular academic world by living up to the academic stereotype, and helping to maintain each others academic reputations. You see, when as has happened in intensified form in the post World War II era with the so

called “human rights” Type 2 secularist paradigm, although even before that time in many areas under the Type 1 secularist paradigm, one empowers fools to become formal academics; their commitment to things like opposition to a specifically Bible honouring Protestant Christian State, their anti-white supremacist racism, anti-patriarchal sexism, pro-libertine fornication views, and so on, in the first place gets rid of their intellectual, moral, and spiritual superiors; who unlike them, at the intellectual level, have both a broad overview and attention to detail in terms of how a society should be under good government, a capacity to perceive longer chains of logic in their overview; at the moral level the strength to uphold, for example, white race-based Christian nationalism; and the spiritual fibre to humbly submit to God’s infallible book, the Holy Bible. But having via their secularist paradigm thus gotten rid of the proper persons to hold these positions, there’s then nobody in those positions with the brains, or moral or spiritual qualities, to do various other things; like neo-Byzantine textual analysis on the New Testament, or the PRECISE Chronology, or other things. And so the formal academic world has been greatly retarded by secularists, whose values I regret to say have been generally adopted in many professedly Protestant Colleges; and while these people would squeal loudly and say, “We believe in academic freedom,” if they were quite rightly ejected; the reality is, that with these people generally in the formal academic positions, they mark down students who are their intellectual superiors and moral betters; and so we generally don’t see the real thing in the formal academic world, or formal academic literature.

But as the interested listener will find in Volume 2, Part 6 of my book, *Creation, Not Macroevolution – Mind the Gap*, I consider the evidence for the usage of the Sothic Cycle requires the conclusion that there were indeed two such Sothic Cycles used for dates in Egyptian history, one from about 2780 B.C. to about 1320 B.C., and the other from about 1320 B.C. to about 139 A.D. . But I also think that those who have been arguing for the Sothic Cycle on the SCREWY Chronology have misunderstood important elements of it anchor points, and so the general formal academic world of Egyptology, and in connection with synchronizations with Egypt, more generally, Near Eastern Studies, have calculated a number of very wrong key dates. Thus it’s my contention that if the Sothic Cycle is properly understood it actually supports the Biblical chronology of the Exodus in the 15th century as broadly speaking proposed by John Bimson, Peter James, and David Rohl; and thereafter, it actually supports the type of chronology that David Rohl and myself would argue for from the time of the Exodus to around Solomon as correlating in Egypt with the period of Tutimaetus at the end of the 13th Dynasty as the Pharaoh of the Exodus with a 15th century B.C. Exodus in the Middle Bronze Age, which unlike Edwin Theile’s Old Testament chronology used by Bimson, James, and Rohl, I date to 1486 B.C.; and with, for instance, Rohl’s correlation between Sethos or Rameses II and “Shishak” in I Kings 11:40 & 14:25, at which point with Peter James and David Rohl’s understanding that the archaeological layers of Israel of the Late Bronze Age match with Solomon’s time, whose reign I date to 1010-970 B.C., and Shishak also being in Rehoboam’s time whose reign I date to 970-954 B.C. . For instance, I concur with Rohl that the Rameseum of Thebes has an inscription referring to Rameses II which says, [quote] “The town which the king plundered in Year 8 – Shalem” [unquote] refers to this attack on JeruSALEM, so “Shalem” is “Jerusalem,” and we see its older name in the Genesis 14:18 name of “Salem” being used in Psalm 76:2; and in Hebrew there’s a

letter for “S” that looks something like our “W” and if one puts a point or dot on the left-side of the “W” shape it’s pronounced as an “S,” and if one puts a point or dot on the right-side of that “W” shape it’s pronounced “Sh.” And so depending on how one points the Hebrew, “Salem” is the same as “Shalem,” which is a Biblical name for Jerusalem²⁶, and so the statement of the Rameseum of Thebes that Rameses II also known as Sethos [quote] “plundered ... Shalem” [unquote] may most reasonably refer to Sethos being called “Shishak” in I Kings 11:40 & 14:25. And so this means Rehoboam’s 5th Regnal year equates Rameses II’s 8th regnal year, and so Rameses II ruled from about 971 B.C. .

And so unlike Peter James and David Rohl, I don’t dismiss the Sothic Cycle; but I do say it has been fundamentally miscalculated by those of the SCREWY Chronology. And so both the SCREWY Chronology and the PRECISE Chronology are Sothic Cycle related chronologies. And that’s seen in their acronyms of the SCREWY Chronology or “Sothic Cycle Regnal Egyptian Whimsical Years” Chronology, and the PRECISE Chronology or “Properly Revised Egyptian Cycles In Sothic Epochs” Chronology. And you read about that matter in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*. [pause]

And also that now brings me to the issue of Old Testament Chronology for the period from Adam to Abraham. Now as explained in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 1, and the sermon *Creation not Macroevolution 3: Science Matters*, preached on Thursday 12 June 2014, and available in oral form at Sermonaudio; we know from the addition of “Cainan” in Luke 3:36 between the name I’m Anglicizing as “Sailor” [= Sala{h}] and Arphaxad, that the genealogies of Genesis 5 & 11 are incomplete, and so when we read in Genesis 11:12 & 13, “Arphaxad lived five and thirty years, and begat Salah,” it doesn’t mean that when he was 35 he became the father of Salah, what it means is that when he was 35 he became the father of *the forbear* of Salah,” and when we read in verse 13, “and Arphaxad lived after he begat Salah four hundred and three years,” it doesn’t mean that Arphaxad lived 403 years after he became the father of Salah, it means he lived 403 years after he became the father of *the forbear* of Salah. And then we read in Psalm 105, verses 7-11 of “a thousand generations” of the covenant of grace between Adam and Abraham’s grandson, Jacob.

