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## CHAPTER 1

### *General Introduction to Creation.*

All the major Protestant *Catechisms* of the Reformation contain *The Lord's Prayer*, the *Apostles' Creed*, and *The Ten Commandments*. These Biblical symbols of the holy catholic (or catholic or universal) faith are found in e.g., the Lutheran *Luther's Short Catechism* (1529), or *The Short Catechism* now found in the Anglican *Book of Common Prayer* (1662)<sup>1</sup>, or the Presbyterian *Shorter Catechism* (*Church of Scotland*, 1648). The importance of creation is clearly apparent in the fact that these catechisms thus include the words of Article 1 of the *Apostles' Creed*, "I believe in God the Father Almighty, maker of heaven and earth." Thus e.g., in the Anglican *Short Catechism*, a catechumen first says the *Apostles' Creed*, and then to the "*Question*. What doest thou chiefly learn in these Articles of thy belief?" He gives the "*Answer*. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God" (emphasis mine). Or in the Lutheran *Luther's Short Catechism* (1529), to the question about the *Apostles' Creed*, "What does this mean?" The catechumen gives the "*Answer*. I believe that God created me and all other creatures ... . I believe that Jesus Christ, very God, begotten of the Father in eternity, ... hath redeemed me ... . I believe ... that the Holy Ghost ... sanctifieth ... all ... in the one true faith ..." (emphasis mine).

So too, we find that the importance of creation *ex nihilo* (Latin, creation 'out of nothing') is taught by the first man of the Reformation, Martin Luther (1483-1546)<sup>2</sup>, who says in his commentary on Genesis 1:1, "Everything that is, was created by God<sup>3</sup>." And likewise the second man of the Reformation, John Calvin (1509-1564)<sup>4</sup>, says in his commentary on Genesis 1:1, that "Moses ... meaning is, that the world was made out of nothing ... that the world is not eternal, but was created by God<sup>5</sup>." And so too, the third

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<sup>1</sup> The name of *The Short Catechism* comes from the opening paragraph of *The Order of Confirmation* in the 1662 *Book of Common Prayer*.

<sup>2</sup> All Protestants accept that Luther is the first man of the Reformation.

<sup>3</sup> *Luther's Works*, Vol. 1, Lectures on Genesis chapters 1-5, Edited by J. Pelikan, Concordia Publishing House, Saint Louis, Missouri, USA, 1958, p. 7 [W, XLII, 6,7].

<sup>4</sup> Amidst diverse Protestant views, that Calvin is the second man of the Reformation is a Reformed view.

<sup>5</sup> *A Commentary on Genesis* by John Calvin, First published in Latin, 1554, First English translation 1578, Reprint from Calvin Translation Society Edition of 1847, Translated & Edited by John King, Banner of Truth Trust, London, 1965, pp. 69-70.

man of the Reformation, Thomas Cranmer (1489-1556)<sup>6</sup>, in a sermon on the *Catechism* entitled, “Of the Creation,” in elucidation of *The Apostles’ Creed* says, “God hath made heaven and earth, and all things contained therein<sup>7</sup>.” And so the doctrine of creation in which God created all things, and thus creation *ex nihilo*, is upheld by the three great doctors of the Reformation, Luther, Calvin, and Cranmer.

But as a consequence of the sad and bad rise of the anti-supernaturalist and anti-Christian secular state from the later 18th and 19th centuries, State universities have imposed ideological and religious tests requiring that work in the natural sciences adopt the philosophy of anti-supernaturalism. Hence in a circular manner, the elimination of the most likely and reasonable explanation of old earth creationism has given way to the macroevolutionary theory of Darwinian evolution (by which I include the alleged modifications of gene mutation in neo-Darwinian evolution), since it alone meets the anti-supernaturalist ideological and religious belief tests imposed by the secular state. This intellectual suppression has greatly retarded the biological sciences which have now reached the bizarre and absurd idea that e.g., man has “evolved” from ape-like or monkey-like creatures. While the belief in macroevolutionary Darwinian theory of evolution is as probable as a belief in “the man in the moon,” until such time as religious and ideological tests which require anti-supernaturalism can be removed, such absurd nonsense is likely to remain in the State colleges and universities.

Of course, the longer term solution to this, and many other social ills that now engulf us in the Western World, is a “back to the future” return to the religiously conservative Protestant Christian State. But at the time of publishing this work in 2014, the genuine intelligentsia has been long excluded and disempowered in the key political, judicial, academic, media, and other positions including frequently the churches and theological colleges, throughout the Western World. In their place, has arisen a bunyip intelligentsia whose folly and ignorance is much pleasing to Deists, vaguely defined Theists, universalists, agnostics, and atheists. They live up to an academic stereotype largely centring around the wicked lusts of a “human rights” paradigm connected with secularism. Most of those who hold these positions are themselves the programmed puppets and pawns of a Devil whom they do not believe even exists. The programmed

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<sup>6</sup> Amidst diverse Protestant views, that Cranmer is the third man of the Reformation is a Low Church Evangelical Anglican view, for those who like myself, uphold Cranmer’s 1552 *Book of Common Prayer* as now found in the 1662 *Book of Common Prayer*. While the basic Calendar I follow is that of the 1662 prayer book, I agree with *a select small number of the larger number of added black letter days* found in the optional Anglican Calendars of Australia (1978) and England (1980 & 2000) which I integrate in with the 1662 Calendar. E.g., the black letter day of 21 March for Thomas Cranmer, Marian Martyr, 1556 (transferring Benedict from 21 March to 11 July).

<sup>7</sup> *Writings of ... Thomas Cranmer*, Archbishop of Canterbury and Martyr, 1556, Printed for The Religious Tract Society, by J. Nisbet, London [undated, about early 20th century], “The First Sermon – Of the Creation,” pp. 164-169 at p. 167. (Copy held at Moore Theological College Library, Sydney, Australia.)

masses, having cut their anchor ropes with the Bible, are now adrift on the high seas, and are an easy prey for the devils and their secularist puppets, and so to e.g., argue for old earth creationism inside established secularist academic forums would be basically “unthinkable.”

But God has designed man so as to only properly reach his potential in understanding various things, if he first humbly submits to God’s revelation as now found in the completed word of the Holy Bible. This feature was present in Adam before the Fall who needed to obey God’s command against eating from the forbidden apple tree in order to develop a certain amount of character. This is necessarily also the case since the Fall. The words of the Bible are “the maker’s instructions.” Hence for the Christian who recognizes the absolute infallibility and authority of the Bible, the first and foremost question for creation, like any other issue, must be, What does the Bible say? Therefore let us now consider seven keys to understanding Gen. 1-11.

## CHAPTER 2

### *The First of Seven Keys to understanding Gen. 1-11.*

- a] *Global or Local “heaven and earth” in Gen. 1:1?*
- b] *Mind the Gap between “the heavens” & “the earth” of  
Gen. 1:1 & between the first two verses of Genesis.*
- c] *Summary of first key.*

#### *(Chapter 2) a] Global or Local “heaven and earth” in Gen. 1:1?*

There are seven broad basic keys needed to understand relevant parts of Genesis 1-11 properly. In this section we shall consider the first of these seven big points, namely, that Gen. 1:1 refers to a universal creation of everything, that there is possibly a time-gap between when “God created the heaven,” and then “the earth,” which is probable given that we are told of multiple “generations of the heavens” in Gen. 2:4; and also a time-gap between the first two verses of Genesis during which there were multiple “generations of the heavens and of the earth” (Gen. 2:4; Ps. 24:1; Eccl. 1:4; Isa. 57:15; Heb. 1:2; 11:3), during which time, among other things, the angels were created (Job 1:6; 38:7; Gen. 3:1-7; Isa. 14:12-15; Ezek. 28:12-17; Rev. 12:4,9).

The Scripture teaches us that there are three heavens, for St. Paul refers to “Paradise” as “the third heaven” (II Cor. 12:2,4). Thus the first heaven is the atmosphere around the earth, so that we read, “God called the firmament heaven” (Gen. 1:8; cf. Gen. 27:28). The second heaven is the outer-space away from the earth, so that we read of the sun, moon, and stars, that they are “lights in the firmament of heaven” (Gen. 1:14,15; cf. Gen. 22:17). This is significant for a better understanding of Gen. 1:1, since the Hebrew,

“*shamajim*” (masculine dual noun, from *shamajim*) may be rendered in Gen. 1:1 as “heaven” singular (AV) or “heavens” plural. This is a stylistic issue and both meanings are correct. Thus on the one hand, since the terminology that “the Lord ... made heaven (Hebrew, *shamajim*) and earth” in e.g., Ps. 124:8 or Ps. 134:3, contextually means “he made everything,” it follows that one can in this sense fairly and rightly render Gen. 1:1 as, “In the beginning God created the heaven and the earth” (AV). But it is simultaneously true, that for those looking to greater detail on the three heavens, one could also fairly and rightly render Gen. 1:1 as, “In the beginning God created the heavens and the earth.” It is not a case of “either” the one or the other renderings are correct. Rather, both are correct, and both apply, but in English we do not have a plural singular for “heaven” / “heavens” (something like the plural singular we have for “sheep”). Thus the AV translators had to make a choice between one or the other. They made a selection that matches the singular earth with a singular heaven (understood generically for all three heavens). And this singular usage of the Authorized Version in Gen. 1:1 is then matched with a plural usage of “heavens” in Gen. 2:4 as a stylistic balance. This usage of the singular in the AV’s translation of the first verse of the Bible, is a continuation of the form found at Gen. 1:1 in both the Greek Septuagint which reads, “*ouranon* (‘heaven,’ masculine singular accusative noun, from *ouranos*);” and the Latin Vulgate which reads, “*caelum* (‘heaven,’ neuter singular accusative noun, from *caelum*). And it is also readily cross-referable to the opening words of two of the three catholic (or universal) creeds, namely, the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven (Latin, *caeli*, neuter singular genitive noun, from *caelum*) and earth;” and the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven (Greek, *ouranou*, masculine singular genitive noun, from *ouranos*; & Latin, *caeli*, neuter singular genitive noun, from *caelum*) and earth, and of all things visible and invisible<sup>8</sup>.”

Therefore, on the one hand, in an AV Study Bible it would certainly be appropriate to show in a footnote or sidenote at “heaven” in Gen. 1:1, “Or ‘heavens’.” But on the other hand, one would not render it in the plural in the main text the way we find it is done in, for example, the *New King James Version* (1982), or *New American Standard Bible* (3rd edition, 1995), or *New International Version* (3rd edition, 2011). That is because to render it into English in the main text of Gen. 1:1 in the plural as “heavens,” *fails to give proper due respect* to the established ancient tradition of translating this “heaven” here in the singular as found in both the Greek Septuagint and Latin Vulgate, *as connected with the incorporation of this* Greek Septuagint’s form in the Greek of the *Nicene Creed’s* Greek form; and likewise the incorporation of the Latin Vulgate’s form in the Latin of the *Nicene Creed’s* Western Latin form, and also the *Apostles’ Creed* which is a Creed of the Western Church found only in the Latin. Such impiety, superficiality, and ignorance, manifesting a sentiment by these “new” translators of being prepared to make unwarranted breaks with traditions that are not contrary to Scripture, and which have proven useful and good, tells us in the very first verse of these

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<sup>8</sup> On the relationship of the Greek Septuagint and Latin Vulgate to the creationist teachings of the Apostles’ & Nicene Creeds, see also Part 1, Chapter 7, section a, subsection v, *infra*.

type of “new” versions, that the persons involved in these “new” translations are not appropriate or proper persons to be undertaking an English translation of the Bible. And indeed, any such “new” versions are unnecessary and undesirable as we have the Authorized (King James) Version of 1611; being a work of translation set forth by special command of His Majesty King James I (Regnal Years: 1603-1625), *Supreme Governor of the Church of England* and *Defender of the Faith* in 1604; which task was Providentially protected by God when the following year the Romanists under Guy Fawkes unsuccessfully sought to blow up the Protestant King and Parliament in the Papists’ Conspiracy of 5 November 1605, the thwarting of which Romish gunpowder plot by the grace of God, is annually remembered on 5 November in Bonfire Night throughout England to this very day. The Saint James Version is thus quite properly part of the Protestant Christian culture of the English speaking Western World, and *the only major criticism that has been successfully made about it, is that it is not properly appreciated by large numbers of persons.* Let us therefore thank God for the vastly superior quality of translation in our King James Bibles of 1611. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer. 6:16).

Importantly, in Scripture “heaven” and “earth” are always relative to each other in designating a particular “world.” Hence when we read in Luke 2:1, “there went out a decree from Caesar Augustus, that all the world should be taxed,” this refers to a local “world” of the Roman Empire. Thus in the context of this local “world,” we find reference to a local “earth” when we read, “the queen of the south ... came from the utmost parts of the earth to hear the wisdom of Solomon” (Luke 11:31); and also a local “heaven” when we read of how on the day of Pentecost, “there were dwelling at Jerusalem Jews ... out of every nation under heaven” (Acts 2:5). Clearly the “world” of Luke 2:1 does not include e.g., the Far East of Asia, the Americas, or Australia; and nor does “the utmost parts of the earth” in Luke 11:31 refer to a global earth extending out to e.g., the southern most tip of South America; and nor does “every nation under heaven” in Acts 2:5 refer to a global heaven with e.g., Jews coming from Australia. Thus in Scripture a “heaven” and “earth” are relative to a given “world.” Of course, if the context warrants it, this might be a global world. E.g., the words of Christ in Luke 21:33, “heaven and earth shall pass away; but my words shall not pass away,” are contextually referring to a global “heaven and earth” containing “the children of this” global “world” (Luke 20:34), which global “earth” God will “melt with fervent heat” at the end of the world which occurs in connection with the Second Advent (II Peter 3:10).

Against this backdrop, the fact that in Gen. 1:1, “In the beginning God created the heaven and the earth” is like “the Lord ... made heaven and earth” in e.g., Ps. 124:8 or Ps. 134:3, and so it contextually means “he made everything.” It means that in analysis of the three heavens, *supra*, the first heaven has to be the atmosphere *of the entire planet earth*. Since “heaven” and “earth” are always relative to each other in designating a particular “world” in Scripture, and because what is contextually, the universal all encompassing words of Gen. 1:1 (which are like e.g., Ps. 124:8) referring to the atmospheric “heaven” of Gen. 1:1 which is global, this therefore requires that “the earth” of Gen. 1:1 is also global.

*(Chapter 2) b] Mind the Gap between “the heavens” & “the earth” of  
Gen. 1:1 & between the first two verses of Genesis.*

On the one hand, we are told in Scripture that a Christian should, “study to shew thyself approved unto God;” but on the other hand, we are told that this means, “rightly dividing the Word of truth” (II Tim. 2:15). When we do so, we find that sometimes in Scripture there is a time-gap between verses that may not be immediately apparent, or not clear until a relevant event that it refers to is further studied.

For example, Isaiah 61:1,2. In Luke 4:16-21 we read of how Christ “went into the synagogue” at “Nazareth,” and “read” from “the Book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and ... began to say unto them, This day is this Scripture fulfilled in your ears.” Yet if one looks at Isa. 61:1,2; then verse 2 reads, “To proclaim the acceptable year of the Lord, and the day of vengeance of our God” etc. . Thus there is a time-gap between the fulfillment of the words up till, “To proclaim the acceptable year of the Lord,” and the later fulfillment of the words, “and the day of vengeance of our God.” Yet to the reader of Isa. 61:1,2 such a gap is not immediately apparent, and it *only becomes apparent when relevant event that it refers to is further studied*, to wit, the Messiah’s Advent, at which point it only then becomes clear that a time-gap is found in Isa. 61:2 between Christ’s First Advent and Second Advent; which we only now know, spans *at least* about 2,000 years.

Another example of this is found in, Joel 2:28,29, a prophesy fulfilled on the Day of Pentecost in Acts 2. “And it shall come to pass afterward, that I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.” But though it may not be immediately apparent to a reader, *only becomes apparent when relevant event that it refers to is further studied*, once again there is then a time-gap which reaches to the Second Advent, referred to as “the great and the terrible day of the Lord.” Hence there is quite a long period of time between Joel 2:28,29 on the Day of Pentecost, up till the words of Joel 2:30,31, “And I will shew wonders in the heavens and in the earth, ... before the great and the terrible day of the Lord come.”

This also reminds us that God expects us to carefully study his Word, *and any relevant event that it refers to*, so that we realize if there is a time-gap between the events, like there is in both Isa. 61:2, and Joel 2:28-31, even though such a time-gap is not immediately apparent to the reader. And so too, when we study *the relevant events of creation*, and also carefully consider Gen. 1:1,2 in the context of Gen. 2:4, we find that there is a time-gap in time between the first two verses of Genesis that God expects us to study and understand.

Significantly, there is a nuance in the Hebrew of Gen. 1:2 which separates Gen. 1:2 from Gen. 1:1. This is found in the Authorized Version's conjunction, "And," in the words of Gen. 1:2a, "And the earth was without form, and void; and darkness was upon the face of the deep." This is found as the Hebrew conjunction, "v" (vav / vau, 'And'), which is vowelled in transliteration as *V*<sup>̇</sup>, and in Hebrew looks like ׀ before ׀ (= *ha*, 'the') ׀׀׀׀ (= '*arets*, 'earth,' feminine singular noun, from ׀׀׀׀ / '*eretz*') i.e., "And the earth" etc. (reading from right to left) the first letter of, ׀׀׀׀׀׀. This conjunction is translated from the Hebrew in the Greek Septuagint as "*de* (And)," which in Greek looks like "δε" in the wider words, "H (the) δε (And) γη (= *ge*, 'earth,' feminine singular nominative noun, from γη / *ge*)" i.e., "And the earth" etc. (LXX). It is also translated from the Hebrew in the Latin Vulgate as "*autem* (And)," in the wider words, "*terra* ('the earth,' feminine singular nominative noun, from *terra*) *autem* (And)," i.e., "And the earth" etc. (Vulgate).

Thus the presence of the conjunction "And" as found in the Authorized Version at the start of Gen. 1:2a is an important stylistic indicator that the words of this verse form a separate thought to those of Gen. 1:1. Hence, "In the beginning God created the heaven and the earth" (Gen. 1:1), is a distinctive thought from, "And the earth was without form, and void: and darkness was upon the face of the deep" (Gen. 1:2a). Therefore unlike the accurate rendering of the "And" in the Authorized Version (AV); the removal of this conjunction in a number of "new" versions, such as e.g., the *New King James Version* (NKJV, 1982), or *New American Standard Bible* (NASB, 3rd edition, 1995), or its mistranslation in the *New International Version* (NIV, 3rd edition, 2011), are all unwarranted, and indeed are a perversion of God's holy Word on their very first page!

King Solomon says in Ecclesiastes 1:4, "One generation passeth away, and another generation cometh; but the earth abideth forever." In "rightly dividing the Word of truth" (II Tim. 2:15), we must clearly recognize that this teaching that "the earth abideth forever" (Eccl. 1:4) is qualified by the fact that after the Second Advent, this earth will be cleansed by the "fire" of judgment (II Peter 3:7); and then after this happens, God will make on this earth a new Edenic World which will be the "new heavens and new earth" of Isa. 66:22 and Rev. 21:1. Nevertheless, the statement of Holy Writ is certainly correct, that "the earth abideth forever" (Eccl. 1:4).

But let the good Christian reader also note that King Solomon here says of the earth, "One generation passeth away, and another generation cometh" (Eccl. 1:4), and so he here refers to the history of "the earth" as a succession of death by one "generation," and replacement by another "generation." And King David refers to "the earth" as including "the fulness thereof" (Ps. 24:1). Importantly, we are further told about this history of the earth by Holy Moses in Gen. 2:4, "These are the generations of the heavens and the earth when they were created, in the day that the Lord made the earth and the heavens."

I consider that Gen. 2:4 is a distinctive paragraph, though in the AV Gen. 2:5 has been translated to be dependant upon it. While I regard the AV as the best available English translation, it is not word perfect. This is seen in the following differences.

Genesis 2:5 (AV)	Genesis 2:5 (my rendering)
<p>“<u>And</u> every plant of the field <u>before it was</u> in the earth, and every herb of the field <u>before it grew</u>: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.”</p>	<p>“<u>Now</u> every plant of the field <u>was not yet</u> in the earth, and every herb of the field <u>had not yet grown</u>: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.”</p>

In the underpinning Hebrew, the conjunction “v” (vav / vau), which is vowelled in transliteration as *V*<sup>e</sup>, is rendered in the Greek Septuagint as *kai* and in the Latin Vulgate as *et*. It can certainly be rendered from the Hebrew as, “And” (AV), and this is also one possible rendering of both the Greek and Latin translations of it. But the Hebrew here can also be rendered “Now” (my translation) as could the Greek, and this is also a reasonable rendering. Thus both translations are reasonable. The Hebrew, *terem*, is twice rendered in the AV here as “before,” and in this it conforms to the Greek Septuagint’s *pro* (twice, “before”), and Latin Vulgate’s *antequam* (before) and *priusquam* (before), respectively. But the Hebrew adverb, *terem*, can also mean “not yet” (Strong’s Concordance & Brown-Driver-Briggs). Indeed, as an example of this sense, at *terem*, *Brown-Driver-Briggs Hebrew & English Lexicon* says *terem* means “in an independent sentence, ‘not yet,’ Gen. 2:5 and all the plants of the field ... were *not yet* in the earth, etc.” Other examples given by *Brown-Driver-Briggs* include I Sam. 3:7, “Now (Hebrew, *V*<sup>e</sup>) Samuel did not yet (Hebrew, *terem*) know the Lord ... .” To which I would add, for instance, the AV’s “not yet” of Exod. 9:30; 10:7. Then with the first Hebrew, *terem*, the connected Hebrew “*jihjeh* (‘it was,’ 3rd person masculine singular, active imperfect kal verb, from *hajah*),” could be rendered as either “before it was” (AV), as found also in the Greek Septuagint and in broad terms in the Latin Vulgate; or the Hebrew, *terem*, meaning “not yet,” could be added to the Hebrew *jihjeh* meaning “it was,” and so rendered as “was not yet” (my translation). Thus once again, both translations are reasonable. And then at the second Hebrew, *terem*, the connected Hebrew “*jitsmah* (‘it grew’ or ‘it had grown,’ 3rd person masculine singular, active imperfect kal verb, from *tsamach*),” being an imperfect kal verb, has the sense of *an incomplete action*<sup>9</sup>, and so could be reasonably rendered as, “before it grew” (AV) as found also in the Greek Septuagint and Latin Vulgate; or the Hebrew, *terem*, meaning “not yet,” could be added to the Hebrew “*jitsmah* meaning “it had grown,” and rendered as “had not yet grown” (my translation). Therefore I would not dispute that the AV’s rendering of Gen. 2:5 is one reasonable translation of the Hebrew, but I would maintain that my rendering is also a reasonable translation of the Hebrew. Therefore in an AV

<sup>9</sup> Pratico, G.D. & Van Pelt, M.V., *Basics of Biblical Hebrew Grammar*, Zondervan, Michigan, USA, 2001, pp. 165,175,176.

Study Bible, I would consider it appropriate at Gen. 2:4,5 to show in a footnote or sidenote at the ending of verse 4 and start of verse 5, “and the heavens, and every plant,” “Or, ‘and the heavens. 5 ¶ Now every plant” etc. (¶ is the symbol used in various editions of the AV to indicate a new paragraph, and more generally the AV is put in Statute Style i.e., like the sections in an Act of Parliament, with a new line for each verse), and at Gen. 2:5, at “before it was,” “Or, ‘was not yet’;” and at “before it grew,” “Or, ‘had not yet grown’.” Thus verses 4 & 5 of Gen. 2 would read:

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 ¶ Now every plant of the field was not yet in the earth, and every herb of the field had not yet grown: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

In support of my rendering I have already noted the *Brown-Driver-Briggs Hebrew & English Lexicon* at *terem, supra*. And while it is not quite as literal as my translation, *supra*, and so not as literal as I like; the same basic sense of translation in Gen. 2:5 is nevertheless also found in the both the (English) Revised Version (1881-1885) (RV) and its North American equivalent of the American Standard Version (1901) (ASV), which read at Gen. 2:5a, “And no plant of the field was yet in the earth, and no herb of the field had yet sprung up ... .” While neither the RV or ASV are based on the best texts, and as a package deal are greatly inferior to the Authorized Version (1611), nevertheless, where there is not a textual issue, both are sufficiently literal to be of some potential value in *a relatively small number of instances* where I consider they have a better sense of the text than the AV, of which Gen. 2:5 is an example. For in this matter of rendering Gen. 2:5a *where there is no textual difference between these versions*, I consider the meaning of the Hebrew is here better captured in the RV and ASV. That is *not* because the literal Hebrew words can be shown at a grammatical level to be better rendered as I have translated them, i.e., in broad terms in the same way as the RV and ASV; but rather because of *a contextual issue*. Thus on the one hand, Gen. 2:4 refers to “generations ... of the earth” *that have already transpired* “in the day that the Lord God made the earth ...;” whereas in sharp contrast to this, Gen. 2:5 refers to “every plant” “and every herb” at a time which the AV says was “before it was in the earth” and “before it grew,” or I would render as “was not yet in the earth” and “had not yet grown.” Thus Gen. 2:5 is referring to something quite different, indeed quite the opposite to, that which is described in Gen. 2:4. Therefore, contextually I consider Gen. 2:4 is best left as a distinctive paragraph, with Gen. 2:5 then starting a new paragraph and new thought.

But where then do these “generations” of “the day” of Gen. 2:4 fit in Gen. 1 & 2? In Genesis 1:2b-2:3 it is clear that the Hebrew word, “*jowm*,” rendered “day,” is referring to a 24 hour day since the terminology of “the evening and the morning” found for each of the six creation days contextually requires this (Gen. 1:5,8,13,19,23,31). While this terminology is not specifically found for “the seventh day” (Gen. 2:1-3), it is also contextually required for it, since this “seventh day” is linked to the first six as being of the same type and kind, but marked out as different because “God blessed” “and sanctified it” (Gen. 2:3). Thus this contextually tells us of the origins of the weekly

Sabbath. This conclusion is also consistent with, and required from, the words of the Fourth Commandment (Exod. 20:8-11) in *The Ten Commandments* (Exod. 20:1-17).

Yet no such contextual qualifications apply to “the day” of Gen. 2:4, which is also Hebrew “*jowm*.” This is significant because while the Hebrew “*jowm*” for “day” can mean a 24 hour “day,” as it clearly does in Gen. 1:2b-2:3; but it can also mean a longer period of “time.” For example, in Proverbs 24:10, “the day (Hebrew, *jowm*) of adversity” may be a testing time less than a 24 hour day in length, or might be a longer period, possibly going weeks, months, or years. The same is true in the contrast found in Ecclesiastes 7:14 between “the day (Hebrew, *jowm*) of prosperity” and “the day (Hebrew, *jowm*) of adversity,” both of which may contextually be long periods of weeks, months, or years. Or in I Chron. 29:27 we read, “the time (Hebrew, *jowm*) that he reigned ... was forty years;” so Hebrew *jowm* here as a period of 40 years is clearly a lot longer than a 24 hour day. Or when in Isa. 2:10,11, Isaiah says “the Lord” “of majesty” “and the Lord alone shall be exalted in that day (Hebrew, *jowm*),” it is clear that he means an ongoing period of time, not simply a 24 hour day. For in saying in Isa. 2:17,18, “the Lord alone shall be exalted in that day (Hebrew, *jowm*). And the idols he shall utterly abolish,” he does not contextually mean the idols will be abolished for a 24 hour period only. Indeed, the elements of this prophesy pointing to the Second Advent of Christ (Isa. 2:20,21; cf. Rev. 6:16,17) mean that in its ultimate fulfillment “that day (Hebrew, *jowm*)” of Isa. 2:17 *is of eternal duration*.

Thus the same author who wrote Genesis and hence the “day (Hebrew, *jowm*)” Gen. 2:4, to wit, Holy Moses, says of God in Ps. 90:4, “For a thousand years in thy sight are but as yesterday (Hebrew, *jowm*) when it is past, and as a watch in the night.” Hence St. Peter could say, “one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8). Therefore, given that God “inhabiteth eternity” (Isa. 57:15), it follows that this “day” of Gen. 2:4 which spanned successive “generations of the heavens and of the earth,” could be hundreds, thousands, millions, billions, trillions, quadrillions, or zillions of years long. We simply are not told.

Therefore, in answer to the question, *Where do these “generations” of “the day” of Gen. 2:4 fit in Gen. 1 & 2?*; it is clear that time requirements for the succession of multiple generations of death and then new life with new generations (Ps. 24:1; Eccl. 1:4) found in Gen. 2:4 cannot possibly fit inside any of the six 24 hour creation days of Gen. 1:2b-2:3. And since the immediate work of creation is “finished” on “the seventh day” (Gen. 2:1,2), they cannot contextually fit after the seven 24 hour creation days. Therefore, contextually they must fit *before* the seven 24 hour creation days i.e., before Gen. 1:2b, *because there is nowhere else for them to reasonably go*.

Moreover, Genesis 2:4 says specifically, “These are the generations of the heavens and of the earth when they were created, *in the day that the Lord God made the earth and the heavens*,” and this terminology of a “day” which embraces the time when “the Lord God made the earth and the heavens” (Gen. 2:4), clearly points us to Genesis 1:1, “In the beginning God created the heaven and the earth.” Thus we must conclude that this “day” of Gen. 2:4, containing a succession of many “generations,” must be an

elucidation on Genesis 1:1, requiring that they must contextually be fitted either in Gen. 1:1 with reference to “the heavens,” and / or between Gen. 1:1 and Gen. 1:2 with regard to “the heavens and the ... the earth when they were created.” Thus there may or may not have been a time-gap between the creation of “heaven” and the creation of “earth” in Gen. 1:1; though there definitely is a time-gap between Gen. 1:1 and Gen. 1:2. These time-gaps were for periods of undisclosed time duration, potentially lasting hundreds, thousands, millions, billions, trillions, quadrillions, or zillions of years. Thus during the time-gap between the first two verses of Genesis after the creation of “the earth” (Gen. 1:1), bearing in mind “the earth” includes “the fulness thereof” (Ps. 24:1), we find that “one generation passeth away, and another generation cometh” (Eccl. 1:4) over many successive “generations” (Gen. 2:4). Thus this pre-Adamite period in the time-gap between the first two verses of Genesis evidently experienced both death and new life during which time God successively “created” (Gen. 2:4).

Thus e.g., Bob Jones Sr. (1883-1968), the founder of Bob Jones University, South Carolina, USA (whose better days were 1927-1997 under Bob Jones Sr. & Bob Jones Jr.), said in c. 1961, “‘In the beginning God created the heaven and the earth’ [Gen. 1:1]. Now ‘In the beginning’ of what? ‘In the beginning’ of time. ... Now the earth has not always been here. Time is a parenthesis ..., God inhabits eternity [Isa. 57:15]. ... Now ‘In the beginning,’ out of nothing, ‘God created the heaven and the earth.’ Not only ‘the earth’ but ‘heavens’ [Gen. 2:4], all the stars, the sun, everything. ... When? ‘In the beginning’ of time. When was that? I don’t know ... . Not at the beginning of eternity, but at the beginning of time. A way back yonder, sometime, somewhere, God made a little parenthesis in eternity, and we call it ‘time.’ ... Now you can put all the time you want, millions of ages, as much as you please, between the first and second verse of revelation and be Scriptural.” So too, the Congregationalist theologian of Homerton College in England (1800-1850, known as Homerton Academy till 1823<sup>10</sup>), and sometime Principal, J. Pye Smith (1774-1851), said the gap between Gen. 1:1 and Gen. 1:2 may represent “an antiquity which millions or ten thousand millions of years might fail to represent.<sup>11</sup>”

Therefore, given that “the earth is the Lord’s, and the fulness thereof” (Ps. 24:1) i.e., “the earth” includes “the fulness” of what is on it; and given that Gen. 1:2b-2:3 reveals God as a Creator of e.g., both animal and plant life on the earth; and given that we know from the terminology of “evening and “morning” in the first three creation days

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<sup>10</sup> 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.

<sup>11</sup> Bob Jones Sr., *Word of Truth* 407 (cassette audio recording,) Bob Jones University, Greenville, South Carolina, USA, [undated, c. 1961] (emphasis mine); Pye Smith’s *Scripture & Geological Science*, p. 502 quoted in Hitchcock, E., *The Religion of Geology*, Glasgow, Scotland, UK, 1851, p. 53.

(Gen. 1:5,8,13) that the sun pre-existed the fourth day (see Volume 1, Part 1, Chapter 3, section f, *infra*); and given that “the heavens (Hebrew, *shamajim*)” of Gen. 2:4 includes both the atmosphere of the earth, and outer space; it follows that *a most natural conclusion to draw* from “generations of the heavens and of the earth” in Gen. 2:4, is that this is also referring to something analogous to this in successive “generations” of e.g., stars in “the heavens” of Gen. 1:1, and also “generations” of e.g., stars in “the heavens” together with various animal and plant “generations” on the earth which existed between Gen. 1:1 and Gen. 1:2; although *it must also be said* that this is not the only possible conclusion to draw from the text of Gen. 2:4. One finds this type of Biblical category of thought of multiple heavens in Nehemiah 9:6, “Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ... .” Nevertheless, *the proposition of multiple temporal “generations of the heavens” in Genesis 1:1 coming after “the heaven” and before “the earth,” is only one possible construction of the Biblical text, and therefore it could be wrong, so that one could not be sure about this issue unless and until one consulted the Book of Nature by undertaking relevant scientific astronomical studies on the history of the universe.* But any such scientific studies are matters we shall defer till Part 2 of this Volume 1.

But does Scripture tell us anything further about these “generations of the heavens and of the earth” in Gen. 2:4? We are given a little bit more detail in the New Testament Book of Hebrews. Heb. 1:1,2 says that through the “Son” of God, “God” “made the worlds.” Then in Heb. 11:3, in what is evidently an elucidation on Gen. 1 & 2, since this is sequentially followed by e.g., “Abel” and “Cain” in Gen. 4 (Heb. 11:4), “Enoch” in Gen. 5 (Heb. 11:5), “Noah” in Gen. 5-10 (Heb. 11:7), etc., we read in a Divine commentary on Gen. 1, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

In both Heb. 1:2 and Heb. 11:3, the word rendered in our Authorized Versions as “worlds,” is Greek, *aion*<sup>12</sup>. This Greek word can mean a succession of “worlds” (AV) or *ages*. The fact that *aion* can refer to “a state of things marking an age or era<sup>13</sup>,” thus indicates that Heb. 1:2 & 11:3 is teaching that there were a succession of “worlds” *possibly* in a time-gap between when “God created the heaven” and God created “the earth” in Gen. 1:1, and *certainly* in a time-gap that existed between the first two verses of Genesis. I.e., in period spanning hundreds, thousands, millions, billions, trillions, quadrillions, or zillions of years, life forms as “created” (Gen. 2:4) by God were different in type and kind, in which there was a succession of different “worlds” or “ages.” In both Gen. 1:1 and Gen. 2:4 “God” is said to have “created” “the heavens” “and” “the earth.” In both instances the Hebrew word *bara*’ means “created.” In a Divine commentary on this, Heb. 11:3 says that during this time “God” “framed” different “worlds” or “ages,” making new things not from old things, but rather, fresh acts of

<sup>12</sup> In both instances, “*aionas* (masculine plural accusative noun, from *aion*).

<sup>13</sup> Mounce, W.D., *The Analytical Lexicon to the Greek New Testament*, Zondervan (Harper-Collins), Grand Rapids, Michigan, USA, 1993, p. 57.

creation so that what was “seen were not made of things which do appear” before the time of their creation (Heb. 11:3). This means that e.g., the theory of macroevolution, is ruled out by the words of Gen. 1:1; 2:4; Heb. 11:3, which requires CREATION NOT MACROEVOLUTION.

On the one hand, the statement, “In the beginning God created the heaven” (Gen. 1:1) requires an initial act of creation *ex nihilo*, since we are not here given a picture of God taking something and making it from pre-existent matter, but rather a picture that says “God created the heaven.” Thus the straightforward and simple meaning of the text in Gen. 1:1 does not make sense on any model other than creation *ex nihilo* of the universe, “so that things which are seen were not made of things which do appear” (Heb. 11:3). But on the other hand, the statement that there were “generations of the heavens” (Gen. 2:4), means that after the initial act of creation *ex nihilo*, either God developed the universe “heavens” from pre-existing matter that he had earlier made by one or more processes (cf. Gen. 2:7; 6:7) in these “generations of the heavens” (Gen. 2:4), or there were further acts of creation *ex nihilo* in these “generations of the heavens” (Gen. 2:4), or some combination thereof. Which of these three possibilities is correct? From the Biblical text alone we could not be sure. Therefore, *one could not be sure about this issue of the temporal “heavens” unless and until one consulted the Book of Nature by undertaking relevant scientific astronomical studies on the history of the universe.* But any such scientific studies are matters we shall defer till Part 2.

Hence we have some small inkling from Scripture of what was happening over “the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Gen. 2:4) as covered by the words, “In the beginning God created the heaven and the earth” (Gen. 1:1), spanning undisclosed periods of time, possibly between the creation of “the heaven” and then the creation of “the earth,” and definitely between the first two verses of Genesis. On the one hand, we can be sure about the fundamentals of the faith from what we are here told in Gen. 1:1; 2:4, namely, creation *ex nihilo* (Heb. 11:3) and in the words of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth.” But on the other hand, we cannot be sure about the scientific detail from Scripture which is written in such a way that it could facilitate multiple interpretations with respect to the details, and so we could only resolve these by *consulting the Book of Nature*, but any such scientific studies are beyond the scope of this Volume 1, Part 1, and so must be deferred to Part 2.

Beyond this Biblical data from Gen. 1:1; 2:4; Ps. 24:1; Eccl. 1:4; Heb. 1:2; 11:3 concerning the temporal world, i.e., the life and death of various “generations” (Gen. 2:4; Ps. 24:1; Eccl. 1:4) in a succession of “worlds” or “ages” (Heb. 1:2; 11:3), possibly in a time-gap between the creation of “the heaven” and “the earth” (Gen. 1:1), and definitely in the time-gap between the first two verses of Genesis; does Scripture tell us anything of the spiritual world during these times? As already noted, “heaven” or “heavens” in Gen. 1:1 includes “the third heaven” of “Paradise” (II Cor. 12:2,4). Hence Holy Moses says with regard to “the Lord my God,” “Look down from thy holy habitation, from heaven, and bless thy people Israel” (Deut. 26:14,15). Clearly this heavenly abode that includes God’s throne room, was not at the time of Gen. 1:1 made for the souls of faithfully

departed men (II Cor. 4:8; Philp. 1:23; Heb. 12:23), since this includes an undisclosed long period of pre-Adamite time. So whose abode was “heaven” during this time?

The answer to this question is found in Job 38:4,7, where we read that “when” God “laid the foundations of the earth,” this was a time “When the morning stars sang together, and all the sons of God shouted for joy.” Contextually, these “sons of God” in Job 38 refer to angels (Job 1:6; 2:1). This is also consistent with the fact that in the Hebraic poetical parallelism of Job 38:7, “the sons of God” parallels “the morning stars,” and in Rev. 12:4,9, in Satan’s rebellion he is said to have taken “the third part of *the stars of heaven*” identified as “his” fallen “angels.” Therefore, the meaning of Job. 38:7, is that when “the earth” of Gen. 1:1 was made, the angels “sang” and “shouted for joy.” This means that they were already created, and so this element in the meaning of “the heavens” indicates that the third heaven of “the heavens” is older than the earth. *Therefore the inescapable implication of this is that there is a time-gap of some considerable duration between when God created the spiritual third “heaven” of Gen. 1:1 and then later “the earth.”* Thus as further discussed in Volume 2, Part 3, the Western church father and doctor, St. Jerome (d. 430), who has a black letter day on 30 September in the 1662 *Book of Common Prayer* Calendar, says in his *Commentary on Titus*, of the period before “our world,” “what prior eternities, what periods, what beginnings of ages, shall be thought to have existed; in which angels, thrones, dominions, and other powers may have served God, and apart from the successions and measures of time, may have subsisted at the command of God!<sup>14</sup>.”

We know that Satan was “created” (Ezek. 28:15), as were the other angels, for only God is of himself “immortal” and “eternal” (I Tim. 1:17); and so e.g., for we saved persons, he “hath called us unto his glory by Christ Jesus” (II Peter 5:10), for “This is the true God, and eternal life” (I John 5:20). Since angels are created beings, they must have had an abode, and that abode was evidently heaven i.e., “the third heaven” (II Cor. 12:2,4). That heaven is the abode of angels is further taught in other Scriptures. E.g., when Daniel prayed to God, he sent the angel Gabriel to him from heaven (Dan. 9:16-23). Or Jesus said, “I beheld Satan as lighting fall from heaven” (Luke 10:18). Hence we read in Neh. 9:6, “Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.” This reference to God having made, “heaven, the heaven of heavens, with all their host,” contextually includes the creation of the angels since we read of the angelic host, “the host of heaven worshippeth thee.” Therefore *to some extent*, Neh. 9:6 is a Divine commentary on this element of angelic creation in the “heaven” / “heavens” of Gen. 1:1.

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<sup>14</sup> S. Hieronymi Presbyteri Opera (The Works of the Presbyter / Priest St. Jerome), *Commentarii in Epistulas Pauli Apostoli ad Titum et ad Philemonem* (Commentary about the Epistles of Paul the Apostle to Titus and to Philemon), *Pars I Opera Exegetica*, 8, *Corpus Christianorum*, Brepols Publishers, Turnhout, Belgium, Series Latina LXXVII C (Volume 77 C), 2003, p. 10 (Epistle To Titus at 1, lines 134-139) (English translation of the Latin by myself).

Therefore, the creation of “the heavens” in Gen. 1:1 includes reference to, though is not exhausted by reference to, the creation of angels, who were evidently created in a time-gap between “the heavens” and “the earth” in Gen. 1:1 (Job 38:7; II Cor. 12:2), and so also existed during this time-gap between the first two verses of Genesis. For “when” God “laid the foundations of earth,” (Job 38:4) i.e., when “God created ... the earth” (Gen. 1:1), the angelic “morning stars sand together, and ... shouted for joy” (Job 38:7), so that they were earlier made i.e., when “God created the heaven” (Gen. 1:1).

*(Chapter 2) c] Summary of first key.*

In considering the first of these four big points constituting seven keys in understanding Gen. 1-11, the first point is that we need to *Mind the Gap that is possibly between “the heavens” & “the earth” of Gen. 1:1; 2:4 for the temporal “heavens,” and definitely between “the heaven” & “the earth” of Gen. 1:1 for the spiritual “heaven” of the angels’ abode; and also definitely for the temporal “heavens” and “earth” is between the first two verses of Genesis.*

There is simply not enough time for a succession of multiple generations of death and then new life with new generations (Ps. 24:1; Eccl. 1:4) found in Gen. 2:4 to fit inside a 24 hour creation day. Nor is there time for the Gen. 2:4 “day” after the creation is “finished” on “the seventh day” (Gen. 2:1,2). Therefore the long “day” of Gen. 2:4 must fit *before* the seven 24 hour creation days, a conclusion harmonious with the fact that both Gen. 1:1 and Gen. 2:4 refer to when “God” “created” “the heaven” / “heavens” “and” “the earth.” In a Divine commentary on the Hebrew word *bara* meaning “created” in Gen. 1:1 and 2:4, Heb. 11:3 tells us of a succession of “worlds” or ages “framed” by “God” in which there were fresh acts of creation so that what was “seen were not made of things which do appear” before the time of their creation. This requires CREATION NOT MACROEVOLUTION. Gen. 1:1 can be rendered “heaven” or “heavens,” and refers to the first heaven of the atmosphere (Gen. 1:8; 27:28), the second heaven of outer-space (Gen. 1:14,15; 22:17), and “the third heaven” (II Cor. 12:2) of God’s “holy habitation” (Deut. 26:14,15).

