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(Part 3) CHAPTER 1

Introduction.

- a] The four broad ancient & modern creationist schools of Judaism & Christianity.*
- b] Hebrew & Aramaic; "I give you special Jewish deal Two languages for de price of one!"*
- c] The abuse & misuse of ancient (and later) Jewish & Christian writers by certain modern writers claiming their support.*
- d] Complete repudiation of methodology of certain modern writers' abuse & misuse of ancient (and later) Jewish & Christian writers.*
- e] The same broad diverse perceptions of human minds found over time in the four broad ancient & modern creationist schools.*

(Part 3, Chapter 1) Introduction:

- a] The four broad ancient & modern creationist schools of Judaism & Christianity.*

Robert J. Dunzweiler (1931-1996) of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI), USA, was a teacher at Biblical Theological Seminary, Hatfield, Pennsylvania, USA. Though he has used some different conceptual breakups to the ones I have used in this work, I nevertheless include his work, both because it is a useful summary of various young earth and old earth models, and also because it is an example of how there are different perspectives on how to best conceptualize the various Gen. 1 & 2 creation models. My own four categories are somewhat broader and more comprehensive in what they include than are Dunzweiler's e.g., I have only one broad category for the young earth creationist Flood Geology School, and would see Dunzweiler's four young earth categories as simply internal diversity within this one broad school.

In discussing young earth models "which hold that the geological strata are relatively young," Dunzweiler lists four models. 1] "Pro-Chronic creation" model. This

“maintains that the earth was created with the appearance of age.” (Known in this work in the context of it being one element of at least some adherents of the Flood Geology School.) 2] “Flood Geology” model. The “strata may all be explained as the effect of sedimentation laid down by the Noachian Flood” (Known in this work as the Flood Geology School.) 3] “Successive catastrophes” model. The “strata may be explained on the basis of the effect of various catastrophes, especially that of the Fall of man, and that at the time of the great Flood” of Noah. (Known in this work in the context of it being one element of at least some adherents of the Flood Geology School.) And 4] “Chronological Gaps” model. The “strata were laid down by natural causes, during a somewhat longer period of time than 6,000 years, which period of time is implied from gaps in the geological tables of Genesis 5 and 11.” (Known in this work in the context of it being one element of at least some adherents of the Flood Geology School i.e., in connection with 2], *supra*, those young earth creationists who consider the earth could be as old as 10,000 years or 15,000 years.)

In discussing old earth models “which hold that the geological strata are relatively old,” Dunzweiler lists ten models. 1] “Gap or Restitution” model. (Known in this work as the Global Earth “Lucifer’s Flood” Gap School). The “strata were laid down in a pre-Adamic world. Between Genesis 1:1 and 1:2 this world was judged, became ‘waste and void,’ and remained in this condition for a vast time period. Thus the creative ‘days’ of Genesis 1 are days of recreation and restitution.” 2] “Local Creation” model. (Known in this work in the context of the Local Earth Gap School.) The “Genesis account describes a remodeling of only a portion of the Near East. The strata everywhere else (and the lower strata there) are thus very old.” 3] “Non-Judgement Gap” model. (Known in this work in the context of the Global Earth Gap School & the Local Earth Gap School.) The “strata were laid down in the vast time gap between Genesis 1:1 and 1:2 (or between 1:2 and 1:3).” 4] “Day Age” model. (Known in this work as the Day-Age School.) The “strata were laid down during creative days, which were vast periods of time.” 5] “Literal Day with Gaps” model. (Known in this work as the Chronological & Non-Contiguous Days School.) The “strata were laid down during the vast creative ages bounded by literal days.” 7] “Literal Days within Creative-Aspect Periods” model. (In this work any such model would be within the Chronological & Non-Contiguous Days School.). The “strata were laid down during vast creative-aspect periods, which were marked by literal days of essential fulfillments of God’s creative fiats.” 7] “Pictorial Day” model. (Known in this work as the Pictorial-Day School.) The “six ‘days’ of Genesis 1 are six days during which the writer of Genesis received the revelation of God’s creative activity. Thus Genesis says noting about the time duration of creation.” 8] “Moderate Concordism” model. (In this work any such model would be within the Non-Sequential & Symbolic Creation Days School.) The “Genesis narrative is not arranged chronologically, but topically and logically. (This view is combined with various views of the six ‘days.’) Thus nothing is said about the time duration of creation.” 9] “Mythological or Symbolic” model. (Not covered comprehensively in this work, it includes some religiously liberal “myth” views, but where a “symbolic” model is considered, it would be further subdivided e.g., Philo’s symbolic days are covered under the Non-Sequential & Symbolic Creation Days School.) The “Genesis account is not history, but myth or symbol (similar to Christ’s parables).

Thus nothing would be revealed about chronology.” And 10] “Framework” model. (Known in this work as the Framework School, and covered under the Non-Sequential & Symbolic Creation Days School.) The “Genesis account of creation in six days is a literary framework. The framework is composed of two triduumms in parallel – the first three days parallel to the second three days. The days do not represent time periods¹.”

It is not my intention to give a comprehensive coverage of all ancient to modern writers in different creationist schools for Gen. 1 & 2 in Judaism and Christianity. Rather, I shall give a sample of the four broad schools of ancient and modern times, to wit, *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*, and *The Gap School*. It would also be possible to conceptualize this as five schools, if instead of referring to *The Gap School*, one instead distinguished the ancient and modern forms of *The Global Earth Gap School* and *The Local Earth Gap School*. But while to some extent I do make such a distinction, given that these schools are very broad categories, I have decided to keep the number at four, and then conceptualize *The Global Earth Gap School* and *The Local Earth Gap School* as subdivisions inside *The Gap School*. The further value in this methodology is seen in the fact that there are multiple Gap Schools in both ancient (and later pre-modern) times and modern times, but the point of common conceptual categories of thought between them all is that they all see a distinctive prior creation in the early part of Gen. 1 before the subsequent six creation days, so that the distinctive prior creation in the first part of Gen. 1 is stylistically cut off from, and different to, the latter six day creation of Gen. 1. Thus the unity of the wider gap school as further discussed in Part 3, Chapter 6, *infra*, is really the unity of a literary stylistic and grammatical understanding of Gen. 1 as containing a distinctive prior creation. Hence, for instance, I do not include St. Ambrose in this group, because even though he considered there was a distinctive prior creation of angels, he placed this *before* Gen. 1:1 which he limited to a statement for the creation of this world, and so he did not concur with this literary stylistic and grammatical understanding of Gen. 1.

And this picture of diverse Jewish and Christian creation models for Gen. 1 & 2, is further complicated with the ancient Jewish writer, Philo of Alexandria (c. 15-10 B.C. to c. 45-50 A.D.). With regard to extra-Biblical ancient Jewish writers known among Christians, outside the Jewish writers of the Old Testament Apocrypha and Pseudepigrapha, Josephus and Philo would surely be the best known Jewish writers of antiquity. On the one hand, it was part of Philo’s brilliance that he could see so many diverse possibilities for the meaning of Gen. 1 & 2. But on the other hand, it was part of his deficiencies that he sought to tie these disparate elements together inside his wider Allegorical School, rather than sift through and weigh the respective merits of so many

¹ Dunzweiler, R.J., “Course Syllabus for *Evolution and Special Creation*,” at Biblical Theological Seminary, Hatfield, Pennsylvania, USA [undated, 1983/4 +/- 12 years, he was a Faculty member from 1971 to 1996], pp. 105-106, *Interdisciplinary Biblical Research Institute*, USA, <http://www.dunzweilerlib.ibri.org/>; link to <http://www.dunzweilerlib.ibri.org/EvolutionCreation/EvSpCrea.html> & link to <http://www.dunzweilerlib.ibri.org/EvolutionCreation/htm/doc.html>.

prima facie possibilities. Nevertheless, this means that creationists of different modern schools may all have “something good and something bad” to say about Philo’s treatment of Gen. 1 & 2.

The consultation of both Jewish and Christian writers where appropriate, including both infidel Jewish writers who have rejected our Lord and Saviour, Jesus Christ; and also heretical Christian writers in areas where their writings are orthodox and useful, is a methodology used approvingly in the religiously conservative Protestant Christian Anglican 39 Articles, at Article 35². Thus Homily 2, Book 2, Article 35, entitled, “Against Peril of Idolatry,” refers favourably to both orthodox statements of the Christian heretic, Origen (d. 254), and also the infidel Jewish writer, Josephus (first century A.D.). This Homily says, “images placed publicly in temples cannot possibly be without danger of worshipping and idolatry: wherefore they are not publicly to be had or suffered in temples and churches. The Jews, to whom this law was first given, ... who should have the true sense and meaning of God’s laws, ... neither had ... any images in their temple (as Origenes [= Origen] and Josephus at large declareth)”

(Part 3, Chapter 1) Introduction:

*b) Hebrew & Aramaic; “I give you special Jewish deal
Two languages for de price of one!”*

Some reference will be made in Part 3 to the Biblical languages of Hebrew and Aramaic. These two tongues are very similar. Before discussing this further, first come with me for an imaginary walk “down in the ghetto” (a traditional name for a Jewish Quarter or Jewish Street), in conjunction with some photos I took in April 2003, as a white Japhethite Christians goes into the old Jewish Quarter of London that used to start at Jewry Street near the intersection of Saracen’s Head Yard. This marks the site of Saracen’s Head Inn which dates from the mid 17th century; and the name “Saracen’s Head” is a more general pub name in England, (also found in Australia with the Saracen’s Head Hotel in Adelaide, South Australia³.) which has connotations of hanging

² As a Low Church Evangelical Anglican, I entirely repudiate the distorted, absurd, ridiculous, anachronistic, and semi-Romanist interpretations brought to the 39 Articles since the nineteenth century by the Puseyites and semi-Puseyites. I consider they should be simply read in their “plain and full meaning” “in the literal and grammatical sense,” *which is how they are meant to be understood* as stated in the 1628 “His Majesty’s Declaration” of King Charles I (Regnal Years: 1625-1649), which is printed with the said Articles. Both historically and in their plain and full meaning, these are clearly *Protestant* Articles which uphold the teachings of the Reformation.

³ The Saracen’s Head Hotel at 82 Carrington Street, Adelaide, South Australia, 5000, was established in 1850 as “The Saracen’s Head’s Hotel,” was renamed “The Carrington Hotel” in 1929, and then went back to being “The Saracen’s Head’s Hotel” in 1978 (<http://www.gdaypubs.com.au/SA/adelaide/city/47305/saracens-head-hotel.html>).

up, or displaying the head of, an infidel Mohammedan killed in warfare. Thus the Whaplode Parish Council of Quadring in Lincolnshire, England, referring to the quite different “Saracen’s Head Village,” which was so named because “there were two public houses of that name” there; says, “A Saracen’s Head was quite a common item in heraldry and may have originally commemorated the fact that a member of the family had been on Crusade.” “Mr. Gooch, the local historian,” tells “a wonderful story of the skull (a Saracen’s head) being brought back as a trophy from a mediaeval crusade and claims this is the origin of the name because the skull was kept as a memento for the pub⁴.” While the public ale houses of Lincolnshire in eastern England were a long way from Saracen’s Head Inn in London, they appear to reflect the same basic tradition i.e., the name “Saracen’s Head” for a public house, such as found in Saracen’s Head Yard, London, has connotations of killing an infidel Mohammedan in warfare, whether or not they ever had an actual Saracen’s head as a war trophy. As such, the location of the infidel Jewish Quarter in this part of London would also have acted to remind people that England was white and Christian, and not coloured, and not infidel – whether infidel Mohammedan or Jew, or anything else.

In broad terms, Protestant Christians have historically been far more favourable to Jews than Mohammedans e.g., historically they allowed a Jewish Quarter, but never a Mohammedan Quarter in London, England. But Protestants have also sometimes put Jews and Mohammedans together in a more favourable light in terms of the fact that they both believe in monotheism and are both opposed to idolatry, in contrast to the Romish idolatry of both Romanists’ Proper in the Roman Catholic Church, and semi-Romanists in the Eastern Orthodox Churches. Thus Homily 2, Book 2, Article 35 of the Anglican *39 Articles*, entitled, “Against Peril of Idolatry” (Part 3), says of God’s law against idolatry, “The Jews, to whom this law was given, (and yet, being a moral commandment, and not ceremonial, ... bindeth us as well as them [cf. Article 7, 39 Articles]) ... are much commended” by “Origen” (d. 254) “for this earnest zeal And the truth it is that the Jews and [Mohammedan] Turks, who abhor images and idols as directly forbidden by God’s Word, will never come to the truth of our [Christian] religion, whiles these stumblingblocks of images remain amongst us [professed Christians].” And in the wider context of this Homily, these idols are said to be those found in the Roman Catholic “Latria and Dulia” “of Antichrist” i.e., the Roman Pope, and “the decree of the Second Nicene Council” of 787 A.D. i.e., this idolatrous council regarded as an authoritative “General Council” by both Romanists Proper of the Roman Church, and semi-Romanists of the Eastern Orthodox Church. Thus this Homily in the Anglican *39 Articles* looks to converting both Jews and Mohammedans specifically to Protestant Christianity, and is correspondingly opposed to the “stumblingblocks of images” that are found in both Roman Catholicism and Eastern Orthodoxy (as also sadly reintroduced by Puseyites).

In this context of using both infidel Mohammedans and infidel Jews as a contrast to Trinitarian Protestant Christian England, we may also compare a contrast in one of the

⁴ Snowden, N., “Origin of the name of Saracen’s Head” (2014), Whaplode Parish Council, 48 Casswell Drive, Quadring, Lincolnshire, PE11 4QW; Clerk: Granville Hawkes (<http://parishes.lincolnshire.gov.uk/Whaplode/section.asp?docId=60611>).

three Collects for Good Friday in the Anglican *Book of Common Prayer* (1662). “O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, [Mohammedan] Turks, infidels, and hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.”



The old Jewish Quarter starts in London’s Jewry Street, near Saracen’s Head Yard, which has connotations of killing an infidel Mohammedan in warfare.

London, UK, April 2003.



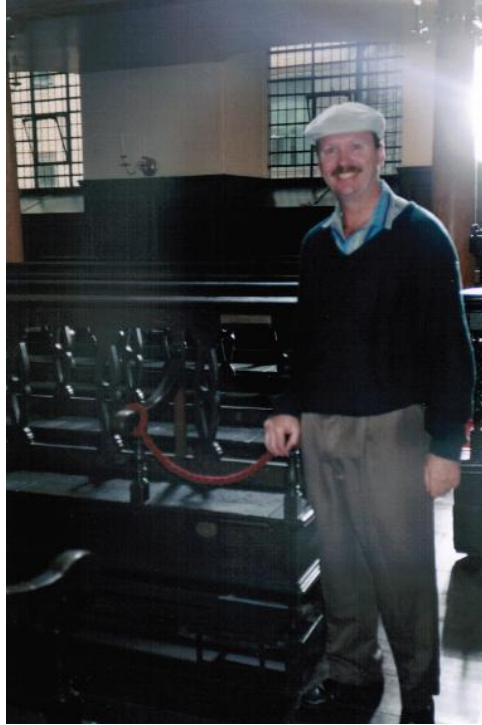
Sandy’s Row Ashkenazi Synagogue for Jewish proselytes & descendants from white Japheth’s son, Ashkenaz (Gen. 10:3), London, April 2003.