²⁶ The Hebrew Masoretic pointing for Gen. 14:18 and Ps. 76:2 is *Shalem* (שָׁלֵם), but in the Greek Septuagint of Gen. 14:18 this becomes *Salem* (Σαλημ); and more generally, the Hebrew *J^cruwshalayim* (יְרוּשָׁלַיִם) or *J^cruwshalaim* (יְרוּשָׁלַיִם) becomes in the Greek Septuagint *Ierousalem* (Ἱερουσαλήμ) (e.g., Joshua 10:1, LXX; Ps. 68:29, LXX {LXX Ps. 67:29}). Is the Septuagint’s “s” (sigma) for the Hebrew “sh” (schin) here in any sense reflective of different traditions on how to point the Hebrew letter, or is it simply the result of Hellenization? On the evidence presently available to me, *I would say that the repointing of the Hebrew as “Salem” is purely an abstract theoretical possibility*, here used by me as a device to teach the listener something of the difference between the Hebrew “sh” (שׁ) and “s” (שׁ), and as far as we know the movement from “s” to “sh” was a Hellenization (also found in the Latin Vulgate form, *Hierusalem*). But either way, the English form uses an “s” sound, and “Salem” = “Shalem.”

And so in calculating the average years at which men begat in Genesis 5 & 11, for a period of “a thousand generations²⁷” this gives us an Adamic date in the range of about 105,000 B.C., plus or minus 53,000 years. Looking at west Asia in this time, we find that there was a regression of the Persian Gulf during the last Ice Age starting about 68,000 B.C., and that the topography of the rivers in Genesis 2:10-14 fits the Persian Gulf at this time, and so locates Eden for us. The point of intersection between the Adamic date range of 105,000 B.C., plus or minus 53,000 years and the Persian Gulf’s regression about 68,000 B.C., gives us a most probable date for Adam and the creation of Eden at about 60,000 B.C. plus or minus 8,000 years. And so my broad range of dates for Adam are about 68,000 to 35,000 B.C., but my more probable date for Adam is about 60,000 B.C. plus or minus 8,000 years. And for the anthropologically universal and geographically local Noah’s Flood in an area now under the waters of the Persian Gulf, it’s about 66,000 to 34,000 B.C., but my best estimate is about 35,000 B.C., because we have evidence of men leaving the segregated area of the Edenic World in Persian Gulf around this time, with the first Adamites appearing in the fossil record as Cro-Magnon man about 33,000 B.C., and exhibiting a soul, as seen in a Cro-Magnon idol dating from the same time of about 33,000 B.C. from Hohle Fels in Germany.

But in Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, I also add some data in based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review. Now what I show is that the ancient Egyptian historian, Manetho, gives a flood date of about 11,000 to 11,500 B.C. and an Egyptian civilization start date of about 36,000 to 36,500 B.C. . However, Manetho does have some inflation of his figures when they are compared with the PRECISE Chronology for much later times in Egypt, and so I regulate the usage of Manetho’s dates via a start date for the Fourth Egyptian Dynasty in the broad range of about 2,000 to about 2,500 B.C. . If I didn’t do that, Manetho’s earliest date could reach back at least about another 1800 to 2300 years, and possibly more. And that would give an upper date of, for example, 38,800 B.C. or even earlier. But I think it would be wrong to use such a date since I consider regulation of Manetho’s dates via a start date for the Fourth Dynasty in the broad range about 2,000 to about 2,500 B.C. is the responsible way to use them. Nevertheless, such higher dates might possibly appeal to those who, unlike myself, consider the anthropological data supports Aborigines coming to Australia about 38,000 B.C.. But since I consider the satyr beasts with gracile skeletal forms that came to Australia about 38,000 B.C. were in fact soul-less highly intelligent animals that eventually went extinct sometime between about 11,000 and 8,000 B.C., and that the robust skeletal group that came to Australia about 28,000 to 23,000 B.C. are the soul-possessing Adamite ancestors to Australian Aborigines, I would doubly disagree with any attempt to push the Manetho start dates for the Egyptian civilization of the post Noachic Flood era back further. And so I think what this is pointing to on a critical usage of these Egyptian dates by Manetho, is that his start date for Egyptian civilization which is inflated a bit to 36,000 to 36,500 B.C., fits well with a

²⁷ I here said, “a thousand years,” but I should have said, “a thousand generations.”

Noah's flood date of about 35,000 B.C., with Manetho inflating his all up figures by about 1500 years from that anchor point that I've used. And I think what's been taken to be his flood date which I would put about a thousand years later than his date, so about 10,000-10,500 B.C., isn't Noah's Flood, it's the time of the flooding of the Persian Gulf at the end of the last Ice Age, with rising water levels in the Persian Gulf and also the Nile River. And so I consider a critical usage of these Egyptian records of Manetho, support my Local Earth Gap School Out-of-Eden model, in which there's a Noah's Flood in the area now under the waters of the Persian Gulf about 35,000 B.C., with civilization moving out to a wider area with the rising water levels at the end of the last Ice Age which over time both flooded the Persian Gulf and also made the water levels rise in the Nile River. [pause]