The statement, “In the beginning God created the heaven” (Gen. 1:1) requires an initial act of creation *ex nihilo* as this does not depict God taking something and making it from pre-existent matter, but a picture that “God created the heaven” i.e., creation *ex nihilo* of the universe. But the statement that there were “generations of the heavens” (Gen. 2:4), means that after the initial act of creation *ex nihilo*, either God developed the temporal universe “heavens” from pre-existing matter that he had earlier made by one or more processes (cf. Gen. 2:7; 6:7) in these “generations of the heavens” (Gen. 2:4), or there were further acts of creation *ex nihilo* in these “generations of the heavens” (Gen. 2:4), or both. From these Scriptures alone we could not be sure, and so the Book of Nature would have to be consulted to determine the relevant details.

Thus Gen. 1:1 tells us of undisclosed periods of time *possibly* for the temporal heavens and *definitely* for the spiritual heaven of the abode of angels between the creation

of “the heaven” and then “the earth” in Gen. 1:1. And Gen. 1:1 also tells us of undisclosed periods of time for the temporal “heavens” and “earth” (Gen. 2:4) in a time-gap between Gen. 1:1 and Gen. 1:2, during which God created a succession of “worlds” or ages (Heb. 1:2; 11:3), with “generations” (Gen. 2:4) of plant and animal life in cycles of death and new life (Ps. 24:1; Eccl. 1:4), “generations” of stars and anything else in outer space; and also the creation of angels (Job 1:6; 38:4-7) such as Lucifer (Gen. 3:1-6; Rev. 12:9). Gen. 1:1 thus refers to a distinctive prior creation before the subsequent six 24 hour creation days of Gen. 1. As occurs in other passages of Scripture (e.g., Isaiah 61:1,2 & Joel 2:28,29), we find that there is thus a gap of undisclosed time duration between the creation of “heaven” and “earth” in Gen. 1:1 at least with respect to the spiritual heaven, and between Gen. 1:1 and Gen. 1:2 for both the temporal heavens and earth. The “day (Hebrew *jowm*)” of Gen. 2:4 is different to the six creation days since it has no “evening” and “morning,” and so it is not a solar day of 24 hours length, but rather a day of unspecified duration. Since God “inhabiteth eternity” (Isa. 57:15), and with him a day is as a thousand years, (Ps. 90:4; II Peter 3:8), it follows that this “day” of Gen. 2:4 which covers both the time-gap both in between “the heaven” and “the earth” of Gen. 1:1 and also time-gap between Gen. 1:1 and Gen. 1:2, may be hundreds, thousands, millions, billions, trillions, quadrillions, or zillions of years long. We are simply not told. This is a matter God leaves man to discover through reference to the Book of Nature (Job 12:7,8; Ps. 19:1-3). This is further discussed in Volume 1, “Part 2: \*The scientific data relative to the Biblical teaching of Genesis 1-11.”

### CHAPTER 3

*The Second of Seven Keys to understanding Gen. 1-11:  
Some linguistic points of Hebrew, Latin, & Greek.*

- a] The destruction event of a pre-Adamite flood in Gen. 1:2.*
- b] The meaning of “the first day” or “one day” in Gen. 1:5.*
- c] Consideration of the view that Gen. 1:1 is “a summary” of Gen. 1:2-2:3.*
- d] The meaning of “evening” and “morning” in Gen. 1.*
- e] Consideration of Day-Age School criticisms of seven literal 24 hour days in Gen. 1 & 2.*
- f] The meaning of “heaven(s)” in Gen. 1:1, and “made” and “set” on the Fourth Creation Day in Gen. 1:16,17.*
- g] Consideration of the view that Gen. 1:14-19 refers to the creation of the sun, moon, and stars per se.*
- h] The meaning of “creature” and “creation” in Rom. 8.*
- i] Consideration of the view that Rom. 8:22 refers to the universal creation of Gen. 1:1.*

In now coming to the second of seven keys in understanding Gen. 1-11, we come to some important points of the Hebrew. Most of these points are particularly important, namely, the meaning of “the first day” or “one day” in Gen. 1:5; the meaning of the Hebrew, “evening” and “morning” in Gen. 1; the meaning of the Hebrew “heaven” in Gen. 1:1 and “made” and “set” with regard to the “lights” of the fourth creation day; and the meaning of “creature” and “creation” in Rom. 8. One of these points is an optional view, namely, whether the Hebrew *hajah* in Gen. 1:2 means “was” or “became,” since either way, it is clear from the Hebrew *tohuw* and *bohuv* in wider context of Gen. 1:2 that this refers to the destruction event of a pre-Adamite flood.

But before proceeding, let us first remember that we should be like the “noble” Christians of “Berea,” for the Bereans “searched the Scripture daily” to determine “whether” certain “things were so” (Acts 17:10-12). Thus we too must be careful to do likewise, ensuring we take, “precept ... upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little” (Isa. 28:10). In this context, the first Protestant Archbishop of Canterbury, and Marian Martyr, Thomas Cranmer (martyred 1556), refers to one of the four traditional ancient and early mediaeval doctors of the Western Church, St. Augustine (d. 430), who has a black letter day on 28 August in the 1662 *Book of Common Prayer* Calendar. He says, “St. Augustine shall make answer herein for me, saying ... ‘Dark places are to be expounded by more plain places; for that is the surest way of declaring the Scriptures, to expound one Scripture by another’<sup>15</sup>.”

(Chapter 3) a] *The destruction event of a pre-Adamite flood in Gen. 1:2.*

At Gen. 1:2, at “the (Hebrew, *ha*) earth (Hebrew, *'arets*),” *'arets* is a common feminine singular noun, from *'eret*; followed by Hebrew *hajthah* which is an active perfect, 3rd person singular feminine, kal verb from *hajah* – the verb “to be<sup>16</sup>.” But unlike Greek and Latin verbs, Hebrew verbs denote “aspect” rather than “tense,” and the Hebrew perfect is used for *a completed action* or *completeness* (as opposed to the Hebrew imperfect for an *incomplete action* or *incompleteness*). Thus whether the completed action of the Hebrew perfect is in the past, present, or future, depends on context<sup>17</sup>. This means that while context here at Gen. 1:2 requires a past event, there is a greater level of interpretation possible in the Hebrew at Gen. 1:2 than one could have in Greek or Latin. Thus the meaning here of the *completed action* could be either Hebrew,

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<sup>15</sup> *Miscellaneous Writings & Letters of Thomas Cranmer, op. cit.*, p. 17; citing St. Augustine’s *De Doctrina Christiana* (Latin, *Concerning Christian Doctrine*), Paris, 1635, Book 3, chapter 28, Volume 3, p. 25 (in “The Preface” to “Unwritten Verities”).

<sup>16</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *hajah*.

<sup>17</sup> James Martin’s *Davidson’s Introductory Hebrew Grammar*, Continuum, T. & T. Clark, London, UK, 1993, p. 44; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, pp. 129-130.

“*ha* (the) *'arets* (earth) *haythah* (‘she was’ = ‘was’),” i.e., “the earth was” etc. (cf. e.g., Gen. 3:1, “the serpent was more subtil than any beast of the field<sup>18</sup>”), or “*ha* (the) *'arets* (earth) *haythah* (‘she became’ = ‘became’)” i.e. “the earth became” etc. (cf. e.g., Gen. 2:10, “And a river ... was parted, and became into four heads<sup>19</sup>”).

But while various gap school writers have stressed the possible meaning here of Hebrew *hajah* as “became” (e.g., Pye Smith & Arthur Custance<sup>20</sup>), in my opinion the matter is of secondary importance since the gap school interpretation will stand whether the meaning of *hajah* is best rendered as “was” or “became,” because the words, “without form (Hebrew *tohuw*), and void (Hebrew *bohuw*),” refer to a destruction event. I.e., whether one says, “Hiroshima was a desolation after the atomic bomb in 1945,” or “Hiroshima became a desolation after the atomic bomb in 1945,” does not really matter, since the word “desolation” conveys the meaning of a destruction event. So too, I consider that the big issue in Gen. 1:2 is the meaning of Hebrew *tohuw* and *bohuw*, for if these words refer to a destruction event, the basic meaning does not really change whether one says, that “the earth was without form (Hebrew *tohuw*), and void (Hebrew *bohuw*),” or “the earth became without form (Hebrew *tohuw*), and void (Hebrew *bohuw*).”

So what then is the proper meaning of the Hebrew *tohuw* and *bohuw* here in Gen. 1:2?

When Hebrew *tohuw* is used by itself it is not always in the context of bringing that which it describes to destruction or nothingness. Thus we read of how the Lord, “found him in a desert land, and in the waste (Hebrew, *tohuw*) howling wilderness” (Deut. 32:10). Or with regard to the earth’s orbit being in “the empty place” of outer-space, in which it “hangeth ... upon nothing” physically, but rather, orbits due to gravity, we read of how God, “stretcheth out the north over the empty place (Hebrew, *tohuw*), and hangeth the earth upon nothing” (Job 26:7). Or there is no such destruction where we read, God “said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought (Hebrew, *tohuw*), and in vain: yet surely my judgment is with the Lord, and my work with my God” (Isa. 49:3,4).

But notwithstanding these exceptions to the general rule, most commonly, when Hebrew *tohuw* is used by itself it is in connection with bringing that which it describes to

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<sup>18</sup> Hebrew, “*hajah* (‘he was’ = ‘was,’ active perfect, 3rd person singular masculine, kal verb from *hajah*).”

<sup>19</sup> Hebrew, “*hajah* (‘he became’ = ‘became,’ active perfect, 3rd person singular masculine, kal verb from *hajah*).”

<sup>20</sup> Pye Smith’s *Scripture & Geological Science*, pp. 248-9; & Custance, A.C., *Without Form and Void* (1970), *op. cit.*, pp. 118-27, Appendices 4 to 13, & 17.

destruction or nothingness. Hence we read: “And turn ye aside: for then should ye go after vain (Hebrew, *tohuw*) things, which cannot profit nor deliver you. ... But if ye shall still do wickedly, ye shall be consumed ...” (I Sam. 12:21,25). “The paths of their way are turned aside; they go to nothing (Hebrew, *tohuw*) and perish” (Job 6:18). The Lord “increaseth the nations, and destroyeth them: ... he taketh away the heart of the chief people of the earth, and causeth them to wander in a wilderness (Hebrew, *tohuw*) where there is no way. They grope in the dark without light ...” (Job 12:23-25). “He poureth contempt upon princes; and causeth them to wander in the wilderness (Hebrew, *tohuw*), where there is no way” (Ps. 107:40).

In this destruction context, the usage of Hebrew *tohuw* is particularly common in the Book of Isaiah. “The city of confusion (Hebrew, *tohuw*) is broken down: every house is shut up, that no man may come in” (Isa. 24:10). “For the terrible one is bought to nought, and the scornful one is consumed, and all that watch for iniquity are cut off: ... that turn aside the just for a thing of nought (Hebrew, *tohuw*)” (Isa. 29:21,22). “Behold, the Lord God will come with strong hand, and his arm shall rule for him ... . All nations before him are as nothing: and they are counted to him less than nothing, and vanity (Hebrew, *tohuw*). To whom then will ye liken God? ... that bringeth the princes to nothing; he maketh the judges of the earth as vanity (Hebrew, *tohuw*)” (Isa. 40:10,17,18,23). “Behold, they are all vanity; their works are nothing; their molten images are wind and confusion (Hebrew, *tohuw*)” (Isa. 41:29). “They that make a graven image are all of them vanity (Hebrew, *tohuw*) ... . And ... he ... prayeth unto it, and saith, Deliver me; for thou art my god. ... He .. hath turned him aside, that he cannot deliver his soul ...” (Isa. 44:9,17,20). “None calleth for justice, nor any pleadeth for truth; they trust in vanity (Hebrew, *tohuw*) ... . Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths” (Isa. 59:4,7).

Significantly, in the Hebrew Old Testament, *bohuw* is never used by itself, but always in conjunction with *tohuw*; and *the combination* of Hebrew *tohuw* and *bohuw* coming together, *always has the connotation of a destruction event*. Thus what in the Old Testament is a general rule for *tohuw* by itself, becomes in the Old Testament an absolute rule when there is the union of *tohuw* and *bohuw*. Hence we read, “For it is the day of the Lord’s vengeance ..., from generation to generation it shall lie waste ..., and he shall stretch out upon it the line of confusion (Hebrew, *tohuw*), and the stones of emptiness (Hebrew, *bohuw*)” (Isa. 34:8,10,11). Or in a passage clearly showing the same basic features as Gen. 1:2, we read in Jer. 4:23, “I beheld the earth, and lo, it was without form (Hebrew *tohuw*), and void (Hebrew *bohuw*): and the heavens, and they had no light.”

This therefore requires that the words of Gen. 1:2, the earth was without form (Hebrew, *tohuw*), and void (Hebrew, *bohuw*),” refer to a destruction event. Before returning for elucidation to the two passages of Isa. 34 & Jer. 4; let us first consider the words of Isa. 45:18 which give us a specific confirmation that Gen. 1:2 refers to a destruction event, and also the connected words of Isa. 45:19.

Isa. 45:18,19 says, “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (Hebrew, *tohuw*), he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain (Hebrew, *tohuw*): I the Lord speak righteousness, I declare things that are right.”

In the first place, we see a stark contrast between the words of Gen. 1:1, “In the beginning God created the heaven and the earth. And the earth was without form (Hebrew, *tohuw*);” and the words of Isa. 45:18, “the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (Hebrew, *tohuw*), he formed it to be inhabited.” This requires the conclusion that “the earth” of Gen. 1:2 which “was without form (Hebrew, *tohuw*),” was “not” originally so “created” by “God” “in vain (Hebrew, *tohuw*)” (Isa. 45:18), but rather, due to a destruction event it *became* in some sense to be “without form (Hebrew, *tohuw*)” or “vain (Hebrew, *tohuw*).” The meaning of God having not “created” it “in vain (Hebrew, *tohuw*)” in Isa. 45:18, is elucidated upon in the words, “he formed it to be inhabited” i.e., as a consequence of the destruction event that made it to be “without form (Hebrew, *tohuw*)” or “vain (Hebrew, *tohuw*),” it became uninhabited. The form of that destruction event, and the reason for its lack of habitation, is revealed in Gen. 1:2, since we here read that “the Spirit of God moved upon the face of the waters,” and so this indicates that there was a pre-Adamite flood over “the earth” of Gen. 1:2.

This immediately raises the question of what “the earth” of Gen. 1:2 had been previously inhabited by? The root Hebrew word *jashab* is here used in Isa. 45:18 for “be inhabited (*shebeth*, active infinitive kal verb, from *jashab*).” It most commonly refers to human habitation, although the pre-Adamite flood context of Gen. 1:2 rules out that possibility here. Though it can also refer to God’s “dwelling” or habitation (I Kgs 8:27; Pss. 2:4; 123:1; Isa. 6:1; 37:16; 40:22); once again, context must rule out that possibility here since a destruction event does not affect the inhabitation of the omnipresent God (Ps. 139:7-10). Importantly then, the word *jasab*, can refer to animal habitation. Thus we find this root word *jasab* in Ps. 17:12, “Like as a lion that is greedy of his prey, and as it were a young lion lurking (Hebrew, *jasab*) in secret places.” Or in Jer. 50:39, “Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell (Hebrew, *jasab*) there, and the owls shall dwell (Hebrew, *jasab*) there, and it shall be no more inhabited (Hebrew, *jasab*)” i.e., by men.

Therefore the meaning of Isa. 45:18 with Gen. 1:1,2, must be that God “created it not in” Hebrew *tohuw* as found in Gen. 1:2, but rather, “formed it to be inhabited” (Isa. 45:18), first by animals who were destroyed on “the earth” of the pre-Adamite flood (Gen. 1:2), and later by both man and animals. I shall not now enter the issue of whether “the earth” of Gen. 1:2 was local or global earth, which is an issue discussed below (see Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11: Global or Local ‘heaven and ‘earth’ for pre-Adamite flood, Gen. 1:2b-2:3 creation, & Noachic flood?,” *infra*). Suffice to note for our purposes here, that either way this teaching is relevant, since if Gen. 1:2 is understood to be a local earth, *the greater entity*

i.e., the planet “earth” of Gen. 1:1 and Isa. 45:18 subsumes *the lesser entity*. Thus if the “the earth” of Gen. 1:2 is a local earth, the meaning would be that “God ... formed the” planet “earth ... not in vain (Hebrew, *tohuw*)” (Isa. 45:18), but the lesser entity of a local “earth” in Gen. 1:2 “was without form (Hebrew, *tohuw*)” and uninhabited by land animals as a consequence of a local pre-Adamite flood, even though “the Lord” had at some point intended for this area of a local earth, like various other parts of the planet earth, to be “inhabited” by land animals; and much later by humans.

In Gen. 2:1, the Hebrew root word *kalah* is used for “finished (‘they were finishing’ = ‘were finished<sup>21</sup>,’ *j<sup>e</sup>kulluw*, passive imperfect, masculine 3rd person plural, pual verb from *kalah*.)” Thus e.g., Moses “finished” (Hebrew, *kalah*) “the tabernacle” (Exod. 39:32), and “So Moses finished (Hebrew, *kalah*) the work” (Exod. 40:33 cf. e.g., I Kgs 6:9,14). Such a partially completed work can be unfinished when it is in the process of being made. Thus “David said to Solomon his son, ... the Lord ... will not fail thee, nor forsake thee, until thou hast finished (Hebrew, *kalah*) all the work for the service of the house of the Lord” (I Chron. 28:20). Another Hebrew word used in this context is *shalem*, which corresponds to the Aramaic *sh<sup>e</sup>lam*. Thus before its completion, we read in an Aramaic portion of the Book of Ezra, in Ezra 5:16, that “the foundation of the house of God” “is not finished (Aramaic, *sh<sup>e</sup>lim*). These two words are found together in II Chron. 8:16 where we read, “Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord; and until it was finished (Hebrew, *kalah*). So the house of the Lord was perfected (Hebrew, *shalem*).

By contrast, as to some extent already discussed, *supra*, the Hebrew word *tohuw* does not ever refer to a partially completed but unfinished work. Rather it refers to e.g., a “waste” (Deut. 32:10), “vain,” “vain things” (I Sam. 12:21; Isa. 45:18,19), “vanity” (Isa. 40:23; 44:9); “nothing” (Job 6:18); a “wilderness” (Job 12:24; Ps. 107:40); “the empty place” (Job 26:7); “confusion” (Isa. 24:10; 34:11; 41:29); “a thing of nought” (Isa. 29:21), or “for nought” (Isa. 49:4); or desolation (Isa. 34:11); or something destroyed which is “without form” (Jer. 4:23). Likewise, the Hebrew word *bohuw* has the idea of “emptiness” (Isa. 34:11); or something destroyed which is “void” (Jer. 4:23) in the sense of being a “wilderness” (Jer. 4:26, Hebrew, *midbar*). Thus e.g., George Berry of Chicago University and Colgate University, Department of Semitic Languages, translated Gen. 1:2 as “the earth being a desolation and a waste<sup>22</sup>.” And as previously noted, when Hebrew *tohuw* and *bohuw* are used together, such as occurs in Isa. 34:11 and Jer. 4:23,

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<sup>21</sup> The Hebrew imperfect is here being used for a *past continuous action*, “they were finishing,” since the Edenic creation of Gen. 1:2b-2:3 was God’s “finishing touch.” See James Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, p. 74. In Hebrew the pual verb is used with the passive voice (in the same way the piel verb is used with the active voice,) to express an *intensive* action; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 328-330.

<sup>22</sup> Berry, G.R., *The Interlinear Literal Translation of the Hebrew Old Testament*, with the King James Version and the Revised Version in the margin, Hinds & Noble, 1897, reprint, Kregal Publications, Grand Rapids, Michigan, USA, 1970.

the meaning is always one of a “desolation” (Hebrew *tohuw*) that *has* occurred, because the pre-existing “land” (Isa. 34:9; Jer. 4:20) or “earth” (Jer. 4:23) has been “destroyed” (Isa. 34:2), and this “destruction” (Jer. 4:20) makes it “desolate” (Jer. 4:27)<sup>23</sup>.

Therefore, if the meaning of Gen. 1:2 is that this was a partially completed work that was not yet “finished” (Gen. 2:1), we would expect to read, “And the earth was not yet finished (Hebrew, *kalah*), and not yet perfected (Hebrew, *shalem*),” as the underpinning Hebrew meaning of the AV’s, “And the earth was without form and void.” By contrast, if the meaning of Gen. 1:2 is that this is a destruction event, we would expect to read, “And the earth was desolate (Hebrew, *tohuw*), and void (Hebrew, *bohuw*),” as the underpinning Hebrew meaning of the AV’s, “And the earth was without form and void.” Thus once again we see that the underpinning Hebrew of Gen. 1:2a, “And the earth was without form (Hebrew, *tohuw*), and void (Hebrew, *bohuw*),” refers to a destruction event.

Therefore it is clear that since the combination of Hebrew *tohuw* and *bohuw* coming together always has the Old Testament connotation of a destruction event (Isa. 34:11; Jer. 4:23), that the dual usage of Hebrew *tohuw* and *bohuw* in Gen. 1:2 also requires a destruction event. It is also clear from Isa. 45:18 that the usage of Hebrew *tohuw* in both Isa. 45:18 and Gen. 1:2 requires a destruction event that drowned animals and made “the earth” of Gen. 1:2 uninhabitable for them due to a pre-Adamite flood. The presence of such animals also implies and requires a wider ecological system of e.g., plants, insects, and a fresh water supply. It is also clear from comparison with “the heavens and the earth were finished” in Gen. 2:1, that a completed work of creation was destroyed in Gen. 1:2.

Yet there is also a significant distinction between the destruction events of such passages as, on the one hand, e.g., Isa. 34 and Jer. 4; and on the other hand, that of Gen. 1:2. Specifically we do not find any elucidation in Scripture with regard to the Gen. 1:2 destruction event being a Divine judgment on sin. Therefore the destruction event of Gen. 1:2 was a Divine act of God’s sovereignty, not an act of judgment by him i.e., it was simply God’s good pleasure to destroy one world on “the earth” (Gen. 1:2) that was to become the Edenic “earth” (Gen. 1:2, in the context of Gen. 1:2b-2:3,) by a pre-Adamite Flood, and create another world in Gen. 1:2b-2:3. For “Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places” (Ps. 135:6). And “through faith we understand that the worlds were framed by the word of God” (Heb. 11:3), for “God” “by his Son,” “made the worlds” (Heb. 1:1,2).

Thus the contextual contrast in the Gen. 1:1 creation and Gen. 1:2a destruction, is that which declares of God, “he can create, and he destroy!” This message is echoed in the hymn of Isaac Watts (1674-1748), “Before Jehovah’s Awful Throne,” in which we sing in the first verse (to the tune of John Hatton, d. 1793), “Before Jehovah’s awful throne, Ye nations bow with sacred joy; Know that the Lord is God alone; He can create, and He destroy.” The message about God in Gen. 1:1,2 that *he can create, and he*

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<sup>23</sup> Heward, P.W., “And the earth was without form and void,” *Journal of the Transactions of the Victoria Institute*, Vol. 78, 1946, pp. 13-20 at p. 15.

*destroy*, is a powerful message with which to begin the Holy Bible, and through which to reveal Nature's God to man. It is seen in the character of the Incarnate God (Mark 1:3,9-11), whose creative powers are seen when he heals "blind Bartimaeus" so that he was "made ... whole" (Mark 10:46-52); who then takes a creature not broken in, "whereon never man sat," and rides upon him as a king (Mark 11:1-11; cf. Job 41:5); and who then utters a decree of destruction against a barren "fig tree," declaring, "No man eat fruit of thee hereafter for ever" (Mark 11:12-14,20-22). This contrast of Gen. 1:1,2a, *he can create, and he destroy!*, is a message amplified in the Biblical teaching of Gen. 2:4 and Heb. 11:3 that God created a succession of "worlds" in the time-gaps between when he "created the heaven" and "the earth" in Gen. 1:1, and also between Gen. 1:1 and Gen. 1:2; and as we shall see in Part 2, it is a message dramatically brought to light with the discoveries of earth's geological layers. For as discussed in Volume 1, Part 2, as developed in connection with the time-gap between the first two verses of Genesis from 1814 by the British Protestant, Thomas Chalmers (1780-1847), this was early recognized by the French Protestant, Baron Cuvier (1769-1832), whose studies from The Book of Nature led him to the same basic conclusion that it can be said of Nature's God, *He can create, and he destroy!*

(Chapter 3) b] *The meaning of "the first day" or "one day" in Gen. 1:5.*

On of the relevant matters of the Hebrew, is that if an OT Hebrew writer, that is the Holy Ghost speaking through an Old Testament Hebrew writer in accordance with verbal inspiration of Scripture (e.g., Jer. 1:7; II Tim. 3:16), wanted to convey the idea of "the first day" and nothing else, he would use the Hebrew word, *rishown*. This word conveys the idea of something being "first" or at the "fore" / "front." Thus e.g., we read in the Jewish ceremonial law at Exodus 12:15, "Seven days shall ye eat unleavened bread; even the first (*rishown*) day ye shall put away leaven ...: for whosoever eateth bread from the first (*rishown*) day until the seventh day, ... shall be cut off from Israel." (Cf. e.g., Exod. 12:16; 40:2; Lev. 23:5,7,35,39,40.)

By contrast, if an Old Testament Hebrew writer, that is the Holy Ghost speaking through an Old Testament Hebrew writer in accordance with verbal inspiration of Scripture (e.g., Jer. 1:1,4,7,9; II Tim. 3:16), wanted to convey the idea of "one day" as his primary meaning, while allowing the Hebrew to act as a *double entendre* also meaning in a secondary way, "the first day," then he would use the Hebrew word, '*echad*, which is a numeral meaning "one" (e.g., Gen. 2:21) or "first" (e.g., Gen. 8:5,13). E.g., we read in the Jewish ceremonial law at Lev. 22:28, "And whether it be cow or ewe, ye shall not kill it and her young both in one (*'echad*) day." (Cf. e.g., Exod. 23:29; Num. 11:19.)

Why does this issue matter? The reason is that if the meaning of Genesis 1:5 is, "the first day," then one can *more easily argue* that Gen. 1:1-5 is a stylistic unit forming that "first day," i.e., there are no time-gaps in the first two verses of Genesis. But if the meaning of Gen. 1:5 is "one day," then this is stylistically incongruous with the idea of Gen. 1:1-5 being a unit, since it is setting off *not* what happened "first," but simply, "one

day,” i.e., with this meaning of Gen. 1:5 one can *more easily argue* that Gen. 1:2:b-5 is a stylistic unit forming “one day” because there was a distinctive prior creation in Gen. 1:1 with time-gaps in Gen. 1:1,2. Of course, even if one can show that the primary meaning of Gen. 1:5 is “one day,” one *still attaches to this argument other stylistic factors of Gen. 1*, such as the fact that each of the six creation days start with the words, “And God said,” *infra*, to make the point that the primary meaning of Gen. 1:5 is “one day” because there is a distinctive prior creation in Gen. 1:1 followed by time-gaps.

This therefore raises the question of why Gen. 1:5 has a primary meaning of “the evening and the morning were one day,” and a secondary meaning of “the evening and the morning were the first day,” relative to the Hebraic singular clarity of “the second day” (Gen. 1:8), “the third day” (Gen. 1:13), etc.? Though as a package deal the Authorized Version (1611) is by far the best English translation, it is not word perfect; and while both the (English) Revised Version (1881-1885) (RV) and its North American equivalent of the American Standard Version (1901) (ASV) are not based on the best texts, and as a package deal are greatly inferior to the Authorized Version (1611), nevertheless, in this matter where there is no textual difference between these versions at Gen. 1:5, the Hebraic nuance is here captured better in RV and ASV which renders Gen. 1:5 as, “And there evening and there was morning, one day.” The evident careful consideration of this issue by both the (English) Revised Version of 1881-1885 and American Standard Version of 1901, is probably also reflective of the fact that different old earth creationist Gap Schools were more popular in the era of these translations. And in an Authorized Version Study Bible, I would certainly think it appropriate at “the first day” of Gen. 1:5, to have a footnote or sidenote saying, “Or ‘one day’.”

It should also be noted that this Hebraic nuance was recognized in both the Greek Septuagint which uses “one day (LXX Greek, *mian*)” rather “the first (Greek, *proten*) day” in Gen. 1:5; and also the Latin Vulgate of St. Jerome which uses “one day (‘one’ or first,’ Latin, *unus*)” rather “the first (Latin, *primus*) day” in Gen. 1:5. Thus e.g., on my sixth trip to London (Oct. 2012-March 2013) I saw in the British Library a 12th century A.D. Greek Lectionary, which includes Gen. 1:5 in cursive script letters (that look something like), “ $\eta\mu\epsilon\rho\alpha \mu\iota\alpha$ ,” which in standard seminary Greek letters looks like, “ $\eta\mu\epsilon\rho\alpha \mu\iota\alpha$ ,” or in transliterated Latin letters with English translation in brackets reads, Greek, “*emera* (day) *mia* (one)<sup>24</sup>.” This Greek Septuagint and Latin Vulgate recognition of the Hebrew’s meaning is further discussed in Volume 2, Part 3.

This then raises the question of why this Hebraic nuance is present here at Gen. 1:5? The most natural answer to this question is that Holy Moses is making the point that the 24 hour “evening and ... morning” which starts in the darkness of Gen. 1:2b, then joins with the light of Gen. 1:3-5 to form “one day.” Put simply, the events of this “one

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<sup>24</sup> *British Library*, London, UK, Manuscripts Room, Shelfmark: Add. Ms. 36660 (= Additional Manuscript 36660), at the Lectionary reading of Genesis 1:1-13 (folios 1a-1b). This is a Greek Lectionary containing the Old Testament lessons for fast-fays, vigils, etc., Vellum, 192 folios, Illuminated heading ornaments, 13 inches × 9¾ inches or 33 centimetres × 25 centimetres, 12th century A.D. .

day” are therefore not to be confused with the *distinctive prior creation*, followed by time-gaps in Gen. 1:1,2a.

This is also harmonious with the fact that each of the six creation days starts with the words, “And God said” in Gen. 1:5,6,9,14,20,24, so that most naturally the first creation day also starts at Gen. 1:3 with the words, “And God said, Let there be light ... .” Hence while this day’s “evening” of Gen. 1:5 contextually includes about 12 hours or so of “the darkness” from Gen. 1:2b, the implication of this stylistic division of starting day one in Gen. 1:3 is that this prior darkness may have gone on for a much longer indeterminate period before this 12 hours, of which only the last 12 hours or so are attached to the first creation day to form its “evening” (Gen. 1:5). As to how much longer this preceding darkness did go on beyond the approximately 12 hours or so of day one, is not clear from the text i.e., it is an indeterminate and undefined period of preceding darkness that occurred either throughout, or near the end of, the pre-Adamite Flood if Gen. 1:2, and so it might have been very long or very short, or something in between. But whether e.g., this “darkness” of Gen. 1:2 transpired throughout, or simply near the end of, the pre-Adamite Flood, what is clear is that Gen. 1:1,2a refers to a distinctive prior creation followed by time-gaps that transpired before the events of the first creation day, and so this first creation day is distinguished in the Hebrew as meaning in a primary sense, “one day” (Greek Septuagint & Latin Vulgate), and in a secondary sense, “the first day” (AV), here in Gen. 1:5 so as to highlight this distinction.

The next two linguistic points of the Hebrew are inter-related, namely, the meaning of the Hebrew, “evening” and “morning” in Gen. 1; and the meaning of the Hebrew “made” and “set” with regard to the “lights” of the fourth creation day.

*(Chapter 3) c] Consideration of the view that Gen. 1:1 is “a summary” of Gen. 1:2-2:3.*

It may sometimes be argued by, for instance, those of the young earth creationist *Flood Geology School*, or the old earth creationist *Day-Age School*, that Gen. 1:1 is “a summary” of Gen. 1:2-2:3. Yet we have seen that this is not the case. As discussed in Volume 1 at Part 1, Chapter 2, “The First of Seven Keys to understanding Gen. 1-11,” section b, “Mind the Gap between ‘the heavens’ & ‘the earth’ of Gen. 1:1 & between the first two verses of Genesis,” *supra*, it is clear from Gen. 2:4 that there were multiple “generations of the heavens and of the earth” that must contextually be fitted in Gen. 1:1 with reference to “the heavens” before “the earth” was created *possibly* for temporal “heavens” of the universe, and *definitely* for the spiritual “heaven” of the abode of angels, and *definitely* for temporal “generations of the heavens and of the earth” (Gen. 2:4) in the time-gap between Gen. 1:1 and Gen. 1:2. This is also seen in the fact that King Solomon said, “one generation passeth away, and another generation cometh: but the earth abideth forever” (Eccl. 1:4); and the Gen. 2:4 Old Testament reference to multiple “generations of the heavens and of the earth” are referred to in the New Testament as a succession of “worlds ... framed by the word of God” (Heb. 11:3), for “God” “by his Son,” “made the worlds” (Heb. 1:1,2).

Moreover, as discussed in this Part 1, Chapter 3, dealing with, “Some linguistic points of Hebrew, Latin, & Greek,” at section a, “The destruction event of a pre-Adamite flood in Gen. 1:2,” and section b, “The meaning of ‘the first day’ or ‘one day’ in Gen. 1:5,” *supra*, it is clear that the events which preceded Gen. 1:2 tell of *a distinctive prior creation*. Therefore any claim that Gen. 1:1 is “a summary” of Gen. 1:2-2:3 is not sustainable. It might also be remarked in this context, that as stated in Part 1, Chapter 2, section b, *supra*, a certain amount of “fiddling and fudging” has gone on in a number of “new versions” that have either removed, or mistranslated the “And” of the Authorized King James Version of 1611 at the start of Gen. 1:2, which as previously noted is found as Hebrew vav which is the Hebrew letter “V” if unvowelled in transliteration or “V<sup>e</sup>” if vowelled and meaning “And<sup>25</sup>,” and the Hebrew is rendered in the Greek Septuagint as “*de* (And)” and the Latin Vulgate as “*autem* (And).” Nevertheless, the fact that these “new” versions have here found it necessary to pervert the word of God in order to conceal the disjunctive grammatical context of Gen. 1:2, “And the earth was without form, and void,” etc., is a sad commentary on the length to which these translators have been prepared to go in order to try and obscure the Word of God on their very first page, so as to falsely try and make Gen. 1:1 look like “a summary” of Gen. 1:2-2:3. *In fairness to them, it might be said that by perverting the Word of God on their very first page, they are thereby serving a warning to the reader of the many more perversions of God’s Word that are to thereafter follow in their “new” versions.*

Among the “many which corrupt the Word of God” (II Cor. 2:17) at Gen. 1:2, we find e.g., the *New King James Version*, *New American Standard Bible* (NASB, 3rd edition, 1995), *New International Version* (3rd edition, 2011), *Revised Standard Version*, *English Standard Version*, *New Revised Standard Version*, and *Today’s English Version* (TEV, also known as the *Good News Bible*). In this context it might also be remarked that one sees a movement by translators away from any form of the old earth creationist gap school, in the fact that while like the *American Standard Version* (1901) it was revising, the earlier first edition (1960-1971) and second edition (1977) of the NASB included a rendering of the Hebrew V<sup>e</sup>, a decision was then made to “take away from the words of the book” (Rev. 22:19) by omitting this in the NASB’s third edition (1995). And so too, a footnote in the first edition (1978 & 1979) and second edition (1984) of the *New International Version* (NIV) referring to a possible translation of Gen. 1:2 used by some Gap School advocates, was removed in the NIV’s third edition of 2011.

Let the reader consider the grandeur, accuracy, and clarity, of the Authorized King James Version’s rendering of Gen. 1:1,2. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” And now, in comparison, let the reader consider the mundaneness, inaccuracy, and lack of

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<sup>25</sup> Hebrew ׀ here vowelled as ׀, on the transliteration conventions being used in this book, the vav / vau is transliterated “v” when used or cited as a consonant sound, and as “w” when used as vowel pointer.

clarity in translation by one of the “new” or “modern versions” in the form of the Moffatt Bible’s “chatty style<sup>26</sup>” (1935). “This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant, darkness lay over the abyss; but the spirit of God was hovering over the waters” (Moffatt Bible).

*(Chapter 3) d] The meaning of “evening” and “morning” in Gen. 1.*

One of the relevant linguistic points of Gen. 1:5 is related to the matter already touched upon briefly at Part 1, Chapter 2, section b) “Mind the Gap between ‘the heavens’ & ‘the earth’ of Gen. 1:1 & between the first two verses of Genesis,” *supra*. That is, we know that the Hebrew word, “*jowm*,” rendered “day,” is referring to a 24 hour day since the terminology of “the evening and the morning” found for each of the six creation days, including therefore the first day, contextually requires this (Gen. 1:5). This matter will now be further discussed in greater detail in this section d.

With regard to the meaning of “evening” and “morning” in Gen. 1, the terminology is unmistakably that used of a 24 hour solar day. Hence while the Authorized Version correctly renders Dan. 8:14 as, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed;” the underpinning Hebrew here rendered “days” literally reads in the Hebrew, “evening-morning.” The first Hebrew word used in Dan. 8:14 is “*ereb*” meaning “evening,” and the second Hebrew word in Dan. 8:14 is “*boqer*” meaning “morning,” and so we find “evening-morning” is used to convey the idea of literal 24 hour solar “days.” Adding italics for any added words, it might be literally rendered, “Unto the evening (Hebrew, ‘*ereb*’<sup>27</sup>) and the morning (Hebrew, *boqer*<sup>28</sup>) two thousand and three hundred *times* ...;” or “Unto the evening and the morning two thousand and three hundredth” (*Geneva Bible*, 1560). The fact that “evening” and “morning” uses singular Hebrew forms, acts as a clear allusion to Genesis 1, and thus indicates literal 24 hour days, and the contextual reason for this

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<sup>26</sup> The verb “chat” and adjective “chatty,” can refer to an informal manner of conversation. An Australian colloquialism, not used universally but confined to certain circles, also uses “chat” as a synonym for “bad” e.g., “That’s chat” means “That’s bad.” Both of these meanings are meant as a *double entendre* in my usage here of “chatty.”

<sup>27</sup> A masculine singular noun, from ‘*ereb*. Cf. “evenings (‘*rabot*, feminine plural noun, from ‘*rabah*”)” (Jer. 5:6); or the idea of something being “between (Hebrew, *beyn*) the [two] evenings (*ha’arbajim*, = *ha*, ‘the’ + ‘*arbajim*, masculine dual noun, from ‘*ereb*)” (Exod. 12:6).

<sup>28</sup> A masculine singular noun, from *boqer*. Cf. “morning (*babboqer*, = *b*, ‘in’ + *a* = *ha*, ‘the’ + *boqer* [dagesh forte in ‘b’ makes it ‘bb’], ‘morning’ i.e., ‘in the morning’) morning (*babboqer*, = *b*, ‘in’ + *a* = *ha*, ‘the’ + *boqer* [dagesh forte in ‘b’ makes it ‘bb’], ‘morning’ i.e., ‘in the morning’)” meaning a plural, “morning by morning” (Isa. 28:19).

terminology is that it inhibits the 2300 days being misunderstood as being applied on the day-year prophetic principle that applies to the 1260 day-years of Dan. 7:25 or 9:24-27. Thus in the context of the Books of Daniel and Revelation, since “evening” and “morning” signifies a literal 24 hour day, this usage of “evening-morning” in Dan. 8:14 tells us that a period of about two thousand and three hundred 24 hour days or six literal years is intended. Thus this terminology tells us that at Dan. 8:14 one does NOT apply the prophetic day-year principle (Num. 14:33,34; Ezek. 4:4-6) relevant to e.g., the great 1260 day prophecy which spans from 607-1866 A.D. (Dan. 7:25; Rev. 11:3; 12:6,14; 13:5; n.b., these “days” were “shortened” in parts of Western Europe lest “there should no flesh be saved” from the Papal persecutions of true believers, Matt. 24:22). Thus over about six years from 169 to 164 B.C. we find that Antiochus Epiphanes did great damage, at the end of which as foretold by Daniel in the sixth century B.C., “shall the sanctuary be cleansed” (Dan. 8:14). For “said Judas and his brethren” in 164 B.C., “Behold, ... let us go up to cleanse and dedicate the sanctuary.” “Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests ...: who cleansed the sanctuary, and bare out the defiled stones into an unclean place” (I Macc. 4:36,41-43, Apocrypha).

Thus whether the context is Genesis 1 or Daniel 8, *the salient point to bear in mind is that Hebrew “evening” & “morning” always signifies a literal 24 hour day.* This therefore rules out any possible day-age interpretation of Genesis 1, just as it rules out any day-year interpretation of Dan. 8:14.

Thus e.g., we read in Gen. 19:23, “The sun was risen upon the earth,” and then in Gen. 19:27, “Abraham gat up early in the morning,” and “morning” here is this same Hebrew word, “*boqer*.” Or in Lev. 22:6,7, we read of the “even” (AV) or “evening,” which is Hebrew “*arab*” from this same word, “*ereb*,” and this is said to be “when the sun is down.” These and other Biblical passages (e.g., Deut. 16:6,7; 23:11), make it clear that the terminology of an “evening” / *ereb* and a “morning” / *boqer* refers to a 24 hour solar day and nothing else.

Hence when we find these same words of an “evening” *ereb* and a “morning” / *boqer* used in Gen. 1:5 (“first day”), 1:8 (“second day”), 1:13 (“third day”), 1:19 (“fourth day”), 1:23 (“fifth day”), and 1:31 (“sixth day”), it follows that this requires six 24 hour days. Other stylistic considerations also require this, such as the plain and natural sense of the passage; and the fact that this explains the origins of the weekly sabbath (Gen. 2:1-3). Moreover, a Divine commentary on the six creation days specifically endorses this interpretation in Exod. 20:8-11 where we read, “Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work ... : 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.”

Thus the Hebrew terminology of an “evening” *ereb* and a “morning” / *boqer* for the six creation days in Gen. 1 points us to six 24 hour solar days. As seen by their usage throughout the Old Testament, the term “evening” requires a sunset, and the term “morning” requires a sunset. This is a most important insight because it means *any*

*attempt to allegorize any of these six creation days, as something other than six 24 hour solar days, is in fact contrary to their most natural and obvious meaning of having an “evening” and “morning.”*

Thus the terminology of an “evening” and a “morning” requires a 24 hour solar day. There are a number of ramifications that flow from this, some of which shall be discussed later when any attempts to allegorize away these literal solar days shall be further discussed and rejected. But for our immediate purposes now, a literal understanding of an “evening” and a “morning” requires that the sun rose and the sun set on the first three creation days, and rose on the fourth day before the events of that fourth day transpired. Thus the sun was clearly created by God before these six creation days as part of the “heaven” or “heavens” referred to in Gen. 1:1 and Gen. 2:4.