Brune Street: carved in stone the words:
 “Soup Kitchen for the Jewish Poor,”
 built in “5662 * 1902,”
 i.e., on traditional Jewish Adamic date of 3760
 (Jewish year 3760 starting Oct. 3761 B.C.),
 1902 A.D. is Jewish Year 5662
 (n.b., no year 0 in calculation).
 Old Jewish Quarter,
 London, UK, April 2003.



Bevis Marks (street name) Sephardic Synagogue for Jews of Semitic race & others formerly in Spain & Portugal. Built 1701 under King William III, the government required that it would not obviously look like a synagogue from the street, i.e., in deference to the white Protestant Christian culture of merry old Christian England. April 2003.



Gavin at Bevis Marks Sephardic Synagogue,
Old Jewish Quarter, up from Jewry Street,
London, UK, April 2003.



At the top, a summary form of
The Ten Commandments,
Bevis Marks Jewish Synagogue,
London, UK, April 2003.



Some of the 10 candles, one for each of the 10
commandments; & 7 candelabra, one for each
of the 7 days of the Gen. 1 & 2 creation week.
Top Right: Ladies' Gallery for Jewesses. 2003.

This old Jewish Quarter was sadly closed after World War Two (1939-1945) in connection with the rise of the bad and sad Type 2 Secular State in the Western World, which unlike much of the Type 1 Secular State (which started the process of decline in the UK by e.g., allowing the rise of Puseyism, semi-Puseyism, and religious liberalism), and all of its UK predecessor of the Protestant Christian State, was not Divine Law regarding. Thus tragically the so called "human rights" Type 2 secular state of the UK did not seek to maintain and foster a white Protestant Christian cultural unity and

fraternity in law and society; much to the spiritual, moral, and intellectual decay of the United Kingdom which started in the nineteenth century, and has been accelerated under the Type 2 secularists in the post World War Two era. Historically, the Jews of Europe lived in a segregated area known variously as “the ghetto,” or “the Jewish Quarter” (although some of these went under even the Type 1 secularists.). Christians would generally only enter what was clearly a Jewish Quarter for the purposes of shopping at e.g., Jewish stalls.

Imagine then, good Christian reader, a white Protestant Christian going into the Jewish Quarter, past some colourful Jewish stalls selling e.g., some brightly coloured fabrics, or glistening jewelry. His desire is to learn the Hebrew language in order to better understand the Old Testament. This is an honourable pursuit, for the Western Church father and doctor, St. Jerome (d. 420), a Gentile Christian, learnt his Hebrew from the Jews; first when he was at Chalcis (north-east of Antioch about midway between Antioch and the Euphrates River of west Asia), in the mid to late 370s from a Jewish Christian who was a convert to Christianity, and seemingly also in some connection with Jewish Christians at Antioch (in Syria). And indeed, in the late 1980s I attended some Hebrew classes at the Jews’ Shalom College, University of New South Wales in Sydney. I attended these Hebrew language classes from memory, for about six months in 1987/8⁵.



Gavin at main front door of the Jews’ Shalom College, University of New South Wales, where he attended some Hebrew classes run by the Jews over 25 years earlier. Sydney, St. Jerome’s Day, Tuesday 30 September, 2014.

⁵ I do not now recall if it was 1987, or 1988, or a combination of both, and hence I say, “1987/8.” But I am certain of these two years due to two autonomous dating methods. 1) Our text book was printed in 1987 (see next footnote), and I recall attending a 1988 function at Shalom at around the same approximate time I undertook the Hebrew classes (see end of the main paragraph this footnote is attached to). This indicates it was 1987/8. 2) At the time I could get to Shalom College for the night-time classes because I was living at St. Paul’s College, Sydney University, and I was only residing there in 1987 and 1988. Hence it must have been in 1987/8.

These Hebrew classes I attended in 1987/8 were run as evening classes in an autonomous manner by the Jews at Shalom College i.e., they were not part of a University of New South Wales curriculum course⁶. While I gained some benefit from them, I did not like the methodological approach to Hebrew which in the first instance was a more conversational style modern Hebrew⁷; and in the second instance, lacked any kind of serious focus on the Old Testament Scriptures in the learning process, though some occasional references were made in class to certain things in a Jewish Synagogue. Put simply, these Jews *had a bit of Jewish religion*, but *they were not very religious*, and so lacked a focus on the Hebrew Scriptures. By contrast, the Hebrew language approach I prefer, in the first instance uses a grammatical methodological approach; and in the second instance, is focused on the Old Testament Scriptures in the learning process⁸. Nevertheless, I gained some enhanced knowledge of the Hebrew from these classes at the Jews' Shalom College, and I also remember attending a function there in 1988 in which the Jews were celebrating 40 years (1948-1988) of the modern State of Israel.

⁶ They were run by the College in conjunction with the Jewish *Zionist Council of New South Wales*. (Zionists claim certain OT prophecies refer to the modern State of Israel, whereas I maintain that the Christian Church is now Israel, Rom. 4:2,11,16; Eph. 2:11-13; Gal. 3:7,29; Heb. 8:10-13.) But when I visited Shalom College for the first time in over a quarter of a century on St. Jerome's Day, 2014 (see photos, *supra* & *infra*), I asked staff there about the Hebrew classes who said that they had been discontinued at the College for some years.

⁷ We used Eliezer Tirkel's *Hebrew At Your Ease*, Edited by J.A. Reif, Achiasaf Publishing House, Tel-Aviv, Israel, 1987.

⁸ Thus e.g., two of the larger number of Hebrew grammars I have in my library which are much more to my liking are Weingreen, J., *A Practical Grammar for Classical Hebrew*, 1939, second edition, 1959, ninth impression, 1979, Oxford University, UK; and Pratico, G.D. & Van Pelt, M.V., *Basics of Biblical Hebrew Grammar*, Zondervan, Michigan, USA, 2001; the latter of which I generally cite where relevant in this work.



Gavin on St. Jerome's Day, 2014, at Shalom College where he studied Hebrew, at a door connecting the College to the larger campus, next to a plaque (with a Hebrew and English translation of Prov. 7:4 which reads in the AV, "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman"), reading:

The University of New South Wales ...
 ... Jewish College
 was officially opened by
 His Excellency the Governor of New South Wales
 Sir Roden Cutler ...
 on the 29th March 1973
 25th Adar II 5733

“אמר לחכמה אחתי את ומרע לבינה תקרא” Proverbs 7.4
 CALL WISDOM THY SISTER, SCHOLARSHIP A FRIEND

And so as our imaginary white Christian traveller into the Jewish Quarter passes some colourful Jewish stalls selling e.g., some brightly coloured fabrics, or glistening jewelry, he continues to make enquires about where he can pay for Hebrew language classes and how much they cost. He might come to a white Ashkenazi Jew of Eastern European Caucasian Caucasoid descent from Noah's son Japheth (Gen. 10:3 "Ashkenaz;" Acts 2:10 "Jews and proselytes,") standing at a stall who says, "Oy gevalt!⁹,

⁹ The terminology of "oy gevalt (gevald)" is Yiddish Ashkenazi, indicating surprise, or incredulity, or simply used as an emphasis. The stereotypical "Jewish accent" in English speaking countries is not really Jewish, but rather an Eastern European accent, or German accent, from what would usually be white Ashkenazi Jews from these countries, although some may be admixed with Sephardic Jews or various non-Jews. (When from Poland or Germany, they most likely will have adopted Polish or German names ending with -stein, -man, -berg.) Thus while most Jews in English speaking countries do not have a specific "Jewish accent" unless they are immigrants from Eastern

Vat? (What), you want to learn some Hebrew? Vat about leaning some Yiddish instead at our good Yiddish classes in the Askhenazi part of Jew-town? ... No? ☹️ Okay. You go down road to Sephardic part of Jew-town and see Solomon who does Hebrew classes” 😊. Imagine him now standing in front of Solomon, a physically large, light brown olive colour skinned, hooked nose, Sephardic Jew (Obadiah 20, “Sepharad”), of the Semitic Mediterranean Caucasoid Jewish race from Noah’s son Shem (Gen. 9:27; 10:21,25; 11:11-31; Exod. 3:15; Matt. 22:32; Acts 2:10 “Jews and proselytes,” Rom. 9-11; II Cor. 11:22)¹⁰. A Hebrew language enthusiast, Solomon rubs his hands with glee and says, “So my Gentile Christian friend, you want to learn some Hebrew to read de [/ the] Old Testament?” 😊 And shaking his right index finger “... Don’t forget, dere’s [/ there’s] also Aramaic.” And then holding up two fingers he says, “I give you special Jewish deal Two languages for de price of one,” as he drops one of his fingers, and puts a big smile on his face ... 😊.

Europe or Germany, for the immediate purposes of my story, I employ the stereotype (e.g., German, “Vat?” for “What?”). The Jews left in Western countries are mainly Ashkenazis (Ashkenazim), and although they are of a white Caucasian line from north-eastern Europe, being the descendants of Jewish proselytes from mainly Khazars in the 8th and 9th centuries A.D. (David Keys, *Catastrophe*, Arrow Books, Random House Group, London, UK, 1999, pp. 139-142), due to admixture, *some* of them have a stereotypical Jewish hooked nose (though most do not). The old Jewish Quarter of London included both Ashkenazi and Sephardic Jews.

¹⁰ Because of admixture with Ashkenazi Jews, or with non-Jews, *infra*, not all in the Sephardic community are still racially Jewish, and while the larger Sephardic community is estimated to be c. 700,000, many of these now reside in the modern State of Israel formed in 1948. A “Sephardic accent” could be from Spain or any European country with Sephardic Jews. With regard to admixture from non-Jews, both the Sephardic and Ashkenazi Jews have a rule that if a male Jew marries a non-Jew female and wants to raise any child of the union as a Jew, they refuse to do so; but if a female Jew or Jewess marries a non-Jew male and wants to raise any child of the union as a Jew, they agree to do so. A further complicating factor is that while there have been times when Jews have sought proselytes (Matt. 23:15; Acts 2:10; 6:5), e.g., there was a large intake of white Caucasian proselytes in the 8th and 9th centuries A.D. to form the Ashkenazi Jews; more generally they have no longer done so for many centuries. However, unlike the wider Jewish community outside of the modern State of Israel, the Israelis do accept converts. E.g., when I visited Israel in February 2002, I remember there was a group of Jews at my Jerusalem hotel undertaking Jewish religious activities, and one of them was a largish white male in about his early 20s who was a proselyte candidate. I spoke to him and he said he had not yet formally become a Jew, but he was an officially recognized Jewish proselyte candidate intending to shortly become a Jew.

*(Part 3, Chapter 1) Introduction:**c) The abuse & misuse of ancient (and later) Jewish & Christian writers by certain modern writers claiming their support.*

In modern creationist works that I have seen written in favour of different schools, the tendency is for the writer to only refer to ancient or later pre-modern Jewish and Christian writers (I here use the term “Christian” in a broad sense to also include heretics¹¹), that are considered to agree with their model. This is frequently done to in such a way as to either *give the impression* or *even claim* that their view is “*the only ancient view*” or “*the only pre-modern view.*” Thus they indicate that various ancient or pre-modern writers support their view when this is not the case. Hence this technique is necessarily connected with historical exaggeration, distortion, and revisionism. It is part of what sometimes degenerates into “a dirty war of words,” in which to try and box in rank’n’file church members into this or that creationist school, the ninth commandment of the Holy Decalogue, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9), becomes the first casualty. *I do not say that all creationists engage in this type of dishonesty, but I do say that it has become FAR TOO COMMON.* On the one hand, it is true that all the classic Protestant Catechisms e.g., Luther’s *Short Catechism* (1529); Calvin’s *Geneva Catechism* (1545), and *The Short Catechism* largely written by Cranmer and now found in the *Anglican Book of Common Prayer* (1662); contain the *Apostles’ Creed*, and thus the important creationist teaching of Gen. 1:1 orthodoxy, “I believe in God the Father Almighty, maker of heaven and earth.” But on the other hand, these same classic Protestant Catechisms also contain *The Ten Commandments*, and *The Lord’s Prayer* (Matt. 6:9-13) with its petition, “deliver us from evil” (Matt. 6:13), e.g., “Thou shalt not bear false witness” (Matt. 19:18). Therefore it is important that in seeking to uphold one tenet of orthodoxy, to wit, creation not macroevolution (Gen. 1 & 2), we do not simultaneously sacrifice other tenets of orthodoxy, such as, honesty (Exod. 20:16) and humble submission to God’s “will” (Matt. 6:10).

For example, young earth creationist *Flood Geology Schoolman* are notorious for these type of nonsense claims, though they are by no means the only ones. For instance, consider an interview entitled, “The early church believed Genesis as written” (2012), by young earth creationist *Flood Geology Schoolman*, Jonathan Sarfati (pronounced on the tradition followed in this work as, Sar-forty), of *Creation Ministries International* in Queensland, Australia, with what the subtitle calls a “church history scholar” in Benno Zuiddam. First Sarfati claims, “Most church fathers treated Genesis as straightforward history. A small minority treated Genesis as allegory. But this was mostly in *addition* to—not *instead*—history. This suggests that modern long-age ideas didn’t come from

¹¹ On this type of usage of the term “Christian,” see my Textual Commentaries, Vol. 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, 2008, revised edition 2010, Preface, section 10, “Miscellaneous Matters,” subsection “a) Christians: Professed Christians and True Christians” (<http://www.gavinmcgrathbooks.com>).

the text, but were imposed on it because of ‘science.’” Then Sarfati says that, “Discussing Origen (3rd century),” Zuiddam “points out, ‘... he was convinced that Moses teaches that the world was not yet ten thousand year old, but very much under that’,” and in support of this there is a footnote reference to Origen’s *Contra Celsum* (Latin, “Against Celsus”) 1:19¹². On the one hand, it is true that Origen here says that, “the Mosaic account of the creation ... teaches that the world is not yet ten thousand years old;” but on the other hand, as further discussed in Volume 2, Part 3, Chapter 6, “The Gap School,” section d, “Ancient Old Earth Creationist Forms of Gap School,” subsection ii, “Ancient Global Earth Gap School (Origen),” *infra*, it is clear from a wider perusal of Origen that he considered there were a succession of worlds that existed in a time-gap in the early part of Genesis 1, so that while he thought *this* last world was under 10,000 years, he was in fact an *old earth* creationist. Thus Origen is greatly decontextualized to make him look like a young earth creationist, when in fact he was an old earth creationist.