Then there are the Sumerian records, and of course, on my Tower of Babel model, the language diversity was anthropologically local to some Middle East tongues, in particular, Hebrew, Aramaic, and Babylonian tongues; and these came from the common tongue of Sumerian in the second half of the third millennium B.C. . And the Sumerian records give two rival flood dates, one is a *prima facie* Sumerian flood date of 31,077 B.C. and the other is 27,264 B.C., and that's a discrepancy of about 4,000 years. And so I consider that on a critical usage of these records, one must also allow for an error bar in the opposite direction of 4000 years, which when added to the Sumerian flood date of 31,077 B.C. gives us a date of about 35,000 B.C. . And so I see a correlation here, once again, with a Noah's Flood at about 35,000 B.C., from a critical usage of the Sumerian King List. Now the Sumerian King List gives dates that have been misinterpreted by people for the pre-Flood period as solar years. But what I note in my book is that they are all divisible by 12; and so these pre-Flood regnal years of various kings, are in fact in lunar years. And I should also mention that odd lunar months are added in here and there on a lunar calendar, known as leap months, in order to keep the thing in kilter with the solar year's seasons. Now I consider those leap months aren't included in the pre-Flood dates²⁸, so that they can be written in a way that's easily calculated, that is, by dividing by 12, one gets the solar years. And when that's done, we find that the Sumerian King Lists *as interpreted* give two rival start dates, one is about 66,560 B.C. and the other is about 62,747 B.C. . That's a discrepancy of just over 2500 years, and so once again, allowing that a discrepancy of about 2500 years could go in the other direction, means that we have an upper date of about 68,000 B.C.²⁹. And so on a critical usage of the Sumerian King Lists, we have a start date around the time of Adam of

²⁸ I should have here added the words, "generalist calculations," since overall, I consider all lunar months are present, as needed for precision calculations. See Vol. 2, Part 6C, Chapter 1, section b.

²⁹ I wrongly here said, "2500 years," as I should have said, "3800 years." While the date used in this work for the Persian Gulf's recession is *c.* 68,000 B.C., as stated in Volume 1, that "the Persian Gulf's regression at *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C." (Vol. 1, Part 2, Chapter 12, section e, *et al*). For greater detail see Vol. 2, Part 6C, Chapter 1, section b.

between 68,000 and 62,000 B.C., or 65,000 B.C. +/- 3,000 years. And the proximity of that Sumerian date of 65,000 B.C. +/- 3,000 years, to the Biblically calculated date of 60,000 B.C. plus or minus 8,000 years, means that I take the view that my best estimate for Adam's date on the presently available data, is 65,000 B.C. +/- 3,000 years. But in adopting this refined date of 65,000 B.C. +/- 3,000 years, I stress it is based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review. [pause]

And having now dealt with Old Testament chronology from Adam to Abraham, and from Abraham to around Solomon's time, that now brings me to the second part of today's sermon. And so we will now consider something of the lives of the six notable Protestant Christian old earth creationist Gap Schoolmen that I especially honour in both volumes of my book, and whose memory is the reason why I am dedicating this Volume 2 of *Creation, Not Macroevolution – Mind the Gap*, today, on All Saints' Day, the first of November 2014, in special memory and thanks to God for three Global Earth Gap Schoolmen: Thomas Chalmers, William Buckland, and Adam Sedgwick; and three Local Earth Gap Schoolmen: Pye Smith, John Pratt, and Henry Alcock. And the interested listener will find more detail on these matters in Volume 2 of my book, Part 4. And pictures of all six can be found on the web page for my book.

We read in I Samuel 2:30, “the Lord God ... saith, ... them that honour me I will honour” And with respect to the three Global Earth Gap Schoolmen, Chalmers, Buckland, and Sedgwick, I note that none of them believed in the earlier idea made popular by George Pember from 1876 and others, of the fall of angels being in any way connected with Genesis 1:2, and as I shall explain when I come to Honorary Local Earth Gap Schoolman, Archdeacon John Pratt, these three Global Earth Gap Schoolman all lived and died before the time around 1875, after which it ceased to be possible to hold to a Global Earth Gap School on the available geological data about the earth. But before about 1875, it was still possible to argue for a Global Earth Gap School inside the known geological data of the day, and so Chalmers, Buckland, and Sedgwick, followed a Global Earth Gap School when it was still possible to do so inside the incomplete known geological science of the day.

Now the first of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is Thomas Chalmers who was born in 1780 and died in 1847. Thomas Chalmers was elected first Moderator of the *Free Church of Scotland* in 1843, and was an early, well known, and respected advocate of the gap school. As the Moderator of a religiously conservative Reformed Protestant Church holding to belief in an infallible Bible, Chalmers is a respected symbol of Reformed Protestantism among conservative Bible believing Christians, and hence his early endorsement of the gap school has been repeatedly referred to and featured by gap school advocates. Chalmers first stated his support for a Global Earth Gap School in his 1814 *Examination of Cuvier's Theory of the Earth*. And though he entertained some doubts about it around 1830 and so became non-committal on it, he then swung back to supporting it; and so writing in 1835 Chalmers said “the work of the first day” which like the other days he understood to be twenty-four hours long, [quote] “begins with the Spirit of God moving

upon the face of the waters. The detailed history of creation” “begins at the middle of the second verse; and” [unquote] in [quote] “what precedes” [unquote] it [quote] “we are” “told both that God created all things at the first; and that afterwards, by what interval of time it is not specified, the earth lapsed into” “darkness and disorder” [unquote] from [quote] “which the present system” “was made to arise.” “Between the initial act and the details of Genesis,” “at some highly remote period,” “the world has” “been subject of such violent operations as have been destructive of entire species that formerly existed,” “the traces of which geology may still investigate” [unquote].

The great French Protestant scientist, George Cuvier who was born in 1769 and died in 1832, rejected the macroevolutionary theory of Lamarck and Geoffroy, arguing instead that creatures were so well coordinated functionally and structurally that they could not survive much change. His *catastrophism* interpreted earth’s geology as a series of cataclysms; and the Presbyterian Protestant Chalmers developed the catastrophism model of the Lutheran Protestant, “Cuvier” in a Gap School way, although later Gap Schoolmen such as myself would in turn modify elements of that. Chalmers is the first historically modern articulator of the old earth creationist Global Earth Gap School, and his view drew on reputable scientific knowledge of his day, and his high religious standing among Protestants helped to give this interpretation its early foundational support and credibility among Protestants.