As to how long there was “darkness” in Gen. 1:2 we cannot be sure, although since it was part of the first day of Gen. 1:2b-5, it must have been at least about 12 hours. Thus it might have been a very long or a very short period of “darkness” in excess of this 12 hours, or something in between. We simply are not told in the text of Scripture. For God to create “darkness” from which he then shines “light” in Gen. 1:2b-5, has some similarities with how God created “thick darkness” (Exod. 20:21) from which he spoke and wrote the light of his Divine Revelation in the Decalogue on Mt. Sinai (Exod. 20:1-17). The “thick darkness” of Exod. 20:21 was evidently made just for these purposes and so we could e.g., speculate it would *not* have existed for a very long period of time before this event; *if* likewise the “darkness” of Gen. 1:2 was made *exclusively* for the purposes of the Gen. 1:2b-5 event. However, this conjecture could be wrong i.e., the “darkness” might have been more connected with the pre-Adamite Flood. Thus looking purely at the text of Scripture, there are different possibilities as to whether this “darkness” went only a short time in excess of about 12 hours, or for a much longer time, and if so, just how long. By contrast, the flood “of the waters” by which “the earth was” made to be “without form, and void” (Gen. 1:2) i.e., the pre-Adamite flood, might more safely be said to have existed for some longer period of time, even though, just how long is also unclear, since this pre-Adamite Flood was used to made “the earth without form, and void” (Gen. 1:2) as some kind of Divine destruction event.

*(Chapter 3) e] Consideration of Day-Age School criticisms of seven literal  
24 hour days in Gen. 1 & 2.*

*Old Earth Creationist Day-Age Schoolmen*, such as Hugh Ross (b. 1945), have claimed that because the Hebrew word, *jwm* can mean a period of “time” (e.g., Gen. 39:11; 47:29), and “a thousand years in” God’s sight “are but as yesterday” (Ps. 94:4), for “one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8), that the six creation days were therefore long periods of time, stretching millions or

billions of years<sup>29</sup>. On the one hand, this is the same type of argument used by *Old Earth Creationist Gap Schoolmen* for “the day (Hebrew, *jowm*)” of Gen. 2:4 as understood to be elucidation on Gen. 1:1,2. But on the other hand, this type of view by *Day-Age Schoolmen* confuses what the Hebrew word, *jowm* or “day” *can mean* in some contexts, with what it *does mean* in the context of the six creation days.

The connected argument of Hugh Ross is that the seventh day of Gen. 2:1-3 was “a long day” on the basis of Psalm 95; John 5:16-18, and Heb. 4. His basic claim is that Ps. 95:7-11 regards the seventh day rest as still continuing in ancient Israel’s time, in Christ’s time in John 5:16-18, and in later New Testament times in Heb. 4:4-10, and that this means that the seventh creation day is continuing now. This is his principle Biblical argument for then claiming that the other six days must therefore also be long periods<sup>30</sup>.

But Ross’s basic claim about the meaning of the seventh day in Gen. 2:1-3 is incorrect. The Book of Hebrews recognizes that “the everlasting covenant” (Heb. 13:2), the covenant of grace, was a covenant inside Old Testament covenants just as it is inside the New Testament’s new covenant (Heb. 12:24)<sup>31</sup>, and so Old Testament figures were justified by faith alone (Heb. 10:38) e.g., Noah (Heb. 11:7; cf. Abraham in Rom. 3:3,5, and David in Rom. 4:6-8). Hence in Heb. 3 & 4, Ps. 95 is quoted in terms of this gospel rest under the covenant of grace, “For unto us” under the New Testament new covenant “was the gospel preached, as well as unto them” under the Old Testament covenants (Heb. 4:2), since the covenant of grace was a covenant inside a covenant in e.g., the Abrahamic covenant (Gal. 3:11-29). Thus with respect to certain Old Testament figures, in Heb. 3:11 citing Ps. 95:11, God says, “I swear in my wrath, They shall not enter into my” gospel “rest (Greek, *katapausin*, feminine singular accusative noun, from *katapausis*)” of salvation. It is clear that the reason for this was their lack of faith. “And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief” (Heb. 3:18,19). This is clearly the gospel of justification by faith alone in the Old Testament (cf. Rom. 4:3; citing Gen. 15:6), although the covenant of grace was administered differently in Old Testament times since it was connected with such outward forms as e.g., circumcision in the flesh of a male (Gen. 17:9-12), and animal sacrifices (Gen. 6:8,9,18; 8:20); whereas it is now administered from New Testament times onwards under the new covenant in connection with the holy sacraments of Baptism and the Lord’s Supper or Communion.

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<sup>29</sup> Ross, H., *The Fingerprint of God*, Promise Publishing Company, Orange, California, USA, 1989, p. 147; & *The Genesis Question*, NavPress, Colorado Springs, Colorado, USA, 1998, 2nd edition 2001, pp. 65-66.

<sup>30</sup> Ross, H., *The Fingerprint of God*, *op. cit.*, p. 149; & *The Genesis Question*, *op. cit.*, pp. 64-5.

<sup>31</sup> For the concept of a covenant inside a covenant, compare the same category of thought with “the sabbath” as a “covenant” with the Jews (Exod. 32:16), that was inside “the covenant” of “the ten commandments” (Exod. 34:28).

Then in Hebrews 4:1,2 we read, “Let us therefore fear, lest, a promise being left us of entering into his gospel “rest (Greek, *katapausin* from *katapausis*)” of salvation, “any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit then, not being mixed with faith in them that heard it” i.e., once again, this is the gospel of justification by “faith” in both Old and New Testament times. Heb. 4:3a, continues, “For we which have believed do enter into” this gospel “rest (Greek, *katapausin* from *katapausis*)” of salvation, since this is in contrast to those of Ps. 95:11, “as he said, “As I have sworn in my wrath” of those who lack faith, “if they shall enter into my rest.” This gospel rest is then compared and made analogous to, God’s sabbath rest in Gen. 2:1-3. Hence we read in Heb. 4:3b-4, “Although the works” of the six creation days “were finished from the foundation of the” Gen. 1:2b-2:3 Edenic “world. For he spake in a certain place of the seventh day on this wise, And God did rest (Greek, *katapausen*, ‘he rested’ or ‘he did rest,’ indicative active orist, 3rd person singular verb, from *katapauo*) the seventh day from all his works.” Hence we are here invited to emulate God, who rested on the seventh 24 hour day in Gen. 2:1-3 from his six 24 hour day creation in Gen. 1:2b-31, by likewise entering a rest, in our instance in the context of Heb. 3 & 4, the gospel “rest” of salvation. This is said clearly later on in Heb. 4:11, “For he that is entered into his” gospel “rest (Greek, *katapausin* from *katapausis*)” of salvation, “he also hath ceased from his own works,” analogously, “as God did from his” creation works in Gen. 1:2b-2:3.

Thus we further read in Heb. 4:6-8, “Seeing therefore it remaineth that some must enter therein” to this gospel rest of salvation found in the one everlasting covenant of grace (Heb. 10:38; 11:7; 12:20), “and they to whom it was first preached” in the context of Heb. 3 & 4 as itemized in Psalm 95 “entered not in because of unbelief” i.e., justification is by faith alone in the atoning merits of Jesus with “the blood” he shed at Calvary (Heb. 12:24), as typed in Old Testament times by animal sacrifices now done away with under the new covenant (Heb. 8-10), and these Old Testament figures of Ps. 95:11 lacked such saving faith; “Again” we read in Heb. 4:4, “he limiteth a certain day,” of salvation (cf. II Cor. 6:2, “behold, now is the day of salvation”), “saying in” the time when Psalm 95 was later written by “David, Today, ... if ye will hear his voice, harden not your hearts. For if Jesus (Greek *Iesous*) had given them gospel “rest (*katapausin* from *katapausis*)” of salvation, “then would he not afterward have spoken of another day” of salvation. (Cf. I Cor. 10:1-4, where we read the “spiritual Rock” in Old Testament times “was Christ.”) That is because under the everlasting covenant of grace, salvation is through “Jesus the mediator” under “the new covenant” from Christian New Testament times onwards (Heb. 12:24), as well as in earlier times under the Old Testament covenants. For Christ “is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:15).

Certainly it is true that in the Septuagint, Greek *Iesous* is used for “*Iesous* (Joshua) ... *o* (the [son]) *tou* (‘of the’ = ‘of’) *Naun* (Nun)” (Num. 14:6, LXX) i.e., “Joshua (*Iesous*) the *son* of Nun” (showing italics for added word), and the Israelites “tempted” God who said, “Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it” (Num. 14:22,23), and this is taken up in Psalm

95:8-11, “Harden not your heart as in the provocation, and as in the day of temptations in the wilderness: when your fathers tempted me . . . . Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not know my ways: unto whom I swear in my wrath that they should not enter into my rest.” Yet in this Psalm 95, when they are in the Promised Land in the time of “David” (Heb. 4:7), God sets another day, “Today” (Ps. 95:7). This therefore requires the conclusion that any “rest” in Canaan (Joshua 21:43,44) was a symbolic type of the gospel rest of salvation, through which upon their death (Heb. 9:27; 12:23) or at Christ’s Second Advent (Heb. 9:28), whichever comes first, people enter the “heavenly” country (Heb. 11:16), for the earthly “land of promise” types “a city . . . whose builder and maker is God,” which the saved look to through “faith” (Heb. 11:8-10), and enter after being justified by faith (Heb. 10:38; 11:7).

Hence while it is reasonable to conclude that “Jesus (Greek *Iesous*)” in Heb. 4:8 is a double *entendre* in which the Old Testament Joshua of Numbers 14 is a prophetic type of Jesus; I do not doubt that contextually the greater meaning of Greek *Iesous* here is to “Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2); for “he became the author of eternal salvation unto all them that obey him” (Heb. 5:9). Hence while we can accept that in the early days of the Reformation, this point was missed by those who rendered Heb. 4:8 as “Joshua,” e.g., Tyndale (1526) or Rogers (Matthew’s Bible 1537); we also thank God that basking in the glorious light of the Reformation, upon matured reflection the realization came to Protestants studying this great doctrine of justification by faith alone, that the greater meaning of Heb. 4:8 is “Jesus,” and so this meaning came in time to be recognized in e.g., the Bishops’ Bible (1568) and Authorized Version (1611). “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. 15:4).

Hence in harmony with the Biblical teaching that “the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18); under “the shining light” of the Reformation lit when in 1517 Martin Luther nailed his 95 Theses to the Chapel Door of Wittenberg Castle, Protestant Christians proceeded to this greater light in which we see “Jesus” in Heb. 4:8 refers to Joshua the son of Nun as a type of Jesus Christ, and the temporal rest of the Promised Land types the gospel rest experienced ultimately in the rest of the heavenly Promised Land, and the Israelites tempting of the Lord types and typifies the hard hearts of those who reject the gospel. Therefore, one would have to be as “spiritually as dead as a dodo” on the meaning of Heb. 3 & 4, to now go back and render Heb. 4:8 with primary reference to the lesser type as “Joshua.” Yet this is exactly what the “new” or “modern” Versions do, and so they make the lesser prophetic type of “Jesus” meaning “Joshua” the son of Nun, into the greater reality of the typology which is “Jesus” Christ. Thus we see the decline of spiritual understanding of Old Testament types, and also a decline in the understanding of covenant theology, in the “new” versions who so render Heb. 4:8 with a primary reference to Joshua the son of Nun (e.g., *New King James Version*, *New American Standard Bible*, or *New International Version*).

Hence first we read the words of Heb. 4:8, “For if Jesus (Greek, *Iesous*) had given them” gospel “rest (*katapausin* from *katapausis*)” of salvation, “then would he not afterward have spoken of another day” of salvation (cf. I Cor. 10:1-4; Heb. 11:2). Then we then read in Heb. 4:9-11, “There remaineth therefore a” gospel “rest (‘a sabbath rest’ or ‘a rest,’ Greek, *sabbatismos*, masculine singular nominative noun, from *sabbatismos*)” of salvation “to the people of God. For he that is entered into his” gospel “rest (*katapausin* from *katapausis*)” of salvation, “he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that” gospel “rest (*katapausin* from *katapausis*)” of salvation, lest any man fall after the same example of unbelief” as referred to in Num. 14 & Ps. 95.

It is clear then that the reference to God resting on the seventh day in Gen. 2:1-3 is being *used as an analogy* in both Heb. 4:3b,4 and Heb. 4:9-11. I.e., God “ceased from his own works” of creation (Heb. 4:10) at the end of six 24 hour days in the 24 hour day sabbath of Gen. 2:1-3, and *so likewise* we should cease from any “works” we are doing in terms of works’ righteousness, and by “faith” (Heb. 4:2) enter into the gospel “rest” of salvation, rather than following in the Num. 14 & Ps. 95 “example of unbelief” (Heb. 4:11). While any analogy or metaphor can not be pushed beyond its literary limits, to the extent that this is in some ways analogous with God’s resting on the seventh day in Gen. 2:1-3, it is notable that this gospel “rest” is called “a sabbath rest (Greek, *sabbatismos*)” in Heb. 4:9. This unites the idea of God’s resting after six creation days (Gen. 1:2b-2:3; Exod. 20:8-11), with redemption themes found in the second giving of the Ten Commandments (Deut. 5:6-21) where we read, “Keep the sabbath day to sanctify it.” “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day” (Deut. 5:12,15). For the Christian’s redemption is from spiritual bondage to the slave-driver of sin and death (Rom. 6; cf. in a different context the spiritual usage of “Egypt” in Rev. 11:8). For in the double *entendre* of the Greek *sabbaton*, Christ rose on “the first of the week (*sabbaton*)” and “the first of the sabbaths (*sabbaton*)” (Mark 16:2), thus inaugurating the Christian Sunday as a weekly Sabbath. This was a fulfillment of Old Testament prophecy for the words, “The stone which the builders refused is become the head stone of the corner” in Ps. 118:22, refer to Christ (Acts 4:11), being the one “whom God raised from the dead” (Acts 4:10). Hence the words, “this is the day which the Lord hath made; we will rejoice and be glad in it” (Ps. 118:24), also meet their ultimate fulfillment in the Christian Sunday (John 20:1,19,26; Acts 2:1; 20:7; I Cor. 16:2), for which reason it is known in derivation from Exod. 20:10; Deut. 5:14; and Ps. 118:24, as “the Lord’s day” (Rev. 1:10).

Therefore our gospel “rest” of salvation, is in these terms, “a sabbath rest” (Heb. 4:9) which is like the 24 hour rest of God on the seventh day in Gen. 2:1-3 and Exod. 20:8-11; and also like the sabbath rest of redemption found in Deut. 5:12-15. Nevertheless, it is not to the keeping of a weekly sabbath that Heb. 4:9 is referring, but rather to the gospel “rest” of salvation i.e., it is *being made analogous to* God’s sabbath rest in Gen. 2:1-3, seen in the Greek adverb, *hosper* meaning “as” (AV) or “just as” or

“like,” in the words, “For he that is entered into his rest, he also hath ceased from his works, as (Greek, *hosper*) God did from his” (Heb. 4:10).

Since the usage of Greek *hosper* meaning “as” in Heb. 4:10, makes it clear that the sabbatical rest of God in Gen. 2:1-3 is being used as an analogy, “For he that is entered into his rest, he also hath ceased from his works, as (Greek, *hosper*) God did from his,” it follows that the basic claim of Day-Age School advocate Hugh Ross, that Heb. 3 & 4 teaches the idea of “a long seventh day” is quite misplaced. *This is not the contextual meaning of Heb. 3 & 4 at all!* Furthermore, since this analogy is introduced in Heb. 3 & 4, it is totally absent from the earlier passage of Ps. 95, which is referring to the gospel “rest” as typed by the temporal “rest” of the Promised Land, *with no reference of any kind to concepts of a weekly sabbath rest!*

Hugh Ross also claims that John 5:16-18 teaches that the seventh day of Gen. 2:1-3 was “a long day” still continuing in Christ’s time here on earth, and that it continues on to the present and future<sup>32</sup>. I think anyone who simply looks at what this passage actually says, can immediately see that Ross’s interpretation of John 5:16-18 is quite ridiculous. This passage says, “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

There is nothing here of the type and kind claimed by Ross. In the first place, Christ says, “My Father worketh,” not “My Father resteth on the seventh day which proceedeth still from the creation till this day.” And in the second place, the fact that the passage picks up from a story in which Jesus healed on “the sabbath day” (John 5:10) poses the question, why were they keeping this 24 hour weekly sabbath in the first place? Was it not in emulation of God’s 24 hour rest on the seventh day following his earlier six creation days in Gen. 1:2b-2:3, as taught in Exod. 20:8-11? (This basic fact remains so even though these Jews overlaid the sabbath day with unBiblical strictness, cf. Mark 2:23-28.) Put simply, there would be no such thing as a weekly sabbath day if Gen. 2:1-3 was something other than a 24 hour day following after six 24 hour days. Hence we read in Gen. 2:3 that “God blessed the seventh day, and sanctified (Hebrew, *qadash*) it” i.e., made it a holy day; for which cause we read in the Fourth Commandment of the Holy Decalogue, “Remember the sabbath day, to keep it holy (Hebrew, *qadash*)” (Exod. 20:8). Thus if Hugh Ross were correct and the sabbath day of Gen. 2:1-3 was still continuing, there would never have been any weekly sabbath kept, since Gen. 2:1-3 would not be a model of weekly sabbatarianism. Thus it is clear from contextual considerations of the meaning of John 5:16-18 that Ross’s basic argument is “a ship” that has “run aground.”

Hence having considered these arguments from the old earth creationist *Day-Age School*, I maintain that Gen. 1:2b-2:3 clearly teaches 24 hour days. This is seen in the terminology of “evening” and “morning” (Gen. 1:5,8,13,19,23,31); the natural meaning

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<sup>32</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 64-5.

of the story with regard to the origins of a weekly sabbath; and the explicit endorsement of this interpretation in Exod. 20:8-11; together with the many Biblical accounts referring to the existence of a weekly sabbath, both before the first giving of the Ten Commandments (Exod. 20:1-17) in Exod. 16:4-31, and after the second giving of the Decalogue (Deut. 5:6-21) in e.g., Neh. 13:15-22; Matt. 24:20; John 5:9,10,16,18. Thus while for Gentile Christians (Gal. 4:10;11; I Cor. 16:1,2), and those Jewish Christians who choose to keep it (Acts 16:13; 18:4; Col. 2:16), the Christian Lord's Day or Sabbath Day is Sunday (e.g., Ps. 118:22-24; John 20:1,19,26; Act 2:1; 4:10,11; 20:7; Rev. 1:10), it is still a memorial of God's six day creation in Gen. 1:2b-2:3, and still reflected in the fact that we keep a seven day weekly cycle.

*(Chapter 3) f] The meaning of "heaven(s)" in Gen. 1:1, and "made" and "set" on the Fourth Creation Day in Gen. 1:16,17.*

In Gen. 1:1 we read, "In the beginning God created the heaven and the earth." The Hebrew word for "heaven" is *shamajim*. The "*ajim*" suffix *prima facie* indicates a masculine dual form for this noun, i.e., "two heavens;" however, this is a *special dual noun* since it is *always in dual form*, and so depending on context it can mean "heaven" (singular) or "heavens" (plural i.e., two or more)<sup>33</sup>.

On the one hand, the broad all encompassing scope of the Hebrew word *shamajim* here at Gen. 1:1 contextually requires that the meaning is plural, i.e., "In the beginning God created the heavens and the earth." But on the other hand, the singular "earth" matching with the singular "heaven," in the broad context of a universal creation, means that for literary stylistic reasons, the King James Version translators followed the view that this meaning could be conveyed by "heaven and earth" in Gen. 1:1 and similar passages such as e.g., Ps. 134:3, "The Lord that made heaven and earth," or Ps. 146:5,6, "the Lord ... which made heaven, and earth, the sea, and all that therein is." In doing so, they also wisely followed the ancient tradition of the Greek Septuagint, Latin Vulgate, *Apostles' Creed*, and *Nicene Creed* (see Part 1, Chapter 2, section a, *supra*).

Hence for the purposes of the main text translation at Genesis 1:1, the Authorized Version's "heaven" (singular) is the best; but to this must be made the qualification that it would be appropriate in an AV Study Bible to show in a footnote or sidenote at "heaven," "Or 'heavens'." And in some contexts, it is desirable to prize out this second meaning of plural "heavens," found in the AV's "heavens" of Gen. 2:4. Certainly for our immediate purposes, reference needs to be made to this Hebrew meaning to understand the fuller meaning of "heavens" (plural). Scripture refers to three heavens, in which the first "heaven" is the atmosphere around the earth, such as that containing the clouds of "waters" (Gen. 1:6,8), or that in which the "fowl" "fly" "in the open firmament of heaven" (Gen. 1:20); and the second "heaven" is outer space in which one finds the sun,

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<sup>33</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *shamay*; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 28 & 31.

moon, and stars (Gen. 1:17). And “the third heaven” is “paradise” (II Cor. 12:2,4), which was already the abode of angels at the time God later made the earth (Job 38:4-7; cf. Job 1:6), and since the time that saved men started to die after Adam’s Fall, and until the Second “coming of our Lord Jesus Christ with all his saints” (I Thess. 3:13), at which time we who are saved will receive resurrection bodies (I Cor. 15:51-57; I Thess. 4:14,15) and live on the new earth (Isa. 66:22,23; Rev. 21:1,2), this third heaven is also the temporary abode for the souls of the faithful departed<sup>34</sup> (Philp. 1:21-23; Heb. 12:23; Rev. 6:9-11). Thus the words of Gen. 1:1 (which for our immediate purposes I shall place in the alternative rendering of plural “heavens”), “In the beginning God created the heavens,” refers to all three heavens. *Therefore, the sun, moon, and stars were made before the first creation of Gen. 1:2b-5.*

And this same point was also made with respect to the sun from a different methodology in Part 1, Chapter 3, section d, *supra*, where we found the terminology of an “evening” and a “morning” for the six creation days in Gen. 1 also points us to six 24 hour *solar* days. Why then are the sun, moon, and stars, referred to on the fourth day?

The issue of how the pre-existing sun, moon, and stars, relate to the events of the fourth creation day in Gen. 1:14-19, brings us to another relevant linguistic point of the Old Testament’s Hebrew tongue, namely, the meaning of the Hebrew “made” (Gen. 1:26) and “set” (Gen. 1:27) with regard to the “lights” of the fourth creation day.

In Job 9:7,9, we read that God “commandeth the sun, and it riseth not; and sealeth up the stars” (Job 9:7) i.e., by a covering of cloud or dust storm, such as possibly occurred at Christ’s crucifixion when “there was a darkness over all the earth” (Luke 23:44), meaning the local “earth” (Luke 23:44) or “land” (Matt. 27:45; Mark 15:33). But then God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. The word “maketh<sup>35</sup>” in Job 9:9 is Hebrew *‘asah*, the same word used for “made” in Gen. 1:16, “And God made<sup>36</sup> two great lights.” So too for “that maketh,” in Amos 5:8 we read, “Seek him that maketh<sup>37</sup> the seven stars and Orion.”

The Hebrew word *‘asah* or “made” in Gen. 1:16, “And God made two great lights,” is an *imperfect kal verb*. Though usually rendered into English as a present or future tense, the *imperfect kal verb*’s action may occur either at the time or in the future,

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<sup>34</sup> By an Anglican church tradition, reference is made to “the faithful departed” rather than e.g., “the departed faithful ones” (although in some contexts one might also use this type of alternative form).

<sup>35</sup> Hebrew, “*‘aseh* (masculine singular active, participle kal verb, from *‘asah*).”

<sup>36</sup> Hebrew “*vajja‘as* (compound word, *va* / ‘and’ + *jja‘as*, masculine singular active, 3rd person imperfect kal verb, from *‘asah*).”

<sup>37</sup> Hebrew, “*‘aseh* (masculine singular active, participle kal verb, from *‘asah*).”

and may also indicate a customary or habitual action from the past, present, or future. Put simply, the *imperfect kal verb* indicates an incomplete action from the past, present, or future<sup>38</sup>. Hence when we read in Gen. 1:16, “And God made two great lights,” *this may refer to a customary action*, that God did on the fourth 24 hour creation day, but which he had done, and will do again, at different times.

Likewise, the Hebrew word *nathan* rendered in the AV “set” in Gen. 1:17, “And God set<sup>39</sup> them in the firmament of the heaven to give light upon the earth,” is an *imperfect kal verb*. Thus once again, *this may refer to a customary action*, that God did on the fourth 24 hour creation day, but which he had done, and will do again, at different times. (Cf. *nathan* as an *imperfect kal verb* for “set” as a customary action in Gen. 30:40; Jer. 52:32.)

Hence we read in Ps. 136:7-9, at verse 7, “To him that made great lights” and so the “sun” and “moon” were “to rule.” But how were they to so “rule”? A dynamic equivalent which conveys the answer of how they were to so rule is found in the Presbyterian Caroline Psalter of 1650. This reads at Ps. 136:7, “To him that made the great lights shine” (emphasis mine); and even though “shine” is not in the underlying Hebrew text of Scripture, it does here convey the logical outcome of them being “lights.” I.e., the contextual emphasis is on their creation for a function relevant to man, as “lights.”

Thus we see God doing the same type of thing in Job 9:7,9, when we read that God “commandeth the sun, and it riseth not; and seaeth up the stars” (Job 9:7) i.e., by a covering of cloud or dust storm. In what context? When he “removeth the mountains, and they know not” how this is done, and “overturneth them in his anger,” when he “shaketh the earth out of her place, and the pillars thereof tremble” (Job 9:5-7). Job here describes a cataclysmic event which seems to be a combination of an earthquake removing mountains and shaking the earth (Job 9:5,6), together with a blackening of the sky from, e.g., a thick black cloud cover caused by “tempest” / storm “clouds” forming a “mist of darkness” (II Peter 2:17), so that from a geocentric earth perspective, “the sun” “riseth not,” and it “seaeth up the stars” (Job 9:7). But what does God do after this cataclysm? He “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. The word “maketh” (AV) in Job 9:9 is Hebrew *‘asah* which is the same root word used for “made” in Gen. 1:16, “God made two great lights” and “the stars also.”

So too, “that maketh” in Amos 5:8 is Hebrew *‘asah*, “Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.” How does he so “maketh the seven stars and

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<sup>38</sup> See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 165.

<sup>39</sup> Hebrew “*jiththen* (masculine singular active, 3rd person imperfect kal verb, from *nathan*).”

Orion”? By his action when he “maketh the day dark with night,” so that he therefore “maketh the seven stars and Orion” upon every night that there is a clear night sky.

Therefore looked at in the wider context of such Old Testament passages as Job 9:9 and Amos 5:8, the implication of Hebrew ‘*asah* in Gen. 1:16, “And God made two great lights,” is therefore that there was some dark cloud over the earth at the start of the six creation days. The sun which had been created in Gen. 1:1 was blocked out, and so “darkness was upon the face of the deep” (Gen. 1:2). In Scripture, “the deep” in connection with waters generally means the waters of the oceans or seas (Pss. 107:24; 136:6). Therefore the darkness was connected with a pre-Adamite flood, and this darkness was gradually lifted.

Thus the meaning of “made two lights” and “the stars” in Gen. 1:16 carries the same idea as Job 9:9 i.e., there was evidently a cloud of “darkness” over the Edenic sight (Gen. 1:2), which was lifted in degrees, so that the skies remained clouded on Days 1 to 3 and hence only semi-lit by the pre-existing sun formed in Gen. 1:1; and so it is also like a clear night-sky in Amos 5:8 when God “maketh the seven stars and Orion.” Hence the primary meaning of “God made two great lights;” “he made the stars also” (Gen. 1:16) should be understood in the context of God’s removal of the effects of the pre-Adamite flood cataclysm in Gen.1:2. Hence there was a progression involving a pre-Adamite flood of “the earth” which was under “the deep” blue sea and under clouds of “darkness” (Gen. 1:2); then these clouds were partially pierced by the sun’s rays of “light” on Day 1 (Gen. 1:5), then these clouds were lifted higher into the skies on Day 2 to form a “firmament;” hence the rising of the clouds upwards from the foggy ground into a higher point in the atmosphere created what from the Edenic perspective was a “firmament” over Eden (Hebrew *raqiya*’) i.e., a visible expanse of sky, albeit in this instance a cloudy sky (Gen. 1:6-8), and then this finally cleared with the sun, moon, and stars at last visible on Day 4 (Gen. 1:14-19).

The following photos are only a general guide to give the idea of *something like* what happened on the first three creation days, before the complete clearing of the sky on Day 4. They were taken by me on Wiseman’s (Wisemans) Ferry Road between Mangrove Mountain Union Church and St. Albans, New South Wales, Australia, in 2012<sup>40</sup>.

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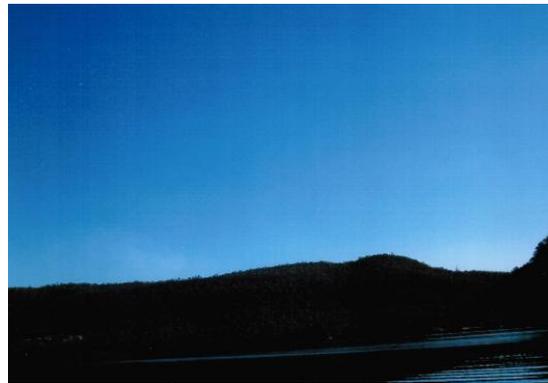
<sup>40</sup> Photos taken in a small park area opposite RMB (Road / Roadway / Rural Mail Box) 6566, Wisemans Ferry Road.



Wisemans Ferry Road, NSW, in June 2012. Cloudy & foggy, something like weather conditions on Day 1 in Genesis 1:2b-5, after from “darkness,” “God said, Let there be light: and there was light.”



Wisemans Ferry Road, NSW, in August 2012. Cloudy conditions but the fog has lifted, something like weather conditions on Days 2 & 3, after “God said,” on Day 2, “Let there be a firmament in the midst of the waters, and let it divide the waters” “under” & “above the firmament” (Gen. 1:7) i.e., the fog lifted on Day 2 to form the clouds of Days 2 & 3.



Wisemans Ferry Road, NSW, in Sept. 2012. Sunny and clear conditions with a clear blue sky, something like weather conditions from Day 4, after “God said, Let there be lights in the firmament.” “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also” (Gen. 1:14,16,17; cf. Job 9:7,9).

But this primary meaning (cf. Ps. 74:16) is not mutually exclusive to a secondary meaning evident in the words, “and let them be for signs, and for seasons, and for days, and years” (Gen. 1:14), which recognizes that unlike the worlds of Gen. 1:1, in the world of Gen. 1:2b-31 God created these luminaries to serve a new function *for man’s benefit* (Deut. 4:19; Ps. 104:19; Jer. 31:35). For we read in Ps. 104:19, “He appointed (*‘asah*) the moon for seasons.” Thus when we read God “set them in the firmament” (Gen. 1:17); “set” here is Hebrew *nathan*, *supra*, and like *‘asah* in Ps. 104:19 it can carry with it the idea of “appoint” (e.g., Exod. 30:16; Josh. 20:2; I Chron. 6:48; Ezek. 45:6). E.g., “And among the cities which ye shall give unto the Levites there shall be six cities which

ye shall appoint (*nathan*<sup>41</sup>) for the manslayer, that he may flee thither” (Num. 35:6). Thus in the same way that in dealing with the woman in II Kgs 8:6, “the kings appointed (*nathan*<sup>42</sup>) unto her a certain officer,” who obviously existed before this appointment; so too in Gen. 1:17, “God appointed (*nathan*<sup>43</sup>)” the sun, moon, and stars, which had existed before this appointment (Gen. 1:1,3), for man’s benefit “in the firmament of the heaven to give light upon the earth.” This was thus to be their God appointed function from the time of the six 24 hour creation days onwards. Thus in the same way that when in I Chron. 16:4 King David “appointed (*nathan*<sup>44</sup>) certain Levites to minister before the ark of the Lord,” pre-existing persons were given a new function; so likewise when in Gen. 1:17 God “appointed them in the firmament of heaven to give light upon the earth,” pre-existing luminaries were given a new function *which was now for the benefit of man* who was to be made two days later.

Therefore on the fourth day God “made (*asah*) two great lights” and “the stars” (Gen. 1:16); for he “maketh (*asah*)” such luminaries as the stars (Job 9:9) by clearing the sky, thus having a clear night-sky (Amos 5:8); and he “set (*nathan*)” (AV) or “appointed (*nathan*)” them (Gen. 1:17) for their purpose in the world of man that he was about to create, “for signs, and for seasons, and for days, and years” (Gen. 1:14), and “to give light upon the earth” (Gen. 1:17). For they were “to divide the light from the darkness” in the world man was to inhabit (Gen. 1:18).

Such a conclusion with regard to the fourth creation day (Gen. 1:14-19) also interconnects us back to the destruction event of a pre-Adamite flood in Gen. 1:2, since this clearing of the sky from the “darkness” (Gen. 1:2) in stages (Gen. 1:3,6), shows God’s progressive actions of undoing the destruction damage as part of his new creation in Gen. 1:2b-2:3. It thus echoes to us the message of Gen. 1:1,2, “He can create, and he destroy!”

It is also consistent with the poetical imagery in the type of action God says he will undertake in connection with a different “destruction” event in Ezek. 32:2,7-9. “Son of man, take up a lamentation for Pharaoh king of Egypt.” “And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.” “I shall bring thy

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<sup>41</sup> Hebrew “*tiththenu* (masculine plural active, 2nd person imperfect kal verb, from *nathan*).”

<sup>42</sup> Hebrew “*jiththen* (masculine singular active, 3rd person imperfect kal verb, from *nathan*).”

<sup>43</sup> Hebrew “*jiththen* (masculine singular active, 3rd person imperfect kal verb, from *nathan*).”

<sup>44</sup> Hebrew “*jiththen* (masculine singular active, 3rd person imperfect kal verb, from *nathan*).”

destruction.” Where is this poetical imagery being derived from? Its potency may well rest for its propriety on the historicity of some known and therefore earlier well-known destruction event which imbues this latter Ezekiel 32 form of poetical imagery with meaning. If so, that historical event seems most naturally to be the destruction event of the pre-Adamite flood and associated darkness not fully lifted till the fourth day in Gen. 1. As discussed at Part 1, Chapter 3, section a, “The destruction event of a pre-Adamite flood in Gen. 1:2,” *supra*, this appears to be a literary technique more widely used by the Old Testament prophets; although it simultaneously also describes actual destruction events in Isa. 34 & Jer. 4.

Hence on the first 24 hour day, the darkness was pierced by the sun’s rays on God’s command, “Let there be light” (Gen. 1:3), though it is evident from the second and fourth days that what was to become the Edenic World of Gen. 1:2b-2:3 was still in semi-darkness. To the question, “How did God make the ‘darkness’ of Gen. 1:2?,” the answer is necessarily speculative. E.g., one conjecture, though by no means the only possibility, would be a dust storm. In Isaiah 45 God says, “I form the light, and create darkness.” How does he form the light? “From the rising of the sun” (Isa. 45:6,7). The “darkness” of Gen. 1:2 was evidently connected with extreme cold, implying *the possible*, though nor definite, presence of snow or ice in freezing temperatures, for on the second 24 hour day *a heavy fog* still lay over the world. God commanded the thick fog to rise so that there was “a firmament” with a clear distinction made between the Edenic World’s clouds forming “the firmament” of “heaven,” and the flood “waters which were under the firmament” (Gen. 1:6-8). “Hail; snow, and vapours; stormy wind fulfilling his word” (Ps. 148:8). “He causeth the vapours to ascend from the ends of the earth” (Ps. 135:7). “When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth” (Jer. 10:13; 51:16).

On the third 24 hour day, God removed the Edenic world’s pre-Adamite flood water with miraculous speed, and made “the dry land” of the world’s “earth” “appear.” He made “Seas” (Gen. 1:9,10), and created various vegetation, all within this 24 hour day (Gen. 1:12,13). For “by the word of God the heavens were of old, and the earth standing out of the water and in the water” (II Peter 3:5). The 24 hour contextual time-limit constraints of Gen. 1:9-13, like the other five 24 hour creation days of Gen. 1, show God’s method as a fiat Creator, and NOT as a “macroevolver.” (Even though as further discussed in Part 2, a creature God creates as a parent stock at the taxonomical level of genus, species, or subspecies, may have a rich genetic diversity that allows for its microevolutionary subspeciation or speciation within the limits of its originating genus, but it does not go beyond these limits. E.g., dogs or horses may, and have, microevolved different dog breeds or horse breeds respectively. And various may have been created by God in some, or all instances, as different genetically compatible groups i.e., polygenesis; since *only for man* is monogenesis Biblically required with Adam and Eve as the parents of the human race, Gen. 2:7,18-24; 3:20; I Cor. 15:45,47,49.)

On the fourth 24 hour day, the world was still cloudy after the thick fog rose on the second day. These clouds now disappeared and the sun, moon, and stars became visible. The terminology of the fourth day is thus contextually comparable to Job 9:7,9,

where we read that God “commandeth the sun, and it riseth not; and sealet up the stars” i.e., by a covering of cloud or dust storm; but then God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. It is also comparable to the terminology of Amos 5:8 where in a clear night-sky God “maketh the seven stars and Orion.” Thus on the fourth creation day the Edenic world had for the first time a clear, blue, sky; and thus the Edenic World of Gen. 1:2b-2:3 experienced its first sun-shining day.

This was evidently the permanent situation in Eden *before the Fall* which appears to have had a cloudless blue sky, or possibly a blue sky with the odd small white cloud. This point emerges from Gen. 2:5,6 where we read of Eden *before the Fall*, “the Lord God had not caused it to rain upon the earth.” “But there went up a mist from the earth, and watered the whole face of the ground.” We are not told at what point *after the Fall* God first “caused it to rain upon the earth” of “Eden” (Gen. 2:5,8). Did rain first appear immediately after the Fall? Or some time later? Or as some commentators have speculated, did God first “cause it to rain upon the earth” with Noah’s Flood (Gen. 7:4; cf. 7:12; 8:2)? If the latter, the first time human beings would have seen a rainbow in the sky would have been after Noah’s Flood (Gen. 9:11-16); but they may still have seen “little rainbows” on the earth in Eden produced by water vapour from the “mist” that “watered the whole face of the ground” in Gen. 2:6, much like a person in contemporary times hosing their garden may sometimes have a rainbow produced from their sprinkling of water if the sun is in the right position relative to the water stream from their hosing. Thus while the Rainbow in the sky of Gen. 9:11-16 was *possibly* the first rainbow in the sky ever *seen by man*, we *cannot be sure* about this matter, since on the limited available data in Scripture the answers to these questions are speculative.

*(Chapter 3) g] Consideration of the view that Gen. 1:14-19 refers to the creation of the sun, moon, and stars per se.*

I wrote in *Perspective on Science and Christian Faith* (2007) in the context of “the Seely-Ross exchange (PSCF 59, no. 1 [2007]: 37-54),” in connection with views on the Fourth Day by Day-Age School advocate Hugh Ross, which have some points of intersecting agreement with the Gap School view. I said in 2007:

I note a serious methodological concern with Seely’s view “that the sun, moon, and stars were created on the fourth day, not just made to appear,” through reference to “qualified Old Testament scholarship,” which in turn, Ross says is a “distortion,” at which point the exchange between them bogs down. Certainly neither of them refer to the many gap school proponents of this view. But we should not simply abdicate to so called “experts” in academia, since these people sometimes simply maintain an academic normativity due to their own intellectual or spiritual mediocrity, against more intellectually gifted and spiritually discerning outsiders. We must judge such matters *on their merits*.

For example, on a gap school model, is “Let there be light” (Gen. 1:3) reasonably something like, “I form the light, and create darkness,” “from the rising of the sun” (Isa. 45:6,7)? Is the “firmament” of Gen. 1:6-8 reasonably something like, though not identical with, “He causeth the vapours to ascend from the ends of the earth” (Ps. 135:7; cf. Jer. 10:13; 51:16)? Is the phraseology of the fourth day similar to Job 9:7,9, where we read that God “commandeth the sun, and it riseth not; and sealet up the stars” i.e., by covering of cloud or dust storm (e.g., Luke 23:44)? But then God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. The word “maketh” in Job 9:9 is Hebrew *‘asah*, the same word used for “made” in Gen. 1:16, “And God made two great lights.” It can also carry with it the idea of “appoint,” e.g., “He appointed (*‘asah*) the moon for seasons” (Ps. 104:19). Likewise, the Hebrew word *nathan* translated “set” (AV) in Gen. 1:17, “God set them in the firmament,” can mean “appoint” (e.g., Exod. 30:16; Lev. 35:6; Josh. 20:2; II Kgs 8:6; I Chron. 6:48; 16:4; Ezek. 45:6). Thus on the fourth day God appointed (*‘asah* and *nathan*) them for their purpose in the world of humans that he was about to create, “for signs, and for seasons, and for days, and years” (Gen. 1:14), “and” also “to divide the light from the darkness” in the world humans were to inhabit (Gen. 1:18)<sup>45</sup>.

Moreover, advocates of the young earth creationist *Flood Geology School* have sometimes argued for the proposition that Gen. 1:14-19 refers to the creation of the sun, moon, and stars *per se*. It is clear that all three celestial bodies are dealt with in the same way in Gen. 1:14-19 (and indeed our sun is also a star). But in the first place, this alternative view fails to recognize the fact that on the former three creation days we read of “the evening and the morning ... the first day” (Gen. 1:5), “the evening and the morning ... the second day” (Gen. 1:8), and “the evening and the morning ... the third day” (Gen. 1:13). Clearly to have such as “evening and ... morning” requires the presence of the sun of the fourth day. I.e., young earth creationist *Flood Geology Schoolmen* are abandoning a literal interpretation of Scripture without warrant. Context further requires this given the commentary on Gen. 1:1, “In the beginning God created the heaven and the earth” at Gen. 2:4, which refers to multiple “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.” How could one have this untold number of “generations of the heavens” before Gen. 1:2 if there was no sun, moon, and stars? How could this untold number of “generations ... of the earth” exist without a sun shining upon the earth created in “the generations of the heavens” (Gen. 2:4)? How, in the plural sense of “heavens” to the three heavens, could the Bible say in Gen. 1:1, “God created the heavens and the earth,” if the earth was not surrounded by the sun, moon, and stars? Therefore in

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<sup>45</sup> McGrath, G.B. (myself), The Gap [School View] in [Genesis 1 on] Creation,” *Perspective on Science and Christian Faith*, Vol. 59, No. 4 (Dec. 2007), pp. 318-9. The Editor made some editorial changes e.g., my last sentence reading “man was” was altered to “humans were.”

my opinion the proposition that Gen. 1:14-19 refers to the creation on the Fourth Day of the sun, moon, and stars *per se*, is not contextually sustainable in Gen. 1 & 2.

(Chapter 3) h] *The meaning of “creature” and “creation” in Rom. 8.*

At the start of his *magnum opus*<sup>46</sup>, The Book of Romans, the holy Apostle St. Paul refers to the racial universality of the Gospel by including those who are by race either Jews or Gentiles when he says, “For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Rom. 1:16,17). This racial universality of the gospel is also found in the singing of Luke 2:29-32 as the *Nunc Dimittis* at Evensong in the Anglican *Book of Common Prayer* (1662). This is so sung as:

Lord, now lettest thou thy servant depart in peace: according to thy word.  
 For mine eyes have seen: thy salvation;  
 Which thou hast prepared: before the face of all people;  
 To be a light to lighten the Gentiles: and to be the glory of thy people Israel.  
 Glory be to the Father, and to the Son: and to the Holy Ghost;  
 As it was in the beginning, is now, and ever shall be: world without end. Amen.