More generally, it is clear that Benno Zuiddam is not so much a “church history scholar” (Sarfati), as a young earth creationist propagandist and to these ends a gross distorter of church history. E.g., in Zuiddam’s article, “Augustine: young earth creationist” (2009), one of his multiple historical distortions is his claim, “Augustine wrote in *De Civitate Dei* [Latin, ‘Concerning the City of God’] that his view of the chronology of the world and the Bible led him to believe that Creation took place around 5600 BC,” to which there is an “Ed[itorial] note” then added saying “he used the somewhat inflated Septuagint chronology¹³.” Though not here stated by Zuiddam, his figure of “5600 BC” is *a calculation* based on St. Augustine’s comments in *City of God* 12:10 & 15:12-14¹⁴. Due to certain rival anchor dates and Greek Septuagint textual variants, there can be a variation in how one calculates the Greek Septuagint’s Gen. 5 & 11 chronology, depending on e.g., where one dates Abraham, and how one deals with

¹² Sarfati, J. (young earth creationist), “The early church believed Genesis as written” (2012), *Creation Ministries International*, Australia, Email to me of 15 Nov. 2013, entitled, “Sneak preview at new anti-evolutionary documentary,” with link to http://creation.com/benno-zuiddam-interview-church-history?utm_media=email&utm_source=infobytes&utm_content=au&utm_campaign=emails (emphasis mine).

¹³ Zuiddam, B., “Augustine: young earth creationist – Theistic [macro]evolutionists take church father out of context,” 8 October 2009, *Creation Ministries International*, Queensland, Australia (<http://creation.com/augustine-young-earth-creationist>).

¹⁴ For the text, see <http://www.sacred-texts.com/chr/aug/index.htm> link to <http://www.sacred-texts.com/chr/ecf/102/index.htm>, with link to Austin’s *City of God* Book 15: Chapter 12 (<http://www.sacred-texts.com/chr/ecf/102/1020433.htm>), Chapter 13 (<http://www.sacred-texts.com/chr/ecf/102/1020434.htm>), & Chapter 14 (<http://www.sacred-texts.com/chr/ecf/102/1020435.htm>).

some rival Septuagint manuscripts dates (for instance, Cainan at 400 years or 430 years in Gen. 11:13, LXX; Phalag at 270 years or 370 years in Gen. 11:18, LXX; & Nachor at 179 years or 129 years in Gen. 11:24, LXX). But in fairness to Zuiddam, however one calculates this, Augustine's date of *c.* 5,600 B.C. (see *City of God* 12:10, *infra*,) is safely within the usual young earth creationist parameters of *c.* 4,000-8,000 B.C. (although some young earth creationists go as high as *c.* 13,000 B.C. or 15,000 years ago). However, it is also contextually clear that St. Augustine is here calculating the time which he says is to "Adam" and when "God finished his works in six days, that he might rest the seventh" (*City of God* 15:12). Therefore, to use this date as does Zuiddam to claim that "Augustine" was a "young earth creationist" with a date for "the chronology of the ... creation ... around 5600 BC," is *a gross distortion*, since it *works on a circular young earth creationist presupposition that the date for Adam's creation is the same as the date for the creation of the earth*. In fact, as further discussed at Part 3, Chapter 6, section a, subsection vii, "St. Augustine," *infra*, St. Augustine believed in a distinctive prior creation of the earth in Gen. 1:1,2, and was non-committal on whether the following time-gap to the six day creation was a relatively short time i.e., a young earth, or a relatively long time i.e., an old earth.

So likewise, in his claim that Austin was a young earth creationist, Benno Zuiddam further says in this article, "One of the chapters in his *City of God* bears the title 'On the mistaken view of history that ascribes many thousands of years to the age of the earth' (emphasis mine). Would you like it clearer?" *This is vintage Zuiddam distortion*. No specific citation is given, and for good reason, since it makes it harder for a person to locate the relevant Book 12, Chapter 10 in Austin's *City of God*, which is simply not supportive of Zuiddam's claims. We read in this portion of St. Austin's *City of God*, entitled, "Of the Falseness of the History Which Allots Many Thousand Years to the World's Past," "Let us, then, omit the conjectures of men who know not what they say, when they speak of the nature and origin of the human race. For some hold the same opinion regarding men that they hold regarding the world itself, that they have always been. Thus Apuleius says when he is describing our race, 'Individually they are mortal, but collectively, and as a race, they are immortal.' ... They are deceived, too, by those highly mendacious documents which profess to give the history of many thousand years, though, reckoning by the sacred writings, we find that not 6000 years have yet passed. [An Editor's footnote says, St. Augustine 'here follows the chronology of Eusebius, who reckons 5611 years from the Creation to the taking of Rome by the Goths; adopting the Septuagint version of the Patriarchal ages.'] And, ... let me cite ... that letter which Alexander the Great wrote to his mother Olympias, giving her the narrative he had from ... Egyptian ... archives, and which gave an account of kingdoms mentioned also by the Greek historians. In this letter of Alexander's a term of upwards of 5000 years is assigned to the kingdom of Assyria; while in the Greek history only 1300 years are reckoned from the reign of Bel himself, whom both Greek and Egyptian agree in counting the first king of Assyria. Then to the empire of the Persians and Macedonians this Egyptian assigned more than 8000 years, counting to the time of Alexander, to whom he was speaking; while among the Greeks, 485 years are assigned to the Macedonians down to the death of Alexander, and to the Persians 233 years, reckoning to the termination of his conquests. Thus these [Greek records] give a much smaller number of

years than the Egyptians; and indeed, though multiplied three times, the Greek chronology would still be shorter ... And therefore the former [Greek records] must receive the greater credit [over the Egyptian records], because it does not exceed the true account of the duration of the world [at 6000 years] as it is given by our documents, which are truly sacred ...¹⁵.

It is to be noted that Zuiddam refers to this part of Austin's *City of God* 12:10, not as referring "to the world's past," but rather "to the age of the earth." This is his first distortion. It is connected with his second distortion, since it is clear that St. Austin is concerned with human history in man's "world" dating from the "origin of the human race" with Adam, which he places at less than "6000 years" i.e., from the time of St. Augustine (d. 430), c. 5,600 B.C. . *But nowhere in this work does St. Austin comment on the age of the earth*, and indeed St. Austin believed in a distinctive prior creation of the earth in a time-gap in Gen. 1:1,2 *before* the following six days which saw man's creation. St. Augustine is non-committal on whether this time-gap after a distinctive prior creation of the earth was a short-time i.e., a young earth, or a long time i.e., an old earth. But either way, his comments in *City of God* 12:10 make no comment upon, and give us no insight into his relevant views. Thus once again, this is *a gross distortion* by Zuiddam since it *works on a circular young earth creationist presupposition that the date for Adam's creation is the same as the date for the creation of the earth*. This was not St. Augustine's presupposition!

And shewing how this same type of distortion technique of Benno Zuiddam (2009) has been used more widely, we find a similar distortion and garbling of St. Austin's view in the claims of Robert (Rob) Bradshaw of the UK¹⁶. In his "Creationism and the Early Church" (1999), he first equates "specific statements made by the early

¹⁵ St. Austin's *City of God* 12:10 (emphasis mine) (<http://www.sacred-texts.com/chr/ecf/102/1020349.htm>).

¹⁶ Bradshaw, R.I., "Creationism and the Early Church," UK, 1999 (<http://www.robibradshaw.com/>). Bradshaw is a graduate of the University College of North Wales, Bangor, Wales, UK, and gained a Cambridge Diploma via the Pentecostal *Assemblies of God* College of Mattersey Hall, Doncaster, England, UK. He formerly worked with Richmond Pentecostal Tabernacle in Vancouver, Canada, before becoming a network administrator and webmaster for *Deo Gloria Trust* in Surrey, England, UK. A photo of him with some limited biography is available at his website, *supra*. The official website of Bradshaw's old college, Mattersey Hall, Doncaster, Nottinghamshire, England, UK, says, "Mattersey Hall ... has been a leading Pentecostal and Charismatic ... College since it was founded in London in 1909." Bradshaw is thus deeply connected with the Montanist heresy (see Tertullian, *De amina*, 9, c. 210; Eusebius, HEV 16:7; in Bettenson's *Documents*, pp. 77-8).

church writers concerning the age of the earth” with the “date of the creation of Adam,” and then claims that “Augustine” gives such a date as less than about “5600” “BC”¹⁷.

Ronald Numbers (1992) records how from a situation in the mid to late 19th century through to the mid to late 20th century, during which most religiously conservative Protestant Christians were Old Earth Creationists; the Young Earth Creationists under the influence of the Christian writers of Whitcomb & Morris’s book, *The Genesis Flood* (1961), sometimes in conjunction with the Jewish writer, Velikovsky’s *Worlds in Collision* (1950), have promoted their views as the only possible Biblical model of creation¹⁸. This in turn is connected with their *Flood Geology School* claims in which it is said *their view is the only reasonably possible interpretation of Gen. 1 & 2 and THEREFORE* most of earth’s geological history *must* be explained in terms of a global Noachic Flood on a young earth said to be 6,000-10,000 years old.

But this same type of resort technique has also been used by various old earth creationists. E.g., in *The Fingerprint of God* (1989), the best known old earth creationist of contemporary times (as at 2014), Hugh Ross (b. 1945), says, “many of the early church fathers and other Biblical scholars interpreted the creation days of Genesis 1 as long periods of time. The list includes ... Irenaeus, bishop of Lyon, ... Basil (4th century),” and “Augustine (5th century) ... to name a few¹⁹.” Or in *The Genesis Question* (1998 & 2001), the *Day-Age Schoolman* Hugh Ross refers to “Ante-Nicene scholars” i.e., those before the *General Council of Nicea* in 325, in their “commentary” on “Genesis 1.” Ross claims, “Their comments on the subject remained tentative, with the majority favouring the ‘long day’ (typically thousand year period interpretation – apart from the influence of science. Not one explicitly endorsed the twenty-four hour interpretation²⁰.” This followed on from earlier claims by Ross in *Creation and Time* (1994), that various ancient church writers did not believe in literal 24 hour days e.g., “Victorinus of Pettau” (d. 304) and “Ambrose” (d. 397).

While the broad substance of Ross’s claims will be considered in more detail later, *infra*, it is suffice here to note that young earth creationist *Flood Geology Schoolman*, Van Bebbler & Taylor (1995), fairly state that these type of claims by old

¹⁷ Bradshaw, R.I., “Creationism and the Early Church,” UK, 1998 & 1999 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, “The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>); Table 3.4 (“< 5 600” “BC” i.e., less than 5,600 B.C.), citing Augustine’s *City of God* “12.11 [*sic.*, 15:12-14]” (emphasis mine).

¹⁸ Numbers’ *The Creationists*, e.g., pp. 200-208, 335-8.

¹⁹ Ross, H., *The Fingerprint of God*, Promise Publishing Company, Orange, California, USA, 1989, p. 141.

²⁰ *The Genesis Question*, NavPress, Colorado Springs, Colorado, USA, 1998, 2nd edition 2001, pp. 66-67 (emphasis mine).

earth creationist *Day-Age Schoolman*, Hugh Ross, are not correct for the post-Nicene Church Father, “Basil” (d. 379) of whom it is “definite” that he “believed in literal days.” *Although they fail to state that St. Basil also saw a distinctive prior creation in the early part of Gen. 1 of angels and their abode in heaven.* They also fairly say it is “definite” that “Victorinus of Pettau” “believed in literal days.” The ante-Nicene church writer, Victorinus of Pettau (d. 304) is then quoted from, “On the Creation of World,” as saying, “such is ... that creation ... in the book of Moses ... which is called Genesis. God produced that entire mass ... in six days; on the seventh to which he consecrated it and blessed it. ... In the beginning God made the light, and divided it into the exact measurement of twelve hours by day and by night²¹.” Van Bebber & Taylor also quote the post-Nicene Church Father, “Ambrose,” as saying, in a creationist context that in “Scripture,” “the length of one day is twenty-four hours in extent²².” Thus Van Bebber & Taylor fairly concludes that it is “definite” that “Ambrose” “believed in literal days” (see Part 3, Chapter Part 3, Chapter 3, section a, *infra*), although unfairly to him, they do not more widely explain his unusual Gen. 1 & 2 creation model so as to fairly contextualize his understanding of six 24 hour days. Thus they are not interested in first representing the Gen. 1 & 2 creation model of a given writer, and then looking for points of intersection with their Gen. 1 & 2 creation model, but rather, they wish to selectively cite a writer like St. Ambrose to give the impression that he follows their model, which he did not; even though there are points of intersecting with his young earth creationist model.

And in this type of context, we then find that, for instance, the young earth creationists, Mark Van Bebber and Paul Taylor, in critiquing Hugh Ross’s *Day-Age School* claims that St. Augustine believed in long creation days, go the other way to Ross and claim the evidence “strongly indicates that he accepted literal days²³.” *At this point they are clearly shewing that they themselves are prepared to distort the ancient church writers.* For in fact, as further discussed in Volume 2, Part 3, Chapter 5, section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *infra*, it is clear that St. Augustine (Austin) considered the first three creation days were symbolic periods of time. In this context, it is also clear that Augustine left it as an open question whether they symbolized periods of less than 24 hours i.e., an instantaneous creation, which is *a possibility neither the young earth creationists Van Bebber & Taylor, nor the day-age creationist Ross, are prepared to allow for; or 24 hours - the only possibility the young earth creationists Van Bebber & Taylor will allow for as “probable,” and a possibility*

²¹ Van Bebber, M., & Taylor, P.S., *Creation and Time: A report on the Progressive Creationist book by Hugh Ross*, Eden Communications, Arizona, USA, 1994, 2nd edition, 1995, pp. 94-95; quoting Victorinus of Pettau in “On the Creation of the World,” *Ante-Nicene Fathers*, reprint Eerdmans, Michigan, USA, Vol. 7, p. 341 (Van Bebber & Taylor’s emphasis).

²² *Ibid.*, pp. 93-95; quoting Ambrose’s *Hexameron* in *The Nicene & Post Nicene Fathers*, Vol. 10, reprint Eerdmans, Michigan, USA (Van Bebber & Taylor’s emphasis).

²³ Van Bebber & Taylor, *op. cit.*, pp. 95 & 96.

*the day-age creationist Ross is not prepared to allow for; or periods of more than 24 hours - the only possibility the day-age creationist Ross will allow for, and a possibility the young earth creationists Van Bebbler & Taylor are not prepared to allow for, although in fairness to Ross it must be said that St. Austin clearly did regard the seventh day as symbolic for a long period of time*²⁴.