The second of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is William Buckland who was born in 1784 and died in 1856. William Buckland was the Church of England’s Canon of Christ Church, Dean of Westminster from 1845 to 1856, and Reader in Geology and Mineralogy at Oxford University, where he was appointed Professor of Mineralogy in 1813. He endorsed [quote] “the highly valuable opinion of Dr. Chalmers” [unquote] concerning [quote] “an interval of many ages between” [unquote] the first two verses of Genesis 1. His endorsement of a Global Earth Gap School first in 1820, and then again in his *Bridgewater Treatises* of 1836 was also an important foundational Protestant endorsement. Buckland considered the [quote] “first words of Genesis,” ““In the beginning God created the heaven and the earth”” “may be fairly appealed to by the geologist, as containing a brief statement of the creation of the material elements, at a time distinctly preceding the operations of the first day” “It is nowhere affirmed that God created the heaven and the earth in the *first day*, but in the *beginning*,” “this beginning may have been a epoch at an unmeasured distance, followed by periods of undefined duration, during which all the physical operations disclosed by geology were going on” [unquote]. He thought [quote] “millions and millions of years may have occupied the indefinite interval” [unquote] between the first two verses of Genesis, followed by the “evening or commencement of the first day of the Mosaic narrative.” He considered this was then followed by six literal twenty-four hour days, “in which the earth was to be fitted for the reception of mankind.” This included a pre-Adamite flood. Buckland’s view of science and Scripture was harmonious with the scientific knowledge of his day, and lent support to the more general endorsement of this view among gap school Protestants.

The third of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is Adam Sedgwick who was born in 1785 and died in 1873. The son of an Anglican clergyman, Richard Sedgwick, Adam Sedgwick was also a Church of England clergyman. The Professor of Geology at Cambridge University from 1818 till his death in 1873, he stated his view of Gen. 1:1 & 2 in 1844. Concerning Genesis 1, [quote] “The first two verses are” “declaring God the Creator of all material things; and I believe it means, out of nothing, at a period so immeasurably removed from man as to be utterly out of the reach of his conception. After the first verse there is a pause of vast unknown length, and here I would place the periods of our geological formations, not revealed because out of the scope of revelation. We are then told that ‘the earth was without form and void, and darkness was upon the face of the deep.’ Who can dare to say that he comprehends these short and mysterious words? They may perhaps describe the ruination of the earth after one of the many catastrophes by which its former structure has been broken up, and of which we can, on its present surface, find so many traces. But these are speculations. I value them not, for they are, perhaps, worse than nothing. After the word ‘deep’ there is a pause. The work of actual creation now begins. The Spirit of God broods over the dead matter of the world, and in six figurative days brings it into its perfect fashion, and fills it with living beings. Why may he not have manifested his power while his Spirit moved on the waters in ten thousand creative acts never revealed (because unconnected with the moral destinies of man), yet recorded in clear characters on stony tablets, to be read and admired in after-times by the descendants of the last created being, to whom faculties were given whereby they might comprehend the laws of the material world, and rise from them to some faint glimmering perception of their Creator’s glory?” [unquote] Sedgwick’s model of [quote] “figurative days” [unquote] is a minority Global Earth Gap School view, also followed by Benjamin Silliman of Yale College, USA, who died in 1864; although it should be said that Gap Schoolmen following this model put these symbolic days fairly close to Adam’s creation, and so make them much shorter periods of time than Day-Age Schoolman; contextually they would start them no later (*sic.*)³⁰ than the start of the Last Ice Age.

And as discussed in Volume 1, Part 2 of my book, both Buckland and Sedgwick were foundational 19th century geologists, and to this day, the science of geology owes much to their foundational old earth creationist work. Men who would and should have been the successors of Buckland and Sedgwick were pushed out of the universities and colleges by the Type 1 secular state, which hijacked their work, and imposed upon it anti-supernaturalist, anti-Biblical, and anti-Christian categories of thought, in connection with secularism and the highly erroneous Darwinian theory of macroevolution by natural selection. Personally, I greatly miss the general absence of men like William Buckland and Adam Sedgwick from the formal academic world of science.

The fourth of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is John Pye Smith, known by his second name, Pye, which was a family name, was born in 1774 and died in 1851. He was a Congregationalist minister and theologian, at the Congregational Church’s Homerton

³⁰ I here said “no later” (*sic.*), but I should have said “no earlier.”

Divinity College, London, in England, UK. Homerton College was affiliated with London University when Pye Smith was Principal in 1840, and so from 1840 he was of both Homerton College and London University. But Homerton College was later fully secularized³¹, with theology and school teaching being split³². There was an amalgamation of the Theology Faculty of Homerton College in London with two other colleges, to form New College, London University, with Pye Smith laying the foundation stone of New College in May 1850, but then New College was closed down in 1977. And from 1852 school teaching went to an independent college which retained the name of “Homerton College³³,” originally as a Congregationalist College and later as a secular College³⁴; and it was first in London, then in Cambridge³⁵; and since 1977 it’s been affiliated as a college of Cambridge University. So in the year of 1977 only, his old college was a part of both London University and Cambridge University. And on various trips of mine to London I’ve investigated the history of these Colleges, and you can read more about that together with some photos I took, in Part 4 of Volume 2 of *Creation, Not Macroevolution – Mind the Gap*. Pye Smith was originally a Global Earth Gap Schoolman as found in his 1837 work, *The Mosaic Account of the Creation and the Deluge*, but he then became a Local Earth Gap Schoolman as found in *The Relation between the Holy Scriptures and some parts of Geological Science*, which went through five editions from 1839 with his fifth edition being in 1852, and published a year after his death. While he understood Genesis 1:1 to refer to the universe and the globe, he considered Genesis 1:2-31 referred to the desolation of a local “earth and” subsequent creation of the area of Eden and its environs on a regional or local “earth” in West Asia. Pye Smith’s movement to a Local Earth Gap School was based around scientific findings from God’s Book of Nature. He is the first historically modern articulator of the old earth creationist Local Earth Gap School.