In Scripture reference is sometimes made to “every creature” or “the whole creation,” meaning “every *human* creature” or “the whole creation *of humanity / mankind*,” which in turn can also mean men of both the Jewish race and Gentile race. E.g., in Mark 16:15 Christ says, “Go ye into all the world, and preach the gospel to every (Greek, *pasē*, ‘to every’ or ‘to all,’ feminine singular dative adjective, from *pas-pasa-pan* = masculine-feminine-neuter root forms) creature (*te* / ‘the’ + *ktisei* / ‘creature’ or ‘creation’ = ‘creature’ or ‘creation,’ *ktisei*, feminine singular dative noun, from *ktisis*).” Here the key words could be rendered either, “to every creature” (*Authorized Version* of 1611) or “to the whole creation” (*American Standard Version* of 1901<sup>47</sup>), but either way, it is clear that this contextually refers “to every *human* creature” or “to the whole creation *of humanity*,” i.e., both Jews and Gentiles who are reached, and so it is exclusive to those of Adam’s race, i.e., the human race (cf. “Jew” and “Greek” in Rom. 1:16; & their common descent from “one man,” “Adam” in Rom. 5:12,14). It also possibly has a further connotation of an even more detailed breakup of humanity meaning e.g., “Jews

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<sup>46</sup> Latin, “large work,” by convention applied to a person’s “major work.”

<sup>47</sup> In here citing the ASV I do not thereby mean to give any impression of it generally being a version of the same quality as the AV, since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Greek in these two different ways.

and Gentiles, males and females, old and young, rich and poor,” etc. (cf. e.g., Acts 2:17,18; Gal. 3:28). But for our immediate purposes, the salient point is that when Christ here says to “preach the gospel to every creature,” he is not thereby saying that we are to “preach” “the gospel” to animals and plants when he says, “every creature” or “the whole creation.” Rather, the meaning is to “every creature” *whether Jew or Gentile*, or to “the whole creation” *of Jewish and Gentile humanity*, i.e., “every creature” means *humanity in all its diversity* with special, though not necessarily exclusive reference, to a bi-racial division of mankind into Jews and Gentiles.

This same terminology is also found in Col. 1:23. Here St. Paul says, “the gospel ... was preached to every (Greek, *pasē*, ‘to every’ or ‘to all,’ from *pasa* in *pas-pasa-pan*) creature (*te ktisei*, ‘creature’ or ‘creation,’ from *ktisis*).” Once again, it is clear that this contextually refers “to every *human* creature” or “to the whole creation *of humanity*,” i.e., to both Jews and Gentiles, and so this also is an exclusive reference to those of the human primary race, i.e., Adam’s race. Put simply, St. Paul is not here saying that he “preached” “the gospel” to animals and plants when he says, “every creature” or “the whole creation.” Indeed, it is even more limited, since “every creature” in *this context* of every type of creature in Col. 1:23 i.e., both Jews and Gentiles, would not in this instance mean every single person – as it does in e.g., Rom. 8:22, but rather, racial representatives of both Jews and Gentiles in the “world” (Rom. 1:8) of the Roman Empire.

Likewise, we find this same terminology in Rom. 8:18-23. Under broad Protestant principles of propounding Scripture, we must allow Scripture to be its own interpreter (Isa. 28:10); e.g., Deut. 23:2-8 is further explained and interpreted in Neh. 13 (Neh. 13:1,2; citing Deut. 23:3,4); or in the New Testament, various Old Testament Messianic prophecies are further explained and interpreted (Acts 15:15; II Peter 1:20), as are other Old Testament passages in e.g., the Book of Romans. Furthermore, we use perfectly clear passages of Scripture to interpret those that may not be as clear, so as to ensure we do not “expound one place of Scripture, that it be repugnant to another” (Article 20, Anglican 39 Articles) (Matt. 4:6,7). (Cf. Presbyterian *Westminster Confession* 1:9.)

It is perfectly clear from Mark 16:15 and Col. 1:23, that the terminology of “every creature” or “the whole creation,” means “every *human* creature” or “the whole creation *of humanity*” i.e., both Jews and Gentiles reached; and so I consider that this acts to give us Scriptural clarity of meaning in Rom. 8:18-23. I maintain that the Authorized King James Version of 1611 is the best available English translation, e.g., it is based on the best New Testament text (known as the Received Text or *Textus Receptus*), and the one we should generally be using. Nevertheless, it is not word perfect, since only the underlying Hebrew, Aramaic, and Greek texts are word perfect. But in saying this, it should be understood that I maintain we should *in general* be using the AV as our main Bible in both private and public reading and study of God’s Word<sup>48</sup>.

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<sup>48</sup> See my Textual Commentaries on the Received Text and Authorized Version, (<http://www.gavinmcgrathbooks.com>) at “Commentary on the Received Text”.

Romans 8:19-23 says, “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the 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 groaneth and travaileth in pain together until now. And not only *they*, 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” (showing AV’s italics for added words). In Romans chapter 8, verse 23 the AV reads, “And not only *they*,” in which “*they*” is in italics as an added word. The Greek reads, “*ou* (not) *monon* (only) *de* (And),” i.e., Rom. 8:23 is a contextual expansion on “the whole creation” of Rom. 8:22. The converse to the implied “*they*” is “ourselves” “which have the firstfruits of the Spirit,” and so the “*they*” evidently refers to the unsaved. Hence the Rom. 8:23 elucidation and expansion on Rom. 8:22 in which “the whole creation *of humanity*” is divided into the unsaved and saved, the AV’s added implied word of “*they*” in Rom. 8:23 has the meaning of “*they who are unsaved.*”

It is also clear from the usage of “the creature” referring to the redeemed “sons of God” in Rom. 8:19 that this is “the *human* creature” of the redeemed; and the usage of “the creature” being “made subject to vanity” but “shall be delivered” as “the children of God” in Rom. 8:20,21; that once again this is “the *human* creature” of the redeemed. This is thus consistent with the elucidation in verse 23 of “the whole creation” groaning and travailing “in pain” in verse 22, in which the world is divided into “not only *they who are unsaved*, but ourselves also, which have the firstfruits of the Spirit.” Thus as in Mark 16:15 and Col. 1:23, the terminology of “every creature” or “the whole creation,” means “every *human* creature” or “the whole creation *of humanity*” i.e., both Jews and Gentiles who are contextually in focus. Although, whereas in Mark 16:15 and Col. 1:23 this is contextually only some racial representatives of Jews and Gentiles; here in Rom. 8 the context is universal to all persons i.e., all Jews and Gentiles. That is because there is no sense in which animals or plants are “the sons of God” (Rom. 8:19), or “the children of God” (Rom. 8:21), or any animals or plants could have within themselves “the firstfruits of the Spirit,” awaiting “the adoption, to wit, redemption of the our body” (Rom. 8:23). Rather, this refers to both Jewish Christians and Gentile Christians as those that “waiteth for the manifestation of the sons of God” (Rom. 8:19; cf. 1:16,17; 9:24-26).

Hence let us consider the AV at Rom. 8:18-23 except for the opening words of Rom. 8:23 where instead of the AV’s added word in italics, “*they*,” I shall *for the purposes of explanation of the text* supply the added words in italics of “*they who are unsaved*,” as well as other words *for the same purposes of explanation of the text* at “every creature” and “the whole creation” so that this reads “every *human* creature” and “the whole creation *of humanity.*” It might also be remarked that the AV is potentially misleading in the way it here swaps between “every creature” and “the whole creation,” since both are using the same basic Greek words in Rom. 8, and so could be better rendered in consistently the same way throughout this passage.

Thus St. Paul says in Rom. 8:19-23, “For the earnest expectation of the *human creature* (Greek, *ktiseos*, ‘creature,’ feminine singular genitive noun, from *ktisis*) waiteth for the manifestation of the sons of God. For the *human creature* (*ktisis*, ‘creature,’ feminine singular nominative noun, from *ktisis*) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the *human creature* (*ktisis*, ‘creature,’ feminine singular nominative noun, from *ktisis*) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the *whole* (*pasa*, ‘whole’ or ‘every,’ feminine singular nominative adjective, from *pasa* in *pas-pasa-pan*) *creation* (*ktisis*, ‘creation’ or ‘creature,’ feminine singular nominative noun, from *ktisis*) 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.”

Therefore this passage in Rom. 8:18-23 is contextually focused on “the *human creature*” or “the whole creation of both Jewish and Gentile humanity” (cf. Rom. 1:16; 2:9; 9-11). This flows on from Rom. 5 where we read in Rom. 5:12, “as by one man sin entered into the world, and death by sin; and so death passed upon all men” i.e., the qualification “and so death passed upon all men” means that the focus here is on Adam’s primal sin leading to human mortality, not animal death. Of course, it is possible to determine from Gen. 1-3 that in the original Edenic World created by God in six 24 hour days that there was no animal death from carnivores killing each other, nor animal death from man killing them, since the animals were vegetarians (Gen. 1:30), and man was a fruitarian (Gen. 1:29) who required no clothing (Gen. 2:25). Thus the animals of the old Eden were like those of the future new Eden, in that the Lord says, “They shall not hurt nor destroy in all my holy mountain” (Isa. 11:9; 65:25). But as a consequence of the fall, man came to live in a different world for which he was not originally designed, one which included e.g., animal sacrifices (Gen. 3:21) typing the then coming Messiah (Gen. 3:15), and in which the soil of the Edenic world was no longer as fertile (Gen. 3:17), and in which “thorns” “and thistles” were brought forth, and man went from being a fruitarian (Gen. 1:29) to a vegetarian (Gen. 1:18), and later again after Noah’s Flood to one who also ate meat (Gen. 9:3). But one could not determine such things from Rom. 5-8, which is very much focused on the issue of human mortality flowing from Adam’s primal sin (Rom. 5), and man’s subsequent bondage to sin and death (Rom. 5-8), which shall continue even for the redeemed here on earth up till the Second Advent (Rom. 8:19-25).

This is significant because it means *the nexus between sin and death contextually exists only in man’s world*. I.e., because God created man to live forever (Gen. 2:17); and he is now mortal because of Adam’s primal sin (Gen. 2:17; 3:6, 22-24), and likewise the animals of the original Edenic world ceased to be gentle and harmless vegetarians because of Adam’s sin (Gen. 1:29,30; 3:21), there is a nexus in man’s world between sin and such death, “thorns,” “and thistles” (Gen. 3:18). Hence when following the Second Advent, redeemed man is finally placed on “the new earth” (Isa. 66:22; Rev. 21:1), he will again have bodily immortality (Rev. 22:2), the animals of his world shall again be gentle and harmless vegetarians who “shall not hurt nor destroy” (Isa. 11:6-9; 65:25), and the “curse” of Gen. 3:17,18 “shall be no more” (Rev. 22:3).

Nevertheless, *none of this sin-death nexus necessarily applies to any world created by God which he did not specifically design for man.* Indeed, we know from Gen. 1:1,2; 2:4, that there was a succession of worlds with multiple “generations” of death and then new life with new generations (Ps. 24:1; Eccl. 1:4). (See Part 1, Chapter 2, “The First of Seven Keys to understanding Gen. 1-11,” *supra*.) Hence we can conclude that in the succession of temporal “worlds” (Heb. 1:2; 11:3) that we are specifically told “were framed by the word of God” (Heb. 11:3) in the first two verses of Genesis 1, had no such sin-death nexus in their succession of multiple “generations of” death and new life on the “earth” (Ps. 24:1; Eccl. 1:4) as referred to in Gen. 2:4.

The Baptist, John Gill (1697-1771) was the Minister of the Metropolitan Tabernacle Church in London from 1720 to 1771 (and a later Minister of this Church was Charles Hadden Spurgeon from 1853 to 1891)<sup>49</sup>. Gill’s *Exposition of the Old and New Testaments* are classic Puritan Protestant commentaries, and in broad terms, these works are more widely regarded as containing valuable information by various religiously conservative Protestants. Gill says of Rom. 8 that by “creature” “some” “understand the universe, all created beings” “which” have “suffered much by the sin of man;” but he rejects this view on the basis that “some part of the world is manifestly distinguished from them, ver. 23,” and so “the whole creation” cannot mean this. Gill then says that by “the creature” “others suppose that men in general are designed, being by sin brought into a state of bondage and corruption, subjected to vanity, attended with troubles, and liable to death, and so groan under their present miseries of deliverance.” But Gill then rejects this view on the basis that “to desire any thing of a spiritual nature can’t be ascribed to men in general; and” “some persons are distinguished from them, ver. 23.” Gill then says “others have been of opinion, that” saved or “renewed persons, are here intended;” “but” also rejects this saying “these can’t be said to be in a state of bondage to corruption, for they are freed from the dominion of sin, and are become servants of righteousness.” Hence he concludes, “’Tis best of all by *the creature* to understand the Gentile world<sup>50</sup>.”

In answer to Gill’s objection that Rom. 8:22 does not refer to “men in general” because in Rom. 8:23 “to desire any thing of a spiritual nature can’t be ascribed to men in general; and” “some persons are distinguished from them, ver. 23;” I would note that this fails to understand the contextual contrast of the elucidation in verse 23. Rom. 8:23 divides “the whole creation of *humanity*” (Rom. 8:22) into “not only *they who are unsaved*, but ourselves also” *who are saved*; and it is only to this saved group “which have the firstfruits of the Spirit” which desire things of a regenerated spiritual nature, in

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<sup>49</sup> Masters, P., *About the Tabernacle*, Metropolitan Tabernacle, Elephant and Castle, London, UK, 1999, pp. 2-3.

<sup>50</sup> Gill, J., *Exposition of the New Testament*, Matthew & Leigh, Strand, London, UK, 1809; reprint: Baptist Standard Bearer, Arkansas, USA, 1989, Vol. 2, pp. 489-90 (Rom. 8:19-21).

“the adoption, *to wit*, the redemption of our body,” which are the “saved” who look in such “hope” (Rom. 8:22-24).

Furthermore, if one were to take Gill’s construction of “*the creature*” as “the Gentile world,” then e.g., “the whole creation” in Rom. 8:22 would mean “the Gentile world,” at which point Gill’s argument collapses in on itself and is self-defeating, since one could hardly say of the whole “Gentile world” that they all “desire any thing of a spiritual nature” which “can’t be ascribed to men in general” i.e., not to Jews as well (Gill). Likewise on Gill’s own point of criticism, it could hardly be said that all Gentiles, both saved and unsaved Gentiles, “waiteth for the manifestation of the sons of God,” whereas no Jewish Christians e.g., St. Paul, do (Rom. 8:19).

And in further response to Gill’s criticism of the view that saved or “renewed persons, are here intended,” namely, “these can’t be said to be in a state of bondage to corruption, for they are freed from the dominion of sin, and are become servants of righteousness” (Gill), I would also note that contextually they are still in “the bondage of corruption” because they are awaiting glorification (Rom. 7:25; 8:11,24,25). Thus I reject Gill’s criticisms and solution, and instead maintain that in Rom. 8:19-22 the “creature” or “whole creation” is used variously of mankind i.e., both Jews and Gentiles, or saved mankind.

The old earth creationist Gap man, William Buckland (1784-1856), 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 “the highly valuable opinion of Dr. Chalmers” (1780-1847), a Free Presbyterian who was the first Moderator of the Presbyterian *Free Church of Scotland* (1843-1847), and Principal of the *Free Church of Scotland* College which later became *New College* at Edinburgh University (1846-1847), concerning “an interval of many ages between” the first two verses of Genesis 1<sup>51</sup>.

Buckland also considered the meaning of death in the Book of Romans, and concluded that in Rom. 5 & 8 death refers to man’s mortality. In an 1839 sermon he preached in the Cathedral of Christ Church at Oxford University on the sentence of death in Rom. 5 & 8, he referred to Gill’s type of view that “the Gentile world” is meant, *supra*, and then rejected it. Instead, Canon Buckland joined with those referred to by Gill who consider “the creature” refers to mankind or saved mankind. Buckland observed that in the Greek, “the creature” (Rom. 8:19,20,21) is the same as “the whole creation” (Rom. 8:22, which might also be here translated as “every creature”), and this same terminology is used for man in Mark 16:15 where Christ says to “preach the gospel to every creature,”

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<sup>51</sup> Buckland, W., *Geology and Mineralogy*, As exhibiting the power, wisdom, and goodness of God, 1836, fourth edition edited by F.T. Buckland, Bell & Daldy, London, 1869, p. 15.

or in Col. 1:23 where the Apostle Paul says he has “preached the gospel to every creature.” Thus *human* creature is meant here<sup>52</sup>.

Gill’s criticism that “Some other persons are distinguished from them, ver[se] 23,” is dealt with by Buckland who says that the distinction is between saved and unsaved human beings, Rom. 8:23 refers to “not only *they who are unsaved*, but ourselves also” *who are saved*. Thus at Rom. 8:23, at the AV’s added italics of “*they*” (AV), Canon Buckland considered this meant “*they who are unsaved*,” *supra*.

Therefore, in summary of this section, *for the purposes of explanation of the text* supplying the added words in italics, the relevant meaning of Rom. 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.”

*(Chapter 3) i] consideration of the view that Rom. 8:22 refers to the universal creation of Gen. 1:1.*

It has sometimes been argued by e.g., advocates of the young earth creationist *Flood Geology School*, that “the whole (*pasa*, from *pas-pasa-pan*) creation (*ktisis*, from *ktisis*)” (AV) or “every (*pasa*, from *pas-pasa-pan*) creature (*ktisis*, from *ktisis*)” of Rom. 8:22 does not refer to “the whole *human* creation *of both Jewish and Gentile humanity*” or “every *human* creature *of both Jewish and Gentile humanity*” in the same broad way that Mark 16:15 does when Christ “said unto them, Go ye into all the world, and preach the gospel to every (*pase*, from *pas-pasa-pan*) creature (*ktisei*, from *ktisis*).” Rather, it is argued that Rom. 8:22 is a reference to the universal creation of Gen. 1:1.

But in the first place, the context of Rom. 8:22 strongly supports its application to Adam’s race. In broad contextual terms, Rom. 5-8 looks at the issue of sin and death resulting in human mortality as introduced into man’s “world” “by one man,” “Adam” (Rom. 5:12,14); and our corresponding salvation by “one,” in the second Adam, Christ (Rom. 5:19; cf. I Cor. 15:22,45,49). There is a racial link to “Adam” (Rom. 5:14) because “in my flesh” requires the meaning of “in my *Adamic* flesh” “dwelleth no good thing” (Rom. 7:18); and “death by sin ... passed upon all men, for that all have sinned” in

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<sup>52</sup> Buckland, W., *An Inquiry whether the sentence of death pronounced at the fall of man included the whole animal creation, or was restricted to the human race*, A sermon, preached in the Cathedral of Christ Church, before the University of Oxford, 27 January, 1839, John Murray, London, UK, 1839, pp. vi (preface),13-15,23-5.

Adam, and thus e.g., unborn babies can sometimes die in the womb, or very young children can die from e.g., cot death. In this broad context of looking at Adam's race as divided into "the Jew ... and also ... the Greek" (Rom. 1:16), meaning, "the Jew ... and also ... the Gentile" (Rom. 2:10), "the creature" who "was made subject to vanity" was so subjected "in hope" (Rom. 8:20), for "the creature" "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21), which is *something that could only be said of men*, not of beasts or plants. The specific statement in Rom. 8:22, "For we know that the whole creation" or "every creature groaneth and travaileth in pain together until now," is then divided into "not only" they which are unsaved, "but ourselves also, which have the first fruits of the Spirit," and are awaiting "the redemption of the body" (Rom. 8:23); so that once again, the contrast is between human "creatures," not humans and animals, or humans and plants.

In the second place, everywhere else that the New Testament uses *pas* (i.e., *pas-pasa-pan*) + *ktisis*, the meaning is always to "every human creature" i.e., both Jews and Gentiles to the extent contextually appropriate (Mark 16:15; Col. 1:15,23; cf. Heb. 4:13 & Rev. 5:13<sup>53</sup>). Hence one would need a *very good and clear contextual reason in Rom. 8:20-23 to depart from this normative New Testament usage; but in fact, one finds the very opposite in the context of Rom. 8:20-23.*

And in the third place, Matt. 4:6,7 teaches us that "neither" should we "so expound one place of Scripture, that it be repugnant to another" (Article 20, Anglican 39 Articles). And since we are told in Gen. 2:4 of multiple "generations ... of the earth" that existed in "the worlds" (Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2, it would be clearly repugnant to Scripture to claim Rom. 8:22 means that all animal and plant death in the planet earth's history was the result of The Fall, and God's having "made" "the creature" "subject to vanity" (Rom. 8:20).

Therefore, in my opinion, to try and "stretch" the orbit of Rom. 8:22 beyond the parameters of Adam's race to animals and plants, is neither safe nor wise nor

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<sup>53</sup> The reference to "such as are in the sea" in the words of Rev. 5:13, "And every (*pan* from *pas-pasa-pan*) creature (*ktisma*) which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I;" might *prima face* apply to beasts in the sea, on the basis of Scriptures referring to how the created order which obeys God's law "praise him" (Ps. 148:3), e.g., "let the sea roar, and the fulness thereof" (Ps. 96:11). However, such a *prima face* possibility is then ruled out in Rev. 5:13 by the specificity of the vocalization, "heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Therefore, "such as are in (Greek, *epi* + genitive = 'in' or 'on') the (*tes*, feminine singular genitive, definite article from *e*) sea (*thalasses*, feminine singular genitive noun, from *thalassa*)," has the meaning in modern English of "such as are on the sea" i.e., in ships. Hence "in" here is used like the "in" found at *The Communion Service* in the Anglican 1662 *Book of Common Prayer* in the words, "Let us pray for the whole state of Christ's Church militant here in earth" (emphasis mine).

contextually accurate. Protestants need to be careful to ensure it is the Bible they are reading, not some imposed interpretation of Scripture. Therefore we need to remember that only the Bible is infallible, and human commentators can, and do err, so we must not like e.g., the Jews of New Testament times (Matt. 22:29) or later Roman Catholics, elevate “tradition” to the status of canonical Scripture and thus make “the Word of God of none effect” (Mark 7:13); but rather we need to be prepared to modify our views in accordance with a better understanding of Scripture when by the grace of God we so attain to it. Under the circumstances, with regard to the fact that so many commentators have simply assumed that “the whole creation” (AV) or “every creature” of Rom. 8:22 refers to the universal creation of Gen. 1:1, and a number of these were generally good and godly men who simply did not think this verse through sufficiently well, I can only say with all due respect to these men’s commentary views at Rom. 8:22, *Caveat lector!*<sup>54</sup>

## CHAPTER 4

### *The Third of Seven Keys to understanding Gen. 1-11.*

- a] *Global or Local “heaven” and “earth” for pre-Adamite flood, Gen. 1:2b-2:3 creation, & Noachic flood?*
- b] *Consideration of the global earth argument for Gen. 1:2-2:3.*
- c] *Was Noah’s Flood anthropologically universal?*
- d] *Will “the new heaven and new earth” of the second Eden (Isa. 66:22; Rev. 21:1) be global or local?*

*(Chapter 4) a] Global or Local “heaven” and “earth” for pre-Adamite flood, Gen. 1:2b-2:3 creation, & Noachic flood?*

As discussed in Volume 1, Part 1, Chapter 2, “The First of Seven Keys to understanding Gen. 1-11,” *supra*, we see in comparison between the way St. Luke used “world” in Luke 2:1 for the ancient Roman world, with his usage of a local “heaven” in Acts 2:5 and a local “earth” in Luke 11:31, how in Scripture “heaven” and “earth” are always relative to each other in designating a particular “world.” Thus this can be either a local world with a local “heaven” and local “earth” (e.g., Luke 11:31; Acts 2:5), or a global world with a global “heaven” and global “earth” (e.g., Gen. 1:1; Luke 21:33).

This matter is relevant to the issue of *the geographical extent of the pre-Adamite flood of Gen. 1:2, the later six day creation of Gen. 1:2b-2:3, and the Noachic flood of*

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<sup>54</sup> A Latin saying meaning, “Let the reader beware!”

*Gen. 6-9.* In contextual scope, the destruction event of “the earth” in Gen. 1:2a, is necessarily over the same geographical “earth” as Gen. 1:2b-2:3, since God takes up the area of the Gen. 1:2 pre-Adamite flood for the creation of Gen. 1:2b-2:3. This is pointedly isolated in the work of the third day, when from the “earth” of the pre-Adamite flood (Gen. 1:2) God makes “dry land appear.” “And God called the dry land Earth” (Gen. 1:9,10), *infra*.

Comparative analysis of the usage of similar concepts to that found in Gen. 1:2 in both the Books of Isaiah and Jeremiah, both point to a regional or local west Asian “earth” as being an appropriate “world” for the description of a destruction event. These passages are doubly significant since as previously noted, when Hebrew *tohuw* and *bohuw* are used together, such as occurs in Isa. 34:11 and Jer. 4:23, the meaning is always one of a destruction event<sup>55</sup>.

Hence it is contextually clear that Isa. 24:1-12 and Isa. 34:1-15, also refer to destruction events. For instance, Isaiah’s prophesy is about “the land (Hebrew, *’eretz*) of Idumea” i.e., Edom, and God says he “shall stretch out upon it the line of confusion (Hebrew, *tohuw*), and the stones of emptiness (Hebrew, *bohuw*)” over this local earth or “land” (Hebrew, *’eretz*) (Isa. 34:6,11). This clearly involves Edom being “destroyed” (Isa. 34:5) a long time after the Gen. 1:2 cataclysm, and then “it shall lie waste” (Isa. 34:10); and so this indicates an accepted understanding, stemming from the destruction of “the earth (Hebrew, *’eretz*)” of Gen. 1:2, of such a meaning to Hebrew *tohuw* and *bohuw*.

So too, in comparative analysis between Gen. 1:2 and Jer. 4:23, we read in Jer. 4:23 where the pre-existing local “earth” (or “land,” Hebrew *’eretz*) is said to be “without form and void,” in the words, “I beheld the earth (Hebrew, *’eretz*), and lo, *it was without form* (Hebrew, *tohuw*), and void (Hebrew, *bohuw*); and the heavens (Hebrew, *shamajim*), and they had no light” (Jer. 4:23, showing AV’s italics for added words). Jeremiah clearly states that this was a regional or local Middle Eastern “earth,” that covered “the whole land (Hebrew, *’eretz*)” (Jer. 4:20,27) of “Judah and Jerusalem” (Jer. 4:3 cf. 4:14,16,31). Thus as part of God’s judgment, it was to suffer “destruction” (Jer. 4:6), and be a “land (Hebrew, *’eretz*) desolate,” “laid waste, without an inhabitant” (Jer. 4:7). “Destruction upon destruction is cried! For the whole land (Hebrew, *’eretz*) is spoiled” (Jer. 4:20), as “the Lord said, The whole land (Hebrew, *’eretz*) shall be desolate” (Jer. 4:27). The meaning of “the heavens (Hebrew, *shamajim*)” “had no light” (Jer. 4:23), seems to be that the dust from the destroyers’ chariots “shall come up as clouds” “to Jerusalem,” so “his chariots shall be as a whirlwind” (Jer. 4:11,13) i.e., the chariots of the destroying army would send up so much dust that there would be dust “clouds” (Jer. 4:13) making the region dark, and so “the” local Middle Eastern “heavens” “had no light” (Jer. 4:23). However such dust would probably need to be greater than this if it meant “the heavens” “had no light” (Jer. 4:23), and so possibly smoke from the burning of various buildings or combustible materials is also part of this cloudy picture (Jer. 4:29, cf. “burned” in Isa. 24:6 and “the smoke of her burning” in Rev. 18:9,18). “For thus hath

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<sup>55</sup> Cf. Heward, P.W., “And the earth was without form and void,” *Journal of the Transactions of the Victoria Institute*, Vol. 78, 1946, pp. 13-20 at p. 15.

the Lord said, The whole land (Hebrew, 'eret<sup>z</sup>) shall be desolate; yet will I not make a full end. For this shall the earth (Hebrew, 'eret<sup>z</sup>), mourn, and the heavens (Hebrew, *shamajim*) above be black: because I have spoken it" (Jer. 4:27,28).

Therefore, it is surely notable that three of the four Major Prophets of the Old Testament prophets, to wit, Isaiah, Jeremiah, and Ezekiel, all use the imagery of Gen. 1:2 in connection with a later destruction event on a *local* earth, applying the imagery of the destruction event of the pre-Adamite flood of Gen. 1:2 and associated "darkness" of Gen. 1:2 to the later destructions of heaven and earth that are the local heaven and local earth of Egypt (Ezek. 32:2-9), Idumea (Isa. 34:1-15), and a Middle Eastern world centred on Israel (Jer. 4). Clearly, it follows from this application by Holy Isaiah, Holy Jeremiah, and Holy Ezekiel, that in its plenary application in Genesis 1:2b-2:3, the destruction event of the pre-Adamite flood, darkness, and subsequent lifting of that darkness, *may quite consistently* be said to have contextually been that of the region of the local heaven and local earth of Eden's World (Gen. 2:8,10-14).

Furthermore, the fact that in Jer. 4:23, "I beheld the earth (Hebrew, 'eret<sup>z</sup>), and lo, it was without form (Hebrew, *tohuw*), and void (Hebrew, *bohuw*); and the heavens (Hebrew, *shamajim*), and they had no light" (showing AV's italics for added words), refers to the local "earth" and local "heavens" of a Middle Eastern world centred on Israel, is consistent with a similar interpretations of a local "earth" in Gen. 1:2 as seen by other relevant Biblical passages. E.g., Holy Moses refers to a local Mediterranean world as "all the face of the earth" (Gen. 41:56) with respect to a "famine" in and around "the land of Egypt" (Gen. 41:36). And Moses also refers to a local "heaven" when he refers to how in connection with the Conquest of Canaan (Deut. 2:18-24), God has "put the dread of" the Israelites "and the fear of" them "upon the nations that are under the whole heaven (Hebrew, *shamajim*), who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut. 2:25). Or Jesus referred to a local "earth" whose outer perimeter was the area of Biblical Ethiopia (which is larger than the modern day African country called "Ethiopia," and included part of north-east Africa and a western strip along Arabia), when he said, "The queen of the south" "came from the uttermost parts of the earth" (AV), "to hear the wisdom of Solomon" (Matt. 12:42). Or in John 12:18,19, reference is first made to the fact that in "the world" of Jewry at Jerusalem, many believed in Christ. Or the Apostle Paul refers to the "heaven" of a local Roman Empire world, when he says "the gospel" "was preached to every" kind of human "creature which is under heaven" i.e., both Jews and Gentiles, males and females, young and old etc. (Col. 1:23). And likewise St. Luke and St. Paul both refer to the local Roman Empire world as "all the world" (Luke 2:1) or "the whole world" (Rom. 1:8) respectively.

The stylistic similarity between the local earth or land of Edom in Isa. 34:1-15, and local Middle Eastern earth or land in Jer. 4, clearly shows that it is reasonable to find the destruction imagery of Hebrew *tohuw* and *bohuw* in a local earth or land in Gen. 1:2. But what specific "earth" is referred to in Gen. 1:2-2:3? Clearly it is the local earth or land of the general area of what later became called Eden, for we are specifically told that the area created for man was the world of "Eden." The words, "and the Lord God planted a garden eastward in (Hebrew preposition, *b<sup>e</sup>* / **בְּ**) Eden, and there he put the man

whom he had formed” (Gen. 2:8), tells us of both a wider *Land of Eden* and an inner *Garden of Eden*. Very specific broad outer-boundary points are given in which “a river went out of Eden to water the garden” which connected with the “Pison, ... which compasseth the whole land of Havilah” (Gen. 2:11), which is on the Arabian Peninsula also known as Arabia (Gen. 10:7,29). The “Gihon ... that compasseth the whole land of Ethiopia” (Gen. 2:13), in which “Ethiopia” is Hebrew *Kuwsh*, and this Biblical Ethiopia includes both a strip on the west coast of the Arabian Peninsula from Midian and Havilah (Gen. 25:18; I Sam. 15:7) in the north down to Sheba in the south, as well as part of the north east African Continent (Gen. 10:7 – Hamitic Cush on the African Continent, Hamitic Havilah in Arabia, & Hamitic Sheba in Arabia; Gen. 10:28,29 – Shemitic Havilah on the Arabian Peninsula, & Shemitic Sheba on the Arabian Peninsula; Exod. 2:15,21, “Midian” = “Ethiopian” Num. 12:1; & Cush / “Cushan” in Hebraic poetical parallelism with “Midian” in Hab. 3:7). And the Edenic water way also connected up into Mesopotamia in West Asia with “the ... river ... Hiddekel” i.e., the Tigris “which goeth toward Assyria,” and “the ... river ... Euphrates” (Gen. 2:14).

The precise location of Eden on these boundaries will be considered in Volume 1, Part 2, chapter 11, *infra*. It is sufficient for our immediate purpose to note that this Land of Eden was a geographically local area of south-west Asia which was south of where the two Mesopotamian rivers of the Tigris and Euphrates join. Thus Eden was a local world.

The ramifications of this are significant. *This therefore means that the “earth” of the pre-Adamite flood (Gen. 1:2), and also the six day creation (Gen. 1:3-2:3), must also have been on the local earth of Eden, or land of Eden, or world of Eden.*

Confirmation that this is the correct interpretation of “earth” (or “land,” Hebrew *’eretz*) in Gen. 1:2-2:3 is found in the fact that on the sixth day man is given “dominion over” all that is “upon the earth” (Gen. 1:28), and we are then specifically told that it was “in Eden” that “God” “put the man whom he had formed” (Gen. 2:8). This is then further reinforced by the fact that after “the Lord God took the man, and put him into the garden of Eden,” (Gen. 2:16), “Adam” then “gave names to all cattle, and to the fowl of the air, and to every beast of the field” (Gen. 2:20) i.e., the vegetarian animals (Gen. 1:30) in his Edenic home.

Further confirmation of this interpretation is also found in the work of the third creation day. Here as in Gen. 1:2, the “earth” (or “land,” Hebrew *’eretz*), is defined relative to a body of water. As noted above, the destruction event of “the earth” in Gen. 1:2 is necessarily over the same geographical “earth” as Gen. 1:2b-2:3, since on the third day, God takes up the area of the pre-Adamite flood (Gen. 1:2), which is under the “heaven” of the second day (Gen. 1:6-8), and from this “earth” he makes “dry land appear.” “And God called the dry land Earth” (Gen. 1:9,10). Significantly then, on the third day, “God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear” (Gen. 1:9). The earth of Gen. 1:2b-2:3 is thus defined relative to “the waters” in “one place.” By contrast, we are told that “a river went out of Eden” (Gen. 2:10), into *four* quite distinct *places*. The “Pison” went into “Havilah” on the western side of Arabia where it borders the Red Sea (Gen. 2:11; 25:18). The

“Gihon” went to “Ethiopia” on both the western side of Arabia where it borders the Red Sea and also north-eastern continental Africa where it borders the Red Sea (Gen. 2:13; 10:7,28). The “Hiddekel” (AV) or “Tigris” which flows on the eastern side of Mesopotamia (Gen. 24:10), goes up near, and to the east of, Babylon (Dan. 10:4), and then flows eastward up to the area of “Assyria” (Gen. 2:14). And the “Euphrates” (Gen. 2:14) flows on the western side of Mesopotamia so as to form one of the far boundary markers of the Promised Land (Gen. 15:18; Joshua 1:4; II Sam. 8:3).

Since this requires that the local Earth of Eden was south of where the Tigris and Euphrates join, it is therefore clear from Gen. 2:10-14, that the wider “heaven” and “earth” of Gen. 1:1 which includes this area of Mesopotamia, contained *waters* in quite a *number* of distinct *places*, not “waters” in “one place” (Gen. 1:9). This therefore requires the conclusion that the “earth” (or “land,” Hebrew *’eretz*) of Gen. 1:2-2:3 was a regional or local earth, and in the “one place” all “the waters” were gathered (Gen. 1:9,10). This “one place” was necessarily Eden, since we are told that the numerous places of the “waters” converged into “a” single “river” that “went out of Eden” (Gen. 2:10), and in this “one place” of Eden there must have also been at least two “seas” (Gen. 1:10); though whether these were inland “seas” (like “the Sea of Galilee,” Matt. 4:18, and the Dead Sea or “Salt Sea,” Gen. 14:3,) or e.g., one inland sea, and one sea with a beach-front giving Eden a coastline, is not specifically stated. Importantly then, if the waters went to the “one place” of an inland sea in Eden, the presence of multiple “seas” must require either a beach front for the wider Edenic region (in the south), or a river front to the water source which connected up into both the Tigris and Euphrates Rivers (in the north), or at least two inland seas in Eden that had a connecting water-way. *This limitation of waters to the “one place” of Eden in Gen. 1:9, when taken with the presence of waters in multiple places in Gen. 2:10-14, is therefore a clear contextual indicator that the six day creation of Gen. 1:2b-2:3 is a local creation referring to the Edenic world.*

It is also notable that the vegetation of the third creation day is limited to three things. Two of these, the “herb” (AV) or plants “yielding seed, and the fruit tree yielding fruit” (Gen. 1:11), are given for man’s food (Gen. 1:29), and so contextually must be in Eden (Gen. 2:15); and in this context it is notable that Gen. 1:11 indicates that God created special kinds of fruit trees for man to eat of. I.e., Edenic man was not a vegetarian, but a fruitarian. The “green herb” or green plant given to the animals to eat (Gen. 1:30) seems to be both the “grass” or vegetation which was not given to man to eat; as well as at least some of the “herb” or plants “yielding seed” (Gen. 1:11), which fruits were evidently shared with man. If some of their food supply was shared with man, these animals must have also been in Eden. The vegetation of the third day is thus a limited creation of plants, seemingly with a functional emphasis on feeding man and animals *in Eden*. Since the trees are limited to “the fruit (Hebrew, *p<sup>e</sup>riy*<sup>56</sup>) tree (Hebrew, *’etz*<sup>57</sup>) yielding fruit after his kind,” (Gen. 1:11), it follows that *all* trees other than fruits trees, e.g., the oak tree (Gen. 35:4,8), chestnut tree (Gen. 30:37), or palm tree (Judges

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<sup>56</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *p<sup>e</sup>riy*.

<sup>57</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *’etz*.

4:5), and possibly *some* other fruit trees, were part of the earlier Gen. 1:1 creation. Thus the only trees made on the third day were fruit trees, and contextually it is notable that the trees of Eden are always described as fruit trees, either by the descriptor from Gen 1:29 of it being for “food” (Gen. 2:9) to “eat” (Gen. 2:16), or the specific reference to it as a “fruit” “tree” (Gen. 3:1,2), including the forbidden “fruit” (Gen. 3:3,6), or the descriptor that it was not to be eaten (Gen. 3:11,12,17). *This limitation to fruit trees in Gen. 1:11 is therefore a clear contextual indicator that the six day creation of Gen. 1:2b-2:3 is a local creation referring to the Edenic world, and that the destruction event of the pre-Adamite flood of Gen. 1:2 had to be a local destruction, since other trees e.g., the “juniper tree” (I Kgs 19:4), the “oak” tree (Isa. 6:13), “almond tree” (Jer. 1:11), or “every green tree” (Jer. 3:6), must have survived the pre-Adamite Flood since they were outside of its geographical area.*

The animals which are created on the sixth day are also notable for a number of reasons. Firstly, they include “cattle” (Gen. 1:24,25; 2:20). The AV’s “cattle” is Hebrew *b<sup>e</sup>hemowth*, and while this can refer to non-domestic beasts (Job 40:15, identified variously as for instance, the rhinoceros, hippopotamus, or elephant,) it is also used of domestic “cattle” (e.g., Gen. 47:18; Exod. 12:29; 20:10). Thus the implication is that some domestic creatures such as sheep and goats (Gen. 4:2, “the sheep,” AV, Hebrew *tsō’n*, here probably meaning sheep and goats), were specifically made for Eden. While *b<sup>e</sup>hemowth* could *prima facie* also refer to some non-domesticated species of e.g., wild goats, contextually, the animals of Eden were clearly tame and harmless (Gen. 1:29; cf. “They shall not hurt nor destroy” in Eden restored in Isa. 11:9; 65:25); and so this means that such domestic creatures were not taken from non-domesticated species and domesticated by man, but created by God as domestic animals. (I shall return to this matter in Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*.)

Secondly, it is a notable quality of these animals of Gen. 1:24,25, that they belong to a specific “earth,” i.e., “Let the earth (Hebrew, *’eretz*) bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth (Hebrew, *’eretz*) after his kind . . . . And God made the beast of the earth (Hebrew, *’eretz*) after his kind, and cattle after their kind, and every thing that creepeth upon the earth (Hebrew, *’adamah*) after his kind . . . .” This becomes significant in contrast and comparison with their description in Gen. 2:19,20. Here we read that “God formed every beast of the field (Hebrew, *sadeh*), and every fowl of the air, and . . . whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field (Hebrew, *sadeh*) . . . .”

The word here rendered in the Authorized Version as “field” is Hebrew, *sadeh*, and it refers to a specific localized area of land. While that may be a small pasture land with “flocks” “in the field” (Gen. 29:2), this is not necessarily the case. It might also be a larger localized area of land such as e.g., a battle “field” (Deut. 21:1), a general “field” area in the proximate area surrounding a city (Judg. 9:31,32), seacoasts (I Chron. 16:32), or a “country” such as “the country of Syria” (Hosea 12:12) etc. . Nevertheless, this is a geographical limitation device. Moreover, since whatever “Adam called every living

creature, that was the name thereof” (Gen. 2:19), and “God” “put the man” “in Eden” (Gen. 2:8), it follows that these animals are those of the Land of Eden. Thus this is necessarily a local creation of these animals. Hence the best contextual meaning of Hebrew *sadeh* for these gentle vegetarian beasts, is a cultivated “field” (AV), also found in the Septuagint’s Greek, *agros*, and this thus indicates domestication<sup>58</sup>.

The third thing to note about these animals is that since in the Bible a heaven and a earth are relative to each other in a given world, and since “the earth” of these animals (Gen. 1:24,25) is “the field” or country (Hebrew, *sadeh*) (Gen. 2:19,20) of “Eden” (Gen. 2:8), it follows that “the fowl of the air” (Gen. 2:20) that were created on the fifth day “that they may fly above the earth in the open firmament of heaven” (Gen. 1:20) were made for the local heaven of the local earth of the Edenic world, and so are also confined to Eden<sup>59</sup>.

However, the issue of the Authorized Version’s “great whales” (Gen. 1:21) contains a further complexity, since as previously noted, the plurality of “Seas” in Gen. 1:10 means that Eden may have had a beach-front coastline to its south with an open sea which “compasseth” “Havilah” and “Ethiopia” (Gen. 2:11,13). If so, then the translation “great whales” (AV) would be correct. But if the “Seas” were inland to Eden with some connecting water-way, then they would not contain “great whales.” The Hebrew word rendered “whales” here in the AV is *tanniyn*, and can also mean “snakes” / “serpents” (e.g., Exod. 7:9,10). For instance, we read in Exodus 7:11,12 of how the “magicians of Egypt” “cast down every man his rod, and they became serpents (Hebrew, *tanniyn*); but Aaron’s rod swallowed up their rods.” If the meaning of Gen. 1:21 is (using italics for the added word of “water-”), “And God created great *water-snakes* (Hebrew, *tanniyn*), and every living creature that moveth, which the waters brought forth abundantly, after their kind,” then it is possible that such *great water-snakes* were unique to Eden. We are thus left with a mystery. Does Hebrew *tanniyn* in Gen. 1:26 mean “great whales” (AV) or “great water-snakes (serpents)”?

If the meaning of Gen. 1:26 is “great whales,” then leaving aside for the moment the issue of the full sea range of what these “great whales” might have been, the salient point for our immediate purposes is that all the vegetarian creatures made on the fifth and sixth creation days were made exclusively for the region of Eden; with the possible exception of “the great whales” (AV) of Gen. 1:26 which may have had access into and out of, a beachfront in southern Eden; although if the meaning of Gen. 1:26 is “great water-snakes (serpents),” then they too were most probably confined to Eden. It might also be remarked, that if indeed the meaning of Gen. 1:26 is “great water-snakes (serpents),” and more generally great serpents (snakes) were a special feature of life in Eden, then this might also give us a startling insight into the appropriateness of Lucifer choosing to devil-possess a “serpent” in Gen. 3. But until a specific site for the Land of Eden is located, it is not possible on the basis of just the Biblical text at Gen. 1:26 to

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<sup>58</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon* at *sadeh*.