A similar type of two-way distortion occurs with Robert Bradshaw. In Bradshaw's "Creationism and the Early Church" (1999), in general terms he disagrees with the Day-Age interpretation of e.g., "Hugh Ross," a "progressive creationist [*sic*. Ross is an old earth creationist]," whom he says "interprets the evidence ... rather differently. He argues that the fathers believed that the days of Genesis were a thousand years in length and not 24 literal hours." Bradshaw is interested in "Ross" because he "cites ... in support of his position: Justin Martyr and Irenaeus of Lyons," and Bradshaw disagrees with Ross's usage of these writers, whereas I would say Ross can so use Irenaeus with qualification, but not Justin Martyr²⁵. He cites Oliver Barclay as saying, "many on both sides of the discussion will agree that *the most natural reading of Genesis 1 is in terms of creation in six 24-hour periods*. That, after all, is how it has normally been understood in the history of the church until quite recently. There are exceptions, like Augustine who thought it referred to a long process, and he had considerable influence, but at least since the seventeenth century most people have understood it in terms of six periods of 24 hours, until modern geology got going in the early nineteenth century (before Darwin)²⁶." By contrast, Bradshaw claims, "Augustine believed that God created all things *ex nihilo* instantaneously²⁷." Thus whereas Ross and Barclay claim Austin believed in long creation days, or Van Bebbler & Taylor claim he believed in literal days, Bradshaw claims he was an instantaneous creationist. But once again, this is a distortion as St. Austin regarded it as an open question as to whether the six days of Gen. 1 (understood as coming after a distinctive prior creation of some matter in Gen. 1:1,2,) symbolized periods of less than 24 hours i.e., an instantaneous creation

²⁴ See Ross's *The Fingerprint of God* (1989), *op. cit.*, pp. 141,211-212.

²⁵ Bradshaw, R.I., "Creationism and the Early Church," UK, 1998 & 1999 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, "The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>); citing Hugh Ross, *Creation and Time: A Biblical and Scientific Perspective on the Creation-Date Controversy*, Navpress, Colorado Springs, Colorado, 1994, pp. 17-19.

²⁶ *Ibid.*, quoting Barclay, O.R., "Summary and Conclusion," Derek Burke (Editor), *Creation and Evolution. Where Christians Disagree*, 1985, Inter-Varsity Press, UK, 1986, pp. 269-270 (italics emphasis is Barclay's, underlining emphasis mine).

²⁷ *Ibid.*, citing with regard to an instantaneous creation interpretation, Augustine, *Literal* 1.14,28-29; 6.6.9 Saint Augustine, *Literal Meaning of Genesis*, Translated by John Hammond Taylor, S.J., in Quasten, J. *et al* (Editors), *Ancient Christian Writers Series*, Newman Press, New York, USA, Vol. 41, 1982, at pp. 35-36, 183-184.

(Bradshaw), or 24 hours (Van Bebber & Taylor), or periods of more than 24 hours (Ross & Barclay). Thus on one level those of all these three views could all cite him, *but with qualifications that none of them make*, so that they then end up claiming that only their view of St. Austin is correct, and the other two views are not what St. Austin said.

Then there is the claim of Hugh Ross that Justin Martyr (d. c. 165) is among those that “rejected the concrete interpretation of the Genesis creation days as six consecutive twenty-four hour periods” (Ross’ *Creation & Time*, 1994, pp. 16-24)²⁸; which becomes for John Lennox, the slightly more modest claim that “Justin Martyr in his *Dialogue with Trypho*, ... suggested that the days might have been long epochs, on the basis of Psalm 90:4 ... and 2 Peter 3:8 ...²⁹.” This in turn contrast with Van Bebber & Taylor’s claim that we can be “definite” that “Justin Martyr” “believed in literal days³⁰.”

However, if one looks at the references Lennox gives, it turns out that Justin Martyr is referring to the words of God to Adam in Gen. 2:17, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” These is absolutely no grounds for suggesting, and indeed not even the slightest hint, that because Justin Martyr considered “the day” of Gen. 2:17 was a long day, that he therefore also considered the creation days of Gen. 1 & 2 were long days. I.e., there is no clear reason to dispute the proposition that Justin considered this long day came *after* the seven days of Gen. 1 & 2, rather than as part of a Day 6 that was still looking forward to a future Day 7. Thus Justin Martyr simply says, “Now we have understood that the expression ... obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years ...³¹.”

While it is possible to *speculate* that like Irenaeus, Justin linked this long 1,000 year day view of Gen. 2:17 to the sixth creation day, one would have to make the qualification to this that *there is absolutely no grounds for suggesting, and indeed not even the slightest hint, that Justin Martyr did support this same type of nexus* that Irenaeus did. Rather, the Christian, Justin Martyr (d. c. 165), seems to have followed in the same type of thinking found among some Jewish writers, which likewise considered Gen. 2:17 was a long day, but did not link this to the days of creation. Thus the Pseudepigraphal Jewish *Book of Jubilees* 4:29 (c. 100 B.C.) says, “Adam died, and all his

²⁸ Cited in Van Bebber & Taylor, *op. cit.*, p. 93.

²⁹ Lennox, J.C., *Seven Days That Divide the World*, Zondervan, Grand Rapids, Michigan, USA, 2011, pp. 41-43 & 63.

³⁰ Van Bebber & Taylor, *op. cit.*, p. 95.

³¹ Justin Martyr’s *Dialogue with Trypho*, chapter 71; in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers, Writings ... down to A.D. 325*, 1979 American reprint of the 1885 Edinburgh Edition, Eerdmans, Michigan, USA, Vol. 1, pp. 239-240.

sons buried him in the land of his creation, and he was the first to be buried on the earth. And he lacked seventy years of one thousand years; of one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: ‘On the day ye eat thereof ye shall die.’ For this reason he did not complete the years of this day; for he died during it.” Or the Jewish *Midrash Rabbah* (Genesis Rabbah, c. 400-600 A.D.), says on Gen. 3:8, “I said to him, on the day thou eatest of it, thou shalt surely die. But you know not whether it is one of My days or one of yours. Behold I give him one of my days which is as a thousand years³².” Thus Justin seems to be best understood as standing in this tradition of Gen. 2:17, with no connection to Irenaeus’s type of view that this is synonymous with the sixth day which was thus 1,000 years long. And while we do not have a lot of detail on what Justin Martyr thought of the creation days, if he is regarded as the author of *Oration to the Greeks* then he did think the first day was a literal day, and so this would tend to support Van Bebbler & Taylor’s claim that “Justin Martyr” “believed in literal days.” However, whether or not he wrote *Oration to the Greeks* is disputed³³.

Or both Ross and Lennox say Irenaeus (d. 2nd century A.D.) supported long creation days; whereas Van Bebbler & Taylor claim it “very likely” that Irenaeus supported 24 hour days³⁴. But as discussed at Part 3, Chapter 5, “The Sequential & Symbolic Creation Days School,” section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *infra*, though Irenaeus takes such a view for *the sixth day*, he limits it quite strictly to 1,000 years. Therefore, while Ross and Lennox may fairly find some kind of precedent in it in favour of the *Day-Age School*, it needs to be more qualified than their claims are. And so too, Van Bebbler & Taylor’s claim is selective in that while Irenaeus’s comments are limited to the sixth day, one cannot claim that he uniformly supported 24 hour days, even if he did for the other days. Thus these old earth commentators select what they want from Irenaeus, drawn from Day 6, and these young earth commentators select what they want from Irenaeus, drawn from Days 1-5, and 7; and in both instances, they *seek to universalize what they want to all seven days, and so engage in some truth and some level of distortion, in that they fail to fairly represent Irenaeus overall*, and only then look for points of intersecting agreement with him.

³² Cited in Bradshaw, R.I., “Creationism and the Early Church,” UK, 1998 & 1999, citing *Book of Jubilees* 4:29, & *Jewish Midrash Rabbah on Genesis* (Bereshith) 3:8 in: William A. Shotwell, *The Biblical Exegesis of Justin Martyr*, SPCK, London, UK, 1965, pp. 77-78 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, “The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>).

³³ See Justin Martyr at Part 3, Chapter 6, section d, *infra*, with regard to “View 1: Justin wrote *Oration to the Greeks*” & “View 2: Pseudo-Justin wrote *Oration to the Greeks*.”

³⁴ Ross’ *Creation & Time*, 1994, pp. 16-24; cited in Van Bebbler & Taylor, *op. cit.*, p. 93, & p. 95; & Ross also makes the same claim for Irenaeus in *The Fingerprint of God*, p. 141.

So likewise, we find that old earth creationist *Gap Schoolmen* have sometimes been highly selective so as to give the impression that various ancient writers all support them, and to this end, have sometimes engaged in similar types of distortion and exaggeration. E.g., in Part 3, Chapter 6, section a, subsection vi, reference is made to Global Earth Gap Schoolman, Edward Bouverie (“Boo-Boo³⁵”) Pusey (d. 1882), whom it must be admitted was a past master of deception, and who horribly inflicted great harm upon the Protestantism of Anglicanism. As further discussed in my comments at St. Chrysostom in Part 3, Chapter 6, section a, subsection vi, *infra*, in arguing for the gap school view of Gen. 1:1, Pusey states some accurate matters, mingled with some distortions, in his citation of two ancient eastern church doctors, St. Basil of Caesarea and St. Gregory Nazianzus, and two ancient western Church doctors, St. Jerome, and St. John Chrysostom³⁶. But even in those elements where he is fairly citing them, Pusey still fails to contextualize this by clearly stating the wider picture of how e.g., other ancient and early medieval Jewish and Christian writers took some quite different views.

On the one hand, in fairness to Pusey, in some ways he is not *as bad* on this issue as some, *supra*, since he is not *specifically* claiming that all, or most of the church fathers took this view; he refers to the fact that Jerome considered the earth was only about 6,000 years old; and he is limiting this claim to a “spiritual and angelic” world, rather than claiming they supported a modern geological form of the gap school with respect to the earth. But on the other hand, Pusey’s distortions are still real. And by not specifically stating that the gap school view of e.g., St. Basil, St. Gregory Nazianzus, St. Jerome, and St. Chrysostom was one view among multiple views of the ancient church writers, and that Basil was clearly a young earth creationist, and probably Gregory Nazianzus was also (since he was most likely, though not definitely, following Basil’s views); although Chrysostom was non-committal on a young earth or old earth; Pusey is once again *giving an impression* of a wider support in ancient times for something more closely approximating a historically modern old earth creationist Gap School model than what really existed in ancient or historically pre-modern times. In this sense, like e.g., Global Earth “Lucifer’s Flood” Gap Schoolman, Arthur Custance, in *Without Form and Void*

³⁵ In giving Pusey this nickname derived from “Bouverie,” I mean by “Boo-Boo” both the fact that a “boo-boo” is a colloquial expression for an error; and also the fact that “boo” is an exclamation expressing disapproval. As an Anglican who sees the Anglican Church of the 1662 *Book of Common Prayer* and 39 Articles, laid low and “sick” (Isa. 1:5) from head to toe due to Puseyism (the “High Church” or “Anglo-Catholics”), semi-Puseyism (the “Broad-church”), and religious liberalism - able to get into the Anglican Church in conjunction with the attack on the Biblical authority of its Protestantism by “Boo-Boo” Pusey, “New doctrine” Newman, “Feeble” Keble, *et al*; the good Christian reader will note that I do not hide my great disdain for such evil-doers. These were men who promulgated the deadly sin of “heresies,” and I say in harmony with Gal 5:20,21, *Long may they burn in hell!*

³⁶ Pusey, E.B., *Daniel the Prophet*, Nine Lectures, J. Henry & J. Parker, Oxford, UK, 1864, pp. xvii-xviii.

(1970), there is a failure to candidly state to the reader that as in modern times, so in ancient times, *there were a variety of creationist models of Gen. 1 & 2 around*, and that all the present models that seek to give a scientific treatment of earth's geological layers are historically modern schools, even though they have points of intersecting agreement with some pre-modern Gen.1 & 2 models from e.g., ancient and early mediaeval times.

This type of thing also emerges in *The Genesis Debate* (2001) which was a three-way debate over the creation days. "The 24-hour view" was put by J. Ligon Duncan III, a Presbyterian Minister of Jackson Mississippi, USA, where he was also an Adjunct Professor at Reformed Theological Seminary; and also David W. Hall, a Presbyterian Minister of Oak Ridge, Tennessee, USA. "The Day-Age View" was put by Hugh Ross, a Wesleyan Baptist of Reasons To Believe in California, USA; and also Gleason L. Archer, a Presbyterian Minister, and Professor Emeritus of Old Testament & Semitic Studies at Trinity Evangelical Seminary in Deerfield, Illinois, USA. "The Framework View" was put by Lee Irons, a Presbyterian Minister in San Fernando Valley, California, USA; and also Meredith G. Kline, a Presbyterian Minister, and Professor of Old Testament at Westminster Theological Seminary in California, USA³⁷.

On the upside, Hugh Ross *et al* are to be commended for the basic idea in this work of representing a variety of different creationist schools, and this positive element of this broadly Christian work reminds me of the diversity of interpretation that occurs between Jewish Rabbis in the Talmud or Midrash Rabbah. But on the downside, I consider the failure of *The Genesis Debate* (2001) to include the *Local Earth Gap School* is a serious omission, a criticism I also make of Ronald Numbers' *The Creationists* (1992). A central defect of *The Genesis Debate* (2001) is thus its invalid presupposition that the issue of how one treats the six days of Gen. 1 & 2 is *the central and defining issue* of a Gen. 1 & 2 creation model, when in fact, *it is only one component*; and one needs to consider Gen. 1 & 2 creation models overall, at which point, *another critical issue is whether or not one considers there is a distinctive prior creation in a time-gap in the early part of Gen. 1, followed by a later six day creation*. In the Introduction of *The Genesis Debate* (2001), David Hagopian makes a passing reference to the Global Earth "Lucifer's Flood" Gap School saying that this "restitution" model considers "that the chaos of Genesis 1:2 was caused by Satan's fall from heaven³⁸;" and Ross & Archer writing for "the Day-Age View," say of Duncan & Hall writing for "The 24-hour View," that they "presume" "Duncan and Hall" "do not hold to" any form of "the gap" school, "and thus, we offer no response to it, though we have commented on it in other publications." They then absurdly claim, "The gap" school "cannot be reconciled with Biblical inerrancy," and refer to Ross's rejection of the Global Earth "Lucifer's Flood" Gap School in Ross's *The Genesis Question* (2001)³⁹. Thus the only Gap School

³⁷ Hagopian, D. (Editor) *The Genesis Debate: Three views on the days of creation*, Crux Press, Mission Viejo, California, USA, 2001, pp. 309-312, these pages provide greater detail on these six men.

³⁸ *Ibid.*, p. 17.

referred to is the Global Earth “Lucifer’s Flood” Gap School, which in certain key particulars is quite different to the Local Earth Gap School.