The fifth of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is John Pratt who was born in 1809 and died in 1871.

³¹ I here said, “fully secularized,” but I should have said, “largely secularized;” as what is since 1977 Homerton College, Cambridge University, still retains some connection with the United Reformed Church, *infra*.

³² For the diverse history of Homerton as a Theological College till 1850; and as a Teachers’ College from 1852 (formed from two Congregationalists school teachers’ tertiary institutions in London), see Volume 2, Part 4, Chapter 4, section c.

³³ As a teachers’ college from 1852, Homerton College’s School Teaching Faculty was formed from the Congregationalists’ Normal School at Liverpool Street (for male students) and Normal School at Rotherhithe (for female students).

³⁴ Though running on what are effectively secular principles since 1934, it has retained special minority representation on its governing board from first the Congregational Union, and then its successor of the United Reformed Church, to this day.

³⁵ Homerton College moved from London to Cambridge in 1894.

He is discussed in Volume 1, Part 2, Chapter 5, section d, subsection ii of my book. He was the Anglican Archdeacon of Calcutta in India when it was the British Empire's second city after the first city of London. He was a Local Earth Gap Schoolman from 1856 to 1858, then a Global Earth Gap Schoolman from 1858, and then by 1871 he became non-committal on either a Local or Global Earth Gap School, leaving the matter to be decided by scientific work, and since that work has found in favour of the Local Earth Gap School, he is honoured in my book as an Honorary Local Earth Gap Schoolman. The basic issue that Archdeacon Pratt was involved in was a division in scientific opinion between leading two geologists, with d'Orbigny who died in 1857, and those following his view, thinking there had been a global extinction of all life at the start of the Holocene about 8,000 B.C., that is, a view consistent with the Global Earth Gap School; and Lyell who died in 1875, and those following his view, thinking there had only been local extinctions with other species coming over from the Pleistocene preceding the Holocene, that is, a view consistent with the Local Earth Gap School. And Archdeacon Pratt who died in 1871, said he didn't know who was right and who was wrong, but if d'Orbigny was right, then the Global Earth Gap School had to be correct; but if Lyell was right, then the Local Earth Gap School had to be correct. As further discussed in my book, 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 about 1875. Hence figures before this time of about 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, such as 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 about 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, for example George Pember who died in 1910 who also popularized earlier unBiblical and absurd notions of the fall of angels connected to the pre-Adamite Flood, or Cyrus Scofield who died in 1921 in the *Scofield Study Bible* of 1909.

But in view of the fact that the Anglican Archdeacon John Pratt who died prematurely of illness on the mission field in India in his early 60s in 1871, left the matter to the resolution of science in the last two editions of his book, *Scripture and Science Not at Variance* of 1871 and 1872, saying [quote] "These are questions which can be decided only by scientific observers" [unquote], and the resolution of that issue came down in favour of Lyell, means that Archdeacon Pratt can be deemed an Honorary Local Earth Gap Schoolman; and he is honoured as such in my book.

The sixth and final of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work is Henry Jones Alcock who was born in 1837 and died in 1915. Paul Wood of Victoria University in British Columbia, Canada, wrote in his 2004 book, *Science and Dissent in England, 1688-1945*, at page 190, [quote] "For evidence that Pye Smith's influence was still alive at the end of the nineteenth century, see Henry Jones Alcock, *Earth's Preparation for Man as given in Genesis I and II: An Exposition on the Lines Suggested by Dr. Pye Smith*" "London: Nisbet and Co., 1897"

[unquote]. Henry Alcock was an Anglican clergyman, and he served on the mission field as well as in England and Australia, and the only portrait that we have of him, comes from Fourah Bay College, from the time he was the Anglican *Church Missionary Society* Principal of Fourah Bay College, later Sierra Leone University, in Freetown, Sierra Leone, west Africa, from 1866 to 1870, and at the time, Freetown was the British Empire's capital city for all of west Africa. And while I'll leave the bulk of what I have researched on him to the interested reader of my book, let me just say that he lived at a time of growing apostasy in the Anglican Church, and more widely in Protestant Churches. And I think on this All Saints' Day, he is a good model in so many ways for the Protestant saints who are the unsung heroes of our world. He was really only known to his parish church congregations, and a smaller group of wider interested persons who were old earth creationists. When *Earth's Preparation for Man* was published in 1897, he wasn't a big name or big person as the world counts bigness, but he was one of God's big men, who was seeking to promote creationist teachings in an age that was increasingly being given over to Darwinian macroevolutionary thinking.

In 1897 Henry Alcock was the Minister at All Saints' *Church of England*, Wellington, Salop, Stropshire in the west English Midlands. He then moved to retire in his 60s, with his final church as an Anglican Minister being St. John's Kerang, in the Diocese of Bendigo, Victoria, Australia from 1898 to 1899³⁶; and bearing in mind that as the son of an Anglican clergyman, Edward Jones Alcock, and then himself an Anglican clergyman, he was born and bred as part of the Anglo-Irish professional class in the *Church of Ireland*, and he thereafter spent quite a lot of time in England; records I accessed from Bendigo include a 1979³⁷ work entitled, "St. John's Church, Kerang: The Challenges of a Century," which, citing a record from Henry Alcock's time, says at page 8, [quote] "We were again without a vicar, until the Rev[erend] Mr. Alcock arrived. He was formerly a missionary in ... Africa and was a fine old English gentleman. I recollect that after each Sunday service, he pinned a paper to the front door of the church, setting out the amount he had received in offertories on that day ..." [unquote]. And entering semi-retirement from his early 60s, he was a licensed preacher in the Diocese of Melbourne, Victoria, Australia, from 1899³⁸. He then traveled through parts of the British Empire, being at Capetown South Africa in 1901. Then at Kingston in Jamaica from 1902 to 1907, he wrote the 1903 tract entitled, *Exercise of Private Judgment, An Open Letter to the Roman Catholics in Jamaica*, in which he exposed the errors of the [quote] "Pope's religion" [unquote] of [quote] "Popery" [unquote] in the Caribbean island of Jamaica, arguing in that context [quote] "that true Catholicity of people called Protestants and how futile is the claim of Rome to such a designation" [unquote]. And that tract which I got for the British Library in London is advertized at