<sup>59</sup> On the animals of Days 5 & 6, see Part 2, Chapter 10, sections a & b.

know if the meaning is “great whales” or “great water-snakes,” since godly reason must be applied to a specific creation model that identifies a Land of Eden; a fact which in itself may result in rival models i.e., either a model of Eden with a beach-front, or a model of Eden without a beach-front. Thus I think in an Authorized Version Study Bible in Gen. 1:21 at “whales,” there should be a footnote saying, “Or ‘[water-]snakes’.” (I shall return to this matter Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*<sup>60</sup>.) *This limitation of the vegetarian animals of the fifth and sixth creation days to a “heaven” (Gen. 1:20) and “earth” (Gen. 1:24,25) which is a more narrowly defined “field” or country (Hebrew, sadeh) of “Eden” (Gen. 2:8), in which Adam could name them (Gen. 2:8,19,20), also makes Adam’s job in naming these creatures a far simple task.*

Thus the limited creation on the third day, first with its “waters” in only the “one place” “of Eden” (Gen. 1:9; 2:10), before it spread out to such diverse places (plural) as “Ethiopia” and “Assyria” (Gen. 2:10-14), shows that Gen. 1:3-2:3 is a local creation of the land or earth (Hebrew *’eretz*) of Eden. So too, the presence of “seas” requires either two or more inland seas with a connecting water-way in Eden, OR a joint area bordering Eden and a non-Edenic region, and if so, either a fresh water sea in the north joining the Tigris and Euphrates, and / or a beach front in the south. But which of these possibilities is correct cannot, as far as I can tell, be determined by the Biblical text alone. (Cf. the issue of a joint water region in the new Eden in Ezek. 47:6-12 at Part 1, Chapter 4, section d, “Will ‘the new heaven and new earth’ of the second Eden ... be global or local?,” *infra*.) So also, the limited creation of vegetation on the third day of “grass, the herb yielding seed, and the fruit tree” (Gen. 1:11,12), and its contextual link to the food of man and animals (Gen. 1:29,30), clearly shows that the Gen. 1:2b-2:3 creation was the creation of Eden, with its fruit trees and plants with seeds for man (e.g., Gen. 3:1,2), and “green” “grass” herb” and “green” plants with seeds in them, for vegetarian animals. And likewise, the limited creation of vegetarian animals for the “heaven” (Gen. 1:20) and “earth” (Gen. 1:24,25) of the “field” or country of “Eden” where “the man” “Adam” was located (Gen. 2:8,19,20), also shows that Gen. 1:2b-2:3 is a local creation of the land or earth (Hebrew *’eretz*) of Eden.

The Hebrew word for “replenish” in both Gen. 1:28 and Gen. 9:1 is *male’* and means to “fill<sup>61</sup>.” Therefore, originally man’s “dominion” mandate was over the Gen. 1:26 “earth,” which we know from e.g., Gen. 2:8,10-14, was the local earth of “Eden.” Hence the words, “And God blessed them, and ... said unto them, Be fruitful, and multiply, and replenish the earth” (Gen. 1:28; emphasis mine), contextually refers to the wonderful World of Eden (Gen. 2:8-14). However, after the Noachic Flood “God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth” (Gen. 9:1; emphasis mine). This contextually refers to the globe in which white Japhetic racial families formed nations in Europe and parts of West Asia (Gen.

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<sup>60</sup> And when looking at the scientific data in Part 2, on the issue of any possible salt-water beach front to Eden, see Part 2, Chapter 13, on “saline poisoning,” *infra*.

<sup>61</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *male’*.

10:1-5), Hamitic racial families formed nations in Africa and parts of West Asia (Gen. 10:6-20), and Shemitic racial families formed nations in Asia (Gen. 10:21-32). Thus God opened up to man the old out-of-bounds region that formed *The King's Royal Parklands*. Given that this included animals potentially dangerous to man (Gen. 9:5), and yet it had never been cursed for man's sin as Eden had been (Gen. 3:17-19), it follows that the area in the old out-of-bounds region approximated what Eden was like after it had been cursed. This means that man was not originally designed to live in, or have access to, *The King's Royal Parklands* in the out-of-bounds region beyond Eden, an area that evidently had within it a cycle of life and death (Gen. 2:4) with animals potentially dangerous (Gen. 9:5), that Jehovah likes to "play" with (Job 41:1,4,5). E.g., the Lord can take an animal not broken in, and ride upon him if he so choose (Mark 11:2,7). Thus for soteriological or other purposes connected with man, death (Gen. 2:17), or "thorns ... and thistles" (Gen. 3:18) are only bad things in the context of their entrance into man's world with special reference to man's mortality (Gen. 2:17; Rom. 5:12) and the effect of man's sin (e.g., Gen. 3:18). Thus as a consequence of "sin" and the fall which brought "death" to man's "world" (Rom. 5:12), life in Eden seems to have come to more closely approximate life in the old out-of-bounds region of *The King's Royal Parklands*; and after Noah's Flood, God then most graciously, magnanimously, generously, and kindly, gave man an enhanced mandate that permitted him to go out into, and fill or "replenish the earth" (Gen. 9:1) in what had been the King's Royal Parklands.

Thus man's later dominion over the global earth (Ps. 115:15,16) was a postdiluvian expansion authorized in Gen. 9, to a globe on which one could find the rainbow (Gen. 9:12-16); and this global expansion is then manifested in *The Table of Nations* in Gen. 10. This means that before Noah's Flood, God only permitted man to live in the Edenic region. How God barred man from leaving the land of Eden and going into the out-of-bounds region of the *King's Royal Parklands* is speculative, though possibly it was the same way that he barred him from the inner sanctum of the Garden of Eden after the Fall (Gen. 3:24) i.e., by angels acting as gate-keepers to the out-of-bounds region beyond Eden. Such angels may also have acted as "Park Rangers" to ensure Edenic animals stayed in Eden and non-Edenic animals stayed out of Eden; e.g., if Gen. 1:21 means "great water-snakes (serpents)" then they would have ensured that these water-snakes did not swim out of any seas inside of Eden e.g., up via the connecting rivers of Gen. 2:10-14 to Mesopotamia; or if Gen. 1:21 means "great whales" (AV) then at appropriate times they may have guided them into the Edenic beach region for Adam and Eve to see and possibly play with. Either way, this might explain why Lucifer had a capacity to possess a serpent (Gen. 3), or how the animals were moved into Noah's Ark (Gen. 7). I.e., what later became the fallen angels capacity to devil-possess animals or men, may have originally been a God-given capacity to guide / "ride" animals as park rangers from one area to another. Nevertheless, such detail is necessarily conjectural, and so any such speculations are possibly wrong.

From these facts, it follows that Noah's Flood must also have been over the regional or local earth of Eden. The Ark was therefore necessary since beyond Eden was *out of bounds* for man, and presumably also the vegetarian animals of Gen. 1:30 (with the possible exception of the "great whales" *if* this is the meaning of Hebrew *tanniyin* in Gen.

1:26); although Noah's Ark evidently also served a God ordained function of witness (Heb. 11:7). Confirmation of this conclusion as to the geographical extent of Noah's Flood comes from the Apostle Peter, who says the "heavens" and "earth" "of old," which were "standing out of the water" (II Peter 3:5) i.e., on the third day (Gen. 1:9,10,13), are "the world that then was," which was "overflowed with water" and "perished" (II Peter 3:6) i.e., in Noah's Flood (Gen. 6-9). Since the "heavens" and "earth" "of old," which were "standing out of the water" of the pre-Adamite flood (II Peter 3:5) were those of the world of Eden, it follows that "the world that then was," which was "overflowed with water" and "perished" in Noah's flood (II Peter 3:6), was also this same world in the land of Eden. Therefore Noah's flood was geographically local to the land of Eden, and would have covered the same approximate area as the pre-Adamite Flood of Gen. 1:2.

Therefore it is clear that contextual factors indicate that the "heaven" and "earth" of the pre-Adamite Flood, the subsequent six 24 hour days creation of Gen. 1:2b-2:3, and the later Noachic Flood, were all over the local world of Eden. Hence there is a contextual transition from a global "heaven" and earth" in Gen. 1:1 and the time-gaps during which there were numerous temporal "generations of the heavens" in Gen. 2:4 that *possibly* occurred between the creation of "heaven" and "earth" in Gen 1:1, and numerous "generations of the heavens and of the earth" in Gen. 2:4 that definitely occurred on the global earth between Gen. 1:1 and Gen. 1:2; to a local "heaven" and "earth" in the world of "Eden" in Gen. 1:2 (cf. 2:8-14). As discussed in Volume 2, Part 3 of this work, there are several broad ancient and modern creationist schools. The creationist model I adopt is the *Local Earth Gap School*.

In the Anglican *Book of Common Prayer* of 1662, the Whitsunday reading for the Epistle at *The Communion Service* is Acts 2:1-11. This passage has some interesting parallelism with the first creation day in that "the Spirit" or "Holy Ghost" (Acts 2:4) comes "from heaven as of a rushing mighty wind," and a similar idea is found in Gen. 1:2 when "the Spirit moved upon the face of the waters." In II Cor. 6:4, first creation day imagery is used when we read, "God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and something of this imagery would be applicable, though not in an exclusivist way that prevented other applications, in Acts 2:3 where the Holy Ghost appears with "cloven tongues like as of" the light of "fire," which "sat upon each of them" (Acts 2:3), and converts were made from the gospel light (Acts 2:37-42).

Moreover, in Acts 2:5 the scope of reach of those in Jerusalem on the Day of Pentecost is said to be "Jews, devout men, out of every nation under heaven" (emphasis mine). This "heaven" is then specified to be that from the eastern Mediterranean world up to Rome in the west, with "Parthians and Medes, and Elamites" – all three from the area of modern Iran; "Mesopotamia" in the Middle East, "Judea" in Israel; "Cappadocia," "Pontus," "Asia," "Phrygia," and "Pamphylia" - all five in Asia Minor (modern Turkey); "Egypt," "Libya," and "Cyrene," all three in north-east Africa; and "Rome" (Acts 2:9,10). The fact that "Rome" which is in the west is mentioned last, and all these other locations are in the Mediterranean world east of Rome, means that a local "heaven" (Acts 2:5) is here being isolated that excludes other parts of the known world e.g., west of

Rome such as the western Mediterranean world of, for instance, “Spain” (Rom. 15:24,28); or more southern places such as “Ethiopia” (Acts 8:27); as well as more far away places in the east such as “India” in central Asia (Esther 1:1) with the “cinnamon” “merchants” of southern India and Ceylon / Sri Lanka (Rev. 18:13,15), or the “silk” “merchants” of China in East Asia at the end of the Silk Route (Rev. 18:12,15). Thus the local “heaven” of Acts 2:5 is that from Rome in the west and thence east into the eastern Mediterranean world, and so no further east than parts of west Asia, no further north than Asia Minor, and no further south than Egypt. So likewise, in Gen. 1:2-2:3 we know that “under the heaven” (Gen. 1:9) means a local heaven over the region of Eden in west Asia (Gen. 2:8,10-14). We are thus reminded by this parallelism, that both creation and redemption are the work of God, for which we should give him thanks.

*(Chapter 4) b] Consideration of the global earth argument for Gen. 1:2-2:3.*

On the one hand, all the main four broad creationist schools consider Gen. 1:1 refers to a global earth and universe wide “heaven;” and thus all agree that Gen. 1:1 has the same type of global earth meaning as e.g., Ps. 124:8, “Our help is in the name of the Lord, who made heaven and earth;” or Ps. 121:2, “My help cometh from the Lord, which made heaven and earth.” But on the other hand, it is notable that three of the four creationist schools look to a global earth in Gen. 1:2-2:3, namely, the *Young Earth Creationist Flood Geology School*, the *Old Earth Creationist Day-Age School*, and the *Old Earth Creationist Global Earth Gap School*. Thus only the *Old Earth Creationist Local Earth Gap School* which is the one I endorse, considers Gen. 1:2-2:3 refers to a local earth.

Looking at different writers or advocates of these three creationists schools who consider Gen. 1:2-2:3 refers to a global earth, there is not generally any particular reason they give for this view. Rather, they seem to generally *just assume* that because Gen. 1:1 refers to a global earth, “*therefore*” Gen. 1:2-2:3 must do likewise. Thus e.g., in arguing for the *Old Earth Creationist Day-Age School’s*, in *The Genesis Question* (1998 & 2001) Hugh Ross makes some reference to one form of the *Old Earth Creationist Global Earth Gap School*, which is also the sub-school within the Global Earth Gap School *not* followed by Chalmers (d. 1847), Buckland (d. 1856), and Sedgwick (d. 1873), which includes the bizarre idea popularized by George H. Pember (1827-1910) from 1876, and also the USA Congregationalist Minister, Cyrus Scofield (1843-1921)<sup>62</sup>, of the fall of angels accounting for the destruction event of Gen. 1:2. This is the one Ross refers to<sup>63</sup>.

A similar type of assumption seems to operate with e.g., the *Old Earth Creationist Global Earth Gap School’s* Mark Allison and David Patton, who adopt the

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<sup>62</sup> Numbers, R., *The Creationists*, pp. 45-6.

<sup>63</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 22-24.

aforementioned bizarre idea of associating the fall of angels with the destruction event of Gen. 1:2, and so they correspondingly refer to the pre-Adamite flood as “Lucifer’s Flood<sup>64</sup>” i.e., *The Global Earth “Lucifer’s Flood” Gap School*. Thus in *Another Time Another Place Another Man* (1997), Allison & Patton make some reference to the *Young Earth Creationist Flood Geology School*<sup>65</sup>; the *Old Earth Creationist Day-Age School*<sup>66</sup>; as well as Theistic Macroevolution<sup>67</sup>; but once again, no reference is made to the *Old Earth Creationist Local Earth Gap School*. Rather, they once again seem to think that because Gen. 1:1 is global, “therefore” one can assume that Gen. 1:2-2:3 is<sup>68</sup>.

Indeed, so great is this type of presuppositionalism, that in discussing creationist schools in his book, *The Creationists* (1992), Ronald Numbers (b. 1942) refers to the *Old Earth Creationist Global Earth Gap School*, *Old Earth Creationist Day-Age School*, and the *Young Earth Creationist Flood Geology School*<sup>69</sup>; but he makes no reference to the *Old Earth Creationist Local Earth Gap School*. Rather, he seems to think that because Gen. 1:1 is global<sup>70</sup>, “therefore” one can assume that Gen. 1:2-2:3 is, and then focus on this one sub-school of the *Global Earth Gap School*. Thus he only refers to *three* broad “Creationist Interpretations of Genesis,” all of which consider Gen. 1:2-2:3 refers to a global creation, in the *Old Earth Creationist Day-Age School* of e.g., George Frederick Wright (1838-1921) or William Jennings Bryan (1860-1925); the *Old Earth Creationist Global Earth Gap School* of e.g., Cyrus Scofield (1843-1921), Harry Rimmer (1890-1952), and Arthur Custance (1910-1985); and the *Young Earth Creationist Flood Geology School* of e.g., George McCready Price (1870-1963), John Whitcomb (b. 1924), and Henry Morris (1918-2006)<sup>71</sup>. Though in an anti-old earth quote by Whitcomb & Morris, Numbers mentions in passing “Pye Smith” (1774-1851) who is itemized with a number of old earth creationist “theologians” that they criticize<sup>72</sup>, there is once again a deafening silence on the *Old Earth Creationist Local Earth Gap School* of J. Pye Smith *et al.*

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<sup>64</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man*, A Biblical ... View of Creation, Based on the writings of Finis Dake, Dake Publishing, Georgia, USA, 1997, second printing 2000, pp. 66,96,145 cf. p. 98.

<sup>65</sup> *Ibid.*, pp. 8-11.

<sup>66</sup> *Ibid.*, pp. 11-15.

<sup>67</sup> *Ibid.*, pp. 15-17.

<sup>68</sup> *Ibid.*, e.g., pp. 35,53,64.

<sup>69</sup> Numbers, R., *The Creationists*, p. 66.

<sup>70</sup> *Ibid.*, p. 18.

<sup>71</sup> *Ibid.*, e.g., pp. xii-xiii Charts, pp. 199-201,209.

<sup>72</sup> *Ibid.*, pp. 207-208.

Nevertheless, it seems clear to me from what I have seen of different works, that the operational presupposition of them is that because Gen. 1:1 is global, “therefore” one can assume that Gen. 1:2-2:3 is also global. Hence in response to this oblique inferential “critique” of a *Local Earth Gap School* model by such Bible Commentators, I would note that the description of God who “made” “the heavens and the earth” in Gen. 2:1,2 is qualified as referring to the immediate context of the six day creation, and this same qualification means “the Lord made heaven and earth” in Exod. 20:11; 31:17 refers to this same creation of Gen. 1:2-2:3. Therefore the “heaven” and “earth” of Gen. 1:2-2:3 which is created, and over which man is given “dominion” (Gen. 1:28), is contextually Eden, for “in” the wider “Eden” “God planted a garden eastward,” “and there he put the man whom he had formed” (Gen. 2:8); and “Eden” is clearly given boundaries in Gen. 2:10-14 that geographically limit it to an area of south-west Asia which is south of the place where the two rivers of the Tigris and Euphrates join in flow. By contrast, there is no such contextual qualification limiting the scope of the universal creation of Gen. 1:1; or the Gen. 2:4 paragraph which is set off by itself and evidently refers to a creation of “worlds” (Heb. 1:2; 11:3) in the time-gaps of undisclosed duration between when “God created the heaven” and then “the earth,” as well as between Gen. 1:1 and Gen. 1:2. Thus the references in Gen. 1:1; 2:4; are to God’s universal creation of the universe and globe, and this is also seen in the similarity of terminology and contextual scope of Gen. 1:1 with such descriptions elsewhere in Scripture (II Kgs 19:15; I Chron 16:26; II Chron. 2:12; Neh. 9:6; Pss. 115:15; 121:2; 124:8; 134:3; 146:5,6; Isa. 42:5; 45:12,18; Jer. 10:11,12; 32:17; Acts 14:15).

(Chapter 4) c] Was Noah’s Flood anthropologically universal?

Bernard Ramm (1916-1992) started out as a religious conservative, but he progressively became more and more of a religious liberal, ultimately denying original sin and a historical fall by a historic Adam. The seeds of his demise are evident in the only book of his that I would recommend as generally containing far more good than bad, which is *Protestant Christian Evidences* (1953)<sup>73</sup>. On the one hand, a discerning Christian “who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14), can still “refuse the evil and choose the good” (Isa. 7:16) in a sufficiently large part of this work for it to be an overall valuable work. But on the other hand, in so *refusing the evil* he should be aware that e.g., contrary to the Biblical teaching to distance oneself (Rom. 16:17; Gal. 1:8,9) from professed Christians who deny justification by faith (Rom. 1:17; Gal. 3:11) or engage in idolatry (I Cor. 6:9,10; Gal. 5:19-21); in this 1953 book Ramm embraces the ecumenical compromise with Roman Catholics and Eastern Orthodox<sup>74</sup>. This was to ultimately prove part of his fatal

<sup>73</sup> Ramm, B., *Protestant Christian Evidences*, 1953, reprint, Moody Press Chicago, USA, 1978.

<sup>74</sup> *Ibid.*, e.g., pp. 31 (endorses the “Evangelist Billy Graham,” b. 1918), 225 (lacks requisite qualification in referring to, “the major traditions of Christian theology –

attraction to heresy. The standard of Ramm's subsequent books after *Protestant Christian Evidences* went from bad to worse. Thus e.g., while in *Protestant Christian Evidences* (1953) Ramm stated the orthodox position that, "The sinnerhood of man is traced to a *historical fall*<sup>75</sup>;" over time he came to embrace heretical Pelagian teaching which denied this, and indeed came to typify some contemporary religiously liberal efforts to deny the Bible a constitutive role in understanding the creation of man, and promote the Pelagian heresy which denies man's historical fall in Adam<sup>76</sup>.

Bernard Ramm's ultimate slippery-slide downwards movement to embrace the worldly secular "human rights" values of an unBiblical anti-racism and anti-sexism, in which he was opposed to the racist and patriarchal sexist concept of a racial curse upon the patriarch of mankind, Adam i.e., original sin and original guilt being transmitted to all of Adam's posterity (Rom. 5:12-14; I Cor. 15:22,45,49); started with Ramm's wicked denial of the racial curses and blessings of Gen. 9:24-27. He accomplished this via his claim that Noah's Flood only destroyed part of mankind i.e., he denied that it was anthropologically universal. Thus on his highly erroneous flood model, Ramm falsely

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Roman Catholic, Eastern Orthodox, Protestant, ... Calvinistic, and Arminian"), 238 (lacks requisite qualification in saying, "some of our keenest thinkers in ethics were outright Christians, as ... [Roman Catholic, Thomas] Aquinas ..."); 234 (reference to "the unusually powerful influence of the Bible on such great personalities as ... ["Saint" Francis] Xavier ...," a 16th century founding / early member of the Popish Jesuits, who exhibited Satanic miracles as part of his promotion of Popery, II Thess. 2:9); & 8,21,35,73,78,166 (usage of the term "Catholic" for "Roman Catholic" means he helps bolster the false claims of Romanism that the Pope is head of the *universal* or *catholic* church of e.g., the Nicene Creed). In later works, Ramm developed suchlike even further in an ever accelerating spiritual decline.

<sup>75</sup> *Ibid.*, p. 245.

<sup>76</sup> Ramm, B.L., *Offense To Reason*, Harper & Row, San Francisco, USA, 1985 e.g., pp. 27-28,51,76. As a Federalist I do not regard St. Augustine's relevant discourses to be without error. E.g., unlike Austin, I do not regard normal sex between a man and his wife as sinful. It was ordained before The Fall (Gen. 1:27,28; 2:24), and after The Fall, it is a remedy to sin (I Cor. 7:1-9). For a discussion on Augustine and the Manicheans of Carthage in North Africa, see my work *The Roman Pope is the Antichrist* (2006, 2nd edition 2010) (<http://www.gavinmcgrathbooks.com>), "Part 1: Prefatory remarks and principles," "Doctrinal principles used in this commentary (optional reading)," at "6) Federalist Reform." Ramm's attempt to trivialize the *Augustine vs. Pelagius* debate to a *personality clash* is indefensible. Pelagianism is also condemned by e.g., Jerome, the General Council of Ephesus (431), Luther, Melancthon, Calvin, the Anglican's *39 Articles*, and Presbyterian's *Westminster Confession*.

claimed e.g. “The Table of Nations ... gives no hint of any Negroid ... peoples<sup>77</sup>.” Others have also claimed that Noah’s Flood was limited to the “world of the Semites<sup>78</sup>.”

The Biblical Hebrew “*Ku<sub>u</sub>wsh* (Cush)” of Gen. 10:6 is clearly Negroid Africa. E.g., we read in Isa. 18:1,2 that “the land ... which is beyond the rivers of Ethiopia (Hebrew *Ku<sub>u</sub>wsh*)” has “a people” who are “peeled (Hebrew *marat*),” i.e., *smooth* due to lack of hair (translated “plucked” in Ezra 9:2 & Neh. 13:25), and Negroids have relatively slight male facial and body hair. In Gen. 10:7, “the sons of Cush (Hebrew *Ku<sub>u</sub>wsh*)” include “Seba (Hebrew *C<sup>e</sup>ba*);” and in Isa. 45:14 those “of Ethiopia (Hebrew *Ku<sub>u</sub>wsh*) and of the Sabeans (Hebrew *C<sup>e</sup>ba’iy*, from *C<sup>e</sup>ba*)” are said to be “men of stature,” and bearing in mind that racial traits are a type of overall average, the Ethiopian negroes are a tall people.

The Hebrew name, “Nimrod” appears to have been used for Sargon (see Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11,” section a, “Global or Local ‘heaven’ and ‘earth’ for Tower of Babel?”). The reason for this name of “Nimrod” is speculative, but it is notable that in Gen. 10:9 we twice read that Nimrod was “a mighty hunter,” in the wider words, “Nimrod ... was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord” (Gen. 10:8,9). While the etymological origins of the name “Nimrod” are conjectural<sup>79</sup>, it is difficult in this *hunting context* to avoid noting the similarity in the Hebrew between the name, “*Nimrowd* (נִמְרוֹד)<sup>80</sup>” or “*Nimrod* (נִמְרוֹר)<sup>81</sup>,” and the word for “leopard” which is “*namer* (נִמְרָר);” followed by “[to] subdue” which is Hebrew, “*rad* (רָד), infinitive active kal verb, from *radad* /רָדָד)” meaning “to beat down” or “to subdue<sup>82</sup>.” Thus if one

<sup>77</sup> Ramm, B., *The Christian View of Science & Scripture*, Paternoster, London, UK, 1955, p. 234.

<sup>78</sup> Young, D., *The Biblical Flood*, Eerdmans, Michigan, USA, 1995, p. 312.

<sup>79</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *Nimrod* / *Nimrowd*, consider the “etymology and meaning” of “Nimrod” is “wholly unknown.”

<sup>80</sup> Hebrew reads from right to left, and my computer pallet does not allow me to vowel the “V” (vav / ו) without creating a space to the final “D” (daleth / ד), but there should be no such space.

<sup>81</sup> My computer pallet does not allow me to vowel the “R” (resh / ר) without creating a space to the final “D” (daleth / ד), but there should be no such space.

<sup>82</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *radad*. This would more normally have a preposition such as, “*l<sup>e</sup>* (ל)” before it (Isa. 45:1) (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 241); but if this is the etymological origins of “Nimrod” then it is here an implied preposition.

gives full credence to the contextual emphasis in Gen. 10:9 on Nimrod being “a mighty hunter,” it seems probable to me that his name meant, “to subdue the leopard,” and so conveyed the idea that he was, “the subduer of the leopard<sup>83</sup>.” But there is some uncertainty as to whether this means that Nimrod hunted leopards, or trained leopards as hunting animals<sup>84</sup>. If the latter is meant, then the words of Gen. 9:5, “surely your blood ... I will require: at the hand of every beast will I require it;” *may* to some extent reflect the use of hunting animals against human beings as part of the runaway “violence” of antediluvian times (Gen. 6:11,13); in which the post-diluvian figure of Nimrod is being depicted as engaging in the same sin at a much later time than the antediluvians. (See Part 1, Chapter 7, section c, subsection iii, subdivision E, at heading, “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?,” *infra*.)

In Jer. 13:24 we read, “Can the Ethiopian (Hebrew *Kuwshiy*, from *Kuwsh*) change his skin, or the leopard (Hebrew *namer*) his spots?” This puts the black “spots” of the leopard in Hebraic poetical parallelism with the “skin” of “the Ethiopian,” thus showing that his skin is black. The usage of the “leopard” here is clearly appropriate through reference to fact that “Cush (Hebrew *Kuwsh*) begat Nimrod” (Gen. 10:8) (see also in Volume 1, Part 2, Chapter 19).

Given the clear nexus between Cush and Seba in both Gen. 10:7 and Isa. 45:14; and such clear racial descriptors as “Cush” (Gen. 10:7) being black (Jer. 13:23), Ethiopian Cushites being tall (Isa. 45:14), and Cushites having relatively slight male facial and body hair (Isa. 18:1,2); these Biblical indicators show that that “Cush” (Gen. 10:7) on *The Table of Nations* in Gen. 10 is clearly Negroid. This was recognized in ancient times in the Greek Septuagint which renders the Hebrew *Kuwsh* as Greek “*Aithiopia* (Ethiopia)” in e.g., Gen. 2:13; Job 28:19; & Esther 8:9; and as Greek “*Aithiops* (Ethiopian)” in e.g., II Kgs 19:9; Ps. 87:4; & Isa. 20:3,4. So too the Latin Vulgate renders the Hebrew *Kuwsh* with the Latin, “*Aethiopia* (Ethiopia)” in e.g., Gen. 2:13; II

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<sup>83</sup> This idea is found in Smith, as developed by Hislop in *The Two Babylons* (1858; chapter 2, section 2, subsection 2, “The Child in Egypt”). This work by Alexander Hislop (1807-65) must be used with great care and caution, for it contains a number of inaccuracies, amidst some good insights, being a curious mix of pseudo-historicism and historicism. *Caveat lector!* (Latin, meaning “Let the reader beware!”)

<sup>84</sup> *Ibid.* . E.g., Hislop says in the mid 19th century, “A particular kind of tame leopard is used in India at this day for hunting.” Due to prioritizations within my time constraints, I have not researched this matter further; and so I can merely ask, “Is Hislop right or wrong in this claim of such leopards in mid 19th century India?” E.g., Did Hislop get this from a true story of some members of the Raj training hunting animals? Or did Hislop get this story from *something like* a local church bulletin, contextually written by “Aunt Fanny’s Ladies Knitting Group,” and intended as a fictional story for primary school aged children with a name like, “Boys Adventure Story: Even the leaping leopards jump to the white man’s command in British India!” With Hislop, either could be the case, and so one can never be sure about Hislop on such things without checking.

Kgs 19:9; Esther 8:9; Ps. 87:4; & Isa. 20:3,4. Reflecting this translation tradition of the Greek Septuagint and Latin Vulgate, e.g., these same verses are found as “Ethiopia” or “Ethiopians” in the King James Version. The Latin “*Aethiopia* (Ethiopia)” derives from the Greek “*Aithiops* (Ethiopian),” which is also found in the New Testament at Acts 8:27; and it is a compound word from *aitho* meaning “to scorch” and *ops* (from *optomai*) meaning “the face,” i.e., a “*burnt-face*,” referring to the Ethiopian’s black skin, and possibly also their wide noses and everted lips.

Therefore the claim of Ramm, Young, *et al* that Noah’s Flood was local to a group of Semites, and did not include e.g., Negroids, is not sustainable when the meaning of “Cush” as “Ethiopia” and thus the Negroid progenitor is understood on *The Table of Nations*, since “Cush” was one of “the sons of Ham” (Gen. 10:6), and “Ham” was one “of the sons of Noah” (Gen. 10:1).

In fact, there is a common ancestry to the “eight” (I Peter 3:20) on Noah’s Ark from e.g., Hamitic north east Africans Negroids from Cush / Ethiopia (Gen. 10:6,7), Elamite Dravidoids (or Australoids) from Shem via Elam (Gen. 10:22); north African Mediterranean Caucasoids from Phut / Put / Libya and Mizraim / Egypt (Gen. 10:6); Semitic Mediterranean Caucasoids from Aram in south-west Asia (Gen. 10:22), and Japhetic Caucasian Caucasoids from West European Tarshish in Spain (Gen. 10:4). This common ancestry on *The Table of Nations* to e.g., black African Negroids (Gen. 10:7), dark brown Elamites (Gen. 10:22) of the same broad group that inhabited India as the Dravidians and from which come also the Australian Aborigines; light brown Aramaic Semites (Gen. 10:22); and white Caucasoids of Europe (Gen. 10:4), means that in Noah’s family one has certainly gone far enough back to also have the common ancestry for the rest of the human race. Thus the Flood was clearly an anthropologically universal event.

Moreover, if the flood was limited to a portion of mankind, then the message would surely be, *It can happen again!* Certainly there have been numerous local floods which have killed only a portion of mankind since the time of Noah’s Flood, and no doubt there will be more of them up until Christ’s Second Advent, for Christ himself foretold of various “troubles” (Mark 13:8) which include, though are not exhausted by reference to, local floods which kill a portion of mankind. But the clear message of Gen. 9:8-17 is, *It cannot happen again!* I.e., “the earth” here MUST mean the human inhabited world and the animals of that world, which due to the expansion in Gen. 10 & 11, is now so geographically widespread as to be safe from a second anthropologically universal flood.

A further matter in support of an anthropologically universal flood will be considered in Part 2 with regard to flood stories from different parts of the world. (See Part 2, Chapter 16, “Some Gap Creationist type Stories & Flood Stories from around the world,” section b, “Some Flood Stories from around the world,” *infra*.)

*(Chapter 4) d] Will “the new heaven and new earth” of the second Eden  
(Isa. 66:22; Rev. 21:1) be global or local?*

We have now determined that the pre-Adamite Flood of Gen. 1:2 was local to the general area that became Eden, that the creation of Gen. 1:2b-2:3 was to a local Eden, and that Noah’s Flood was local to the general area of Eden. This in turn acts to raise the further question, “Since the first Eden was a local area on the planet earth, will the second Eden likewise be a local area on the planet earth?” (See also Part 2, Chapter 20.)

To the question, “Will the *new heaven and the new earth* (Isa. 66:22; Rev. 21:1) be a local world or a global world?,” I am neither sure nor dogmatic, but I think the evidence from Scripture favours a local new heaven and new earth. On the one hand, it must be the entire globe that “shall melt with fervent heat” on “the day of the Lord” (II Peter 3:10), because whereas “the heavens” “and the earth” of “the world that then was” (II Peter 3:6) were the human inhabited local world of the Edenic region; by contrast, “the heavens and the earth, which are now” after the Flood (II Peter 3:7), had expansion first to the three continents of Europe, Asia, and Africa (Gen. 9 & 10) in the Mediterranean region, and thereafter the globe. But on the other hand, having purified the globe by fire, the *new heaven and the new earth* that we redeemed live on after the Second Advent will in my opinion most likely be a local world.

For St. John says it will have “no more sea” (Rev. 21:1); whereas Ezekiel refers to “rivers” that run into “the sea” (Ezek. 47:6-12), which would therefore seemingly be in an out-of-bounds area to man, even though certain “rivers” coming from it would not be. Thus this usage of water ways for the second Eden therefore indicates it is geographically local. In Ezek. 47:9-12 we read of the presence of fishermen in verse 10, “the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many.” Though it might be argued that the fish may be used for something other than food, I think that the eating of fish on the new earth is the most likely meaning. That is because the terminology of “fishers” who “spread forth nets” (Ezek. 47:10) carries this connotation of catching and eating fish elsewhere in the Book of Ezekiel (Ezek. 26:4,5). On the one hand, I allow that I might be wrong in this conclusion of fish-eating, and I am not dogmatic on this matter. But on the other hand, if, as I think likely, the meaning is that we will sometimes eat fish on the new earth, then the new heaven and new earth will not be quite the same as old Eden where man was a fruitarian (Gen. 1:29). Christ in his resurrection body gave a command to draw up fish in a net (John 21:10,11), and he “saith unto them, Bring of the fish which ye have now caught,” and “Come and dine” upon them (John 21:10,12). And he clearly ate fish in his resurrection body for St. Luke records that when our Lord asked, “Have ye here any meat?;” that “they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them” (Luke 24:41-43). Thus while the animals “shall not hurt nor destroy” each other on the new earth (Isa. 11:9), bearing in mind that I do not claim infallibility, *as best I can tell*, it seems to me that man will sometimes catch and eat fish (Ezek. 47:10).

Furthermore, as typed by the Old Testament Jews keeping the “new moon” and “sabbath,” “all flesh” “shall come to worship” “the Lord,” i.e., on the Christian Sabbath (Sunday) and seemingly at other times also (Isa. 66:23). But for a weekly sabbath to work tends to imply a local world inside the same general time zone. I do not say identical time-zones. E.g., by a speedy Sunday public transport system, people might be able to arrive in Jerusalem for a simultaneous act of worship at what, for one group, would be 9 am in their time-zone, what for another group, would be 10 am in their time-zone, and what for yet another group would be 11 am in their time zone; before all three groups then returned to three different time zones after public worship.

Moreover, Zech. 14:16-21 includes references to prophetic types in the pre-Christian Church era, with the prophetic type of Jews coming up to Jerusalem annually at e.g., “the feast of tabernacles” (Zech. 14:19). Or *something of this kind* of Zech. 14:19 prophesy at the level of typology, is also seen with a different Jewish feast, to wit, Pentecost, in the era before the Christian Church formed a separate entity from Judaism following the martyrdom of St. Stephen (Acts 7 & 8; cf. Dan. 9:27), when on the Day of Pentecost in Acts 2 “there were dwelling at Jerusalem Jews, devout men, out of every nation” such as e.g., “Egypt” (Acts 2:1,5,10). But Zech. 14:16-21 also includes references to the greater fulfilment after the Second Advent when long after the prophetic types of such Jewish days as the new moons (Isa. 66:23) or feasts of tabernacles (Zech. 14:19) ceased to be obligatory from New Testament times, being but “a shadow of thing to come” (Col. 2:16,17), there will then be in the “new heaven and” “new earth” (Rev. 21:1) “the healing of the nations” (Rev. 22:2) in “new Jerusalem” (Rev. 21:2). In this context we are told that if any “will not come up of all the” racial “families of the earth” in the new race-based nations “unto Jerusalem, to worship the King, the Lord of hosts,” then “upon them shall be no rain. And if the” Hamitic racial “family of Egypt go not up, and come not,” they will “have no rain: there shall be the plague” (Zech. 14:17,18).

While I do not claim infallibility, and so I may be wrong, it is my expectation that these type of penalties for disobedience will prove to be such that they are never in need of enforcement. Thus while they will be something like the prohibition on Adam and Eve eating of the forbidden fruit (Gen. 2:17), they will not have the penalty applied because the redeemed of the Lord will always be obedient unto God’s holy laws. But the penalties will exist to remind people that God is a lawgiver, and he has the right to enforcement penalties against any who would violate his holy laws.

God tells us that he will exclude from heaven various rebels, e.g., those who engage in “seditions” and “murders” “shall not inherit the kingdom of God” (Gal. 5:20;21), but “shall receive to themselves damnation” (Rom. 13:2). For what would happen if God were to admit into heaven men who claim such “seditions” and “murders” (Gal. 5:20,21) are permitted against a “tyrant”? E.g., all good Christians would agree that Nero (Roman Emperor 54-68 A.D.), was a most evil tyrant, some of whose savageries are recorded in *Foxe’s Book of Martyrs at The First Primitive Persecution under Nero*. Were such men permitted into heaven, then being emboldened in their belief of seditions and murders against a “tyrant,” they may in time come to a point where due to the limited nature of their brains, they wrongly considered God was some

kind of bad “tyrant” on the basis of what he said or did. E.g., they might claim that various person burning in hell, such as “covetous” feminists who lusted for male roles, or “idolaters” of the inter-faith compromise, or “effeminate” drag-queens, or sodomite “abusers of themselves with mankind” (I Cor. 6:9,10), or those guilty of abortion “murders” or suicidal self “murders” (Gal. 5:21), should not be barred from heaven on the basis of “human rights” doctrine; and in “envyings” (Gal. 5:21) and “covetous” attitudes (I Cor. 6:10), that heaven with its race based “nations” in racially segregated areas (Isa. 66:20,22,23; Zech. 14:17-19; Rev. 5:9; 22:3) from which people “come to worship” “the Lord” (Isa. 66:23), should all be racially desegregated, so that after coming to New Jerusalem they go back to racially desegregated areas. We cannot doubt that such evil and wicked persons could make such claims.

Moreover, though “blasphemy” (Rev. 2:9; 13:1,5,6; 16:9,11,21; 17:3), is not the only contextual example in the Book of Revelation of those who are “abominable” (Rev. 21:8), it is one such example. And if such blasphemers were permitted into heaven, they might make arrogant or wicked claims of blasphemy against God because e.g., they learnt of his recreational pursuits with carnivorous and dangerous animals like the crocodile in *The King’s Royal Parklands* in the out-of-bounds region, or his creation of mortal spear throwing satyr beasts with no souls out in *The King’s Royal Parklands*, and they might enter into the type of blasphemy referred to in Volume 1, Part 1, Chapter 8, section c, “Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to ‘consider the work of God’ (Eccl. 7:13),” *infra*. Yet on my understanding of Nahum 1:9 God’s character is such that under him, “affliction shall not rise up the second time.” And so my expectation would be that if, in theory, some kind of rebellion were to brood on the new earth, and e.g., the Hamitic “family of Egypt go not up” “to worship the King, the Lord of hosts” (Zech. 14:17,18); then God will not allow the prolonged times to go on that he has with e.g., the present rebellion of Lucifer and his devils, since Lucifer was evidently allowed access to heaven for quite some time after his rebellion (Job 1:6-12), before he was finally “cast out in the earth, and his angels were cast out with him” (Rev. 12:9). Thus I think a swift penalty will immediately apply, and “upon them shall be rain” (Zech. 14:17); for “affliction shall not” be permitted to “rise up the second time” (Nahum 1:9).

But I do not claim infallibility, and perhaps my understanding of Nahum 1:9 is in some way faulty e.g., it may be stating God’s actions in a more specific situation of judgment in connection with “Nineveh” (Nahum 1:1), rather than a more general principle that one can cross-apply to the situation after the Second Advent. Or if such a rebellion did arise, maybe God would permit it to go on longer than I think. I do not know. I submit myself to the perfect will of God and know whatever he does is right. But either way, the existence of such an out-of-bounds region *might* also act to remind any who would contemplate the type of rebellion referred to in Zech. 14:17,18, that it is only by the goodness and grace of God that they live in what for man, are such ideal conditions inside the new Eden of the geographically local new heaven and new earth, in which there is no “plague” or drought, and that if they rebel, God can and will bring such things upon them (Zech. 14:18).

Though in some contexts Scripture refers to a global “world” (Mark 16:15), in other contexts, it refers to a local “world” (Luke 2:1). From one Scriptural perspective, the planet earth in fact contains a number of worlds, and thus e.g., “the queen of the south” or Queen of Sheba, is said to have come “from the uttermost parts of the earth” of a given local world (Matt. 12:41). Thus *just because animals, plants, and minerals are from the same planet earth of Genesis 1:1, that does not mean that they are necessarily from the same world.* And likewise, just because the New Heaven and New Earth will be on the same planet earth of Genesis 1:1, this does not necessarily mean that the redeemed of the New Edenic world will be of the same world as things in other worlds in the out-of-bounds regions of the planet earth, e.g., carnivorous crocodiles in the out-of-bounds-regions which Jehovah likes to keep and play with as some of his special pets.

Thus while prophecies of the New Earth sometimes contain elements of both prophetic types and their greater fulfillment, and orthodox believers i.e., religiously conservative Protestant Christians, historically have, and up to the time they get to heaven, probably will continue to disagree on the meaning of some elements of them; and while I allow for the possibility I am wrong, I think it likely that beyond the New Edenic region, there will be a area which is out-of-bounds to man which in broad-terms will be like the out-of-bounds region in the old Edenic region. If so, in the area of *The King’s Royal Parklands* which is out-of-bounds to man, if Jehovah wishes to “play” with “leviathan” the crocodile (Job 41:1,5), or any other carnivores and fabulous beasts that he creates, then *that is entirely God’s business.* If he wishes to create there mortal spear throwing satyr beasts without souls, or any other creatures, *that is entirely God’s business.* The issue of a necessary nexus between sin and death only exists in God’s order in relationship to human mortality in the world of man (Rom. 5:12; 6:23; 8:18-23; I Cor. 15:22), and if God runs different worlds on a different basis, then *that is entirely his business.* The matter only becomes our business if he chooses to make it known to one or more of us what is going on in the out-of-bounds region. However, to some extent he has made it our business, on the basis of his revelation to us in Job 41 that he did “make a covenant” to take “leviathan” the crocodile as “a servant for ever” (Job 41:1,4); and so I think this will require that beyond the local new heaven and new earth (Isa. 66:22; Rev. 21:1), God will have an out-of-bounds to man, *King’s Royal Parklands* on the wider planet earth.