It is also notable, that while these three different views are put, the writers of the three views are constantly seeking to claim that ancient church writers, indeed, at times, *the very same church writers*, basically support their view, and simultaneously seek to deny that they support any other view. Consider e.g., their treatment of the church father and doctor, St. Basil the Great (d. 379). Writing for “The 24-hour view,” Duncan & Hall say, “In his exposition of Genesis 1:5, Basil ... indicates his positions in the length of the creation days when he writes: ‘and there was evening and morning, one day. Why did he [i.e., Moses] say ‘one’ and not ‘first’? ... He said ‘one because he was defining the measure of day and night ... since *the twenty-four hours* fill up the interval of one day’⁴⁰.” Writing for “The Day-Age View,” Ross & Archer say, “Duncan and Hall quote selectively from Basil They choose words that seem to show unequivocal support for their interpretation. However, further research ... reveals” Basil “wrested with the issue and struggled with ambiguity.” Thus he “wrote of ‘ages’ for creation⁴¹.” Writing in response for “The 24-hour view,” Duncan & Hall say, “Contrary to Ross and Archer, Basil did not endorse ‘six consecutive thousand-year periods for the Genesis creation days’ or ‘wrestle with the issue’ when he commented on Genesis 1:7 ...: ‘So, with a single word and *in one instant*, the Creator of all things gave the boon of light to the world.’ Ross and Archer cannot have read the next page of Basil to allege that he struggled with ambiguity’ and ‘wrote of <ages> for creation.’ ... Here is what Basil ... commented on Genesis 1:8: ‘Now twenty-four hours fill up the space of one day – we mean of a day and a night It is as though it said: twenty-four hours measure the space of a day ..., he ordered the week ... to count the movement of time, forming the week of one day revolving seven times upon itself’⁴².” In a response, writing for “The Day-Age View,” Ross & Archer say, “In reference to the first Genesis creation day, Basil poses the question, ‘Why does Scripture say <one day> not <the first day>?’ His response: ‘The beginning of time is called <one day> rather than <the first day,> it is because Scripture wishes to establish its relationship with eternity. It was, in reality, fit and natural to call <one> the day whose character is to be one wholly separated and isolated from all the others. If Scripture speaks to us of many ages, saying everywhere, <age of age, and ages of ages [see Greek, *aiōnos ton aiōnon* = ‘world without end’ AV in Eph. 3:21],> we do not see it enumerate them as first, second, and third. It follows that

³⁹ *Ibid.*, p. 195; referring to Ross’s rejection of the Global Earth “Lucifer’s Flood” Gap School in Ross’s *The Genesis Question* (2001), *op. cit.*, pp. 24-26.

⁴⁰ *Ibid.*, p. 47; citing St. Basil’s *On the Hexameron* 2:8.

⁴¹ *Ibid.*, p. 69; citing St. Basil’s *Hexameron*, in Philip Schaff & Henry Wace (Editors), *Nicene & Post-Nicene Fathers*, (Christian Literature Publishing Company, Buffalo, New York, USA, 1895, reprint by Erdmans, Michigan, USA), Vol. 8, p. 64.

⁴² *Ibid.*, pp. 101-102; citing St. Basil’s *Hexameron*, in Schaff & Wace’s, *Nicene & Post-Nicene Fathers*, *op. cit.*, Vol. 8, pp. 63 & 64.

we are hereby shown not so much limits, ends, and succession of ages, as distinction between various states and modes of action'⁴³.”

What is notable about this exchange between Duncan & Hall for “The 24-hour view” and Ross & Archer for “The Day-Age View,” is that neither side *first seeks to understand St. Basil’s overall Gen. 1 & 2 creation model*, and *only then* consider whether or not there are any points of intersecting agreement between St. Basil’s Gen. 1 & 2 creation model, and their Gen. 1 & 2 creation model for. Rather, it is a “tit for tat” or *blow for blow* exchange in which each side is trying to grab hold of some statement from St. Basil’s *Hexameron* that is said to support their own Gen. 1 & 2 creation model, *as both sides seek to maintain the unstated and implied farce that their model is the only model to be considered relative to ancient church writers*, such as in this instance, the ancient church Greek writing Eastern Church Father and Doctor, St. Basil the Great (d. 379). But in fact, *one first needs dispassionate and objective analysis* of what the relevant elements are of St. Basil’s Gen. 1 & 2 creation model, *and only then* can one consider whether or not there are any points of intersecting agreement with some other model, such as a modern creationist model that takes into account the revelations of geology which became known through the modern science of geology from the late eighteenth and nineteenth centuries on. With respect to *the issue of time*, it is notable that the above citations from St. Basil’s *Hexameron* both omit the important contextual factor that “puts it all together” on *the issue of time* for St. Basil’s creation model of Gen. 1 & 2.

As found in Schaff & Wace, *Nicene & Post-Nicene Fathers* (1895), in his *Hexameron 1 & 2*⁴⁴, St. Basil also says in his commentary on Gen. 1:1, “It appears, indeed, that even before this world an order of things existed of which our mind can form an idea, but of which we can say nothing, because it is too lofty a subject for men who are but beginners and are still babes in knowledge. The birth of the world was preceded by a condition of things suitable for the exercise of supernatural powers, outstripping the limits of time, eternal and infinite. The Creator and Demiurge of the universe perfected his works in it, spiritual light for the happiness of all who love the Lord, intellectual and invisible natures, all the orderly arrangement of pure intelligences who are beyond the reach of our mind and of whom we cannot even discover the names. They fill the essence of this invisible world, as Paul teaches us. ‘For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers’ Colossians 1:16 or virtues or hosts of angels or the dignities of archangels. To this world at last it was necessary to add a new world ...”

⁴³ *Ibid.*, p. 205; citing St. Basil’s *Hexameron*, in Schaff & Wace’s, *Nicene & Post-Nicene Fathers*, *op. cit.*, Vol. 8, p. 64.

⁴⁴ St. Basil’s *Hexameron*, in Schaff & Wace’s, *Nicene & Post-Nicene Fathers*, *op. cit.*, Vol. 8 (New Advent Website <http://www.newadvent.org/fathers/3201.htm>) at Homily 1, “In the beginning God made the heaven and the earth” (Gen. 1:1) (<http://www.newadvent.org/fathers/32011.htm>) & Homily 2, “The earth was invisible and unfinished” (Gen. 1:2) (<http://www.newadvent.org/fathers/32012.htm>).

(St. Basil's *Hexameron* 1:5). Thus St. Basil here isolates a distinctive prior creation of angels in Gen. 1:1, as part of the meaning of Gen. 1:1, "In the beginning God created the heaven," which in its durations was "outstripping the limits of time, eternal and infinite." And so too in commenting on Gen. 1:2 (LXX), "The earth was invisible and unfinished" ("unfinished," Schaff & Wace or 'unformed,' LXX). Here St. Basil says, "If anything had existed before the formation of this sensible and perishable world, no doubt we conclude it would have been in light. The orders of angels, the heavenly hosts, all intellectual natures named or unnamed, all the ministering spirits, did not live in darkness, but enjoyed a condition fitted for them in light and spiritual joy" (St. Basil's *Hexameron* 2:5).

In this context, St. Basil then says in *Hexameron* 2:8, "If Scripture speaks to us of many ages, saying everywhere, age of age, and ages of ages, we do not see it enumerate them as first, second, and third. It follows that we are hereby shown not so much limits, ends and succession of ages, as distinctions between various states and modes of action. 'The day of the Lord,' Scripture says, 'is great and very terrible' (Joel 2:11), and elsewhere 'Woe unto you that desire the day of the Lord: to what end is it for you? The day of the Lord is darkness, and not light' (Amos 5:18). A day of darkness for those who are worthy of darkness. No; this day without evening, without succession and without end is not unknown to Scripture, and it is the day that the Psalmist calls 'the eighth' day⁴⁵, because it is outside this time of weeks. Thus whether you call it day, or whether you call it eternity, you express the same idea. Give this state the name of day; there are not several, but only one. If you call it eternity still it is unique and not manifold. Thus it is in order that you may carry your thoughts forward towards a future life, that Scripture marks by the word 'one' the 'day' which is the type of eternity, the first fruits of days, the contemporary of light, the holy Lord's day honoured by the Resurrection of our Lord. 'And the evening and the morning were one day' (Gen. 1:5)."

Thus St. Basil here considers the eternity of rest following the Second Advent, (and no doubt also before that in heaven for glorified souls,) is part of an "eighth day" of "eternity;" which *on the one hand*, is different to the six creation days since "this day" is "without evening" i.e., it lacks "the evening" and "the morning" markers of a twenty-four hour day such as one finds in Gen. 1; but *on the other hand*, is pointed to by the resurrection of Christ on the first day of the week, and it also *in some sense touches the issue of eternity* in the same way that Gen. 1:5 does where we read, "And the evening and the morning were one day." Contextually, for St. Basil, Gen. 1:5 is rendered "one day"

⁴⁵ In the Greek Septuagint, Psalms 6 & 12 (LXX Psalm 11), both bear the caption that includes the words (Psalm 6, LXX has some additional words), "For the end (Greek, *Eis to telos*), a Psalm of David, concerning the eighth (Greek, *'uper tes ogdoes*)" (& Ps. 6 has the additional words, "among the hymns" before "concerning the eighth"). Does St. Basil here reflect a tradition in which e.g., Psalm 6:1 as found in the Septuagint, "O Lord, rebuke me not in thy wrath, neither chasten me in thine anger" (LXX), is understood with reference to final judgement, and the words, "concerning the eighth" are understood to mean "the eighth day of eternity" when the righteous are in heaven?

as in the Greek Septuagint⁴⁶, in order to make it clear that it is cut off from *the distinctive prior creation* in Gen. 1:1 *of angels* in one meaning of “God created the heaven” (Gen. 1:1), for “The birth of the world was preceded by a condition of things suitable for the exercise of supernatural powers, outstripping the limits of time, eternal and infinite,” of “hosts of angels or the dignities of archangels” (St. Basil’s *Hexameron* 1:5). *And so St. Basil is saying that just as the first creation day was preceded by a long period or day of angels, so likewise, the end of this world will be followed by a long period or day of bliss.*

Once we understand these relevant time issues of St. Basil’s creation model of Gen. 1 & 2, we are in a better position to assess different writer’s usage of it. In the first place, it must be said that while it has some points of intersecting agreement with the historically modern young earth creationist *Flood Geology School*, as well as the historically modern old earth creationist *Day-Age School* and *Gap School*, it is clearly a creation model distinctive from all these historically modern creation schools. But to the extent that Duncan & Hall for “The 24-hour view,” *supra*, cite St. Basil as believing in seven 24 hour days in Gen. 1 & 2, they are correct to find this point of intersecting agreement with their creation model; although they need to make the qualification that he also believed the “heaven” of Gen. 1:1 included a distinctive prior creation of angels that stretched back a vast period time before these six 24 hour days. And to the extent that Ross & Archer for “The Day-Age View,” *supra*, perceive that St. Basil understood Gen. 1:1 to stretch back a vast period time, they are correct to find this point of intersecting agreement with their creation model; although they need to make the qualification that Basil of Caesarea limited this to the “heaven” of Gen. 1:1 as a distinctive prior creation of angels as opposed to the temporal world, and that he was a young earth creationist who then saw the temporal world as being made in six 24 hour days.

And so too, to the extent that old earth creationist Global Earth Gap Schoolmen such as e.g., Custance, *supra*, perceive that St. Basil understood Gen. 1:1 to refer to a distinctive prior creation, followed by six 24 hour days, they are correct to find this point of intersecting agreement with their historically modern Gen. 1 & 2 creation model; although they too need to make the qualification that he limited this to the “heaven” of Gen. 1:1 as a distinctive prior creation of angels as opposed to the temporal world, and that he was a young earth creationist who then saw the temporal world as being made in six 24 hour days. Though in fairness to Global Earth “Lucifer’s Flood” Gap Schoolman, Arthur Custance (d. 1985), in making reference to Franz Delitzsch, he says the “angelic being” of Lucifer “and his followers” of the other fallen angels, were “once part of that still unfallen order of being who ‘were created before the creation of our corporeal world. The creation of the angels is thus included in the summary statement of Gen. 1:1’ He [Delitzsch] then pointed out that this was no new idea. It was held by such Church Fathers as ... Basilios [= Basil] ..., and others ...⁴⁷.” But Custance then later *overstates*

⁴⁶ See Volume 1, Part 1, Chapter 3, section b, “The meaning of ‘the first day’ or ‘one day’ in Gen. 1:5.”

⁴⁷ Custance, A.C., *Without Form and Void*, Doorway Papers, Ontario, Canada, 1970, pp. 31,188 (emphasis mine).

the case when he cites John Harris's *The PreAdamite Earth* (undated, c. 1846), "that the first verse of Genesis was designed ... to announce the absolute origin of the material universe by the Almighty Creator; and ... that, passing by an indefinite interval, the second verse describes the state of our planet immediately prior to the Adamic creation; and the third verse begins the account of the six days' work It is important and interesting to observe how the early fathers of the Christian church should seem to have entertained precisely similar views" e.g., "St. Basil⁴⁸."

And though similar types of distortion seem to be a sad hallmark of such historically modern writers selective usage, and indeed, misuse of ancient church writers such as e.g., Origen, Irenaeus, Justin Martyr, and Ambrose, *supra*, I shall now give just one more example, to wit, the ancient church Latin writing Western Church Father and Doctor, St. Augustine (d. 430).

As already mentioned, though Van Bebbler & Taylor claim of St. Augustine (Austin), the evidence "strongly indicates that he accepted literal days," and Bradshaw claims "Augustine believed that God created all things ... instantaneously," and indeed Hugh Ross cited him in favour of long days, *supra*; in fact, St. Austin left it as an open question as to whether the six days of Gen. 1 (understood as coming after a distinctive prior creation of some matter in Gen. 1:1,2,) symbolized periods of less than 24 hours i.e., an instantaneous creation, or 24 hours, or periods of more than 24 hours. For as further discussed Part 3, Chapter 5, section a, "Multiple Ancient Forms of Symbolic Days Creationist School," *infra*, St. Augustine says, "What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive" (Austin's *The City of God*, Book 11, chapters 6 & 7)⁴⁹. Yet we find that as in the *Van Bebbler & Taylor verses Ross debate*, *supra*, so too in *The Genesis Debate* (2001), those with different models were all claiming support from St. Augustine, and I would say *all with some justification*, but all also doing so in a way that tried to simultaneously deny, at least by inference, that St. Austin could be used in any other way than their creation model used him.

Thus writing for "The 24-hour view," Duncan & Hall say, "Some allege that Augustine (354-430) ... opted for long creation days. C. John Collins, however, confirms, 'Augustine ... do[es] not actually discuss the length of the creation days Certainly Augustine ... cannot be called a witness ... in favor of a day-age theory.' Attempts to enlist Augustine as a pre-supporter of long creation periods are contradicted by Augustine's own clear ... statements to the contrary. He believed that all creation ... occurred in a nanosecond⁵⁰" i.e., the instantaneous creation model in the Non-Sequential

⁴⁸ *Ibid.*, pp. 120-121 (emphasis mine).

⁴⁹ Philip Schaff's *Nicene and Post-Nicene Fathers*, 1871, Eerdmans, Michigan, USA, reprint 1977, Vol. 2, pp. 208-210.

⁵⁰ Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 49-50.