³⁶ I here said, "from 1898 to 1899" (*sic.*), but I should have said, "from 1897 to 1898."

³⁷ I here said, "from 1898 to 1899" (*sic.*), but I should have said, "from 1897 to 1898."

³⁸ I here said, "from 1979" (*sic.*), but I should have said, "from 1980."

www.amazon.co.uk, although when I looked at it just this week, it said [quote] “Exercise of Private Judgement and prayerful reading of Scripture. An open letter to the Roman Catholics in Jamaica ... By Henry Jones Alcock (1903) Currently unavailable” [unquote]. And finally he went to Calcutta India from 1908 till his death in 1915, where he was at the old Mission Church. And you can see some photos of that church both at the webpage for this book, and in my book, *Creation, Not Macroevolution – Mind the Gap*. But I thank God I was privileged to visit the Old Mission Church in Calcutta, India, 2 years ago in October 2012, and that final church Henry Alcock went to, includes in it a memorial plaque to Archdeacon John Pratt.

But on this All Saints’ Day, 2014, I want to summarize what I think about these six old earth creationist Gap Schoolman, the three pre-1875 Global Earth Gap Schoolman: Thomas Chalmers, William Buckland, and Adam Sedgwick; and the three Local Earth Gap Schoolman, Pye Smith, John Pratt, and Henry Jones Alcock, in the words of I Samuel 2:30, “the Lord God ... saith, ... them that honour me I will honour” [pause]

Let us pray. [pause]

O holy, blessed, and glorious Trinity, three Persons, and one God, be pleased to use this Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, and the previous Volume 1, to the honour and glory of thy holy name. Holy Father, Almighty and everlasting God, on this day we rejoice in the lives and examples of all thy saints, and today, we especially thank thee for the lives and examples of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in both volumes of *Creation, Not Macroevolution – Mind the Gap*, namely thy saints, Thomas Chalmers, William Buckland, Adam Sedgwick, Pye Smith, John Pratt, and Henry Jones Alcock. We thank thee, that thou hast said of such men in Malachi 3:17, “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” O Lord, may we know with them thy forgiveness and love, having our robes washed, and made white in the blood of the Lamb; and this we pray through Jesus Christ our Lord. Amen.

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 7: OT Chronology
Adam to Solomon & 6 honored Gap Schoolmen

Subtitle/Series: All Saints' Day 2014.

Short title: Creation Not Macroevolution 7

Date Preached: 11/1/2014

Bible Texts: Joshua 6:24; I Samuel 2:30.

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

In the 1st part of this 3rd in a trilogy of sermons, Gavin considers the Biblical Apologetics issue of OT chronology from Abraham to about Solomon's time & Biblical Archaeology. He gives 3 keys for understanding OT Chronology: 1) an accurate reconstruction of OT chronology for this period from the Bible (not Ussher's or Thiele's); 2) a critical usage of some of the work done in John Bimson's "Redating the Exodus & Conquest" (1978 & 1981), Peter James' "Centuries of Darkness" (1991), & David Rohl's "A Test of Time" (1995), on the common errors of ancient Israel's & Egypt's chronology, as dates first determined from Egyptian chronology are correlated in the archaeological layers with dates in ancient Israel & elsewhere on the basis of pottery; & 3) a proper understanding of the Sothic Cycle of Egypt. He then considers OT Chronology from Adam to Abraham & refines his most probable Biblical date for Adam of 60,000 B.C. +/- 8,000 years, to a best estimate on the presently available data of 65,000 B.C. +/- 3,000 years in connection with the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity & so possibly incorrect & subject to review. In the 2nd part of the sermon, he refers to the 6 honoured old earth creationist Gap Schoolmen especially honoured in his book, the 3 Global Earth Gap Schoolmen: Thomas Chalmers (d. 1847), William Buckland (d. 1856), & Adam Sedgwick (d. 1873); & 3 Local Earth Gap Schoolman: Pye Smith (d. 1851), John Pratt (d. 1871), & Henry Jones Alcock (d. 1915). E.g., with respect to "Sedgwick's model," he says of the 6 "days," those "following this model" "start them no later (*sic.* earlier) than the start of the Last Ice Age."

Keywords: Archaeology Chronology Chalmers Buckland Sedgwick Pye Smith Pratt Bimson Rohl

*Appendix 2: Corrigenda to Volume 1.***Appendix 2: Corrigenda to Former Volume 1**

Corrigenda to Volume 1. The following corrigenda changes are integrated into present internet copies of Volume 1, but will need to be made to earlier printed. Pagination and footnote numbering corresponds with legal deposit printed library copies at the NSW State Library in Sydney (Volumes 1-3), National Library of Australia in Canberra (Volumes 1-3), Sydney University (Volumes 1 & 2), and Moore Theological College in Sydney (Volume 3).