I also think this conclusion is consistent with the character of God as found in his past actions, seen in the fact that he says, “speak to the earth, and it shall teach thee” (Job 12:8); and as further discussed in Part 2 of this Volume 1, we find such clearly dangerous, carnivorous, and omnivorous creatures in the many “worlds” (Heb. 11:3) that existed over numerous “generations of the heavens and of the earth” (Gen. 2:4), in the time-gap between Gen. 1:1 and Gen. 1:2, both before the creation of the first Eden, and contemporaneously with the first Eden in the area beyond the geographical boundaries of the first Eden (Gen. 2:8-14). But irrespective of what creatures God chooses to create in the out-of-bounds region of *The King’s Royal Parklands*; I for one, will be grateful that having been redeemed by the blood of the Lamb through the grace of God, I am living in an Edenic world of “the new heavens and the new earth” (Isa. 66:22), in which like the

first Eden (Gen. 1:30), the animals are gentle vegetarian creatures posing no harm to each other or to man (Isa. 11:7-9; 65:25; Rev. 22:3).

Is it possible that in this depiction of a local *new heaven and the new earth*, I have in some way misunderstood elements of e.g., Isa. 66:22-24; Ezek. 47:6-12; Rev. 21:1; and the *new heaven and the new earth* will in fact be global, and there will in fact be no out-of bounds region on it, no *King's Royal Parklands* where Jehovah creates dangerous and carnivorous creatures for his pleasure? E.g., might the Job 41:4 "covenant" be met in a modified crocodile which is a harmless creature? Given that in the Old Testament passage of Isa. 66:22-24, and possibly also Ezek. 47:6-12, there is some interplay between prophetic types and the greater fulfilment, and given that "sea" in Rev. 21:1 might have a symbolic apocalyptic meaning of "the wicked" (Isa. 57:20); and the city is constantly illuminated by the light of God's glory (Rev. 21:23), and so *possibly* this also applies beyond the "city" to all of the new earth – even I doubt this possibility; I am neither sure nor dogmatic about the matter. Though I tend to favour the idea of a local New Eden, one a good deal geographically larger than the old Eden, though geographically smaller than the globe, I do not claim infallibility. TIME WILL TELL.

## CHAPTER 5

*The Fourth of Seven Keys to understanding Gen. 1-11:  
Mind the Gap in a Hebrew Genealogy.*

- a] *The time-gaps in Hebrew genealogies.*
- b] *How big CAN time-gaps be in the Gen. 5 & 11 genealogies?*
- c] *How big ARE the time-gaps in the Gen. 5 & 11 genealogies?*
- d] *Consideration of those who date Adam to c. 4000-8000 B.C. .*
- e] *Summary of Part 1, Chapter 5.*

*(Chapter 5) a] The time-gaps in Hebrew genealogies.*

Before considering the relevant Scriptures on the Hebrew genealogies of Gen. 5 & 11, an important point also relevant to the other sections of this work needs to be borne in mind. Specifically, let us remember the words of Neh. 8:1,5,8 where "Ezra opened the book" "of the law of Moses," and those reading Holy Writ "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." It is not enough to simply read the Scripture, we must know "the sense" of what is being said to "understand" it properly (Neh. 8:8).

Hebrew genealogies sometime have gaps and so are not necessarily incomplete. In Matt. 1 this relates to two quite different reasons, namely, reasons of bastardy (e.g.,

Rahab or Ruth, Deut. 23:2-8), and reasons of a person's prominence or importance, in order to create a triplet of 14 generations (Matt. 1:17). Comparative analysis with the genealogy of Matt. 1 is thus helpful here. In Matt. 1:8 we read, "And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias." But in II Kgs 8-15; II Chron. 21-26 we read, "Jehoshaphat" (Josaphat) had a "son," Jehoram" (Joram) (II Chron. 21:1), "Jehoram" (II Chron. 21:16) had a "son," "Ahaziah" (II Chron. 22:1), "Joash" was "the son of Ahaziah" (II Chron. 22:11), "Amaziah" was "the son of Joash" (II Chron. 25:25), and the "father" of "Uzziah" (Ozias) was "Amaziah" (II Chron. 26:1). Therefore between "Joram" / "Jehoram" and "Ozias" / "Azariah" / "Uzziah" in Matt. 1:8, we know of three extra generations from II Kgs 8-15; II Chron. 21-26, of Ahaziah, Jehoash / Joash, and Amaziah.

Or in Matt. 1:4-6, Nashon (Naasson) dates from the pre-Conquest period (Num. 1:7; 2:3; 7:12,17; 10:14), Rahab (Rachab) from the Conquest period (Josh. 2:1,3; 6:17,23,25), and Boaz (Booz) and Ruth from the Judges period (Ruth 1:1). This means that a number of generations, possibly as many as about 20 generations, are omitted over a period of about 400 years. Before Christ's reintroduction of the earlier antediluvian ban on miscegenation (Matt. 24:37-39; cf. Gen. 6:1-4); in the Old Testament, when religiously and / or racially mixed marriages were of a size to threaten the overall religious and / or racial integrity of the main population group, they were prohibited (Ezra 9 & 10; Neh. 13). However, when they were small in number, a small amount of assimilation was sometimes permitted, but a penalty was applied. For example, Moses entered a mixed marriage with a Midianite (Exod. 2:15,21) or Ethiopian (Num. 12:1) woman who came from the Hamite-Semitic admixed strip on the western side of the Arabian Peninsula also known as Arabia, with Midianite-Ethiopians at the north-east end (Hab. 3:7), and Hamitic-Semitic Shebans at the south-east end (Gen. 10:7,28). God permitted this small assimilation, but imposed on Moses the same penalty that he imposed on the antediluvians (Gen. 6:3), by limiting his maximum age to 120 years (Deut. 34:7). He also imposed the law of Deut. 23:2, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation," for by this union Moses had "Gershom" (Exod. 3:22); and so we read some 400 to 500 years later in the time of King "David" (I Chron. 25:1), of "Shebuel, the son of Gershom, the son of Moses," i.e., the names of the mixed race ten bastardy generations have been omitted.

So too, we know that about 10 generations spanning about 350-400 years from the time of the Conquest to King David, are omitted between Boaz i.e., "Boos of Rachab" (Matt. 1:5) and Jesse the father of David in Matt. 1:4-6; Ruth 4:21,22<sup>85</sup>. This would include 3 or 4 generations of bastardy for the Canaanite Rahab / Rachab (see Gen. 24:2-4; 28:1,2; Deut. 5:9), and about 10 generations of bastardy for Ruth (see Deut. 23:3). E.g., "Ruth" was a "Moabitess" (Ruth 1:22), and in order to discourage such mixed marriages and impose a penalty, the law stated, "A bastard shall not enter into the congregation of

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<sup>85</sup> In more precise terms, on the chronology I give in Volume 2, Part 6, from the start of the Conquest Period c. 1,446 B.C. to the reign of King David (Regnal Years: 1,050-1,010 B.C.) is 396 years, so the period in question from Rahab to Jesse would be less than this, hence I use the rough rounded estimate of about 350-400 years.

the Lord; even to his tenth generation.” E.g., “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation” (Deut. 23:2,3). While we are given the name of the mixed-breed “Obed” (Ruth 4:17,21; Matt. 1:5), it seems that the following nine generations of bastardy are omitted from all Biblical genealogies. Of course, like Moses who was a man of “faith” (Heb. 11:23,24,28), both Rahab (Heb. 11:31) and Ruth (Ruth 1:16) were women of faith. But this did not effect God’s imposition of a penalty for a mixed marriage because the concern in their instance was racial, not religious. But on other occasions, the concern in a mixed marriage might also be religious (Deut. 7:1-4). Thus we have time gaps in Matt. 1:4-6 spanning for most of the period of the judges, i.e., about 400 years from “Rachab” / Rahab in Matt. 1:5a at the start of the Conquest period (Joshua 2:1,3; 6:17,23,25), then “Ruth” in Matt. 1:5b after this time, then “Jesse” in Matt. 1:5c later in time again just before the Davidic monarchy (I Sam. 16:3,13; 17:17). *Only bigoted anti-racists who do not want to believe or submit to the law of God could deny that the imposition of these bastardy generations for miscegenation on both Rahab and Ruth mean a number of generations over a period of about 350-400 years have here been omitted in Matt. 1:5; just as they were omitted for Moses mixed race offspring from Gershom in I Chron. 26:24.*

Or in Matt. 1:11 St. Matthew omits a generation between “Josias” and “Jechonias” in the person of “Jehoiakim” (I Chron. 3:15-17). While succession was to a son of the king, it was not a primogeniture system, so that after Josias (Matt. 1:11) or “Josiah,” “the people of the land took” his younger Shallum (I Chron. 3:15; Jer. 22:1), also known as “Jehoahaz the son of Josiah, and anointed him, and made him king in his father’s stead” (II Kgs 23:30,31). And he in turn was succeeded by Josiah’s second born son, Eliakim, also known as Jehoiakim (II Kgs 23:34,36; I Chron 3:15); who was then succeeded by Jehoiakim’s eldest son, Jeconiah (II Kgs 24:6,8; I Chron. 3:16). But Jeconiah, whose shorter name form was “Coniah” (Jer. 22:24,28), was cursed to have “no man of his seed ... sitting upon the throne of David” (Jer. 22:30). Hence we know that the bloodline of Christ through David came not from this legal genealogy of his foster-father Joseph in Matt. 1:1-16, but through his mother, Mary, by some different descendants of David (Luke 3:23-31). This fact is also relevant in the context of Matt. 1 as an element of the virgin birth, since Christ was David’s royal son (Matt. 22:41-46), and so this Matt. 1 genealogy also shows that Christ was not descended from his foster father Joseph by blood-line, being instead a virgin birth “of the Holy Ghost” (Matt. 1:18-25).

These gaps in Hebrew genealogies can span thousands of years, so that e.g., in the Matt. 1 genealogy (which is a legal genealogy of Christ via his foster-father Joseph, *supra*), Christ was called “the son of David” about 1,000 years after David’s time, or “the son of Abraham” about 2,000 years after Abraham’s time (Matt. 1:1). The fact that the Luke 3 genealogy (which is Christ’s blood-line genealogy via Mary,) places “Cainan” between “Sala” and “Arphaxad,” i.e., “Salah, which was the son of Canaan, which was the son of Arphaxad” (Luke 3:35,36), is clearly significant. Bearing in mind that passages such as Matt. 4:6,7 teach us that “neither may” we “so expound one place of Scripture, that it be repugnant to another” (Article 20, Anglican *39 Articles*); this means that when we read in Gen. 11:12,13, “And Arphaxad lived five and thirty years, and

begat Salah: and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters;” that the meaning is, as here added in italics, “And Arphaxad lived five hundred and thirty years, and begat *the forbear of* Salah: and Arphaxad lived after he begat *the forbear of* Salah four hundred and three years, and begat sons and daughters.” This further means that there is an unspecified time-gap of an unspecified number of generations between Arphaxad and Salah, since any number of descendants may have been born before finally the forbear of Salah was born. This also means that in Gen. 5 & 11 both the antediluvian (Gen. 5) and postdiluvian (Gen. 11) genealogies may at various points be incomplete to an unspecified extent.

*Only a ferocious bigot who put a premium on ignorance, or a yellow-breasted cowardly chicken, could blink at the Scriptural light of Luke 3:35,36, and then deny that from this light the meaning of Gen. 11:12,13 is that “Arphaxad ... begat the forbear of Salah, and ... lived after he begat the forbear of Salah ...,” so that the genealogies of Gen. 5 & 11 are incomplete to an unspecified extent!*

The Hebrew word for “begat” in Gen. 11:12,13 is *jalad*. “And Arphaxad lived five and thirty years, and begat (*vajjoled*, compound word, *va* / ‘and’ + *jjoled*, ‘he begat’ = ‘begat,’ 3rd person masculine singular, active hiphil verb, from *jalad*<sup>86</sup>) sons and daughters. And Arphaxad lived after he begat (*howliydow*, compound word, *howliyd*, ‘to bear,’ infinitive active hiphil construct verb, from *jalad* + *ow*, ‘his,’ 3rd person masculine singular suffix, from *huw*’ = ‘he begat’) Salah four hundred and three years, and begat sons and daughters.”

The Hebrew word *jalad* is found at Deut. 4:25 where it clearly refers to multiple generations as begat from an original progenitor. “When thou shalt beget (*kiy-towliyd*, compound word, *kiy*, ‘when,’ + *towliyd*, 2nd person masculine singular, active imperfect hiphil verb, from *jalad*<sup>87</sup>) children and children’s children ... .” This same Hebrew word *jalad* is also found at Exod. 6:20 where we read, “And Amram took him Jochebed his father’s sister to wife, and she bare (*vatheled*, compound word, *va* / ‘and’ + *theled*, ‘she bare,’ 3rd person feminine singular, active imperfect kal verb, from *jalad*<sup>88</sup>) him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.”

The structure of Exod. 6:20 is very similar to, though not identical with, that of the genealogies of Gen. 5 & 11, since as here seen in the comparison of Gen. 11:12,13

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<sup>86</sup> In Hebrew the hiphil verb is used with the active voice (in the same way the hophal verb is used with the passive voice,) to express a *causative* action; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 345 & 367.

<sup>87</sup> See previous footnote on the hiphil verb; & *Brown-Driver-Briggs Hebrew & English Lexicon*, at *jalad*.

<sup>88</sup> In Hebrew the kal verb is the simple or basic verb with no special nuance; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 124.

and Exod. 6:20, there is first a statement that a progenitor “begat” / “bare” (Hebrew *jalad*) certain offspring, and then a statement that a progenitor lived a specified number of years. But for our purposes, the structure is fundamentally identical at the relevant point which says that a progenitor “begat” / “bare” (Hebrew *jalad*) certain offspring. Importantly, then, we read in Num. 3:17,19,27,28: “And these were the sons of Levi by their names: Garson, and Oath, and Merry.” “And the sons of Oath by their families: Amram, and Mishear, Hebron, and Uzziel.” “And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. In the number of all the males, from a month old and upward, were eight thousand and six hundred ...”

Hence when we read in Exod. 6:18,20, “And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred and thirty three years.” “And Amram took him Jochebed his father’s sister to wife, and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years;” this is set against the fact that through this same Amram, together with his three brothers, there were born 8,600 males (Num. 3:27,28), and one can safely estimate about the same number of females, i.e., a total of about 17,200 persons. If each of these four progenitors had the same number of children, this would require that each had about 4,300 children, so that Aaron and Moses had about 17,200 first cousins. *If there are no gaps in these genealogies, then for these poor Egyptian slaves in bondage these figures would be clearly preposterous!*

We read in Genesis 46:8,11, “these are the names of the children of Israel, which came into Egypt, ... the sons of Levi; Gershon, Kohath, and Merari.” And so when “the children of Israel came into Egypt” at the start of the Exodus period, including e.g., “Levi” and as a rounded number about “seventy souls” (Exod. 1:5), or as a more precise number, “threescore and fifteen souls” (Acts 7:14), it follows that Kohath was part of this number of 75 souls. And we further read in Num. 26:59, “the name of Amram’s wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare (*vatheled*, compound word, *va* / ‘and’ + *theled*, ‘she bare,’ 3rd person feminine singular, active imperfect kal verb, from *jalad*) unto Amram Aaron and Moses, and Miriam their sister.” Thus Jochebed was born at some point during the period of “four hundred and thirty years” “in Egypt” (Exod. 12:40), though we do not know exactly when, and by the end of this 430 year period at the time of the Exodus we have born from her, Aaron, Moses, and Miriam.

The issue is necessarily speculative as to how many generations must have been between Amram and his wife Jochebed, and those whom Jochebed “bare (Hebrew *jalad*)” (Exod. 6:20; Num. 26:59) in Aaron, Moses, and Miriam, in order to account for “the family of the Amramites” to be one of four family clans producing about 8,600 males (Num. 3:27,28) or about 17,200 people by Moses’ time. That is because we cannot be sure of relevant family sizes during the period in Egypt. But given that about a quarter or 25% of this number, i.e., about 4,300 people must have come from Amram, we can confidently say there were multiple generations, up to a maximum of 430 years, though possibly less than this upper limit of about 400 years. Therefore, we can be

confident that multiple generations are missing in the words of Exod. 6:20 which are similar to the genealogies of Gen. 5 & 11 at the point where we read, “And Amram took him Jochebed his father’s sister to wife; and she bare (Hebrew *jalad*) him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.”

*When the Biblical itemization of “Sala, which was the son of Cainan, which was the son of Arphaxad” in Luke 3:35,36, is taken in conjunction with the Pentateuch’s teaching that multiple generations spanned the time of Amram and Jochebed and their famous progeny, Aaron, Moses, and Miriam; so that when in Exod. 6:3 & Num. 26:59 we read “Jochebed ... bare (Hebrew *jalad*) ... Aaron and Moses,” the meaning is Jochebed bare THE FORBEAR OF Aaron and Moses; only those who reject the Biblical principle that Scripture interprets Scripture, “precept upon precept: line upon line, line upon line; here a little, and there a little” (Isa. 28:10), could deny from this light the meaning of Gen. 11:12,13 is that “Arphaxad ... begat the forbear of Salah, and ... lived after he begat the forbear of Salah ...,” so that the genealogies of Gen. 5 & 11 are incomplete to an unspecified extent!*

In this context, it should also be noted that Scripture sometimes sees in an individual all the progeny between him and that selected progeny, as being *in his loins*. Hence Levi was separated from Abraham by the generations of Isaac and Jacob (Gen. 25:19,26,33,34; 29:21,26-34). But with reference to Gen. 14:18-20, we read in Heb. 7:1-10 that, “Levi ... payed tithes in Abraham. For he was yet in the loins of his father, when Melchisidec met him,” and “Abraham gave the tenth” or tithes to “Melchisidec, king of Salem” (Heb. 7:1,4,9,10). Thus in Heb. 7:9,10 “Abraham” is called the “father” of “Levi,” rather than the “great-grandfather” of Levi. Hence in terms of the Gen. 5 & 11 type of terminology, it would be accurate to say on the basis of Gen. 21:3,5; 25:7,8,19,26,33,34; 29:21,26-34, “And Abraham lived an hundred years, and begat Levi: and Abraham lived after he begat Levi threescore and fifteen years.” That is because “Levi ... was ... in the loins of his father,” “Abraham” (Heb. 7:9,10), and so the meaning of this would be, “And Abraham lived an hundred years, and begat *the forbear of* Levi: and Abraham lived after he begat *the forbear of* Levi threescore and fifteen years.”

In these terms, Abraham could be the “father” of any descendant e.g., the Jews said to Christ, “Abraham is our father” (John 8:39), which Christ turned around on them to point out that they were not *the spiritual children* of Abraham (John 8:39-44; cf. Gal. 3:26,29). Or in the Parable of Dives and Lazarus, Dives is clearly depicted as a racial descendant of Abraham rather than a spiritual descendant, and some 2,000 after Abraham’s time he calls him “Father Abraham” (Luke 16:24). Hence with respect to a New Testament Jew such as the Apostle Paul who was a Hebrew of “the seed of Abraham” (II Cor. 11:22), it would be correct to say, “And Abraham lived an hundred years, and begat the Apostle Paul: and Abraham lived after he begat the Apostle Paul threescore and fifteen years.” That is because the Apostle Paul “was ... in the loins of his father,” “Abraham” (Heb. 7:9,10), and so the meaning of this would be, “And Abraham lived an hundred years, and begat *the forbear of* the Apostle Paul: and Abraham lived after he begat *the forbear of* the Apostle Paul threescore and fifteen years.”

The example of Exodus 6:20 in which the focus is on a man's wife who "bare (Hebrew *jalad*)," rather than a man who "begot (Hebrew *jalad*)," is also open to similar applications. On the basis of Matt. 1:1, "The book of the generation of Jesus Christ, the son of David, the son of Abraham," one could also call Christ "the son of Abraham." "Jesus ... being (as was supposed) the son of Joseph" (Luke 3:23), was in fact the biological son of Mary whose genealogy is found in Luke 3:21-38 i.e., "Joseph, which was the son of Heli," must on this qualification of Jesus being the "supposed ... son of Joseph" (Luke 3:23), therefore mean *Joseph was the son-in-law of Heli*, and thus Mary's biological father. Hence through reference to the genealogy of Christ in Luke 3:23-34, we see Christ was a descendant of both "Abraham" (Luke 3:34) and "Adam" (Luke 3:38). In Gen. 12:7 we read, "the Lord appeared unto Abram, and said, Unto thy seed (Hebrew, *l'zar'aka*, compound word, *l'*, 'unto' + *zar'a*, 'seed,' singular masculine noun, from *zera'* + *aka*, 'thy,' singular 2nd person masculine pronoun, from *'aththah*) will I give this land." Yet it is clear that through "Isaac" God said, "I will establish my covenant with him for an everlasting covenant, and with his seed (Hebrew, *l'zar'ow*, compound word, *l'*, 'unto' = 'with' + *zar'a*, 'seed,' singular masculine noun, from *zera'* + *ow*, 'his,' singular 3rd person masculine pronominal suffix) after him" (Gen. 17:19).

Therefore since this isolates the "everlasting covenant" of "grace" by which a man is made "just" (Gen. 6:8,9,18; 17:19; Heb. 13:20), this "seed" must include the Messianic "seed," for "God said unto the serpent" with regard to Eve, "I will put enmity between thee and the woman, and between thy seed and her seed (Hebrew, *zar'ah*, compound word, *zar'*, 'seed,' singular masculine noun, from *zera'* + *ah*, 'her,' singular 3rd person feminine pronominal suffix); it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14,15). For the everlasting covenant was first made with Adam on the day of his fall and was the means by which he was spared from otherwise certain death (Gen. 2:17), with the Messiah's sacrifice typed in the Old Testament by animal sacrifices (Gen. 3:15,21; 4:4; 8:20). Hence "by faith Abel offered unto God a ... sacrifice" (Heb. 11:4), and "by faith Abraham ... looked for a city which hath foundations, whose builder and maker is God" when "he sojourned in the land of promise" (Heb. 11:8-10) i.e., the Promised Land was a type pointing to the heaven of Paradise restored following Paradise Lost (Gen. 3); and "through faith" "Moses" "kept the passover, and the sprinkling of blood" (Heb. 11:24,28; cf. Exod. 12:21,22) i.e., while this included the "faith" of Moses "lest he that destroyed the firstborn should touch them"(Heb. 11:28) in an immediate sense of the passover, "through faith" "Moses" (Heb. 11:28) also looked to "the Lamb of God, which taketh away the sin of the world" (John 1:29), since his faith was also exercised under "the everlasting covenant" (Heb. 13:20), for he knew the meaning of the doctrine, "the just shall live by faith" (Heb. 10:37). This being so, the singular "seed" of Gen. 12:7, is in Hebrew a singular plural word i.e., it can mean one "seed" or multiple "seed," because all this seed was in Abraham's loins (cf. Heb. 7:9,10), so that this Hebraism facilitates and points to a singular Messianic fulfillment via Gen. 3:15 of Abraham's "seed" in Gen. 12:7; although this is not to the exclusion of a plural multiple fulfillment as well (Gen. 13:15,16). And the same is true with the "seed" of the woman (Gen. 3:15) which could also be given a plural application (Rom. 16:20).

This singular-plural point is picked up by the Apostle Paul in Galatians 3:16,29, “Now to Abraham and his seed (Greek *spermati*, neuter singular dative noun, from *sperma*) were the promises made. He saith not, And to seeds (Greek *spermasin*, neuter plural dative noun, from *sperma*), as of many; but as of one, And to thy seed (Greek *spermati*, neuter singular dative noun, from *sperma*), which is Christ.” But in saying this, the holy Apostle does not thereby seek to deny a plural application to “Abraham’s seed (Greek *sperma*, neuter singular nominative noun, from *sperma*)” (Gal. 3:29) i.e., he recognizes that Gen. 12:7 is a singular plural, like our English word “sheep,” and can mean “one” or “multiple” “seed” just like we can refer to “one” or “multiple” “sheep.” Thus the Holy Ghost speaking through St. Paul (II Tim. 3:16), here teaches us in Gal. 3:16 that in selecting a singular-plural Hebrew word in *zera’* in Gen. 3:16 and Gen. 12:7, i.e., “seed,” rather than a word that could only be plural i.e., “seeds,” he was creating a linguistic device requiring both a singular and plural application, and the singular application must necessarily be to the Messiah (Gen. 3:15), “which is Christ” (Gal. 3:16).

Hence on this type of recognition of seed “in the loins of” a racial “father” (Heb. 7:9,10), or a racial mother (Gen. 3:15; Exod. 6:20); one could also use more widely the terminology of Exod. 6:20, “And Amram took him Jochebed his father’s sister to wife; and she bare (Hebrew *jalad*) him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.” If one was to do this for the Promised Messianic “seed” of Christ (Gen. 3:15; 12:7), one could say through reference to Gen. 2:21-24; 3:15; 4:25; 5:5 in this Exod. 6:20 type terminology, “And Eve bare (Hebrew *jalad*) Christ Jesus.” For it is said of Eve that “her seed ... shall bruise” the “head” of “the serpent” (Gen. 3:14,15), which thing Christ did at Calvary’s cross.

*Thus in terms of the relevant Hebraic categories of thought used in genealogies, there is no way inside the history of the human race that one could reasonably limit the type of terminology one finds in Gen. 5 & 11 to a set number of missing generations, other than in those instances where immediate context requires an absence of gaps.* In this context, it should be noted that there are some specific points where context so requires an absence of such gaps in Gen. 5 & 11. Thus context requires an absence of gaps between Adam and Seth, since Seth replaces Abel who is clearly contemporary with Adam (Gen. 4:1,2;25-5:5). So too the narrative of Gen. 5:28-31 requires an absence of gaps between Lamech and Noah, “And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed” (Gen. 5:28,29). Context further requires an absence of gaps between Shem and Arphaxad, since Arphaxad was born “two years after the flood” (Gen. 11:10). There is also clearly no gap between Terah and Abraham (Gen. 11:26,27) since in Gen. 11:31 we read of how, “Terah took Abram his son ...; and they went forth ... from Ur of the Chaldees, to go into the land of Canaan ... .” But elsewhere in Gen. 5 & 11, the gaps could be up to unspecified number of generations spanning multiplied thousands of years.

Those unfamiliar with these type of features of Hebrew genealogies may think that a statement like, “Enoch also, the seventh from Adam” in Jude 14 requires an absence of gaps between Adam and Enoch. But one must also bears in mind that St.

Matthew omits more than a dozen generations between Abraham and David in Matt. 1:5, yet he then says in Matt. 1:17, “So all the generations from Abraham to David are fourteen generations.” And St. Matthew omits three generations in Matt. 1:8 and one generation in Matt. 1:11 for the period between David until the carrying away into Babylon, and then says in Matt. 1:17, “from David until the carrying away into Babylon are fourteen generations.” Thus the stylistic importance of Matt. 1:17 is that these are “fourteen *significant* generations,” when he says, “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations” (Matt. 1:17). With this clear precedent before us, we therefore cannot doubt that St. Jude’s statement, “Enoch also, the seventh from Adam” (Jude 14), may likewise be counting what St. Jude regards as seven *significant* generations, and if so, this is because these are the seven significant ones specified in Gen. 5:1-20 i.e., Adam(1)-Seth(2)-Enos(3)-Cainan(4)-Mahalalel(5)-Jared(6)-Enoch(7). Thus there may have been any number of more generations inside these seven *significant* generations of Gen. 5:1-20 & Jude 14, just as there were more generations inside the fourteen *significant* generations (Matt. 1:17) of Matt. 1:2-6, and just as there were more generations inside the fourteen *significant* generations (Matt. 1:17) of Matt. 1:6-11, and just as there are many more generations inside the three *significant* generations of Matt. 1:1, “The book of the generation of Jesus Christ, the son of David, the son of Abraham.”

Thus it is clear that the genealogies of Gen. 5 & 11 are incomplete to an unspecified extent!

*(Chapter 5) b] How big CAN time-gaps be in the Gen. 5 & 11 genealogies?*

This then raises the issue of how big the relevant times gaps *may* be in Gen. 5 & 11?

At II Sam. 12:24 we read, “And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon” (Authorized Version of 1611 & Geneva Bible of 1560, although the Geneva Bible has some different punctuations and spellings). At this verse a Geneva Bible (1560) sidenote refers to “Mat[thew] 1:6,” and another sidenote says at the word, “son” of “she bare a son,” “To wit, the Lord. I Chro[nicles] 22:9.” In the Authorized Version (1611), I Chron. 22:9 addresses King David and says, “Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days” (AV). Thus the Geneva Bible understands these words of II Sam. 12:24 & I Chron. 22:9 to go beyond the typology of King Solomon and apply to King Christ whose genealogy (via his foster-father Joseph,) is found in Matt. 1. But the salient point for our purposes is that

the *Geneva Bible* (1560) thus understands the word “son” of II Sam. 12:24 to refer in the first instance to Solomon, and then in a greater fulfillment to Christ, and so “son” is understood by the Geneva Bible translators to be used to span about 1,000 years, and so many generations from David to Christ (who was so descended via Mary, Luke 3:31).

It seems that there is no way, inside of human history, of limiting the amount of time that might be in a genealogical gap on a Hebrew genealogy. For example, in Matt. 1:1, Jesus is called “the son of David” some 1,000 years after David, and “the son of Abraham” some 2,200 years after Abraham (just as Dives still called Abraham his progenitor, “Father Abraham” in Luke 16:24). A person who today could be called a biological “son of Abraham” such as a Sephardic Jew of the full-blood, would be some 4,200 years later. Thus in Gen. 11:12,13, if Arphaxad was a great and noble progenitor, comparable to David and Abraham, e.g., c. 4,000 years or more may have elapsed in the genealogical gap, and his descendants might still have been calling themselves, “the Children of Arphaxad.”

In the case of Enoch, it is clear that he was a great prophet (Jude 14,15), and a man of faith whom God translated (Gen. 5:24; Heb. 11:5,6). Hence it is certainly reasonable to conclude that many generations after him may have called themselves “the Children of Enoch,” before Methusaleh was born. In the case of Methusaleh, he is the oldest man selected to be on these genealogies, and this necessarily gives him a certain prominence, so that his descendants may also have been known as “the Children of Methusaleh” for a number of generations. In the case of “Eber” (Gen. 11:16) or “Heber” (Luke 3:35), the great father of the Hebrews (e.g., Gen. 40:15; Exod. 2:13; 3:18), we cannot doubt that he gave his name to his descendants. For even by New Testament times those descended from him were still called “Hebrews” (II Cor. 11:22; Philp. 3:5) e.g., the New Testament Book of Hebrews, which in the first instance was addressed to Jewish Christians of the Hebrew race. The fact that the New Testament Jewish Christians to whom the Book of Hebrews was originally addressed, (though of course, it is thereafter meant for all Christians, both Jews and Gentiles, just like other NT books are initially addressed to e.g., the Galatians or Ephesians, but are thereafter meant for all Christians,) were called “Hebrews” thousands of years after “Eber” (Gen. 11:16), as indeed was St. Paul, who says, “Are they Hebrews? So am I” (II Cor. 11:22), shows how people could call themselves after a famous progenitor for many thousands of years.

The same is true of the great progenitors of the white Japhethite Caucasians and brown Semitic Jews. In Gen. 9:26,27 we read, “Blessed be the Lord God of Shem ... . God shall enlarge Japheth, and he shall dwell in the tents of Shem ... .” These verses require that many thousands of years after the time of Japheth and Shem, descendants of them will still be identifying themselves as Japhethites and Semites. Thus e.g., a white Caucasian in our own day in the early 21st century A.D. (as at 2014), such as myself, can still call himself, “a son of Japheth,” even though I am clearly separated from Japheth’s time by millennia. Once again, this shows that there is no way of reasonably limiting just how long time-gaps may be in the Hebrew genealogies from one famous progenitor down to the next. E.g., all human beings are the Children of Adam (I Cor. 15:45,49; cf.

Gen. 5:1-3). And when I have, by the grace of God, and though the blood of the Lamb, been glorified in heavenly bliss for a million years, I will still be, “a son of Japheth.”

*(Chapter 5) c] How big ARE the time-gaps in the Gen. 5 & 11 genealogies?*

Given the *prima facie* inability to impose limits on the time-gaps in the Gen. 5 & 11 genealogies, necessarily raises the question, “Does Scripture impose any limit with respect to how far back Adam was?” Or put another way, “Does Scripture give us any indication of how big the time-gap back to Adam actually is?”

The good news is that Scripture does not leave us without guidance as to when Adam was formed, and therefore the parameters of the genealogical gaps in Gen. 5 & 11.

It is clear from Gal. 3 and other Scriptures, that there has only been *one covenant of grace* by which men have been saved, namely, “the everlasting covenant” (Heb. 13:20), which has operated as a covenant *inside* both Old Testament and New Testament covenants (just like the sabbath was a covenant inside the wider Mosaic covenant for the Jews, Exod. 31:16,18). This covenant of grace dates from Adam’s time after the Fall (Gen. 3:15). This is a necessary conclusion of the fact that God says in Gen. 2:17, “in the day that thou eatest” of the forbidden fruit, “thou shall surely die.” Yet when this happened, Adam did not die, but lived on to be 930 years of age (Gen. 5:4). Therefore a substitute must have been found for Adam, which we know to be Christ the Promised “seed” of Gen. 3:15. But if so, where is the type? The only animal killing referred to is that of Gen. 3:21 where we read that “God” did “make coats of skins, and clothed them” (Gen. 3:21). This requires the conclusion that this animal killing also acted as a sacrifice pointing forward to Christ’s atonement, and it was explained to Adam and Eve that these “coats of skins” typed the righteousness of Christ (cf. “garment” in Matt. 22:11; Rev. 16:15). This is further seen in the fact that the sacrificial system was clearly understood by their children (Gen. 4:1-7; Heb. 11:4).

Hence we read that “Noah was a just man” (Gen. 6:9); and it was to preserve the “covenant” (Gen. 6:18) of “grace” (Gen. 6:8), that God told him to “come into the ark” (Gen. 6:18). For “by faith Noah ... became heir to the righteousness which is by faith” (Heb. 11:7). Thus this “covenant” was “confirmed before of God” to “Abraham” (Gal. 3:16,17); for this everlasting covenant was a covenant inside the Abrahamic covenant of circumcision (Gen. 17). Thus “the law,” which came later at Sinai, “cannot disannul, that it should make the promise” of the everlasting covenant of grace in the Abrahamic covenant “of not effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise” (Gal. 3:17,18). Thus by this covenant of grace e.g., Abraham was justified by faith alone (Rom. 4:1-3), and later in Old Testament times David was justified by faith alone (Rom. 4:4-8). And for we Christians, this “everlasting covenant” (Heb. 13:20) is now a covenant inside the New Testament covenant, so that it is administered differently, not as in the Old Testament with animal sacrifices (Gen. 3:21;

4:4; 8:20), but for Christians with the sacraments of Baptism (Matt. 28:28-18-20) and Holy Communion (Matt. 26:26-29). Thus we Christians too, whether by race we are Jews or Gentiles, are justified under the covenant of grace by faith alone (Rom.3:9-25); “as it is written, The just shall live by faith” (Rom. 1:17). *We thank God for the everlasting covenant of grace!*

Our plan of salvation was “foreordained” (I Peter 1:20) “before the world began” (I Tim. 1:9; Titus 1:2). The covenant of grace resulted from a covenant agreement being made between the Father and the Son, and in the Son all of “his” elect “seed” (Ps. 89:26-29); so the covenant of grace is made between the Trinitarian God and the elect person with Christ as its surety (Isa. 55:1-3; Heb. 7:22). This agreement is maintained notwithstanding diversity among the orthodox as to whether the covenant of grace agreement between the Father and Son is seen as a separate covenant, namely, the covenant of redemption; or whether this agreement between the Father and Son is seen as one element of the covenant of grace i.e., there is no separate covenant of redemption.

There are rival views among the orthodox as to whether the covenant of grace was inside the Sinai covenant, but was abused and misunderstood by New Testament Jews who wrongly turned it into a *covenant of works* (e.g., historic Presbyterian view); or whether the Sinai covenant was a *covenant of works*, and thus given as a theoretically alternative way of salvation, but one which due to original sin no man could ever keep so as to merit salvation, so that his *necessary* failure under this “ministration of condemnation” (II Cor. 3:9) was meant to drive men to cry out for mercy under the *covenant of grace*; for “the law entered, that the offence might abound” (Rom. 5:20). “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24) (e.g., the 17th century Puritan Protestant, John Owen, numerous Reformed Baptist Protestants, & others; this is the view with which I, as a Low Church Anglican Protestant of the Reformed faith, concur with per Gal. 3:11-29, though Reformed Anglican Protestants are free to follow the Presbyterian Protestant view if they prefer, *supra*). Whichever view one takes on the Sinai covenant, the orthodox holding to the seventeenth century second stage of the Reformation following on from the first stage of Lutheran Reformation, agree that Gal. 3:17,18 teaches “the covenant” of grace was not disannulled by the Sinai covenant, and that Abraham had this covenant “confirmed” to him i.e., it predates Abraham; and from other Scriptures, they are agreed that it goes back to Adam’s time after the Fall. This area of agreement on the one, everlasting, covenant of grace as being the only way that men have ever been saved since the Fall, and the idea of it operating within various Old and New Testament covenants so that there is only *one* covenant of grace which was *administered differently* in the Old and New Testaments, represents the orthodox teaching of the second stage of the Reformation.

Thus e.g., we read in Article 35 of the Anglican 39 Articles, Book 2, Homily 12, “Of the Nativity of Christ,” “Among all the creatures that God made in the beginning of the world most excellent and wonderful in their kind, there was none, as Scripture (Gen. 1:26,27; 5:1; 9:6; James 3:9) beareth witness, to be compared almost in any point unto man; who, as well in body and in soul, exceeded all other no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made

according to the image (Gen. 1:26,27; 5:1; 9:6; James 3:9) and similitude of God; ... he had no spot of uncleanness in him ... . But, ... this first man Adam: who, having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did ... most willfully, break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the Devil. Whereby it came to pass, that as, as before he was blessed, so now he was accursed ...; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death.

“This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity ... ; so that the whole brood of Adam's flesh should sustain the selfsame fall and punishment which their forefather by his offence most justly hath deserved. St. Paul in the fifth chapter to the Romans saith, *By the offence of only Adam the fault came upon all men to condemnation, and by one man's disobedience many were made sinners.* By which words we are taught, that, as in Adam all men universally sinned, that is to say, became mortal and subject unto death, having ... everlasting damnation both of body and soul. *They became, as David saith, corrupt and abominable; they went all out of the way; there was none that did good, no not one* (Ps. 14:1,3) ... . But behold the great goodness and tender mercy of God in this behalf. Albeit man's wickedness and sinful behavior was such that it deserved not in any part to be forgiven, yet, ... he ordained a new covenant, and made a sure promise thereof, namely, that he would send a Messiah or Mediator into the world, which should make intercession, and put himself as a stay between both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the ... cursed misery whereinto he was fallen ... . This covenant and promise was first made unto Adam himself immediately after his fall, as we read in the third of Genesis, where God said to the serpent on this wise: *I will put enmity between thee and the woman, between thy seed and her seed: he shall break thine head, and thou shalt bruise his heel* (Gen. 3:15). Afterward the selfsame covenant was also more amply and plainly renewed unto Abraham, where God promised him, that *in his seed all nations and families of the earth should be blessed* (Gen. 12:3; 22:18). Again, it was continued and confirmed unto Isaac (Gen. 26:4) ... ” (emphasis mine). And Article 7 of the Anglican 39 Articles says, “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 ... .”

So too, the Presbyterian *Westminster Confession* says, the “covenant of grace” “was differently administered in the ... Old Testament” to “New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations” (7:4,5,6). Or the Congregationalist *Savoy Declaration* says, the “covenant of grace” “hath been differently and variously administered in respect of ordinances and institutions ...; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same” in both “the Old and New Testament” (7:4,5). Or the (Reformed) Baptist or London Confession, known in North America as the

Philadelphia Confession, says, “Thus covenant is revealed through the Gospel; first of all to Adam in the promise of salvation by the seed of the woman (Gen. 3:15), ... . It is solely by the undeserved grace of this covenant that all the descendants of fallen Adam who have ever been saved have obtained life and blessed immortality ...” (7:3).

The orthodox who accept the second stage of the Reformation doctrine of covenants, also recognize that the New Testament contrasts the covenant of grace and covenant of works in e.g., Rom. 3:27; 6:14; Gal. 2:21; 3:12; 4:24. However, there are also some areas of disagreement on the covenant of works (see Hosea 6:7; Rom. 5:12-21)<sup>89</sup>.

When the King James Version was translated in 1611, there had been some work done by Protestants on understanding the covenant of grace as *the one everlasting covenant* which was inside different covenants in the Old and New Testaments, but its greater development occurred later in the 17th century as one of the reforms of the ongoing second stage of the Reformation which started in the mid 16th century. At Hosea 6:7, Hebrew “*k<sup>e</sup>’adam* (compound word, *k<sup>e</sup>* / ‘like’ + ‘*adam*, a masculine singular noun, from ‘*adam*),” could be rendered either “like men” (AV) or “like Adam” (ASV<sup>90</sup>), in the wider words of Hosea 6:6,7, “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men / Adam have transgressed the covenant: there have they dealt treacherously against me.”

However, the context of Hosea 6:7, “I desired mercy and not sacrifice,” is clearly a reference to the covenant of grace; and hence Christ cited it in opposition to the works righteousness of the Pharisees in Matt. 12:1-8 (cf. Matt. 6:1,5; 23:2,5; Gal. 1:13-16; 2:16; 3:11; Philp. 3:4-11), saying, “if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless” (Matt. 12:7). In a similar way to Christ, in Hosea 6:6,7, Hosea juxtaposes the covenant of grace in Hosea 6:6, with the treacherous transgression of “the covenant” in Hosea 6:7, which thus seems to be the covenant of works. This being so, I think the more natural rendering of Hosea 6:7 *for those who more fully understand covenant theology*, is “But they like Adam have

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<sup>89</sup> This area of agreement is maintained notwithstanding disagreement among the orthodox as to whether this covenant of works referred to in the NT is: the Sinai covenant which men may fruitlessly seek to be justified under, or the covenant made with Adam as a covenant of works which men may fruitlessly seek to be justified under, or a combination of these two i.e., the Adamic covenant of works was reissued as a covenant of works in the Sinai covenant (my view per Hosea 6:6,7, *infra*); or the Sinai covenant as it was misinterpreted by the Jews to be a covenant of works which they fruitlessly sought to be justified under.

<sup>90</sup> In here citing the American Standard Version (1901), I do not thereby mean to give any impression of it generally being a version of the same quality as the Authorized Version (1611), since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Hebrew in these two different ways.

transgressed the covenant” of works. I consider *the implication of this is that the Adamic covenant of works was reissued in the Sinai covenant of works*, and so men who violate the Sinai Covenant are thus violating the Adamic covenant (although not all who follow covenant theology would agree with this understanding). Of course, whereas it was possible in a state of original righteousness (“God ... made man upright,” Eccl 7:29; cf. Gen. 2:25; 3:7,21; and Gen. 1:26,31 with Hab. 1:12,13; Eph. 4:24; Col. 3:10), for Adam to perfectly keep this covenant of works; since the fall, no fallen man can so keep this covenant of works because he has a sinful human nature (Ps. 51:5; Rom. 7:7-25). Thus he will necessarily now fail, a fact that should lead him to cry out for mercy under the covenant of grace (Gal. 3:21-26; cf. Rom. 5:20,21). (By contrast, Christ who as the second Adam came with the unfallen human nature of Adam before the fall, could so perfectly keep the law, and indeed he overcame where the first Adam fell. II Cor. 5:21; Heb. 4:15; 7:26; I Peter 2:22; I John 3:5.)