& Symbolic Creation Days School, *infra*. In reply, writing for “The Framework View,” Irons & Kline say, “both literal and figurative approaches to the days are attested throughout Church history. This shows that the Christian tradition does not ‘uniformly favor normal creation days, as Duncan and Hall would have it. Though not the first to advocate a figurative understanding of the days of creation, Augustine influenced subsequent” writers “such as Anselm” and others. “Others, such as Basil of Caesarea, Gregory of Nyssa, Ambrose, and Chrysostom took a more literal approach, while some Church fathers attempted to reconcile the two positions by taking a *via media* [Latin, ‘a middle road’]. Incontestably, the debate over the creation days is not ‘strictly recent’⁵¹.” It must be said that *Irons & Kline are here to be commended for accepting historical diversity dating from ancient times between “literal and figurative ... days.”* Although they then try to deny St. Augustine’s open-ended and non-committal position of so allowing three broad views, and so in this sense of him being an example of a church father who they would say, “attempted to reconcile ... [diverse] positions by taking a *via media* [Latin, ‘a middle road’];” in that Irons & Kline then claim that St. Augustine was a clear “advocate” of “a figurative understanding of the days of creation.”

It is notable that the vagaries of St. Austin are so great on this matter of what the six days were, that even Duncan & Hall writing for “The 24-hour view,” are then prepared to say, “Ross and Archer overstate the historical case for the day-age view None except a minority who followed Augustine’s creative exegesis asserted that creation occurred over a long period before modern revisionism ...⁵².” What I find notable about this, is that St. Augustine’s vagaries in which he says, “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” (*The City of God*, Book 11:6), are here deemed sufficiently unclear for Duncan & Hall to admit that there were some, albeit “a minority who followed Augustine’s exegesis,” who understood this to allow “creation occurred over a long period.” Contextually, Duncan & Hall say this after first saying, “orthodox commentators, prior to the modern scientific revolution, either held to the 24-hour view or followed Augustine in his nanosecond view⁵³.” Thus while Duncan & Hall consider Austin should be interpreted in terms of an instantaneous creation model, and consider those who interpreted Austin differently are not “orthodox,” and so the usage of this “orthodox” terminology shows they have elevated a secondary matter to the status of a primary matter contrary to I Cor. 1:12,13; 11:18,19; 12:25,31; 13:1-13; nevertheless, they here give a begrudging admission that Austin’s vagaries on the creation days are capable of *a different interpretation*. Though such an admission is very rare, and here clearly given with a begrudging spirit which sadly claims those so interpreting Austin are not “orthodox,” I nevertheless consider that there *needs to be more of this type of admission of diversity of pre-modern interpretation*, though unlike Duncan & Hall, it needs to be in a spirit of Christian “charity” (I Cor. 12:25,31; 13:1-13) which accepts that such differences of opinion are secondary matters. “For why dost

⁵¹ *Ibid.*, pp. 89-90 (emphasis mine).

⁵² *Ibid.*, p. 170.

⁵³ *Ibid.* (emphasis mine).

thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgement seat of Christ” (Rom. 14:10). “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Rom. 14:13). Thus e.g., there needs to be a candid admission that St. Austin’s statements indicate he allowed for either an instantaneous creation model, or a 24 hour day model, or a long days model, and that he was non-committal on any of these as he was uncertain and unsure as to how to understand the creation days. Such a candid admission must also bring with it the frank recognition that St. Augustine quite rightly did not regard such matters as issues defining orthodoxy, but as secondary matters. I consider that there also needs to be similar admissions of diversity of views by diverse writers from ancient (or pre-modern) times, and to the extent that Duncan & Hall admit there were two views, i.e., literal 24 hour days or instantaneous creation, that is at least *a step in the right direction*.

Writing in response for “The Day-Age View,” Ross & Archer say that, “In *The City of God*, Augustine wrote, ‘As for these <days>,’” which Ross & Archer fairly comment refer to “Genesis creation days,” “‘it is difficult, perhaps impossible to think – let alone express in words – what they mean’. ... In his *Confessions*, Augustine notes that for the seventh day Genesis makes no mention of an evening and a morning. From this ... he deduced that God sanctified the seventh day, making it an epoch extending into eternity⁵⁴.” As further discussed in Volume 2, Part 3, Chapter 5, “The Sequential & Symbolic Creation Days School,” section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *infra*, St. Augustine certainly argued for a long seventh day (*The City of God*, Book 11:8), and so when taken with his comments in *The City of God*, Book 11:6 about the creation days, this acts to show that *he allowed long days as one possible meaning*. But *once again*, Ross & Archer here use this *to claim that this is therefore Augustine’s view, when in fact, it merely shows that he allowed this as one possible view for the first six creation days*, i.e., he also allowed for the possibility of instantaneous creation, or six 24 hour days, and he was uncertain and unsure on, and non-committal as to, which of these three possibilities was correct. Thus the church father and doctor, St. Augustine, quite rightly regarded this as a secondary matter, and not one that should be used for defining orthodoxy.

And writing for “The 24-hour view,” Duncan & Hall say, “As has become customary, the framework essay kidnaps Augustine from his context Augustine ... never ‘argues that the first three days cannot be normal days for the simple reason that they existed prior to the creation of the sun on the fourth day.’ In *The Literal Meaning of Genesis* (4:33), Augustine writes: ‘It follows, therefore, that he, who created all things together, simultaneously created these six days, or seven, or rather the one day six or seven times repeated.’ He believed creation occurred in a split second, not over days.

⁵⁴ *Ibid.*, p. 205; citing St. Austin’s *The City of God*, Book 11, chapter 6 in Defferrari, R.J. (Editor), *The Fathers of the Church*, Fathers of the Church Incorporated, New York, USA, 1952, Vol. 14, p. 196; & St. Austin’s *The Confessions*, Book 13, section 51, as translated by Vernon J. Bourke, in *The Fathers of the Church*, *op. cit.*, 1953, Vol. 21, p. 455.

Thus, Augustine lends no support to the framework interpretation⁵⁵.” Duncan & Hall fail to perceive that given that Austin considers the seventh day is a long day, he here gives two initial possibilities which subdivide into three possibilities. These are: *Possibility 1*: “he, who created all things together, simultaneously created these six days, or seven” i.e., the instantaneous creation model for the first “six days,” as distinct from the seventh day. “Or rather the one day six or seven times repeated” i.e., one day is repeated “six” times (*Possibilities 2 & 3*), resulting in *Possibility 2* one day is repeated “six” times as 24 hour days, although the seventh day is a long time; or *Possibility 3*: one day is repeated “seven” times in the same way that he considers the seventh day is a long day i.e., seven long symbolic days⁵⁶.

Writing in response for “The Framework View,” Irons & Kline say, “The modern framework interpretation builds upon Augustine’s figurative interpretation of the days and is in fundamental continuity with it⁵⁷.” And further writing in reply, Irons & Kline say, “if we accept the Protestant premise that Scripture, not tradition, is our ultimate authority, new interpretations cannot be ruled out simply because they are new The framework interpretation, however, is not without historical precedence. Augustine and church fathers influenced by him thought that the days had no reference to the actual time frame of creation. With due respect to Duncan and Hall’s knowledge of Church history, their interpretation of Augustine is idiosyncratic at best. For example, Louis Berkhof’s description of Augustine’s view reads more like a figurative interpretation that the literal, 24-hour view: ‘Some of the early Church Fathers did not regard [the days] as real indications of the time in which the work of creation was completed, but rather as literary forms in which the writer of Genesis cast the narrative of creation, in order to picture the work of creation – which was really completed in a moment of time – in an orderly fashion for human intelligence.’” “After summarizing the framework interpretation,” (as given in 1924 by Arie Noordzij of Utrecht University in the Netherlands,) “Berkhof states: ‘This view reminds us rather strongly of the position of some of the early Church Fathers.’ Since Augustine did not hold that the days were indicators of ordinary time, his belief in instantaneous rather than long-period creation does not make him an ally of the 24-hour view. Of course, this does not mean that Augustine’s view and the framework interpretation are identical. But since he and his followers read the days as a literary framework rather than a literal chronology, the framework interpretation can claim to be a further development and refinement of a traditional view⁵⁸.”

⁵⁵ *Ibid.*, p. 267.

⁵⁶ This is further discussed in Part 3, Chapter 6, section a, subsection vii, on “St. Augustine.”

⁵⁷ Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 224.

⁵⁸ *Ibid.*, pp. 292 & 302 (footnote 12 comments from footnote 12, p. 292); quoting from Berkhof’s *Systematic Theology*, pp. 153-154 at 154.

Given that St. Augustine allowed for non-sequential and symbolic days in terms of an instantaneous creation as one possibility, and also allowed for long periods of time, there is some truth in Irons & Kline statements, “The modern framework interpretation builds upon Augustine’s figurative interpretation of the days and is in fundamental continuity with it.” Yet even this is an overstatement, since there is no such thing as “Augustine’s figurative interpretation;” rather, it is a case that Augustine *allowed for the possibility* of a “figurative interpretation,” *but he also allowed for the possibility of six 24 hour days* i.e., he was uncertain, unsure, and non-committal on what the six creation days meant (Austin’s *The City of God*, Book 11:6), although he did consider that that seventh day was symbolic of a long period (Austin’s *The City of God*, Book 11:8). Nevertheless, with qualifications that they do not make, Irons & Kline would be within their rights to say that St. Austin’s categories of thought allow for points of intersecting agreement with their model, *but without Iron’s & Kline’s dogmatism as to the certainty of their model*. If Irons & Kline want to be dogmatic about the certainty of their model, then much as I disagree with them, that are perfectly entitled to be so, but they are not entitled to claim that St. Augustine would agree with this element of their thinking. St. Augustine’s views indicate he would be tolerant to, and accepting of, not only Irons & Kline Framework view, but also Duncan & Hall’s 24 hour view, as well as a Day-Age view, and given that he believed in a distinctive prior creation of some matter including the earth in Gen. 1:1,2, also the Gap School (see Part 3, Chapter 6 on “The Gap School,” section a, subsection vii, “St. Augustine,” *infra*).

Thus one must take “with a grain of salt,” Irons & Kline’s grandiose claims about the level of support for their model in St. Augustine’s writings. E.g., they claim, “The framework interpretation ... is not without historical precedence. Augustine and church fathers influenced by him thought that the days had no reference to the actual time frame of creation.” Rather, *Augustine allowed this as one of three possibilities* in terms of an instantaneous creation model, following a distinctive prior creation of a temporal world. Thus while Irons & Kline would be within reason to say, “The framework interpretation ... is not without historical precedence,” in terms of *one possible* type of categories of thought allowed for by St. Austin, Irons & Kline’s are here making a gross overstatement by omitting suitable qualifications with regard to St. Augustine.

Irons & Kline further say, “With due respect to Duncan and Hall’s knowledge of Church history, their interpretation of Augustine is idiosyncratic at best.” This is quite so, since Duncan and Hall grossly overstate Austin’s possible support for their “24-hour view” in their claims that look to only one of three possibilities that Austin allowed for, was tolerant towards, and non-committal over. But our Lord says, “judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged” (Matt. 7:1,2). For in what is a gross overstatement against the 24 hour view with respect to St. Austin, Irons & Kline also say, “Since Augustine did not hold that the days were indicators of ordinary time, his belief in instantaneous rather than long-period creation does not make him an ally of the 24-hour view.” And so if the Duncan and Hall’s limitation to one of multiple possibilities by Austin means “their interpretation of Augustine is idiosyncratic at best,” then so too, Irons & Kline limitation to one of multiple possibilities by Austin also means “their interpretation of Augustine is idiosyncratic at best.” The reality is that St.

Augustine's allowance for three possibilities, means that he regarded as valid either the 24 hour view of Duncan and Hall; or a long days Day-Age view; or an instantaneous creation view of the six days following a distinctive prior creation of a temporal world (and given he was non-committal on the length of time on the time-gap in the distinctive prior creation, tolerant also to both non-gap school views as well as a Gap School view). Therefore *with these type of qualifications* given that Augustine's allowance of an instantaneous creation view was an allowance of non-sequential and symbolic creation days, and given that his allowance of a Day-Age view was an allowance of long symbolic days; his categories of thought would also be a precedent of tolerance towards something like *The Framework School* which as Irons & Kline freely admit is a school that only arose in the twentieth century, since it has elements of both the instantaneous creation view in terms of non-sequential and symbolic creation days, and also the Day-Age view in terms of symbolic creation days.

Irons & Kline also refer to Louis Berkhof's comments in his *Systematic Theology*, while omitting reference to Berkhof's critique which favours literal 24 hour days on a young earth creationist model. On the one hand, I would agree with Irons & Kline that Berkhof rightly sees some similar categories of thought between the modern Framework School and ancient instantaneous creation school, *supra*, as more fully discussed at Part 3, Chapter 4, "The Non-Sequential & Symbolic Creation Days School," *infra*. But on the other hand, we once again find, that *one first needs dispassionate and objective analysis* of what the relevant elements are of St. Augustine's Gen. 1 & 2 creation model, *and only then* can one consider whether or not there are any points of intersecting agreement with some other model, such as a historically modern creationist model that takes into account the revelations of geology which became known through the modern science of geology. This is absent from all discussions of St. Augustine in *The Genesis Debate* (2001). This is thus further seen in Irons & Kline's comments in connection with Berkhof, where we once again find an inability to perceive that St. Austin left the issue quite open. Thus Irons & Kline quote approving of Berkhof who says the "belief" of "Augustine" was an "instantaneous" creation "rather than long-period creation," when in fact an "instantaneous" creation was only one of three possibilities Austin allowed for, and it is further qualified in his instance as occurring sometime *after* a distinctive prior creation of some elements including a temporal earth.

Irons & Kline say, "if we accept the Protestant premise that Scripture, not tradition, is our ultimate authority, new interpretations cannot be ruled out simply because they are new." On the one hand, there is some basic truth in what is here said. But on the other hand, it requires qualifications that Irons & Kline do not make. Specifically, one should not depart from established church wisdom *without reluctance and a very good reason*. And certainly I would accept that the geological revelations from the Book of Nature which first started to come out in a limited way in the late eighteenth century, but which have mainly come forth since the nineteenth century, clearly act to warrant a careful and prayerful Biblical reconsideration of an appropriate Gen. 1 & 2 creation model with reference to earth's geological history, *that keeps any such revised model within the boundaries of the established Protestant orthodoxy of religiously conservative Protestant Christianity* and so is not contrary to Scripture. Thus

it also needs to be said, that in areas such as the Trinitarian teaching of the first six general councils, which includes their creeds and anti-Pelagian teaching (Nicea 325, Constantinople 381, Ephesus 431, Chalcedon 451, Constantinople II 553, & Constantinople III 681), orthodox Protestants recognize that these traditions are Biblical sound and correct (e.g., Articles 8, 21, & 35, Anglican Thirty-Nine Articles; & Dutch Reformed derived Louis Berkhof of USA's *Systematic Theology*, pp. 306-307). But Irons & Kline all too freely set aside church traditions for no good reason.