Web page, words at photo of Pye Smith “later split into” > “split into” & “New College ... where Pye Smith was Principal” > “whose foundation stone Pye Smith laid”

Web page, at photo, “Gavin at site of the old Homerton Academy ...”
“High Street, Homerton” > “Homerton High Street”

Web page, at photo, “New College Court in New College Parade ...” change “(1850-1924) where Local Earth Gap Schooman, Pye Smith, was Principal” to “(1850-1924). Local Earth Gap Schooman, Pye Smith, laid the foundation stone and was Principal of its predecessor, Homerton College, which was affiliated with London University from 1840.”

Web page, at final photo of Henry Alcock.

Change “by tradition this portrait’s original hangs in west Africa’s oldest university.” > “by tradition this portrait’s original was hung in the Principal’s Office of sub-Saharan west Africa’s oldest university.”

Creation Preface p. v, “J. Pye Smith (1774-1851), Congregationalist theologian & Principal of Homerton College in London (1800-1850) (affiliated with London University from 1840; then subdivided into two colleges: New College, London University till its closure in 1977; & Homerton College Cambridge, which since 1978 is part of Cambridge University, UK).” > “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.”

Part 1, Chapter 2, section b:

p. 11, “So too, the Congregationalist theologian and Principal of Homerton College in England (1800-1850, known as Homerton Academy till 1823¹⁰), J. Pye Smith (1774-1851)”

together with footnote 10 of p. 11

“Located in what is now London (until it divided into a Theological College, namely, New College, London University till its closure in 1977; and a Teacher’s College, namely, Homerton College, Cambridge, which since 1978 has been a part of Cambridge University).

> So too, the Congregationalist theologian of Homerton College in England (1800-1850, known as Homerton Academy till 1823¹⁰), and sometime Principal, J. Pye Smith (1774-1851)”

together with footnote 10 of p. 11

“Located in what is now London, while he was Principal, it was 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.”

Part 1, Chapter 3, section a:

p. 17 in quoting Isa. 45:18 (twice) “he created” > “he created it”.

Part 1, Chapter 3, section f:

p. 32 at, “the sun, moon, and stars, which had exited before this appointment,” the word “exited” > “existed”.

Part 1, Chapter 7, section a, subsection iv:

p. 100, at footnote, “In Bettenson’s *Documents*, pp. 25-26; & Tanner’s *Decrees of the Ecumenical Councils, op. cit.*, pp 5 (creed of the 318 fathers of Nicea), ...” “pp 5” > “pp. 5”.

Part 1, Chapter 7, section a, subsection iv:

p. 100, “certain person who” > “certain persons who”.

Part 1, Chapter 7, section b, subsection i:

p. 111, “certain person who” > “certain persons who”.

Part 1, Chapter 7, section c, subsection iii, subdivision D, heading: “A General Consideration of Hugh Ross and the Congregationalist Savoy Declaration & Baptist Confession”:

p. 168 footnote, “Ross, R. & Rana, F. (old earth creationists), ‘Should Intelligent Design Be Taught in Public Schools,’ “Ross, R.” > “Ross, H.”.

Part 1, Chapter 7, section c, subsection iii, subdivision D, heading: “Specific Consideration of Hugh Ross’s anti-dichotomist heresy”:

p. 199, footnote “See my discussion of Bernard Ramm and Progressive Creation in Part 2, Chapter 4, section c, subsection vi..” remove last fullstop.

Part 1, Chapter 7, section d:

p. 277 at “However, being a Young Earth Creationist, Berkhof rejects what he calls Origen’s ‘idea of an eternal creation,’ which is an overstatement, and might be better called Origen’s idea of an old creation and an old earth.”

together with footnote of p. 277

“Berkhof’s *Systematic Theology*, pp. 126,196,197.”

> “However, Berkhof rejects what he calls Origen’s ‘idea of an eternal creation,’ by which in a poorly worded usage of the term ‘creation,’ he actually means Origen’s idea of eternal elements that Origen heretically denies were created by God.”

together with footnote of p. 277

> “Berkhof’s *Systematic Theology*, pp. 126,196,197. See Volume 2, Part 3, Chapter 6, section e.”

Part 1, Chapter 7, section d:

p. 278 at, “This is very different to the Reformed Anglican usage of *the Trinitarian teachings* of first four general councils” + “the” < “first four general councils.”

Part 1, Chapter 9:

p. 310, at Book 2, Homily 13, “*and sin as it were with art ropes*,” “art” > “cart”.

Part 1, Chapter 10:

p. 313, “that ‘made’ and set: in” > “that ‘made’ and ‘set’ in”.

Part 2, Chapter 2, section a, subsection i:

p. 348, at ‘Hence Louis Berkhof (d. 1957) refers to how “the doctrine of creation *ex nihilo* ... as a *free* act of God ... is found in” the ancient church Greek and Latin writers, “Justin Martyr [d. c. 165], Irenaeus [d. 2nd century], Tertullian [d. after 220 A.D.], Clement of Alexandria [d. before 215], Origen [d. 254], and others.”

together with footnote of p. 277

“Berkhof’s *Systematic Theology*, p. 126.” Add after this in footnote, “In the case of Origen, this requires qualification, as he only thought *some* things were created by God. See Volume 2, Part 3, Chapter 6, section e.”

Part 2, Chapter 2, section b, subsection v:

p. 397, at “Homerton College in London UK (1800-1850),” “(1800-1850)” > “(d. 1851)”.

Part 2, Chapter 3, section d:
p. 423, footnote “Tobu” > “Toba”.

Part 2, Chapter 4, section c, subsection vi:
p. 610, add in a paragraph spacing before para starting “Both the ‘pilot whale’” etc. .

Part 2, Chapter 4, section c, subsection vi:
p. 612, at “Frank Marsh, who was creationist biologist,” + “a” < “creationist biologist”.

Part 2, Chapter 4, section c, subsection vi:
p. 628, “Eldridges” > “Eldredges” & “Eldridge” > “Eldredge”.