This point was lost on the rich young ruler, who foolishly thought he could do a “good thing” to “have eternal life” (Matt. 10:16) as found in a perfect keeping of the Ten Commandments (Matt. 19:17-20). His response, “All these things have I kept from by youth upward: what lack I yet?” (Matt. 19:20), was the very opposite to what his response should have been, i.e., “Lord, I cannot do it! Lord, be merciful to me a sinner,” at which point, “the law” having acted as a “schoolmaster to bring us unto Christ” (Gal. 3:24), Christ would have revealed to him the covenant of grace (Matt. 12:7). But since he had not come to this point, Christ instead pointed him to the 1st and 10th commandments (Exod. 20:1-3,17), for “Ye cannot serve God and mammon” (Matt. 6:24; cf. Eph. 5:5; Col. 3:5). Yet even here, the rich young ruler failed to cry out, “Lord, I cannot do it! Lord, be merciful to me a sinner,” but instead, “went away sorrowful: for he had great possessions” (Matt. 19:22). *Such are the follies of those who WILL NOT let go of their attempts at works’ righteousness, and WILL NOT recognize that “the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24).*

Against this backdrop of that most wonderful and beautiful *covenant of grace*, through which are saved all who ever have been saved from the time of Adam to our own day, and through which are saved all who will be saved up till Christ’s return; let us now consider the issue of dating Adam with whom this everlasting covenant was first made after the Fall (Gen. 2:17; 3:15,21; 6:8,9,18; Heb. 11:7).

We read in Ps. 105:7,8 that “He is the Lord our God,” and “hath remembered his covenant for ever.” This is clearly the “covenant” of grace since it is “for ever” or everlasting (Isa. 55:3; Heb. 13:20). “Which covenant he made with Abraham” (Ps. 105:9), as a covenant within a covenant, for the *covenant of grace* was inside the Abrahamic covenant of circumcision (Gal. 3:16,17), of which the promise to inherit Canaan (Ps. 105:11) was a lesser type pointing to the greater reality of heaven (Heb. 11:8-10).

Significantly, we are told in Ps. 105:8 that, “He commanded” this “covenant” “to a thousand generations.” The words of God’s action, “he commanded,” are Hebrew “*tsivvah* (active perfect, masculine 3rd person singular, piel verb from *tsavah*).” In

Hebrew<sup>91</sup>, the piel verb with an active voice, (in the same way the pual verb is used with the passive voice,) is used to express an *intensive* action of the basic unnuanced kal verbal form. E.g., for Hebrew *shabar*, the nuance of the kal verb is simply that something was “brake,” for instance, in Job 38:10 God says, “And brake up (compound word, *va* / ‘and’ + *’eshbor*, ‘I brake’ or active imperfect, common 1st person singular, kal verb from *shabar*) for it my decreed place;” or in I Kgs 13:28 we reads, “the lion had not eaten the carcass, nor torn (‘had he torn,’ active perfect, masculine 3rd person singular, kal verb from *shabar*) the ass.” By contrast, the piel verb carries a nuance of “smashed” or “shattered,” where we read in Exodus 32:19, that when “he saw the” idolatrous “calf, and the dancing: Moses’ anger waxed hot, and he cast the tables” of the Exodus 20:1-17 Decalogue “out of his hand, and brake (compound word, *va* / ‘and’ + *jeshabber*, ‘he brake,’ active imperfect, masculine 3rd person singular, piel verb from *shabar*) them beneath the mount;” for which reason there was then a second giving of the Decalogue in Deut. 5:6-21. Here the piel nuance in the Hebrew means that when Moses “brake” the tablets of stone, he *shattered* them. Hence at II Chron. 31:1 it is rendered, “brake in pieces” in the words, “and brake the image in pieces (compound word, *va* / ‘and’ + *shabberu*, ‘they break in pieces,’ active imperfect, masculine 3rd person plural, piel verb from *shabar*).”

Thus here at Ps. 105:8 the *intensive* action of “he commanded *tsivvah*, piel verb from *tsavah*),” before the words, “to a thousand (*le’eleph*, compound word, *le* / ‘to’ + *’eleph*, ‘a thousand,’ masculine singular noun, from *’eleph*) generations,” seems to carry with it *the connotation of an echoing effect* over these “thousand generations<sup>92</sup>.” Hebrew verbs denote “aspect” rather than “tense,” and the Hebrew perfect is used for *a completed action* or *completeness* (as opposed to the Hebrew imperfect for an *incomplete action* or *incompleteness*). Thus whether the completed action of the Hebrew perfect is in the past, present, or future, depends on context<sup>93</sup>. But since the broader context is about the “judgments” of “God” being “in all the earth,” i.e., “He *is* the Lord our God: his judgments *are* in all the earth” (Ps. 105:7, shewing / showing italics for added words), the most natural way to render the perfect here at Ps. 105:8 is as a past tense, i.e., as in the Authorized Version, “He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations” (showing italics for added word).

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<sup>91</sup> James Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, p. 139; & Gary Pratico & Miles Van Pelt’s, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 307.

<sup>92</sup> Hebrew is not as a precise language in the same way Greek and Latin are, although *there are limits* to Hebrew’s greater elasticity. Hence while my interpretation of the piel verb here as carrying the idea of an echo is a reasonable view that is within the limits of Hebrew grammar, it involves an element of interpretation on my part, and hence others may dispute this, and argue for some other connotation to the meaning of the piel verb’s intensive action here.

<sup>93</sup> James Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, p. 44; & Gary Pratico & Miles Van Pelt’s, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 129-130.

But this is further contextualized in the following words of Ps. 105:9-11, “Which *covenant* he made (*karat*, active perfect, masculine 3rd person singular, kal verb from *karat*) with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance” (emphasis mine; showing AV’s italics for added words). While the words of Gen. 15:18, “In the day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates,” clearly had a temporal fulfillment with the Promised Land of Israel; it is also clear that this was a prophetic type pointing forward to heaven in its greater fulfillment to the children of Abraham by “faith.”

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:26-29). Thus it is the Christian children of “faith” who are now “Abraham’s seed” (Gal. 3:26,29), and so beneficiaries of “the covenant” of grace (Gal. 3:17). Hence the “new covenant” (Heb. 8:8) of the New Testament that contains within it “the everlasting covenant” of grace (Heb. 13:20), is made by Christ with Christians, and the Christian Church is now called “the house of Israel” (Heb. 8:10). For “by faith Abraham” “sojourned in the land of promise,” “dwelling in tabernacles with Isaac and Jacob, the heirs with him of the promise;” but “he looked for a city which hath foundations, whose builder and maker is God.” Thus “these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they have been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb. 11:8-10,13-16).

Thus context in Ps. 105:6-10 clearly points to the “everlasting covenant” (Ps. 105:10) of grace made with “Abraham,” and confirmed “unto Isaac;” and “Jacob.” Ps. 105:10 contains a Hebraic parallelism as the “covenant” of Ps. 105:9 is said in verse 10 to be “confirmed unto Jacob for a law,” and in climactic parallelism the second part of the verse then echoes part of the first part of the verse, but adds to it an element carrying it to completion with the words, “and to Israel for an everlasting covenant.” The covenant to Abraham which contained within it the covenant of grace (Gen. 12:1-3; 13:14-17; 15:18; cf. Acts 3:25; Gal. 3:6-14), was confirmed to Isaac (Gen. 26:24) and Jacob (Gen. 28:13,14; 35:9-12; 48:4,11,19); and “Jacob” was renamed as “Israel” (Gen. 32:28; 35:10). Though this later meant that “Israel” became first the national name of the Jews biologically descended from Abraham (Exod. 3:16), and later the name of the Christians spiritually descended from Abraham (Gal. 3:29; Heb. 8:10); the Hebraic climactic parallelism of Ps. 105:10 means that “Israel” here is being used as a synonym for the patriarch “Jacob.”

This is significant because it means that in Psalm 105:6-11, we are told that *the covenant of grace* which God “commanded,” was echoed down by his command for “a thousand generations” (Ps. 105:8) to when it was “confirmed” “unto Jacob” or “Israel” as “an everlasting covenant” (Ps. 105:10). Since this “everlasting covenant” of grace was first made with Adam (Gen. 2:17; 3:15,21; 6:8,9,18; Heb. 11:7), it follows that Scripture here teaches that Adam and Jacob / Israel are separated by exactly 1,000 generations!

This same teaching that there were a thousand generations of the covenant of grace from Adam down to the 998th generation of “Abraham,” the 999th generation of “Isaac,” and the 1,000th generation of “Jacob” / “Israel,” is also found in the Psalm of David (I Chron. 16:7) in I Chron. 16:15-18. On the PRECISE chronology used in Volume 2, Part 6 of this work, *infra*, Abraham is dated to *c.* 2,206-2,031 B.C., Isaac to *c.* 2,106-1,926 B.C., and Jacob to *c.* 2,046-1,899 B.C. . Therefore *for the approximate purposes* of calculating the date of Adam, I shall use the rounded number of *c.* 2,000 B.C. for the terminus of the “thousand generations” to “Jacob” / “Israel” (I Chron. 16:15-17; Ps. 105:8-10).

The issue of how old, on average, the people of these 1,000 generations were when they begat, remains open to some level of speculation. Before Noah’s Flood, Adam was 130 when he begat Seth (Gen. 5:3), Seth was 105 (Gen. 5:6), Enos was 90 (Gen. 5:9), Cainan was 70 (Gen. 5:12), Mahaleleel was 65 (Gen. 5:15), Jared was 162 (Gen. 5:18), Enoch was 65 (Gen. 5:21), Methusaleh was 187 (Gen. 5:25), Lamech was 182 (Gen. 5:28), and Noah was 500 (Gen. 5:32). After Noah’s Flood, Shem was 100 (Gen. 11:10), Arphaxad was 35 (Gen. 11:12), Salah was 30 (Gen. 11:14), Eber was 34 (Gen. 11:17), Peleg was 30 (Gen. 11:18), Reu was 32 (Gen. 11:20), Serug was 30 (Gen. 11:22), Nahor was 29 (Gen. 11:24), Terah was 70 (Gen. 11:26), Abraham was 100 when he begat Isaac (Gen. 21:5), and Isaac was 60 when he begat Jacob (Gen. 25:26).

The average age of the itemized antediluvian patriarchs when they begat was 156<sup>94</sup>. If this was used for the 1,000 generations, then  $156 \times 1000 = 156,000$  years + 2,000 B.C. = *c.* 158,000 B.C. . The average age of the itemized post-diluvian patriarchs when they begat was 50<sup>95</sup>. If this was used for the 1,000 generations, then  $50 \times 1000 = 50,000$  years + 2,000 B.C. = *c.* 52,000 B.C. . The average age of these itemized patriarchs overall when they begat was 100 years<sup>96</sup>. If this was used for the 1,000 generations, then  $100 \times 1000 = 100,000$  years + 2,000 B.C. = 102,000 B.C. However, we cannot be sure as to what the overall average age of the 1,000 men was when they begat, since this sample of 21 of 1,000 is too small. E.g., Adam was 130, and if this was

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<sup>94</sup>  $130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 + 500 = 1556$ ; &  $1556 \div 10 = 155.6 = c. 156$ .

<sup>95</sup>  $100 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 70 + 100 + 60 = 550$ ; &  $550 \div 11 = 50$ .

<sup>96</sup>  $130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 + 500 + 100 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 70 + 100 + 60 = 2106$ ; &  $2106 \div 21 = 100.28 = c. 100$ .

used for the 1,000 generations, then  $130 \times 1000 = 130,000$  years + 2,000 B.C. = *c.* 132,000 B.C. . Or the second oldest was Methusaleh at 187, and if this was used for the 1,000 generations, then  $187 \times 1000 = 187,000$  years + 2,000 B.C. = *c.* 189,000 B.C. . Or the youngest was Nahor at 29, and if this was used for the 1,000 generations, then  $29 \times 1000 = 29,000$  years + 2,000 B.C. = *c.* 31,000 B.C. .

We are thus left with quite a wide range of dates. But given that using the average age of the antediluvian patriarchs in Gen. 5 whose dates we have gives us an upper Adamic date of *c.* 158,000 B.C., and using the average age of the postdiluvian patriarchs in Gen. 11 whose dates we have gives us a lower Adamic date of *c.* 52,000 B.C., I think the safest thing to say is that on the basis of these statistics, Adam appears to date sometime between *c.* 52,000 B.C. and *c.* 158,000 B.C. . But while these 21 itemized progenitors between Adam and Abraham are a big enough sample to give us these broad parameters, they are too small a sample to give us precision dates; and so we cannot be confident of finer detail inside of this broad range of *c.* 52,000-158,000 B.C., i.e., *c.* 105,000 B.C. + / - 53,000 years. It must be said that this error bar of plus or minus 53,000 years is quite wide, but based on the Biblical data, to the best of my knowledge, we simply cannot refine it any further. Thus while Biblical chronology places Adam somewhere in the range of *about fifty-two thousand to one hundred and fifty-eight thousand years Before Christ*, it does not give us enough detail to determine a specific date inside of these broad parameters. Nevertheless, this “big picture” of an Adamic date somewhere between *c.* 52,000-158,000 B.C. i.e., *c.* 105,000 B.C. + / - 53,000 years, is specific enough for us to get a broad-brush overview of Adam’s time.

*(Chapter 5) d] Consideration of those who date Adam to c. 4000-8000 B.C. .*

I wrote in *Perspective on Science and Christian Faith* (2007) in the context of the Seely-Ross exchange in connection with the views of old earth creationist *Day-Age School* advocate Hugh Ross. Among other things, I say:

As an old earth creationist, I respond to certain issues raised in the Seely-Ross exchange (PSCF 59, no. 1 [2007]: 37-54) ... . Seely’s criticism that a date for Adam “stretches the genealogy in Genesis 5 to unrealistic dimensions” is not a Biblically based conclusion. I have previously shown that such dates are within Biblical parameters ... . I also note the teaching of Ps. 105:8 that ... a “covenant” was “commanded to a thousand generations,” this means ... there had to have been “a thousand generations” who had received the covenant, so that Adam must probably date to somewhere between about 35,000 B.C. to 70,000 B.C. . Though I regard this as the covenant of grace, and Jewish interpretations

find in it another covenant, I note that one ancient Jewish view, though by not means the only Jewish view of Ps. 105:8, understands it in this type of way<sup>97</sup>.

The material dealt with in this Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy,” is also found in a much condensed form written by me in “Hebrew Genealogies,” in *English Churchman*, 12 & 19 March, 2010<sup>98</sup>. I wrote this in reply to the claim of Wright that “The Bible ... tells us that Adam was created approximately 2000 years before Abraham.” In response to my reply, the young earth creationist Editor of *English Churchman* (Peter Ratcliffe), says of my analysis of Gen. 11:12,13 in the light of Luke 3:35,36, “our [i.e., The Editor’s] opinion is that the missing generation of some genealogies does not support Mr. McGrath’s theory that the actual dates of births,” (I would say the actual dates of begetting a forbear to one of a later birth), “refer to people from different generations. It is a Hebraism to call someone the son of their grandfather or even a son of Abraham. We do not believe that Hebrew expression extends to saying that the grandfather begat the grandson when he was so many years old” i.e., as in Gen. 5 & 11. Yet the Editor gives no reason for why “We [i.e., The Editor] do not believe” this; and so in terms of *quality of criticism*, under strict scrutiny this is a response of bigotry, not reason, in which he simply refuses to look at what the ramifications of Luke 3:35,36 mean for Gen. 11:12,13. I recall a similar response from a Presbyterian young earth creationist in Sydney some years ago now. In verbal discussions with me, he simply refused to accept that the addition of “Cainan” in Luke 3:36 requires such a gap at Gen. 11:12,13, although he could give no reason for his claim.

Or then there are the young earth creationists, John Ashton and David Down in *Unwrapping the Pharaohs* (2006), which is a work containing some useful material for the period from around the time of The Exodus on (see Volume 2, Part 6). David Down thinks there was a Global Flood in “2302” B.C.<sup>99</sup>, and Ashton & Down are correspondingly so perturbed by the ramifications for Gen. 5 & 11 in their dating

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<sup>97</sup> McGrath, G.B. (myself), The Gap [School View] in [Genesis 1 on] Creation,” PSCF, Vol. 59, No. 4 (Dec. 2007), pp. 318-9; referring in a footnote to Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, Soncino Press, London, England, UK, 1939, Vol. 9, Esther & Song of Songs, Song of Songs translated by M. Simon, pp. 242-3; Volume on Ruth & Ecclesiastes, Ecclesiastes translated by A. Cohen, p. 211.

<sup>98</sup> See McGrath, G. (myself), “Hebrew Genealogies,” *English Churchman*, 12 & 19 March, 2010 (EC 7788), pp. 2-3. I here incorrectly typed a start date for the 1,000 generations of “about 1,000 B.C.” rather than “about 2,000 B.C.,” and twice incorrectly typed verse “10” rather than “12” i.e., “35 like Arphaxad (Gen. 11:10) or 70 like Cainan (Gen. 5:10)” rather than “35 like Arphaxad (Gen. 11:12) or 70 like Cainan (Gen. 5:12);” but none of these errors affected my basic argument.

<sup>99</sup> Ashton, J. & Down, D., *Unwrapping the Pharaohs*, Master Books, Arkansas, USA, 2006, p. 205; & Down’s “Digging up the Past,” “Pyramids of Egypt,” Video & DVD (Digital Video Disc), Adventist Media Centre, Sydney, Australia, 1987.

schemata of Luke 3:36, that they plunge headlong into religious liberalism to try and dodge the verse. Hence they say, “One possibility is that Luke is quoting from the LXX [i.e., Septuagint] which inserts this name . . . . But would Luke’s quotation of the LXX in this instance give it authenticity? Not necessarily. Luke was writing to a Greek-speaking world and the only Bible they knew was the LXX. If he had not quoted from the LXX, his readers would have thought he was not quoting correctly. But many scholars consider that Luke did not make this insertion, but an early Greek-speaking copyist, regarding it as an omission, may have inserted it<sup>100</sup>.”

This is “an old trick” for David Down, who has likewise claimed that at Exod. 1:11 the reading “Pithom and Raamses” results from alleged textual corruption in order to make it fit his views<sup>101</sup>. In both instances of Exod. 1:11 and Luke 3:36, it is a case of David Down changing the Bible to make it fit in with what he believes, rather than changing what he believes so as to fit in with the Bible. Paradoxically then, David Down’s motive for making these alleged Biblical “corrections” is his desire to show the Bible is a reliable book. Clearly this make him inconsistent, since his methods are incongruous with, and subversive of, his desired outcomes as e.g., his methodology entails denying the doctrine of the Divine Preservation of Scripture (Isa. 40:8; Matt. 5:18) at Exod. 1:11 and Luke 3:36. But David Down is a mix of good and bad, and in fairness to him, amidst his bad work, he has also produced some very good work on Biblical archaeology. Thus if his work is used *critically* and *carefully*, amidst the worthless dross, it contains some valuable gold<sup>102</sup>.

Nevertheless, the propositions put forth by these Young Earth Creationists on Luke 3:36 are pure religious liberalism. Ashton & Down claim that, “Luke’s quotation of the LXX in this instance” “would” “not necessarily” “give it authenticity,” and so they deny the authority of the Divine Inspiration of Scripture (II Tim. 3:16). They fail to state that the New Testament *uses the Septuagint selectively*, and always gives a fresh translation of the Hebrew in any verse it cites where the Septuagint is incorrect. They

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<sup>100</sup> Ashton & Down, *op. cit.*, p. 200.

<sup>101</sup> I heard David Down argue this claim on Exod. 1:11 when I was 16 or 17, in a midweek address at Dundas Seventh-day Adventist Church (in western Sydney). I cannot remember for sure if he claimed one or both cities were textual corruptions at Exod. 1:11. He claimed a corrupter scribe had changed them, said he was angry that this had been done, and while I am not now sure about his claimed original reading, I *think* he identified Memphis and / or Thebes. On the general background to my listening to this address by David Down in 1976 or 1977, see my Textual Commentaries Volume 1 (Matt. 1-14), “Preface,” at “Background Story to Commentary,” “Cult capture & escape . . .” (<http://www.gavinmcgrathbooks.com>). For a more Biblically sound understanding of Exod. 1:11, see my comments in Volume 2, Part 6.

<sup>102</sup> Concerning my usage of the undeniably good parts of David Down’s work, see 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.”

claim dishonest practices by St. Luke who quotes Jesus citing the ninth commandment of the Holy Decalogue, “Do not bear false witness” (Luke 18:20; cf. Exod. 20:16; Rom. 13:9); and yet contrary to the morality of this precept, *Ashton & Down* claim that if St. Luke’s “readers” wrongly “would have thought he was not quoting correctly,” *he would dishonestly cite historical error in order to pander to their misconceptions*. If this claim were taken seriously, it would mean that any number of things in Luke-Acts, or indeed the rest of the Bible, could be likewise said to be inaccurate, since on this argument the Bible writers were simply pandering to the ignorant misconceptions of their readers! E.g., the “virgin (Greek *parthenos* in Isa. 7:14, LXX, Matt. 1:23, & Luke 1:27)” birth of Christ. Once again, this type of claim by Ashton & Down is a denial of the absolute authority of Holy Scripture (II Tim. 3:16). And Ashton & Down also attack the Divine Preservation of Scripture (I Peter 1:25), claiming that the representative Byzantine text which here supports the Received Text reading of the Authorized Version, is wrong, not on the basis of any sustainable textual analysis, but simply because it does not suit their young earth creationist views which first seeks to claim that a young earth is “the Biblical teaching,” and then seeks to date this on the basis of an absence of gaps in the Gen. 5 & 11 genealogies to c. 4,000 B.C.<sup>103</sup>.

So too, Jonathan Sarfati (pronounced “Sar-forty”) (b. 1964) of *Creation Ministries International*, Queensland, Australia, has sought to take a pair of scissors and cut out from the Bible the words of Luke 3:36 “which was [the son] of Cainan.” Sarfati was exposed and criticized for this attack upon God’s holy Word in the Trinitarian Bible Society’s *Quarterly Record* of January to March 2014<sup>104</sup>. He wrote a most wicked article available on the *Creation Ministries International* website entitled, “Can you explain the difference between Luke 3:36 and Genesis 11:12?” He *explains* Luke 3:36 by seeking to *explain it away*. He says that only “the original autographs” are “Divinely inspired,” and further alleges, “we have the original text to 99% accuracy in the Old

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<sup>103</sup> Inside the closed class of Greek and Latin sources used in neo-Byzantine textual analysis to discover and compose the New Testament *Textus Receptus* (Latin, “Received Text”), the reading of the *Textus Receptus*, “Cainan (Greek, Καϊνάβ)” at Luke 3:36 is supported by c. 90% plus of all Greek Byzantine manuscripts that have this reading, i.e., in thousands of Greek manuscripts over time and through time e.g., the purple parchment, *Codex Petropolitanus Purpureus* (N 022, 6th century). The variant which omits “Cainan” has weak support inside the closed class of sources, and is found in old Latin Version d (5th century). There is no good textual argument against the representative Byzantine reading of “Cainan” at Luke 3:36. For further information on the Neo-Byzantine School, see my Textual Commentaries at <http://www.gavinmcgrathbooks.com>.

<sup>104</sup> Brigden, L., “... Cainan ... in Luke 3.36,” Trinitarian Bible Society’s *Quarterly Record* of January to March 2014, No. 606, pp. 22-27; citing, Sarfati’s “Can you explain the difference between Luke 3:36 and Genesis 11:12?,” *Creation Ministries International*, Queensland, Australia (<http://creation.com/cainan-can-you-explain-the-difference-between-luke-336-and-genesis-1112>).

Testament and > [i.e., over] 98% in the New Testament<sup>105</sup>.” Sarfati thus denies that we have 100% of God’s Word. In support of which he refers readers to Holding’s “Why We Could Not and Can Not Have Inerrant Copies and Translations of the Bible<sup>106</sup>.” Among other things, Holding alleges, “The OT is 95% accurately transcribed; the NT, 99%. That means ... 50 pages of your OT and 3 pages of your NT may have been fumbled by later writers.” Sarfati says “this is not a CMI article, but makes many important points even if CMI doesn’t necessarily endorse them all;” and the figures he gives are different i.e., Holding alleges 5% of the Old Testament has been “fumbled” in his claim that only “95%” is “accurately transcribed,” whereas Sarfati alleges 1% for the Old Testament in his claim that it has “99% accuracy;” and Holding alleges 1% of the New Testament has been so “fumbled” in his claim that “99%” has been “accurately transcribed,” whereas Sarfati alleges what looks to be between 2% and 1% for the New Testament in his claim that it has over “98%” “accuracy.” Thus Sarfati would exceed Holding’s claim that “3 pages of your NT may have been fumbled by later writers.”

Amidst this more than three pages of the New Testament that has allegedly “been fumbled by later writers,” Sarfati includes the reference to “Cainan” in Luke 3:36. Sarfati favourably cites others which likewise deny the Divine Preservation of Holy Writ. By contrast, in this same Gospel of St. Luke, Christ says, “Heaven and earth shall pass away: but my words shall not pass away” (Luke 21:33). Christ does not here say, “99 per cent,” or “98 per cent of my words shall not pass away,” but “my words” - without any qualification - “shall not pass away.” More generally, Christ also taught and upheld the Divine Preservation of Holy Scripture, saying contrary to Sarfati’s claim that the Old Testament only has “99% accuracy;” that in fact “one jot or one tittle shall in no wise pass from the law” (Matt. 5:18). And this Biblical teaching is more widely upheld for all of Scripture, for we read in I Peter 1:25, “the Word of the Lord endureth for ever.” *The Divine Inspiration of Holy Scripture (II Tim. 3:16) and the Divine Preservation of Holy Scripture (I Peter 1:25) are the two sides of the one coin, one cannot have one without the other.* It is pointless and absurd to say that “God spake infallibly in the past,” if one must then qualify it by saying e.g., “But we do not know exactly what he said. Some people think, for example, that he spoke the words of Mark 16:9-20, but others don’t. And some people think he spoke the words of John 7:53 to 8:11, but others don’t. And some people think he spoke the words of Luke 3:36 about ‘Cainan,’ but other don’t.” *The doctrine of the Divine Inspiration of Scripture is clearly worthless if there was no corresponding Divine Preservation of the Divinely preserved revelation!*

While the gift of Divine Inspiration was limited in time to that of around Bible times (e.g., Luke 11:49-51; I Cor. 13:8; Eph. 2:20), the gift of Divine Preservation is an ongoing gift (e.g., Rom. 3:1,2; 11:29), and so e.g., among the various types of “teachers” Christ may call in his church (Eph. 4:11), one fairly rare and unusual type is the neo-

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<sup>105</sup> Sarfati’s “Can you explain the difference between Luke 3:36 and Genesis 11:12?,” *Creation Ministries International, op. cit.* .

<sup>106</sup> J.P. Holding’s “Why We Could Not and Can Not Have Inerrant Copies and Translations of the Bible” (<http://www.tektonics.org/gk/inerrancy.php>).

Byzantine textual analyst teacher, called by God to work upon the Received Text of the New Testament, of which, by the grace of God, I am the first such person in over 300 years<sup>107</sup>. All the great 16th and 17th century neo-Byzantine textual analysts, such as Erasmus, Beza, and the Elzevirs, were much greater luminaries than myself; and so in terms of a metaphor, under God, they are like the sun in their brightness, whereas under God, I am like the moon in reflecting some of their glory. With such qualifications, one of my fellow neo-Byzantine textual analysts, was Theodore Beza (1519-1605) of Geneva in Switzerland. Sarfati tries to misuse the name of Beza by saying that the Luke 3:35 reference to “Cainan is not mentioned ... in Beza’s most ancient copy of Luke<sup>108</sup>.” But this fails to say that Beza rejected various corrupt texts, and he clearly considered any manuscript with this omission was corrupt as seen by the fact that he included this section of Luke 3:35 in his Greek New Testament editions of e.g., 1565 and 1598. Indeed, *no neo-Byzantine textual analyst has ever considered there was a textual problem in Luke 3:36 requiring remedy*. And nor for that matter has any neo-Alexandrian textual analyst that I know of, and certainly none of the main ones among their admittedly benighted ranks. A similar type of misleading statement is Sarfati’s statement that when “Jerome (AD c. 347-419/420) translated the Vulgate (Latin translation of the Bible) in the 5<sup>th</sup> century AD, he did not use the LXX [Septuagint] ... . He used the Hebrew text which did not include the variation<sup>109</sup>.” While that is true for the Latin Vulgate with respect to “Cainan” at Gen. 10:24; 11:12,13; Sarfati fails to state that St. Jerome did include “Cainan” in the Vulgate at Luke 3:36, as Latin “*qui (who) fuit* (‘he was’ = ‘was’) *Cainan* (of Cainan),” i.e., “who was of Cainan<sup>110</sup>.”

Sarfati gives no textual argument of any kind for claiming that Luke 3:36 should be omitted, but simply asserts that because there are a small number of manuscripts which so omit it, and it agrees *with his interpretation* of their being no “gaps in the Genesis genealogies,” that this gives him the liberty to adopt these variant readings *for his own purely theological reasons*. And he then claims it was accidentally duplicated from the “Cainan” of Luke 3:38. Sarfati’s associated claim that it is not in the Greek

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<sup>107</sup> See my textual commentaries at <http://www.gavinmcgrathbooks.com>.

<sup>108</sup> Sarfati’s “Can you explain the difference between Luke 3:36 and Genesis 11:12?,” *Creation Ministries International, op. cit.* .

<sup>109</sup> *Ibid.* .

<sup>110</sup> Although in saying this, I also admit that I would like to see a Vulgate produced with a much more comprehensive range of manuscripts and any associated variants than Wordsworth & White’s New Testament (1911, Oxford, UK) and Weber-Gryson (5th edition 2007, United Bible Societies, Germany); but at least for the foreseeable future, these (and though they are wider than the Vulgate’s Latin, the work done in *Vetus Latina* and also some work done on some old Latin manuscripts,) are *the best* that we have, and so I thank God for the work of the men responsible for them. Indeed, I am also grateful for any lesser textual apparatuses of value e.g., that in Augustine Merk’s *Novum Testamentum*, Greek & Latin (1964).

Septuagint is not supported by the textual apparatus of Brenton's Septuagint (1851) which by making no reference to any omission, by default indicates it has the support of, for instance, Codex Vaticanus (4th century A.D.), the Aldine Text (Venice, 1522, the first released printing press edition of the Septuagint,) which is reflective of the largely standardized Eastern Greek text as in a great measure fixed under the Greek Orthodox Patriarchate of Constantinople from about the 11th century A.D.; and nor is it supported in the textual apparatus of Rahlfs-Hanhart's Septuagint (2006), which by making no reference to any omission, by default indicates it has the support of e.g., the Hexapla of Origen (d. 254), Lucian (d. 312), and Codex Alexandrinus<sup>111</sup> (5th century A.D.)<sup>112</sup>.

In the Neo-Byzantine School of the Received Text, which I am, by the grace of God, a textual analyst, the representative Byzantine Greek text of the New Testament is followed, *unless there is a clear and obvious textual problem with it*, in which instances, variants are considered that will relieve this textual problem from within a closed class of New Testament Greek and Latin sources. The textual analysis thus proceeds in humble subjection to Almighty God, on the principles of careful stylistic considerations. (The class of NT sources is closed as only Greek and Latin manuscript traditions and writers, and those later discovered that are consonant with them, had general accessibility over time and through time, and so manifest the fact that "the word of the Lord endureth for ever," I Peter 1:25. E.g., the Alexandrian Greek manuscripts are outside this closed class of sources, and they are often, though not always, corrupt by prunist omissions from the text; as are the Western Greek manuscripts, although in their instances they had accessibility but are so obviously corrupt, often, though not always, by additions to the text. However the Latin of the D05 Greek-Latin diglot is inside the closed class of sources.) A variant omitting "of Cainan" is found in old Latin Version d (5th century) inside the closed class of sources used for composing the Received Text. And outside the closed class of sources used in neo-Byzantine textual analysis to compose the Received Text of the Authorized Version, the variant is also found in a slim number of manuscripts, being found in e.g., the Western Text's D 05 (5th century).

The fact that at Luke 3:36, "*tou* [which was the son of] *Kainan* (Cainan)," is the representative Byzantine reading, thus means that it stands unless there is some obvious textual problem with it. Yet its form is the same as other names e.g., "... *tou* [which was the son of] *Sala* (Sala), *tou* [which was the son of] *Kainan* (Cainan), *tou* [which was the son of] *Arphaxad* (Arphaxad), ... ." There is clearly no stylistic incongruity with the reference here to Cainan since it uses "*tou Kainan*" meaning "[the son] of Cainan," which is thus like the Lucan form used with "*tou Sala*" meaning "[the son] of Salah" or "*tou*

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<sup>111</sup> The spelling of "*Kainan*" in Gen. 10:24 twice becomes "*Kainam*" in Codex Alexandrinus (Rahlfs-Hanhart's Septuagint).

<sup>112</sup> Although in saying this, I also admit that I would like to see a Septuagint produced with a much more comprehensive range of manuscripts and any associated variants than Brenton (1851; Reprint: Hendrickson, USA, 1986) or Rahlfs-Hanhart (2nd edition, 2006, United Bible Societies, Germany); but at least for the foreseeable future, these are the best that we have, and so I thank God for the work of the men responsible for them.

*Arphaxad*” meaning “[the son] of Arphaxad.” If by contrast, the reading were something like, “... *tou* [which was the son of] *Sala* (*Sala*), *en* (he was) *uiou* (the son of) *Kainan* (*Cainan*), *tou* [which was the son of] *Arphaxad* (*Arphaxad*), ...” etc., this would be incongruous and point to a textual problem requiring remedy. Or if it was a conflation with the Septuagint that included additional Septuagint words from Gen. 11:12,13, LXX e.g., Cainan’s age when he begat, then once again this would be stylistically incongruous with Lucan Greek style in Luke 3. Thus in either instance, there would be a clear textual problem; and so at this point one would have to consider textual variants inside the closed class of sources for the better reading. But I shall not now pursue this esoteric question inside the paradigm of the Neo-Byzantine School, since there is clearly no such textual problem with the reading of the Received Text of the King James Bible of 1611 as here found inside the closed class of sources in the majority Byzantine text, the Latin Vulgate, and all but one of the old Latin Versions. Therefore the reading of the Received Text at Luke 3:36 is correct.

And though I do not agree with these other Schools, the Majority Text Burgonite School would draw the same conclusion here at Luke 3:36, simply because a majority of manuscripts have the Cainan reading. We thus find that this omission does not appear in Burgonites’ New King James Version. So too, the Neo-Alexandrian School would favour the Cainan reading (since with a slightly different Greek spelling of *Kainam*), it is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); and further found in (the mixed text type) Codex L 019 (8th century); as well as Minuscule 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and the neo-Alexandrians’ “queen of minuscules,” Minuscule 33 (9th century, mixed text type).

The variant omitting Cainan is found in the Western Text, Codex D 05 (5th century, Western Text); and it also regarded by Nestle-Aland (1993) as the most probable reading of what is generally classified as the Alexandrian Text’s Papyrus 75 (p<sup>75</sup>) (3rd century), although the manuscript’s state of preservation makes complete verification of this uncertain. But having seen a transcript of the extent of damage of p<sup>75</sup> in Reuben Swanson’s *New Testament Greek Manuscripts ... in ... Luke* (1995), I would have my doubts about Nestle-Aland’s assessment. That is because p<sup>75</sup> is missing large amounts of text for Luke 3:33-4:1 e.g., in Luke 3:35,36 alone it reads, “ ... [omitting *tou Sarouch* = ‘of Saruch’] *tou ...u* [omitting the first four letters of *Pagau* = ‘of Ragua’] *tou Ph* ...[omitting the last four letters of *Phalek* = ‘of Phalec’] ... *tou* ...[omitting *Eber* = ‘of Heber’] *.ou* [omitting the *t* of *tou* = ‘of the’ = ‘of’] ...[omitting *Sala* = ‘Sala’] .....*rpha* [omitting all but these letters of *tou Arphaxad* = ‘of Arphaxad’, and arguably also omitting *tou Kainan*, *infra*] ...*u* ... [omitting all but the “*u*” of *tou Sem* = ‘of Sem’ / Shem] ... [omitting *to Noe* = ‘of Noe’ / Noah] ...[omitting *tou* = ‘of the’ = ‘of’] *Lamech* [= Lamech].” I would need some kind of photocopy to make my best assessment, and I do not have this for this manuscript, which as a neo-Byzantine textual analyst is of little interest to me since it is outside the closed class of sources. (By contrast, the neo-Alexandrians think quite highly of this manuscript.) But without looking at this further, I would note that with so much of the manuscript either missing, faded, illegible, or in some way damaged between Luke 3:33-4:1, that even if on the basis of the space in what

is missing, one concluded that *tou Kainan* was not there, it would still certainly be possible that the scribe first accidentally omitted *tou Kainan* on ellipsis with the following *tou* of *tou Arphaxad*, and then put a marker at that spot, and added it back in a side-note. This was a known copyist's technique found in e.g., Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53) at Matt 7:17. Therefore I consider *that with so much of the manuscript missing, faded, illegible or in some way damaged between Luke 3:33-4:1, it would be unsafe to conclude with Nestle-Aland that p<sup>75</sup> probably omits "of Cainan" at Luke 3:36*, and the safest thing is to say that the state of the manuscript makes any such assessment impossible, *even if* on the basis of the spaces in what is missing one concluded that *tou Kainan* had *prima facie* been omitted.

In a Neo-Alexandrian paradigm (which I thoroughly repudiate), the Neo-Alexandrian's general rule, "the shorter reading is the better reading," would in this instance be set aside by them on the basis that "the external evidence seems to favour the shorter reading" i.e., most manuscripts in different textual traditions, e.g., Tischendorf's 8th edition Greek NT (1869-72) here refers to e.g., the Gothic Version (4th century) and Ethiopic Version (Dillmann, 18th / 19th centuries; although later neo-Alexandrians would not generally agree with Tischendorf on the value of Dillmann's Ethiopic Version). The neo-Alexandrians would also here be influenced by their rule, "the harder reading is the more likely reading" i.e., they would say that it is more likely that a corrupter scribe would do what Sarfati is here doing, and seek to remove this reference to Cainan "to make it fit" the Hebrew reading in Gen. 10:24; 11:12,13, than *vice versa*. We thus find that this omission does not appear in neo-Alexandrian Versions e.g., the *New American Standard Bible* or *New International Version*.

Probably the only one who *might* potentially support Sarfati's view would be the Semi Neo-Alexandrian and religious liberal, James Moffatt (d. 1944) of the Moffatt's Bible. That is because *it is the shorter reading*, and the Western Greek Text has this omission – a factor worth more to Moffatt than it is worth to a Neo-Alexandrian Proper. Yet here at Luke 3:36, the reading's lack of support in e.g., the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions, both of which include "of Cainan," means that not even Moffatt is prepared to follow this omission (to some extent Moffatt would also be influenced in this choice by Von Soden's admittedly very bad 1913 Greek text).

What this means in overview, is that Sarfati's references to a New Testament that allegedly only has an "accuracy" somewhere over "98%," which he then harnesses to his claim that "of Cainan" in Luke 3:36 should be cut out or crossed out of our Bibles, *is not linked to any School of textual analysis*, or purported "textual analysis." Thus it is clear that Sarfati's attack upon the veracity of Luke 3:36 includes no textual argument in the Neo-Byzantine School's paradigm, Neo-Alexandrian School's paradigm, or any other School's paradigm (e.g., the old Latin Papists of pre-Vatican II times). Rather, it is simply a reference to a small number of manuscripts, or alleged manuscripts that lack the reading, coupled with Sarfati's interpretation of certain Old Testament verses which means Luke 3:36 does not say what he wants it to say, and so he then sets it aside. If taken seriously, his methodology would mean that if at any time one could find any kind of textual variant (of which there are many thousands), one could simply set aside the

Word of God in favour of the variant if one liked the sound of it due to one's views. Thus e.g., Arian heretics whether in ancient times, or in modern times such as the Jehovah's Witnesses, could on this basis allegedly justify the removal of "God" in I Tim. 3:16, "God was manifest in the flesh"<sup>113</sup>. In its most extreme form, it would mean that an infidel Jew would be allegedly justified in rejecting the entire New Testament on the basis that no New Testament manuscripts are included in Jewish definitions of the canon of Scripture which is limited to the Old Testament, and the proposition that Christ was the Messiah is allegedly wrong because it does not fit his interpretation of certain Old Testament prophecies which deal with the Messiah at the Second Advent. Sarfati obviously does not go this far, as seen in his claim that "we have the original text to 99% accuracy in the Old Testament and > [i.e., over] 98% in the New Testament." Though Sarfati's claims *are far more modest* than those of an infidel Jew, at heart it is nevertheless the same type of argument that he is advancing i.e., there is first a particular interpretation of certain Old Testament passages, which is then used to deny the veracity of a New Testament reading. *Thus in both instances, the claims of an infidel Jew or those of Sarfati on Luke 3:36 are in no sense those of any school of New Testament textual analysis, but rather, are the assertion of a particular interpretation of Old Testament passages which are then used to justify undermining the New Testament, and in Sarfati's case to adopt a clearly corrupt reading at Luke 3:36.*

Through reference to his figures and those of Holding whom he refers to, Sarfati claims more than three pages of the New Testament have allegedly "been fumbled by later writers." Does this type of thing sound familiar? Sarfati's rage at the Word of God which in Luke 3:36 simply does not say what he wants it to say, is reminiscent of the rage against God's Holy Word by "Jehudi," when after he "had read three or four leaves" of the Book of Jeremiah, "he cut it with the penknife, and cast it in to the fire that was on the hearth, until all the roll was consumed in the fire ..." (Jer. 26:23). But the Word of God cannot be destroyed, and so "the word of the Lord came to Jeremiah, after the king had burned the roll, ... saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned" (Jer. 36:27,28). So too, Jonathon Sarfati, and any like him, would do well to remember that the Word of God was completed with the final "Amen" in the Book of Revelation, and so the words of Rev. 22:18,19 are a double *entendre* referring in the first instance to the Book of Revelation, and in the second instance to the completed Book of the Bible with its "two candlesticks" of the Old and New Testaments (Rev. 11:4; cf. Ps. 119:105). And what saith the Word of God of those who would omit from it, e.g., the reference to "Cainan" in Luke 3:36? "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." *Those who would presume to tamper with and remove the reference to Cainan in Luke 3:36 because it does not suit their young earth creationist fancies would do well to heed these words of Rev. 22:19!*

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<sup>113</sup> Though the benighted neo-Alexandrians do so remove "God (Greek *Theos*)" from this passage, this is not their "textual" reason for doing so.

Another position on Luke 3:36 again is taken by some other young earth creationists who like to talk in terms of a young earth being somewhere in the region of 6,000-10,000 years old i.e., between 4,000-8,000 B.C. . Thus on the one hand, in their book, *The Genesis Flood* (1961), Whitcomb & Morris were prepared to accept that Hebrew genealogies have gaps in them. E.g., they consider “Cainan should be included in Genesis 11;” or “in Matthew 1:8, we read that ‘Joram begat Uzziah,’ but three generations are omitted;” or “we must admit that Amram was an *ancestor* of Moses and Aaron, separated from them by a span of 300 years!<sup>114</sup>” But on the other hand, they then tried to artificially limit these gaps when for no reason beyond their preconceived bigotry, they insisted that such gaps *just couldn’t be longer* than enough to go beyond a young earth of up to about 10,000 years. E.g., they say, “It would seem to us that even an allowance of 5,000 years between the Flood and Abraham stretches Genesis 11 almost to the breaking point<sup>115</sup>.” But why? Simply because they do not like the idea!