For example, the importance of Gen. 1 with regard to the plurality of the three Divine Persons in Gen. 1:26-28 is recognized in the New Testament as including the Father and Son in I Cor. 11:3, and in the Old Testament as including the Spirit in Gen. 1:2. Hence one of the readings for Evensong on Trinity Sunday in the Anglican *Book of Common Prayer* (1662) is Gen. 1 (optionally it can also be Gen. 18). Yet Irons & Kline all too freely set aside this sound Biblical and traditional teaching, and cause unnecessary confusion in the church by referring to a view expressed by Kline denying this meaning of Gen. 1, which is also relevant to a proper stylistic understanding of John 1:1-18, as they peddle an absurd anti-Trinitarian interpretation that in effect depicts a one Person Supreme Being (although Irons & Kline would presumably deny the obvious implication of their claim,) who is here saying “Let us” because “angels are contextually present, thus ... God is addressing the heavenly council. ... Genesis 1:26 does not teach that angels were co-Creators with God ..., but that man’s identity as the image of God has special reference to the royal / judicial function ... highlighted by the angels in their role as members of the heavenly council;” for “a king without a court would be unthinkable⁵⁹.” The Trinitarian God existed as King long before he created angels, and so Irons & Kline’s claim that “a king without a court would be unthinkable” is not correct with respect to Almighty God. More generally, this type of abuse of this Protestant concept “that Scripture, not tradition, is our ultimate authority,” with respect to the denial of the Holy Trinity in Gen. 1, therefore acts to undermine the more general credulity of Irons & Kline when they say, “new interpretations cannot be ruled out.” That is because it is clear that they do not have a proper respect for Christian church tradition, with a corresponding reluctance to depart from it *only when reasonably warranted*. Rather, they give the impression of ones who gratuitously and flippantly come up with “new interpretations” such as this one which foolishly denies the Trinity in Gen. 1. In fact, this “new view” is really an old type of Trinitarian denying infidel Jewish and infidel Mohammedan interpretation of Gen. 1:26-28, as opposed to a Christian Trinitarian view⁶⁰.

⁵⁹ *Ibid.*, pp. 300-301, & footnote 35 from p. 301 at p. 303.

⁶⁰ This is a traditional view of anti-Trinitarian infidels, both Jews and Mohammedans; see the Jewish Midrash Rabbah on Num. 4, paragraph 19 which says, “when the Holy One, Blessed be he, would create man, he took counsel with the angels and said to them, We will make man in our image,” cited by Rodwell with respect to Mohammed’s teaching in the Koran at Sura 2:28; at Part 3, Chapter 2, *infra*. This inaccurate view was also followed by Day-Age Schoolman, Delitzsch, as referred to in Part 3, Chapter 6, section h, subsection iii, subdivision A, *infra*.

So too, Irons & Kline claim, “The Protestant exegesis” i.e., propounding of Scripture, “of the Pauline doctrine of justification in terms of a forensic imputation of Christ’s alien righteousness, rather than an ontological infusion of inherent righteousness as Roman Catholicism teaches, is relatively recent,” i.e., “sixteenth century.” And then they ask, “Does the recent origin of Reformed exegesis automatically settle the debate in Rome’s favor?⁶¹” The basic claim that the Protestant Gospel was lost between New Testament times in the first century A.D. and the Reformation in the sixteenth century, is certainly not correct. E.g., as more fully cited in Volume 1, Preface, at “Dedication,” “(1) The Anglican Calendar,” the Homilies of Article 35 of the 39 Articles make reference to a number of ancient writers who upheld justification by faith, long before the rise of the Church of Rome as the Church of Antichrist following the formation of the Roman Papacy in 607 A.D. . E.g., Book 1, Homily 3, entitled, “Of Salvation,” says in Part 2, “to be justified, only by ... true and lively faith in Christ, speaketh ... old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these works plainly in the ninth canon on Matthew⁶²: ‘Faith only justifieth.’ And St. Basil, a Greek author, writeth thus: ‘This is a perfect and a whole rejoicing in God, when a man avaunteth not himself for his own righteousness, but knoweth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul,’ saith he, ‘doth glory in the contempt of his own righteousness, and that he looketh for ‘the righteousness of God by faith’ [Philp. 3:9]. These be the very words of St. Basil⁶³. And St. Ambrose, a Latin author, saith these words: ‘This is the ordinance of God that he which believeth in Christ should be saved without works, by faith only, freely receiving remission of his sins⁶⁴.’ ... But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, and being unable to deserve our justification at God’s hands; and thereby most plainly to express the weakness of man and the goodness of God ... and the most abundant grace of our Saviour Christ; and thereby wholly ... to ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding⁶⁵.’”

⁶¹ Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, footnote 2 from p. 283 at p. 301.

⁶² Hilary’s Pictav. Comment. on Matthew chapter 8, section 6; Opp. 646D ed. Paris, 1693.

⁶³ Basil, Homily 20, De Humilitate, section 3; Opp. 2, 158 E.

⁶⁴ Hilar. Diac. Comment. in Epist. I ad Cor. I. 4; Ambros. Opp. II, Append. 112 D. The passage is here given as Erasmus showed it in 1527.

⁶⁵ The cited references to the above authors given in the previous footnotes come from Griffiths, J. (Editor), *The Two Books of Homilies*, Oxford, UK, 1859, pp. 28-29.

Furthermore, even after the rise of the Church of Rome, due to lack of enforcement of such teachings before the rise of the first Papal State in 756 and then the formation of the unholy so called “Holy” Roman Empire from 800 A.D., which on the European Continent brought such persecution as to necessitate independence of true Christians from the Roman Church, as found in the Waldenses who date from at least this time, there were some better spiritual figures still able to operate inside the Church of Rome on the Continent till the 8th century. Hence *Foxe’s Book of Martyrs* records this group with “Berengarius, who about the year 1000, boldly preached evangelical truth according to its primitive simplicity,” and this group continued to be known as “Berengarians” after Berengarius himself was succeeded by the preacher, Peter Bruis of Toulouse in southern France. So too, “Henry of Toulouse” was a preacher of this pre-existing group of Berengarians, also sometimes known as “Apostolics;” and in “1147” he in turn gave his name to them as they were thereafter sometimes called “Henricians.” Or later again in the 12th century, “Peter Waldo” either gave his name to these pre-existing “Berengarians,” or “Apostolics,” or “Henricians,” or took his name from this group who might have already been also known as “Waldensians,” though in either instance, they thereafter became more commonly known as the Waldensians⁶⁶. (Revisionist histories have sometimes sought to claim that the Waldensians started with Waldo, but this is clearly a historical anachronism.) And these same dynamics in England meant that better figures could still operate in England (other than for the Knights’ Templars), till after Wycliffe’s death, i.e., till the late 14th and early 15th centuries, when the Inquisition finally came to England (the Inquisition was earlier set up on the Continent in 1233,) with Nicholas de Hereford appointed as an inquisitor in 1391, and in 1401 Parliamentary legislation against the Lollards (II Henry IV, chapter 15; expanded under Henry V; repealed under Henry VIII; revived under Mary; repealed under Elizabeth I)⁶⁷. Among other things, Wycliffe was condemned by the Roman Church for teaching, “That if a man be duly penitent any outward confession” i.e., in a Romish confessional, “is superfluous and useless;” and “it is fatuous to believe in the indulgence of the Pope and the bishops⁶⁸.” These rejections of works’ righteousness only make sense in the context of a doctrine of justification by faith, and Wycliffe is rightly remembered as “The Morning Star of the Reformation⁶⁹.”

⁶⁶ Bramley-Moore, W., *Foxe’s Book of Martyrs*, 1563, revised folio edition, 1684, 3rd edition, Cassell, Patter, and Galpin, London, 1867, “The Persecutions of the Waldensians in France,” pp. 56-67 at p. 56; & *Foxe’s Book of Martyrs*, as edited by William Forbush in 1926, abridged edition of 2004, Hendrickson, Massachusetts, USA, “Persecutions of the Waldensians in France,” pp. 58-59 at p. 59.

⁶⁷ Bettenson’s *Documents*, pp. 173-175 (Wycliffe’s teachings and the Council of Constance); 179-82 (II Henry IV, c. 15, *De Haeretico Comburendo*).

⁶⁸ *Ibid.*, pp. 174-175, Propositions of Wycliffe condemned at London 1382, and at the Romish Council of Constance, 1415.

⁶⁹ Bramley-Moore, W., *Foxe’s Book of Martyrs* (1867), *op. cit.*, “Some Particulars of the English Reformation, and the circumstances which preceded it, from the time of Wickliffe to the reign of Mary,” pp. 215-227; & William Forbush *Foxe’s*

On the one hand, it is true that we do not have as much of the detail on e.g., the Waldensians and Lollards as we would like to, due to Romanist persecutions of such saints, as in fulfillment of Biblical prophecy as rightly recognized by the Protestant Historicist School of Prophetic Interpretation, “the great whore” of Rome (Rev. 17:1,9) did “wear out the saints of the most High” (Dan. 7:25), and was “drunken with the blood of the saints, and with blood of the martyrs of Jesus” (Rev. 17:6). But on the other hand, we have enough information on them to know they were part of the true church in “the wilderness” (Rev. 12:14), which kept alive “the everlasting gospel” (Rev. 14:6) in “the faith of Jesus” (Rev. 14:12). Thus it is clear that Irons & Kline *greatly overstate their case* in saying “The Protestant exegesis of the Pauline doctrine of justification in terms of a forensic imputation of Christ’s alien righteousness, rather than an ontological infusion of inherent righteousness as Roman Catholicism teaches, is relatively recent,” i.e., “sixteenth century. Does the recent origin of Reformed exegesis automatically settle the debate in Rome’s favor?⁷⁰” It is true that some of our best recorded articulations in terms of systematic theology come from the time of the Reformation and later; but the Holy Ghost of God convicted men of these same truths which were annunciated before this time, both under ancient church fathers such as St. Hilary (d. 367), St. Basil (d. 379), and St. Ambrose (d. 397), *supra*, or the Waldensians (just where in the fourth to eighth centuries the Waldenses originated is unclear, though they clearly existed from at least the 8th century A.D., and some date them even earlier⁷¹), John Wycliffe (1384), and the English Lollards (later fourteenth to sixteenth centuries).

Book of Martyrs (1926, abridged edition of 2004) *op. cit.*, “An account of the Life & Persecutions of John Wycliffe,” pp. 169-174.

⁷⁰ *Ibid.*, footnote 2 from p. 283 at p. 301.

⁷¹ There was a more rigid enforcement of Rome’s doctrines against alleged “heretics,” by the “Holy” Roman Empire established in 800 A.D., and the slightly earlier circulation of the 8th century fraudulent *Donation of Constantine* (which claimed to be a 4th century document,) which necessitated the Waldensians organic separation from Rome at this time, if not earlier in some parts of Europe. The mediaeval Roman Church claimed in a story that was hostile to the Waldensians, that they had separated from the Church of Rome in the fourth century as a protest against Emperor Constantine’s land grants to the Bishops of Rome in the *Donation of Constantine* (Bihlmeyer, K., *Church History*, Revised by H. Tuchle, translated from the thirteenth German edition by V.E. Mills and F.J. Muller, Vol. 2, *The Middle Ages*, Newman Press, Maryland, USA, 1963, pp. 146,211). While this claim has elements of falsehood since the *Donation of Constantine* was a later eighth century document, the fundamental claim seems difficult to ignore i.e., the Waldensians were already in existence in the eighth century when the *Donation of Constantine* began to circulate, and protesting against its claims, the Papists then falsely said that this was the reason why the Waldensians were an independent group from Rome, but instead of dating this as an eighth century protest group, in order to maintain their falsehood of a fourth century date for the *Donation of Constantine*, they said that this protest came from the earlier time of the fourth century. Therefore the Waldensians can be reasonably said to have separated or come into existence *as a group*

We thus find that when Irons & Kline say, “if we accept the Protestant premise that Scripture, not tradition, is our ultimate authority, new interpretations cannot be ruled out simply because they are new,” *supra*, that there is some basic truth in what is here said. But it requires qualifications that Irons & Kline do not make. Their connected foolish foray into attempts to undermine the Trinitarian teaching of Gen. 1, or claim that the gospel of justification by faith with an imputed righteousness of Christ was lost between the first and sixteenth centuries A.D., during which time the Romish doctrine held sway, is a shocking perversion of history. *And it must be said that in these subversions of Trinitarian teaching and perversions of the historic safeguarding of the pure gospel in pre-Reformation times with e.g., church fathers such as St. Hilary, St. Basil, and St. Ambrose, and later again the Waldensians and Lollards, we find that Irons and Kline are RUNNING WILDLY AND DANGEROUSLY as they anachronistically fabricate “big precedents” for their false claims, which they think will help to bolster their Framework model which they freely admit only dates in its present form from the twentieth century.* Thus they have greatly undermined their own credulity by this type of attack on the doctrine of the Holy Trinity in Genesis 1, attack on justification by faith alone as preserved by “the saints of the Most High” God (Dan. 7:25) in pre-Reformation times, and associated attack on Protestant understanding of history as found in e.g., Article 35 of the Anglican 39 Articles and *Foxe’s Book of Martyrs!*

Moreover, as further discussed at Part 3, Chapter 6, section a, “Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School,” subsection vii, “St. Augustine,” & section c, “Ancient Old Earth Creationist Forms of Gap School,” subsection ii, “Ancient Global Earth Gap School (Origen),” *infra*, St. Austin also believed in a distinctive prior creation of the temporal earth in Gen. 1:1,2 that existed as a dark flooded earth for some time until God later undertook the six day creation. Hence when one looks at the three possibilities he allows for with the six creation days i.e., instantaneous creation, 24 hour days, or long periods of time, even if one selects the instantaneous creation view, it must be qualified by the fact that he did not see this as the creation of the entire temporal world, but rather, of the six day temporal creation following a distinctive prior creation in Gen. 1:1,2 of a dark flooded earth. Yet this relevant fact is not mentioned by any of the writers in either the *Van Bebbler & Taylor verses Ross debate* (1994-1995), or *The Genesis Debate* (2001), where we find that again and again, various writers simply wish to grab isolated and decontextualized

by the later part of the 8th century when the *Donation of Constantine* began to circulate; although as to exactly where between the fourth and eighth centuries the Waldensians came into existence is unclear. Though St. John the Divine refers to the church in “the wilderness” from 607 A.D. (Rev. 12:14) in parts of Europe, this separated group who date from the 7th century and who co-existed with some better figures in the wider church in some parts of the Continent till the 8th century, and in England till the 14th century, were not necessarily the Waldensians, i.e., possibly they were the Waldensians and possibly they were others “of whom the world was not worthy” (Heb. 11:38). Alas, we lack requisitely detailed historical records to be certain about the finer details.

snippets from e.g., ancient church writers such as Augustine, in order to claim that he only supported their type of views.