Part 2, Chapter 5, section c,
p. 686, in foontote, remove words, “See my comments on Parker in Volume 2, Part 5.”

Part 2, Chapter 5, section d, subsection ii:
p. 712, footnote says, “For this link to Blyth through the Asiatic Society of Bengal, see Volume 2 of *Creation, Not Macroevolution – Mind the Gap*, Part 3.” “Part 3” > “Part 4, Chapter 5.”

Part 2, Chapter 5, section d, subsection ii:
p. 718, at “Thus when Pember put forth a Global earth Gap School model in 1876,” “earth” > “Earth”.

Part 2, Chapter 6, section c, subsection i:
p. 741, indent para starting, “So why was Ross so uneasy about the Neanderthals and Cro-Magnons in 1990?”

Part 2, Chapter 6, section c, subsection iii, subdivision B:
p. 767, “McDowell’s *More Evidence that demands a verdict*, Campus crusade for Christ” > “McDowell’s *More Evidence that Demands a Verdict*, Campus Crusade for Christ”.

Part 2, Chapter 6, section c, subsection iv, subdivision A:
p. 806, at footnote “See e.g., Kroeber, A.L., *Anthropology*, Harrap & Co., London, UK, 1948, pp. 131,133,151,155-156” + fullstop after “156.”

Part 2, Chapter 10, section b:
p. 984, at “Hagopian’s *The Genesis Debate: Three views on the days of creation, op. cit.*), p. 159” etc., remove “)” > “*op. cit.*”.

Part 2, Chapter 11, section c:
p. 991 & p. 1007,
“(The extent of the Havilah and Sheba regions is uncertain but their borders may have met, possibly with a shared region, around Mahad Al-Dhahad - which may be Ophir & King Solomon’s Mines.)” > “The extent of the Havilah and Sheba regions is uncertain but their borders may have met, possibly with a shared region, around Mahd Al-Dhahab (/

Mahd adh Dhahab) - which per Vol. 2. Part 5 is Ophir & King Solomon's Mines." (twice) & "was a times" > "was at times" (twice).

Part 2, Chapter 11, section c:

p. 1011 (some copies only) put in a paragraph space before para starting, "And I further state in my 2007 critique of Ross's Noachian Flood model".

Part 2, Chapter 12, section f:

p. 1073, "On the one hand, Jobe Martin shows that creatures in their present form must have been created; but on the other hand, he is a young earth creationist who does not appear to have fully thought through the ramifications of his own findings. That is," > "On the one hand, Jobe Martin shows that creatures in their present form must have been created; but on the other hand, he is a young earth creationist who does not discuss this issue further. We are left to ask, Does he follow a young earth creationist model on the issue of non-human death before Adam something like that of St. Basil of Caesarea (see Vol. 2, Part 3, Chapter 6, section f, subsection i)? Or has he not fully thought through the ramifications of his own findings? Either way".

Part 2, Chapter 13:

p. 1083, "Bishop Edward Stillingfleet was a Restoration Anglican Bishop whereas Matthew Poole was a Puritan, and in these two men we see an Anglican-Puritan broad-Protestant support for the idea of a geographically local Noachian Flood long before the modern science of geology." > "Bishop Edward Stillingfleet was an Anglican Bishop whereas Matthew Poole was a Puritan, and in these two men we see an Anglican-Puritan broad-Protestant support for the idea of a geographically local Noachian Flood long before the modern science of geology. Although in Stillingfleet's case, he argued for this as one of two possibilities, also allowing for the possibility of a global flood, and being non-committal between these two possibilities."

Part 2, Chapter 15:

p. 1109, at "A short discussion of race creation has been made in Volume 1, Part 2, Chapter 6) section c, subsection iv," ")" after "Chapter 6" > ","

Part 2, Chapter 15:

p. 1110, "Or in Hebrew "Ham" is *Cham* which is like *chom*" "*chom*" > *chom* & "meaning 'heat'," > "meaning 'heat' or 'hot,' as does *cham*,".

Part 2, Chapter 16, section b:

p. 1136, footnote

"See photos connected with the *Asiatic Society of Bengal* in Volume 1, Part 2, Chapter 4, section c, subsection iv; & Chapter 6, section c, subsection ii, *supra*; and Volume 2, Part 3 (at Serampore College Library) & Part 4 (at Tower of Babel section)" > "See photos connected with the *Asiatic Society of Bengal* in Volume 1, Part 2, Chapter 4, section c, subsection iv; & Chapter 6, section c, subsection ii, *supra*; and Volume 2, Part 4, Chapter 5 (at Serampore College Library); and my comments on the *Asiatic Society of Bengal* in Volume 1, Chapter 19, section b, at the Tower of Babel section."

Part 2, Chapter 17, section c:

p. 1148, “Tobu” (4 times) > “Toba”.

Part 2, Chapter 17, section e:

p. 1177, footnote 120, “*Ibid.*,” > “Rose, J.I., “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis” (2010), *op. cit.*,” & footnote 121, “Rose, J.I., “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis” (2010), *op. cit.*,” > “*Ibid.*,”.

Part 2, Chapter 19, section b:

p. 1245, “(1872-1880)” > “(1872)”.

Part 2, Chapter 19, section b:

p. 1252, the “ before “(Gen. 11:3,4)” > ”

Appendix, Sermon 3/4 Brief Overview:

p. 1350, after “‘worlds’ of Hebrews 1:2 and” add “11:3”.

Appendix, Sermon 4/4:

p. 1366, at “by the third general Council at Constantinople in 381,” “third” > “second” + footnote at “381” saying, “I should have said, “second general Council.” But I did say the correct thing of Constantinople being the second (not third) general council both before and after I said this here in this sermon.”