Whitcomb & Morris refer to “Christians who” maintain the “antiquity of the human race” to a much earlier date. E.g., “concerning the date of the Flood among Christians who accept the anthropological time-table,” “those who believe the Flood ... destroyed all men but was geographically local,” such as “James O. Buswell III,” “would date it from about 15,000 to perhaps 100,000 years ago<sup>116</sup>.”

In an attempt to give the vaguest semblance of “academic credulity” to this circular bigotry which says, “It can’t be more than 5,000 years between Noah’s Flood and Abraham, because we can’t accept that it could be more than 5,000 years, therefore we’ve proved that 5000 years ‘stretches’ it ‘almost to the breaking point;” Whitcomb & Morris try to put forward some curious reasons. E.g., they say to have “100,000 years between Noah and Abraham, while” e.g., having “a period of 2,000 years” for “the history of Israel” to the New Testament, then a millennium of “1,000 years of earth history” in “Revelation 20,” in their opinion does “violence to the chronological framework of ... Bible history and prophecy<sup>117</sup>.” This is clearly very circular reasoning that to have “100,000 years between Noah and Abraham” does “violence to the chronological framework of ... Bible history and prophecy,” because they think in a circular and bigoted manner it would, so therefore it must. This is also a very selective usage of what the Bible says, e.g., it omits reference to the fact that Scripture teaches such “Bible history” includes “a thousand generations” of the “everlasting covenant” from Adam to Jacob (I Chron. 16:15-17; Ps. 105:8-10). (See Part 1, Chapter 5, section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?,” *supra*.)

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<sup>114</sup> Whitcomb, J.C. & Morris, H.M., *The Genesis Flood*, Presbyterian & Reformed Publishing Company, Philadelphia, USA, 1961, reprint 1978 by Baker Books, Michigan, USA, Appendix II, “Genesis 11 and the Date of the Flood,” pp. 474-489, at pp. 475,481 (emphasis mine).

<sup>115</sup> *Ibid.*, p. 489.

<sup>116</sup> *Ibid.*, p. 484.

<sup>117</sup> *Ibid.*, p. 485.

Whitcomb & Morris also argue that there is a “staggering problem of explaining how ... three ... patriarchs – Reu, Serug, and Nahor – are to be related to the various stone-age cultures that anthropologists assign to” them before “the rise of civilization<sup>118</sup>.” This is not a Biblical argument, but a supposed anthropological argument. We must give primacy to Scripture, and treat any findings of science in a subservient light. As further discussed in Part 2, there is no such “staggering problem” if Scripture is first properly understood. (One other of their arguments will be considered at Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11” at section b, “Consideration of the global earth argument for Gen. 11:1-9,” *infra*.)

Then comes Whitcomb & Morris’s *pièce d’résistance*. They refer to, “The most serious limitation on the stretching of Genesis 11, in the opinion of some scholars;” and so let the good Christian reader note that this is *their main and best argument* since it is the “most serious limitation ... in the opinion of some scholars.” Given the weaknesses of their former arguments, they are clearly now labouring like an elephant in travail to bring forth this their “most serious limitation.” What is it? That “which is imposed by the Flood traditions, especially that of Babylon. ... Now the problem ... is this: How could certain details of the story of the great Flood have been more or less accurately handed down from one primitive stone-age culture to another, purely by oral tradition, for nearly 100,000 years, to be finally incorporated into the Gilgamesh Epic? That such could have happened for four or five thousand years is conceivable. That it could have happened over a period of nearly 100,000 years is quite inconceivable. The Gilgamesh Epic alone ... administers a fatal blow to the concept of a 100,000 B.C. Flood<sup>119</sup>.”

In the first place, I note that once again, *this is not a Biblical argument*. Given that Biblical chronology in the “thousand generations” of I Chron. 16:15-17 and Ps. 105:8-10 gives us an Adamic date of somewhere between *c.* 52,000 B.C. and *c.* 158,000 B.C., i.e., *c.* 105,000 B.C. + / - 53,000 years, this Noachic Flood date of “100,000 B.C.” is inside the permissible range of dates allowed by Biblical chronology. *And that is what really matters!* (See Part 1, Chapter 5, section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?,” *supra*.) In the second place, the issue of how the Gilgamesh Epic was transmitted over time is necessarily speculative. Paradoxically, on Whitcomb & Morris’s own admission, from the perspective of “Christian scholarship, ... Genesis gives us God’s inspired record of that great catastrophe, while the Babylonian epic was handed down by oral and written tradition ..., showing by its gross polytheism the serious corruption of the original facts with the passing of time<sup>120</sup>.” We thus have a contradictory view here given by Whitcomb & Morris that the Gilgamesh Epic was corrupted over time. This chopping and changing by Whitcomb & Morris as to the veracity of the Gilgamesh Epic premised on the basis that is 4,000-5,000 years old, shows

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<sup>118</sup> *Ibid.*, p. 487.

<sup>119</sup> *Ibid.*, p. 488.

<sup>120</sup> *Ibid.* (emphasis mine).

that under strict scrutiny “they are changing their story as often as they change their socks.” Has it suffered “serious corruption of the original facts with the passing of time,” or has it “been more or less accurately handed down” because there was such an allegedly short passing of time? While I would accept that one can determine any degree of corruption relative to the Biblical account, this means setting aside the Whitcomb and Morris claim that it has to have had a relatively sort transmission history, and involves simply assessing its veracity relative to the Biblical account irrespective of the length of its transmission history.

In Volume 1, Part 2 & Volume 2, Part 6, I consider the issue of the post-flood civilization evident in Gen. 8:20; 9:20, and the issue of transmission to Mesopotamia with regard to the Sumerian civilization; and I date Noah’s Flood at a best estimate on presently available data to *c.* 35,000 B.C., although I allow for the possibility of Noah’s Flood in a broader range of *c.* 50,000 B.C. +/- 16,000 years. But even this broader possible range I allow for of *c.* 66,000-34,000 B.C., is a good deal later than Whitcomb & Morris’s “100,000 B.C.” After the Tower of Babel which I date to the third millennia B.C., the Sumerian tongue divides into both Hebrew and Babylonian (Gen. 11:1-9). (See Volume 1, Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11,” *infra*; & Part 2, Chapter 19, “Nimrod & The Tower of Babel,” *infra*). As further discussed in Parts 2 & 6, such transmission history in a civilization which had writing from the time of Noah’s Flood is credible, and the secular anthropologist’s depiction of nothing but a stone age culture from the time of Noah’s Flood is inaccurate.

We thus find that Whitcomb & Morris’s basic claim that “the concept of a 100,000 B.C. Flood” of Noah’s day is not possible because “the Biblical evidence leads ... to the conclusion that the Flood may have occurred as much as three to five thousand years before Abraham” i.e., *c.* 5,000-7,000 B.C. is simply not correct. Their claim that “the allowance of 5,000 years between the Flood and Abraham stretches Genesis 11 almost to the breaking point<sup>121</sup>,” is a highly circular piece of reasoning, which nowhere locks onto any hard and fast Biblical anchor to give it any kind of reasonable credulity. The reality which Whitcomb & Morris refuse to accept, is that passages such as Exod. 6:20 and Num. 26:59 (cf. Num. 3:17,19,27,28), or Luke 3:35-36 (cf. Gen. 11:12,13), open the door to the genealogies of Gen. 5 & 11 containing gaps to an unspecified extent; and these open-ended genealogies can then only be limited by reference to other Biblical passages giving us a date for Adam such as those of I Chron. 16:15-17 and Ps. 105:8-10, which with reference to the average ages men beget at in Gen. 5 & 11, then yield us an Adamic date of *c.* 105,000 B.C. + / - 53,000 years. (And beyond this, the young earth creationists Whitcomb & Morris further fail to recognize that Biblical passages such as Gen. 2:4; Eccl. 1:4; & Heb. 11:3 referring to “the worlds” in the gaps before Gen. 1:2 mean that there is a further undated history of the earth and universe that goes back even further beyond the six 24 hour day creation of Gen. 1:2b-2:3; and that Scripture teaches that we are use natural law or reason *that is not contrary to Scripture* to investigate these earlier worlds in such passages as Job 12:8 and Ps. 19:1.)

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<sup>121</sup> *Ibid.*, pp. 488-489.

Thus among those Young Earth Creationists seeking to deny *the Biblical dating of Adam* at somewhere between *c.* 52,000-158,000 B.C., we find some young earth creationists who just “bury their head in the sand,” and refuse to accept the required meaning of Gen. 11:12,13 in the light of Luke 3:35,36, by asserting for no reason outside of bigotry, “We do not believe that Hebrew expression extends to saying that the grandfather begat the grandson when he was so many years old” in Gen. 5 & 11 (*English Churchman* Editor, 2010, *supra*). Other Young Earth Creationists like Whitcomb & Morris in *The Genesis Flood* (1961) achieve a similar end by allowing that the terminology of Gen. 11:12,13 might extend to a grandfather, or a limited number of generations that keeps their allegedly “Biblical” age for the earth at *c.* 4,000-8,000 B.C., but for no good reason outside of circular augmentation premised on bigotry, they refuse to allow for the possibility of anything beyond such a 6,000-10,000 year old earth. And yet other Young Earth Creationists, like Ashton and Down in *Unwrapping the Pharaohs* (2006), or Sarfati, they adopt a posture of religious liberalism in which they deny the Divine Inspiration and Divine Preservation of Holy Writ, because contrary to the arbitrary claims of their fellow Young Earth Creationists Whitcomb & Morris, they have the intelligence to see the ramifications of Luke 3:36 are that once the principle is established, there is no way to reasonably impose a limit on the number of such generational gaps (i.e., outside a limitation passage such as the 1,000 generations of Ps. 105:6-10 – to which they make no reference). Hence via religious liberalism they then wish to deny the authority of St. Luke words, “which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad” (Luke 3:35,36). Whichever of these approaches is adopted, we here see the claim of such persons that the Bible supports a date from Adam of *c.* 4,000 B.C. is based on a selective usage of Scripture, one that must first seek to *explain away* or ignore such clarifying passages as e.g., Gen. 11:12,13 and Luke 3:35,36. For while e.g., the words “Jesus Christ, the son of David, the son of Abraham” (Matt. 1:1) are certainly “a Hebraism” (*English Churchman* Editor, 2010, *supra*), they are a Hebraism which shows that Hebrew genealogies can have some very long time gaps in them indeed!

In the afore mentioned *English Churchman* Newspaper (March 2010), *supra*, I say, “Ps. 105:8 teaches that the ‘covenant’ of grace had been ‘commanded to a thousand generations’ i.e., ... there had to have been ‘a thousand generations’ who had received the covenant of grace, of which ‘Abraham,’ ‘Isaac,’ and ‘Jacob’ are three generations (Ps. 105:9,10); so that if e.g., each of them begat on average between the ages of 35 like Arphaxad (Gen. 11 ...) or 70 like Cainan (Gen. 5 ...), then Adam would date to somewhere between about 35,000 B.C. to 70,000 B.C. .” In commenting against this, the Editor of *English Churchman*, further says, “we [i.e., The editor] think that the ‘commandment to thousands’ does not prove such an early date for Adam but rather echoes the words in the 10 Commandments in Exodus 20:6 that while the iniquity of fathers may be visited to the third and fourth generation, the mercy of God is unto thousands, ‘of them that love me, and keep my commandments’.”

This “critique” of my exegesis of Ps. 105:8 confuses a general principle of multiple generations and God’s mercy to “thousands” (Exod. 20:5), with a specific application of multiple generations (Ps. 105:8), and then illogically claims that one

cannot go beyond a general principle to a specific application in Ps. 105. We see a more specific application of the type of general principle found in “the third and fourth generation” of Exod. 20:5 and Deut. 5:9, in the bastardy generations of Deut. 23:2-8. E.g., “The children that are begotten of” a mixed marriage with “an Edomite,” “shall enter into the congregation of the Lord in their third generation” (Deut. 23:7,8). We also see in the general principle, “A bastard” (i.e., one of illegitimate birth because a mixed marriage with them is an invalid union for such purposes,) “shall not enter into the congregation ... to his tenth generation” (Deut. 23:2), an application with Moses’ son Gershom (Exod. 2:21,22; I Chron. 26:24); and a specific application to Ammonites and Moabites in the words, “An Ammonite or Moabite shall not enter into the congregation ... to their tenth generation” (Deut. 23:3), which we see in a specific application to the Moabitess Ruth (Ruth 2:4) in Ruth 4:21,22 & Matt. 1:5.

But in the context of Ps. 105:7-11, it is clear that we see a specific application of “the word which he commanded to a thousand generations,” in “an everlasting covenant” down to the generations of “Abraham,” “Isaac,” and “Jacob” / “Israel.” Hence it is illogical and incorrect to claim that because one can find a general principle elsewhere in Exod. 20:5, that one can therefore use this to strike down, and render ineffectual, a specific application of generations down to specified persons, elsewhere; which here at Ps. 105:7-11 terminate with “Jacob” also known as “Israel” (Ps. 105:10). The reference of the Editor of *English Churchman* (2010) to a general principle in Exod. 20:5 is thus a red-herring. Therefore the claims of the *English Churchman* Editor’s “critique” of my propounding of Ps. 105:7-11 are clearly not sustainable.

A long and ancient history of Jewish commentary which counts a thousand generations to either “Abraham” or “Israel” in Ps. 105:8-10 is also discussed in Volume 2, Part 3.

*(Chapter 5) e] Summary of Part 1, Chapter 5.*

It is clear that when Gen. 11:12,13 is read in the light of Luke 3:35,36, the meaning is, “And Arphaxad lived five hundred and thirty years, and begat *the forbear of* Salah: and Arphaxad lived after he begat *the forbear of* Salah four hundred and three years, and begat sons and daughters.” The terminology of the genealogies in Gen. 5 & 11 is also similar in significant ways with that of Exod. 6:20 and Num. 26:59 which also require gaps over quite some time (Num. 3:17,19,27,28). Such gaps are consistent with the clear evidence of I Chron. 26:24 and Matt. 1:1-17 that Hebrew genealogies may select only *significant* names; so that even though they have specific terminology such as, “fourteen generations” (Matt. 1:17), the understood meaning is “fourteen *significant* generations.” Scripture tells us how large these gaps in Gen. 5 & 11 are in I Chron. 16:15-18 and Ps. 105:6-10, where we learn of “a thousand generations” from the giving of the “everlasting covenant” of grace to Adam down to “Jacob” or “Israel.” Israel dates to c. 2000 B.C., and so on the basis that the average antediluvian patriarch of Gen. 5 begat when they were 156, we can reasonably set an upper limit for these 1,000

generations of 156,000 years and so an upper Adamic date of *c.* 158,000 B.C. . And on the basis that the average postdiluvian patriarch of Gen. 11 begat when they were 50, we can reasonably set a lower limit for these 1,000 generations of 50,000 years and so a lower Adamic date of *c.* 52,000 B.C. . While these averages based on 21 patriarchs are sufficient for us to set these broad parameters, we would need more patriarchs itemized to get a more specific date. Therefore the safest thing that can be reasonably said is that Biblical chronology here dates Adam to somewhere in the broad range *c.* 52,000-158,000 B.C. i.e., *c.* 105,000 B.C. +/- 53,000 years.

## CHAPTER 6

### *The Fifth of Seven Keys to understanding Gen. 1-11.*

- a] *Global or Local “heaven” and “earth” for Tower of Babel?*
- b] *Consideration of the global earth argument for Gen. 11:1-9.*

#### *(Chapter 6) a] Global or Local “heaven” and “earth” for Tower of Babel?*

In the Gen. 11:1-9 story of the “tower” of “Babel” (Gen. 11:4,9), we read of how the builders said, “let us build us a city and a tower, whose top may reach unto heaven, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4; emphasis mine). This therefore raises the question, Is this a global or local “heaven” and “earth” referred to for the events connected with the Tower of Babel?<sup>122</sup>

We are told in *The Table of Nations* (Gen. 10) that the “nations” were “divided in the earth after the flood” (Gen. 10:32), according to their racial “families” and “tongues” (Gen. 10:5,20,31). Therefore, when we read in Gen. 11:1, “And the whole earth was of one language, and of one speech” (emphasis mine), it necessarily follows that this was a regional “earth” with *just one* of the languages of Gen. 10 (or a later evolved derivative of a Gen. 10 language); since this is contextually occurring long after the racial “families of the sons of Noah” were “divided in the earth after the flood” (Gen. 10:32), “every one after his tongue” (Gen. 10:5), or “after their tongues” (Gen. 10:20,31). Given that as a consequence of these events, “Therefore is the name of it called Babel” (Gen. 11:9), more commonly rendered in the Old Testament as “Babylon,” and that this was all “in the land of Shinar” (Gen. 11:2; cf. Gen. 10:10; 14:1,9; Isa. 11:11; Dan. 1:2; Zech. 5:11); it follows that this was a local Middle East “heaven” (Gen. 11:4) and “earth” (Gen. 11:1,4), which spoke “one language.”

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<sup>122</sup> See also Part 2, Chapter 19, section c, *infra*.

But which tongue was the “one language” of this “whole” local “earth” (Gen. 11:1)? Since from the group in the Tower of Babel events came the father of the Jewish race, Abraham (Gen. 11:10-27), it necessarily follows that this was a language which came down from Arphaxad, through Eber (Gen. 10:22,24,25; 11:10-16). The language of Babylon also evidently came from the Tower of Babel, for “the name of it” “is” “called Babel” or Babylon, “because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Gen. 11:9). Thus the common parent language of the Babylonians and the Hebrews is here referred to in Gen. 11:1.

Therefore Gen. 11:1-9 teaches that a Middle Eastern Shemitic group centred in the general region of Babylon i.e., Mesopotamia in South-West Asia, descended from Shem and Arphaxad, speaking a common language, was split into Babylonian and Hebrew, at the Tower of Babel. Given the similarity of the Aramaic and Hebrew tongues, Aram (Gen. 10:22) most likely also got his tongue by this Tower of Babel event; and possibly this is the originating point of at least one or more other, perhaps all of, the Semitic linguistic family. If so, the issue of what tongue was commonly spoken by Semites before this time is not specified, though evidently the post-Babel languages includes the Babylonian, Hebrew, and Aramaic tongues, and *possibly* one or more others as well.

Scripture also gives us some further relevant information on the Tower of Babel. In Gen. 6:1-4 we are first told of antediluvian mixed marriages between the Sethites (“sons of God”) and Cainites (“daughters of men”). Hence a penalty was applied in which God reduced the maxim age of any such “man (Hebrew, *'adam*)” to 120 years (Gen. 6:3). Then we are told that “also after that,” once again, “the sons of God” i.e., the elect race, “came in unto the daughters of men, and they bare children to the them, the same became mighty men which were of old, men of renown” (Gen. 6:4). This evidently happened at the Tower of Babel with the elect race descended from Eber to whom was to be fulfilled the prophetic blessing of Shem to inherit the Promised Land (Gen. 9:26), entering mixed marriages with another closely related racial group also descended from Arphaxad which spoke the same language, but which had formed a different racial family. Such racial segregation at the Tower of Babel is similar to the later segregation that occurred between Abraham’s elect race and his nephew Lot’s non-elect Gentile race, following “strife” between the two groups (Gen. 13:7-18; 14:12). For at the Tower of Babel we read, that “the people is one” (Gen. 11:6) i.e., the elect race, in some way meant to be separated from the other closely related but distinctive non-elect racial group, still shared a common tongue, and then used this commonality of tongue to facilitate a situation where they came together to be “one” in marriage (Gen. 2:24; 11:6).

But when we look for such “mighty men” (Gen. 6:4), we find Scripture specifically tells us of only one. “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel” (Gen. 10:8-10). The Kingdom of Nimrod in some ways types the Kingdom of Antichrist, which is also called spiritual Babel or “Babylon” (e.g., Rev. 14:8; 17:5); and

which is depicted before the Second Coming as promoting racially mixed marriages between Caucasians (the “iron” derived from Rome’s Empire) and coloured races (the “miry clay”), who in “mixed” marriages “mingle themselves” before being destroyed by Christ (Dan. 2:43,44 cf. Matt. 24:37-39).

If Nimrod was one of the “mighty men” born of any connected or similar mixed marriages (Gen. 6:4), it is clear that his father was not a “son of God” in the elect race, so that it must have been the other way around, i.e., his father would have been a Negroid, for “Cush begat Nimrod” (Gen. 10:8), and his mother a Semite (Mediterranean Caucasoid) either of the elect race who was religiously apostate and sexually immoral, or some other Semite; so that a broad similarity may have existed which invoked in Nimrod a sympathy to promote the mixed marriages of Gen. 6:4. On the one hand, based simply on the Biblical text we cannot be certain about such finer details of the “giant” who was one of these “mighty men” in the person of Nimrod (Gen. 6:4; 10:8,9); but on the other hand, this is certainly a possibility in terms of explaining why Nimrod would wish to promote miscegenation and an associated tyrannical empire. E.g., we know that in the old six state Yugoslavia, the tyrant Tito was half-Serb and half-Croat, and this acted as a factor for him tyrannically holding Serbia (which has both white Caucasians and mixed race part Caucasians) and Croatia (which has a much higher percentage of white Caucasians) together, even though the predominantly Roman Catholic Croats were generally hostile to such a political union whereas the predominantly Eastern Orthodox Serbs were generally in favour of such a union. Therefore Nimrod’s mother may have had, although she did not necessarily so have, some connection to the older heathen religion of Babylon before “the Lord did” “confound the language” (Gen. 11:9), and this group split into Babylonian and Hebrew speakers (and possibly one or more other languages). That is to say, the religion of ancient Babylon during the time of the Tower of Babel (Gen. 11:1-9). As further discussed in Part 2, when taken with the Biblical data that Nimrod’s father was a negro, the extra-Biblical data then in fact does show that Nimrod was such a half-caste Negro-Semite (see Volume 1, Part 2, Chapter 19, “Nimrod & The Tower of Babel”).

In Gen. 10:9 we read the phrase “before the Lord,” in the words, “Even as Nimrod the mighty hunter before the Lord (Hebrew, *J<sup>e</sup>hovah*)” i.e., “before Jehovah.” Only the elect race of Semites whose descendants were to become the Jewish race through Abraham would say, “before Jehovah.” Therefore this must have been a Hebraic saying, and therefore “Nimrod” is most likely the Hebrew form of this “mighty” man’s name. But the languages were confused at Babel (Gen. 11:7-9), and this evidently included the language of Nimrod himself, for “the beginning of his kingdom was Babel” (Gen. 10:10), and he was a “mighty one in the earth” (Gen. 10:8), one of the “mighty men which were of old, men of renown” (Gen. 6:4).

Is there then any way we might learn the Babylonian or other non-Hebrew form of this Hebrew name “Nimrod” after the Tower of Babel? We may be helped in this matter by Micah 5:6. Here we find “the land of Assyria” is placed in synonymous Hebrew parallelism with “the land of Nimrod,” and so these two places refer to the same land.

Sometimes in Scripture a land is known by the name of its famous progenitor e.g., Egypt (Mizraim) is called “the land of Ham” (Ps. 105:22,27; 106:22; cf. Gen. 10:6), or we read of the “land of Egypt” (Mizraim) (Gen. 41:19 cf. Gen. 10:6), or “the land of Canaan” (Gen. 11:31; 13:12 cf. Gen. 10:6). This is the more common usage in Scripture, although where this is the meaning, the term is generally used repeatedly where that land is referred to repeatedly, and it is thus used over a long time period. The only time it is used rarely is where that land is only referred to rarely, such as occurs with the “land of Sinim” (Isa. 49:12, cf. Gen. 10:17), or “land of Magog” (Ezek. 38:2, cf. Gen. 10:2).

By contrast, though a less common usage in Scripture, a land is sometimes known by the name of its reigning king. Thus we read of “the land of Sihon king of the Amorites, who dwelt at Heshbon,” “and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising” (Deut. 4:46,47; cf. Deut. 2:24; Neh. 9:22). Or in Joshua 10, a number of kings are referred to (Josh. 10:5,17,23,24,28,33,38-41), and then we read, “all these kings and their lands did Joshua take” (Josh. 10:42). When this is the meaning, the phrase is limited in time duration to the reign of that king, and so its usage is less frequent in an area generally called something else, in this instance, “the land of Canaan” is a far more common designation.

Significantly then, “Assyria,” “Assyrian,” “Assyrians” or “Asshur” is mentioned about 150 times in Scripture, but only in Micah 5:6 do we find the parallelism, “the land of Assyria” with “the land of Nimrod.” This therefore creates a strong contextual argument in favour of, though not a definite certainty for, the proposition that “Nimrod” in Micah 5:6 is referring to a reigning king of Assyria, who took his name from the much earlier Nimrod of Babel whose empire clearly included Assyria (Gen. 10:9,11). If so, who is meant by this later “Nimrod” in Micah 5:6?

Micah wrote “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah” (Micah 1:1), and so these words were in the Book of Micah when it was written after Micah 1:1 referred to “Hezekiah” i.e., under his reign (even if some parts of the book were said in oral form before Hezekiah’s time and then later written down, on analogy, like the writing of the New Testament Gospels after the events they record). In II Kgs 18 we are told that in the reign of “Hezekiah,” “the king of Assyria sent Tartan” (II Kgs 18:1,17), and in the same era Isaiah records that “Tartan came unto Ashdod,” “when Sargon the king of Assyria sent him” (Isa. 20:1). This later “Sargon” (Isa. 20:1) is dated by Isaiah to the latter part of the 8th century B.C. . Therefore, writing around the same time, if this is the king Micah is referring to under the name of “Nimrod,” then it follows that Isaiah uses an Assyrian form of his name in “Sargon,” and so the Assyrian “Sargon” (Isa. 20:1) equates the Hebrew “Nimrod” (Micah 5:6). If so, this is clearly a much later Nimrod / Sargon than the Nimrod / Sargon of Babel in Gen. 10 & 11.

Therefore, after studying the genealogies of Gen. 5 & 11, together with the Tower of Babel Story in Gen. 11:1-9 and Micah 5:6, we are left with a reasonable likelihood, but not a definite certainty. The likelihood is that the Hebrew Old Testament uses “Nimrod”

for a person whose Assyrian name is “Sargon.” But the reason why the Hebrews did this is speculative, and there are at least two quite different possibilities. The first possibility is that after the confusion of languages at the Tower of Babel, the Hebrew “Nimrod” became the equivalent of the Assyrian “Sargon.” Thus the earlier Nimrod of Babel (Gen. 10:8-12) at the Tower of Babel (Gen. 11:1-9), for “the beginning of his kingdom was Babel” (Gen. 10:10), would probably, though not definitely, be known as “Sargon” in the Assyrian form of his name. The second possibility is that as seen by the fact that as in Dan. 1:7 where people had both a Hebrew and a Babylonian name, it is possible that by tradition “Nimrod” was the Hebrew name for a person whose Assyrian name was “Sargon,” but that the two names were etymologically distinct. If so, while the matter is conjectural, the tradition possibly arose from the fact that Sargon was “a mighty hunter” (Gen. 10:9) in connection with the leopard i.e., “Nimrod” meant, “to subdue the leopard,” and so conveyed the idea that he was, “the subduer of the leopard.” (See Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at section c, “Was Noah’s Flood anthropologically universal?,” *supra*.)

*(Chapter 6) b] Consideration of the global earth argument for Gen. 11:1-9.*

The founder of Mohammedanism or Islam, Mohammad (d. 632 A.D.), clearly draws on a number of Biblical stories for the purposes of composing his *Koran*, and in doing so, introduces a multiplicity of corruptions. These selections were possibly not made by him, but by the Devil, or minion devils of hell who drove him, for on the Protestant Historicist understanding of Holy Scripture that I endorse, the Bible describes his preaching in terms of “smoke out of” “the bottomless pit” of hell (Rev. 9:2); and further says the Mohammedans have “a king over them, which is the angel of the bottomless pit” (Rev. 9:11) i.e., Satan. Given that the Fifth Trumpet is the Mohammedan Saracen Woe covering the five prophetic months of Revelation 9:10 understood as 150 year period starting with the preaching of Mohammed in 612 or 613 A.D., it follows that Islam is a religion that in spiritual terms, quite literally, *comes from hell*. Thus the selections in the *Koran* may also reflect Satan’s direct desires.

But what, if anything, Mohammed says in the *Koran* about the Tower of Babel of Gen. 11:1-9, is not clear, and open to multiple interpretations. That Mohammad makes some general reference to Babel is clear from his reference in the *Koran’s* Sura 2:96 to “sorcery,” which devils are said to “teach to men, and what had been revealed to the two angels, Harut and Marut, at Babel.” But does Mohammed here mean The Tower of Babel, or Babel / Babylon at some other time?

The issue of whether Mohammad (d. 632 A.D.) regarded the events at Babel as universal or local, or whether his thinking on this matter changed over time, is also a matter of some uncertainty. On the one hand, in favour of a Tower of Babel event that is universal to mankind, it is possible to argue that Mohammed correlated the events of

Gen. 11:1 with a corrupted form of them in the *Koran's* Sura 10:20 where he says, "Men were of one religion only: then they fell to variance." Indeed, in a footnote, this is the view of this Sura taken by Rodwell. But on the other hand, in favour of an event that is local and not universal to mankind, it is possible to argue that Mohammed correlated the events of Gen. 11:1 with a corrupted form of them which confuses and combines Gen. 11:1-9 with Moses in Egypt, and Haman from the time of Esther; for in Sura 28:37,38 Mohammad says in the *Koran* that in the time of "Moses," in Egypt "Pharaoh said, 'O ye nobles, ... Burn me then, Haman, bricks of clay, and build me a tower that I may mount up to the God of Moses, for in sooth, I deem him a liar';" and in Sura 40:38,39, "And Pharaoh said, 'O Haman, build for me a tower that may reach the avenues, the avenues of the heavens, and may mount to the God of Moses, for I verily deem him a liar'<sup>123</sup>." This has clear stylistic similarities with the words of the Bible concerning the Tower of Babel, "Go to, let us make brick, and burn them thoroughly ..., Go to, let us build ... a tower, whose top may reach unto heaven ..." (Gen. 11:3,4). And so too, Mark Hillmer, in a work of Luther Northwestern Theological Seminary, St. Paul, Minnesota, USA, considers that, "The Tower of Babel story appears ... in ... a cryptic reference ... [in Sura] 10:20 ... . Haman's scaffold becomes the Tower of Babel with the purpose of reaching to heaven ([Sura] 28:38; 40:36f)<sup>124</sup>."

But it is also possible to argue that Suras 28:37,38 and 40:38,39 are referring to a different tower which simply had some similarities with the Tower of Babel, and as discussed in Part 2, Chapter 19, section b, *infra*, some Mohammedans have taken such a view as they have located the Tower of Babel at Birs Nimrud in Mesopotamia. This means the *Koran* is ambiguous on the Tower of Babel. *Thus on the one hand, it is possible to argue that Suras 28:37,38 and 40:38,39 refer to the Tower of Babel, and Mohammed places it at the Babylon in Egypt. But on the other hand, it is possible to argue that the tower Mohammed describes at Egypt has some similarities with, but is not actually, the Tower of Babel. Likewise, on the hand it is possible to argue that Sura 10:20 refers to the Tower of Babel, as indeed Rodwell does when in his translation of the Koran he has a footnote at Sura 10:20 saying this refers to "Gen. 11:1." But on the other hand, it is possible to argue that Mohammed considered this "variance" occurred at some other time than the Tower of Babel. And so too, on the one hand it is possible to argue that the "sorcery" at "Babel" in Sura 2:96 refers to the Tower of Babel; but on the other hand, it is possible to argue that this is referring to "Babel" or Babylon at some other time. (And it is also possible to argue that the later Koranic verses of Suras 2 and / or 10,*

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<sup>123</sup> *The Koran*, translated by J.M. Rodwell, 1861, 2nd ed. 1876, 1909 edition with an Introduction by G. Margoliouth, J.M. Dent & Sons, London, England; reprint: Everyman's Library, London, UK, 1974, pp. 243 (Sura 40:38,39), 250 (Sura 28:37,38), 276 (Sura 10:20) & 348 (Sura 2:96). E.g., John Rodwell makes such a correlation with a footnote at Sura 10:20 to Gen. 11:1 at p. 276.

<sup>124</sup> Hillmer, M., *The Book of Genesis in the Qur'an [Koran]*, Word & World 14/2 of 1994, Luther Northwestern Theological Seminary, St. Paul, Minnesota, USA, pp. 195-203, at p. 202 ([http://wordandworld.luthersem.edu/content/pdfs/14-2\\_Genesis/14-2\\_Hillmer.pdf](http://wordandworld.luthersem.edu/content/pdfs/14-2_Genesis/14-2_Hillmer.pdf)).

“cancel” out (Sura 2:100) the earlier Suras 28 & 40 on the Tower of Babel, *infra*.) This then raises the following question, Are any, some, or all of these references in the *Koran* to the Tower of Babel in Gen. 11:1-9?<sup>125</sup> *There is no definitive answer to this question, but simply different possible interpretations.*

If the *Koran*'s “tower” for “Pharaoh” in Egypt (Sura 28:38) is a corrupted form of the Tower of Babel story in Gen. 11:1-9, this raises the question, On what basis might Mohammed have claimed the Tower of Babel was in Egypt? Notably, there is in Egypt to this day *The Castle of Babylon* in an area of old Cairo, said to have been founded by Cambyses in 525 B.C. . Importantly, the Egyptian Babylon is located in the Delta of Egypt, on the right bank of the Nile River at latitude 20° (twenty degrees) North, near the start of the Pharaonic Canal (also called Ptolemy's Canal or Trajan's Canal), from the Nile to the Red Sea. Josephus attributes this structure to some followers of Cambyses who came from Babylon in 525 B.C. . Is it possible that in his *Koran*, Mohammed confused the Egyptian Babylon or Babel with the Tower of Babel Story in Gen. 11:1-9? If so, he clearly regarded it as a local event. Did he thus think this Egyptian Babylon was more ancient than it actually was? Notably then, in the Bible at Genesis 10:10 at the words “in the land of Shinar,” following “Babel, and Erech, and Accad, and Calneh” (AV), the Geneva Bible of 1560 has a sidenote saying, “For there was another city in Egypt called also Babel,” i.e., the specificity of the Biblical text ensures that no such mistake can be made.

Thus on the one hand, if one considers that in Suras 28:37,38; 40:38,39, Mohammed is placing the Tower of Babel at Babylon in Egypt, then he evidently considered it was an anthropologically local event. But on the other hand, if one thinks he meant for this to be a similar, but different tower; and one additionally thinks that Sura 10:20 is meant to refer to an event universal to mankind at the Tower of Babel, as Rodwell does, then Mohammed considered it was an anthropologically universal event. Thus the *Koran* is open to diverse interpretations on both where the Tower of Babel was located (Egypt or by one Mohammedan tradition at Birs Nimrud in Greater Babylon), and whether it was an anthropologically local event (in Egypt) or an anthropologically universal event (at Birs Nimrud in Greater Babylon). Furthermore, Mohammed says in the *Koran*, “whatever verses we cancel, or cause thee to forget, we bring a better or its like” (Sura 2:100). Mohammed was evidently criticized for this practice, but he rejects the criticism, saying in Sura 16:103, “And when we change one verse for another, ... they say, ‘Thou art only a fabricator.’ Nay! ...” Therefore, if one follows Rodwell's chronology of the Suras (which is disputed<sup>126</sup>), Suras 28:37,38; 40:38,39 on an Egyptian

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<sup>125</sup> See also Part 2, Chapter 19, *infra*.

<sup>126</sup> Though I use Rodwell's second edition 1876, 1909 edition with an Introduction by Margoliouth, as reprinted by Everyman's Library, UK, 1974; this chronology has been disputed by e.g., Alan Jones of the Oriental Institute of Oxford, who in a 1994 Everyman's Library edition, disliked and removed both Rodwell's Preface and Margoliouth's Introduction, removed a number of Rodwell's notes, and also put the Suras back in their traditional numbering order which he considered were more accurate. So called “politically incorrect” comments by Rodwell & Margoliouth that Jones

Tower of Babel sequentially come *before* Suras 2 & 10, and so the later Suras 2 & 10 might be said to represent an evolution or change in Mohammedan's thinking which then "cancel" his earlier Suras per Suras 2:100; 16:103. *Which of these views is the correct construction of the Koran, and why? Is there another better construction?*

Putting aside the ambiguities and uncertainties about what Mohammad's *Koran* does or does not say on the Tower of Babel (Gen. 11:1-9), we cannot doubt that a number of writers have considered that The Tower of Babel refers to an event universal to mankind. E.g., in *The Genesis Flood* (1961), young earth creationists Whitcomb & Morris regard the Tower of Babel as a linguistic event universal to mankind. They refer to "Christians who" maintain the "antiquity of the human race" beyond their young earth creationist date of c. 4,000-8,000 B.C. . E.g., "concerning the date of the Flood among Christians who accept the anthropological time-table," "those who believe the Flood ... destroyed all men but was geographically local ... would date it from about 15,000 to perhaps 100,000 years ago." While their circular argumentation against "the concept of a 100,000 B.C. Flood" of Noah's day, has already been largely considered, (see Part 1, Chapter 5, section d, "Consideration of those who date Adam to c. 4000-8000 B.C.," *supra*.) one of their arguments has been left till now since it involves "The Dating of the Tower of Babel<sup>127</sup>."

Whitcomb & Morris say with regard to those who consider "the postdiluvian patriarchs ... cover ... 100,000 years which elapsed between the Flood and Abraham;" that "the judgment of Babel occurred in the days of Peleg, the sixth patriarch listed under Noah. The centrality of the human race and its linguistic unity (Gen. 11:1-2), coupled with the magnitude of the building project at Babel (Gen. 11:4), presuppose a fairly high degree of civilization. That God's judgment at Babel took place not more than a millennium after the Flood is suggested by the fact that the world's population was still confined to one comparatively small area of the earth at that time ... . But this would mean that we have eliminated half of the postdiluvian patriarchs before the 'stretching process' really begins ... . Since Terah is obviously the actual father of Abram, we are left with only Reu, Serug, and Nahor, as the patriarchal links during the 100,000 years that supposedly elapsed between the Flood (and the Tower of Babel) and Abram<sup>128</sup>."

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successfully removed, include e.g., Rodwell's commitment in his Preface to the work of evangelism (Matt. 28:19,20; Mark 16:15,16) of "a Christian missionary in dealing with a Muhammeden" (Rodwell's Preface p. 14), and concerns with the fact that "the Koran ... contains fantastic visions and legends, teaches a childish ceremonial, and justifies bloodshedding, persecution, ... and polygamy" (Rodwell's Preface p. 15); or Margoliouth's reference to Mohammad as having "an untutored but fervent mind," so "that his Koran took a form which ... sounds strange, unbalanced, and fantastic" (Margoliouth's Introduction pp. ix-x).

<sup>127</sup> Whitcomb & Morris's *The Genesis Flood*, *op. cit.*, pp. 484-8.

<sup>128</sup> *Ibid.*, pp. 486-7.

Thus by this argument, Whitcomb & Morris hope to claim that there cannot be too many gaps in the genealogies of Gen. 5 & 11. Of course, even if they were correct, the presence of Reu, Serug, and Nahor would be enough, since there is no limit inside the history of the human race, as to how long a gap might be. E.g., one can say of a living person today, that he is “a son of Adam.”

But more than this, one finds a huge amount of circular argument in Whitcomb & Morris’s young earth creationist argument. In the first place, they claim, “the judgment of Babel occurred in the days of Peleg, the sixth patriarch listed under Noah.” But this presumes that the words of Gen. 10:25 that, “the earth” “was” “divided” “in” the “days” of “Peleg,” refers to the judgment at the Tower of Babel (Gen. 11:1-9). While this is *one possible* interpretation, were this the case, then it would surely be reasonable to expect some reference to it at “Nimrod,” for we read, “the beginning of his kingdom was Babel” (Gen. 10:8-10). The fact that this does not occur, means that it is very reasonable to look for another event.

In this context, it is a pleasure to read the suggestion put forth by old earth creationist, Hugh Ross of *Reasons To Believe* in California, USA (2001). Ross considers the words of Gen. 10:25, “Peleg; for in his days was the earth divided;” refers to the loss due to rising sea levels near the end of the Late Ice Age, of a land bridge formed between Siberia in East Asia and Alaska in North America. Ross dates such a land bridge from *c.* 38,000 B.C. to 9,000 B.C. across the full length of the Bering Strait. But due to the cold ice conditions, it is thought that human migration across the land bridge from Asia to the Americas would only have been possible near the end of this time, with the best dates for a crossing through to be from between *c.* 12,000 B.C. to 9,000 B.C. . Thus this would date Peleg to *c.* 9,000 B.C. . Hugh Ross says with regard to the Whitcomb & Morris type interpretation of Gen. 10:25, “it is too dogmatic to state that Genesis claimed that that the world became geographically separated in Peleg’s time. The verse simply says that the earth was divided. It does not state in what way it was divided<sup>129</sup>.”

In the second place, Whitcomb & Morris then claim that “Gen. 11:1-2” is a picture of “the centrality of the human race and its linguistic unity,” so “that God’s judgment at Babel took place not more than a millennium after the Flood is suggested by the fact that the world’s population was still confined to one comparatively small area of the earth at that time ... .” This of course first presumes and assumes that Gen. 11:1,2 refers to an anthropologically universal event, and then from this presupposition, in a circular manner “concludes” that “therefore it must have been an anthropologically universal event. However given the fact that in Gen. 10 the earth is first divided through Japheth, Shem, and Ham, into racial “families” with their own tongues (Gen. 10:5, 20,31), I think the more natural conclusion to draw when one reads of a group “of one language, and of one speech” in Gen. 11:1 is that this is a broad racial group that was evidently Shemitic since it included in it both the Hebrew or “Eber” (Gen. 10:25) “sons of God” (Gen. 6:4), as well as the group which became the Babylonians centred around “Babel” (Gen. 11:9). This event is also clearly dated to the time of civilization in

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<sup>129</sup> Ross, H., *The Genesis Question* (2001), *op. cit.*, pp. 177-180.

Mesopotamia in Gen. 10:8-12, in which the Gen. 10:11 description “and builded (Hebrew *vajjibben*, compound word, *va*, ‘and’ + *jjibben*, ‘builded’ or ‘rebuilted,’ 3rd person masculine singular, active imperfect kal verb, from *banah*)” can mean “and rebuilted.” Thus as it so happens on this occasion, that event would have occurred inside Whitcomb & Morris’ upper limit dates of 8,000 B.C.; and if, as I argue in Part 2, Nimrod is here identified with Sargon I, this would be an event of the third millennia B.C. . (See Volume 1, Part 2, Chapter 19, *infra*.)

Hence the whole argument of Whitcomb & Morris that The Tower of Babel was universal to mankind, and thus occurred when after the Noachic Flood men were in a relatively small geographical area, is a circular argument. It is a circular argument that does not sit well with the context of The Tower of Babel in Gen. 11:1-9 coming *after*, rather than *before*, the Gen. 10 *Table of Nations* division of mankind through Noah’s three sons into different nations, composed of different racial families, in different geographical locations, with different linguistic cultures. Rather, I consider the context of Gen. 11:1-32 coming *after* these Gen. 10 *Table of Nations* divisions, strongly favours the proposition that “the whole earth” of Gen. 11:1 was a local “earth” that contained one of these racial families descended from Shem and Arphaxad (Gen. 10:22; 11:10) using “one language, and ... one speech,” which included, and then split apart, the common ancestry of the Jews via Abraham and the Babylonians. This thus has some similarities with the later issue of the division of the Jews from Terah via his son Abraham, as opposed to the Ammonites and Moabites from Terah via his son Haran and grandson Lot (Gen. 11:27; 19:30-38).