Thus in terms of the limited selection from a wider range of the ancient church writers we have considered above, e.g., Origen, Irenaeus, Justin Martyr, and Ambrose, *supra*, or the two selected examples of St. Basil and St. Augustine as found in *The Genesis Debate* (2001); these selections have been used to make the same salient basic point, namely, we find that there is no real serious analysis of these ancient church writers Gen. 1 & 2 creation models, followed by a consideration of whether or not there are relevant points of intersecting agreement with various historically modern Gen. 1 & 2 creation models in the form of the young earth creationist *Flood Geology School*, or old earth creationist *Framework School*, *Day-Age School*, or *Gap School*. Rather, various modern writers usage of e.g., both the ancient eastern church Greek writing church father and doctor, St. Basil (d. 379), and the ancient western church Latin writing church father and doctor, St. Augustine (d. 430), does not really belong in the arena of serious analysis designed to see what such church fathers believed, but rather in the arena of propaganda designed to try and promote their own view by claiming it had a higher level of support than what it actually did from these writers.

Therefore, it is clear that the tendency of various creationists of different modern creationist schools (with a similar issue for Theistic Macroevolutionists of the Framework School or Day-Age School,) with regard to ancient Jewish and Christian writers (I here use the term “Christian” in a broad sense to also include heretics,) has far too frequently been the same. Whether they are writers of the young earth creationist *Flood Geology School*, or old earth creationist *Day-Age School* or *Gap School* – whether the *Global Earth Gap School* or *Local Earth Gap School*. Put simply there is a proclivity to cite only those ancient Jewish and Christian writers which support their view, or are allegedly said to support their view. Then either in an overt claim, or an implied claim, the tendency is to try and paint a picture in which it looks like none of the ancient Jewish or Christian writers had any other view but their own. They either impliedly, or by overt claim, thus like to depict themselves as holding “*THE* ancient Jewish and Christian view;” when in fact, the evidence indicates that there were multiple ancient Jewish and Christian views, and that in broad-brush terms, though not in exact terms, the type of differences that divided the ancients are the same type of differences that divide modern advocates in these modern creationist schools. Thus while I consider a qualitative change occurred in how a Biblically sound Gen. 1 & 2 creation model should be constructed *after* the revelations of geology from the Book of Nature in the nineteenth century, as compared to *before* such revelations in pre-modern times, it is nevertheless also notable that the same broad diverse perceptions of human minds are found over time in the four broad ancient (and other pre-modern) schools, and the four broad modern creationist schools.

(Part 3, Chapter 1) Introduction:

d] Complete repudiation of methodology of certain modern writers' abuse & misuse of ancient (and later) Jewish & Christian writers.

On the one hand, all of us make mistakes, and due to the frailty of our sinful, fallen, human natures, may from time to time fail to fully represent a view we claim to be representing, particularly, when that is one we are opposed to. But on the other hand, that does not justify gross and consistent distortions of the type that are referred to in the previous Part 3, Chapter 1, section c. We have seen in the type of exchange between old earth creationist *Day-Age Schoolman* Hugh Ross and young earth creationist *Flood Geology Schoolman*, Van Bebbler & Taylor (1995-1996), or in *The Genesis Debate* (2001) between Duncan & Hall for "The 24-hour view," Ross & Archer for "The Day-Age View," and Irons & Kline for "The Framework View," *supra*, a manifestation of the fact that there has tended to be a distortion and garbling going on from certain persons on various sides of such debates, as to what various ancient (and later pre-modern) Jewish and Christian writers have said on Gen. 1 & 2 creation models. *The common point being that different creationist schoolmen are reluctant to acknowledge a diversity of opinion in ancient (or later pre-modern) times, that is a sequel to similar diversity of opinion in modern times, and even if some of them do sometimes recognize some diversity, there is a tendency to substantially understate it.* In saying this, I am not suggesting that the ancient to mediaeval creationist schools are identical with the historically modern schools, since only in the modern schools does one get a geological treatment of the data. Nevertheless, there are some very similar categories of thought between them as we shall further see in this Volume 2, Part 3.

However, the all too frequent tendency to portray ancient and other pre-modern Jewish and Christian writers as monolithic or near monolithic in their views on a Gen. 1-3 creation model, *is not universal*; and though there is a tendency to understate it, even those who engage in this type of thing may sometimes recognize some lesser amount of diversity than what actually exists. An example of the latter, i.e., recognizing some lesser amount of diversity than what actually exists, is found with young earth creationists, Van Bebbler & Taylor (1995) who, for instance, wrongly claim it is "very likely" that "Irenaeus" "believed in literal days," since as already touched upon in the previous Part 3, Chapter 1, section c, *supra*, Irenaeus did think of the sixth day (though not the others), as a long day of about a thousand years. E.g., on the one hand, Van Bebbler & Taylor are prepared to fairly allow that it is "definite" that "Philo" "believed in figurative days;" and they also rightly say he was "a Jew, not a Church Father." But on the other hand, they say *by way of contrast*, that it is only "likely" that "Clement of Alexandria" "believed in figurative days;" and so they here understate the matter in this false contrast, since once again, it is in fact *definite* in Clement of Alexandria's instance (see Part 3, Chapter 4, on "The Non-Sequential & Symbolic Creation Days School,"

section a, *infra*)⁷². Nevertheless, to the extent that Van Bebbler & Taylor recognize *some* diversity, they are to be commended for making a step in the right direction.

And an example of the former i.e., more robustly recognizing some level of diversity in pre-modern times, is found in John Lennox's *Seven Days that Divide the World* (2011). To Lennox there are still qualifications, e.g., as in Hagopian's *The Genesis Debate* (2001), there is a failure to represent the gap school view; so that once again, one finds the same invalid presupposition that the issue of how one treats the six days of Gen. 1 & 2 is *the central and defining issue* of a Gen. 1 & 2 creation model, when in fact, *it is only one component*; and one needs to consider Gen. 1 & 2 creation models overall, at when this is done, *another critical issue is whether or not one considers there is a distinctive prior creation in a time-gap in the early part of Gen. 1*. Furthermore, I do not concur with all of Lennox's interpretations of the ancient writers, e.g., he oversimplistically classifies St. Augustine as following the instantaneous creation school; nevertheless, in fairness to him, Lennox looks to ancient and later pre-modern writers for *some* different views of the creation days and Gen. 1-3 creation models. Thus for the idea of six 24 hour days, he refers to the Protestant Christian Reformers, Luther (d. 1546) and Calvin (d. 1564). Or in ancient times, he sees an instantaneous creation school represented by e.g., the Jewish writer Philo (d. c. 45-50 A.D.), and the Christian writer, Clement of Alexandria (d. before 215). And for "early church fathers" who "suggested that the days might have been long epochs, on the basis of Psalm 90:4 ... and II Peter 3:8," he refers to the Christian writers, Justin Martyr (d. c. 165) and Irenaeus (d. 2nd century). But as already mentioned in the previous Part 3, Chapter 1, section c, *supra*, in the case of Justin Martyr, it is at best, *highly speculative upon no basis of fact* to suggest he had this view for the sixth day, and so on the available evidence, it is best to understand Justin Martyr as being in a tradition which considered the day of Gen. 2:17 was a long day of a thousand years, but not in any way seeking to further claim that like Irenaeus he linked this to a long symbolic sixth day of a thousand years. And with respect to Irenaeus, one would also need to be a lot more qualified than Lennox's grandiose claims for him (see also Part 3, Chapter 5, "The Sequential & Symbolic Creation Days School," section a, "Multiple Ancient Forms of Symbolic Days Creationist School," *infra*)⁷³. On the one hand, Lennox's selection is still too narrow, as we do not, for instance, find any reference to Gap School views, let alone the ancient division between a form of the old earth global gap school (Origen, *infra*) and old earth local earth gap school (Rabbi Abbahu, *infra*), even though he unwittingly refers to a Gap Schoolman in St. Augustine, whose complexities and ambiguities on Gen. 1 & 2 he fails to appreciate. But on the other hand, to the extent that John Lennox makes *some kind of effort* to represent a multiplicity of views on Gen. 1-3 models in pre-modern times, he is to be commended for shewing a greater candour on this issue than is often the case.

Having thus considered in Part 3, Chapter 1, section c, some examples of abuse and misuse of ancient (and later pre-modern) Jewish & Christian writers by certain

⁷² Van Bebbler & Taylor, *op. cit.*, p. 95.

⁷³ Lennox, J.C., *Seven Days That Divide the World*, *op. cit.*, pp. 41-43.

modern writers claiming their support; I wish to clearly distance myself completely, totally, and absolutely from this type of disgraceful nonsense. It is one thing due to time or space constraints to not always be able to fully represent matters, or due to the frailty of human nature to sometimes make mistakes and accidentally misrepresent some aspect of what someone says; but this type of thing I am concerned with of a consistent gross distortion of ancient (and later pre-modern) times Genesis 1 & 2 creation model writers is quite another thing. Thus I fully recognize a good deal of diversity in creation models of ancient times (and later pre-modern times), just as I do for modern times. My desire in this Volume 3 Part 2 is to first give a fair coverage to what a selected ancient and later Jewish and Christian writers believed, and only then to see what the points of intersecting agreement are with later modern schools which since the nineteenth century are written in the context of the science of geology. If due to the frailty of human nature I should fail to fully succeed in my first goal in some particular, and I for one do not claim infallibility; I rest in the hope that at least in general terms I have achieved this goal i.e., I have given a fair broad-brush overview of their Gen.1 & 2 creation model.

Thus it is not my intention to join in this type of thing, which I think at best, indicates insecurity on the part of the person perpetrating it in terms of the confidence he has in his own model; or possibly indicates a person of inadequate intellectual competence who is far gone in lusts greatly at variance with dispassionate and reasonable analysis, and who lacks the humility to bow down low before God and his “teachers” (Eph. 4:11), which teachers, under God, are their intellectual superiors and spiritual betters, for they stubbornly refuse to say, “Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me” (Ps. 131:1); and at worst, this type of thing indicates the insincerity of a con-man. But for my purposes in this Volume 2, Part 3, I shall stipulate in Christian charity and a spirit of generosity to all concerned, that I shall choose to think the best of all such creationist schoolmen and not the worst i.e., I shall work and write on the stipulated presupposition this resort technique simply indicates insecurity on the part of those perpetrating it, in terms of their lack of confidence about their creation model. I also allow for the possibility that this resort technique may be done by a given writer at a subconscious level, in which he “just knows” that “I’m right, and they’re wrong,” and so he reads these writers “for ammunition against the other side,” rather than in a fair and dispassionate manner to see what this or that ancient church writer (or later writer) actually is really saying. That is, because they are insecure about their creationist school’s *bona fides* and so they find it necessary to falsely depict the ancient and later pre-modern creationist schools as basically supporting their school, either in all instances, or in almost all instances. Nevertheless, I entirely repudiate these type of propaganda claims, made by a variety of young and old earth creationists in modern creationist works, where the tendency is for the writer to only refer to ancient or mediaeval schools *that agree with his school*, or *allegedly agree with his school*, and then to either *give the impression* or *even claim* that his is “*the ancient*” view.

As a Low Church Evangelical Anglican Protestant who upholds the 1662 *Book of Common Prayer* and 39 Articles (1562 in Latin, first published in Latin 1563; & 1570 in English, first published in English in 1571), I have a greater respect for, and interest in,

both ancient church fathers (post New Testament till Council of Chalcedon, 451), ancient and early mediaeval church doctors (post New Testament till Gregory the Great, d. 604), and with suitable qualifications in regard to upholding orthodoxy and not heresy, other ancient church writers, than a number of the Puritan Protestant writers I have looked at do. Thus there is something of the old Anglican versus Puritan debates in this matter. Yet it is with religiously conservative broad Protestant Christian principles as found in the ninth commandment of the Holy Decalogue, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9), that I look to in saying with regard to the ancient church fathers or any other writers, I think it *first important to fairly represent their views*, and only then see if there are any points of intersecting agreement with any historically modern creationist model; whereas the real attitude of certain Puritan types I have considered, (I do not say all Protestants of Puritan derivation,) is one in which they are not concerned if such writers are not fairly represented by them. Thus they make no effort to first fairly represent relevant elements of a given writer’s Gen. 1 & 2 creation model, and then consider any points of intersecting agreement with their historically modern creationist model. In short, they use such church writers (or Jewish writers) as “political footballs,” to “kick around” in order “to score points against the other side.” But it should also be said that I also manifest both the old and ongoing Protestant versus Romanist debates in this matter, since unlike the Roman Church which elevates its Romish tradition to a status over the Bible, as a religiously conservative Protestant Christian, any reference I make to church writers (or Jewish writers) is subject to the Protestant’s Infallible Bible which *alone* is the ultimate authority, since *it alone* is Divinely Inspired (II Tim. 3:16).

Therefore, to the extent that inside a religiously conservative Protestant Christian theological paradigm, I give a broad coverage to a diversity of ancient and mediaeval schools, I give a greater coverage to those who disagree with my model than is common in works that I have seen, of which the above itemized works are a non-exhaustive sample. However, to this must be made the qualification, that in my selected coverage, *I also exhibit a deliberate bias* of greater interest in relevant matters to do with the Old Earth Creationist and Gap School views that feed into the particular model of the Local Earth Gap School endorsed in this work. This is calculated and with the qualifications I make, I think reasonable. Thus the more detailed representation I give for other models outside the Gap School is broadly limited to ancient times and some leading contemporary modern proponents of them. Thus I am not looking at them in the same overall detail that I do for the gap school models; but in referring to them as represented in ancient and modern times, I achieve my main relevant point of demonstrating historical diversity of Gen. 1 & 2 creation models along four broad conceptual categories of thought lines in terms of stylistic analysis of Gen. 1 & 2. And I further show that the fourth view of the gap school, subdivides into an old earth creationist global earth gap school model in both ancient (Origen) and modern (e.g., Chalmers, Buckland, & Sedgwick) times, and also an old earth creationist local earth gap school model in both ancient (Abba) and modern (e.g., Pye Smith & Alcock) times.

In this Volume 2, Part 3, I shall refer in Chapter 2, to a selection of creation stories from world religions other than Genesis 1 & 2 in Judaism and Christianity. Although to this I make the qualification that *I shall make some reference to Gen. 1-3*

were relevant in considering these infidel and heathen creation stories, e.g., in particular I shall make refer to Judaism and Christianity where relevant to understanding the origins via corruption of various creation stories. But more generally, my focus interest in Part 3, Chapters 3-7 is then on Gen. 1 & 2 as understood in Judaism and Christianity. I here use the term “Christianity” in its widest possible sense so as to include both orthodox and unorthodox writers; and likewise “Judaism” includes writers after the Christian Church withdrew from this then apostate religion following the Stoning of the first Christian Martyr, St. Stephen, in Acts 7. (St. Stephen is remembered with a red-letter day in the Anglican 1662 *Book of Common Prayer* on 26 December.)

That is because as e.g., previously discussed in Volume 1, of *Creation, Not Macroevolution – Mind the Gap*, 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.” Thus e.g., on the one hand, the Old Testament Apocrypha contains certain heresies e.g., justification by works in Sirach or Ecclesiasticus 3:30 (Apocrypha) which says, “alms maketh an atonement for sins;” or justification by the works of another as seen in the claim of II Maccabees 12:44 (Apocrypha) that one should “pray for the dead.” Hence we know that this type of works’ righteousness, found also in apostate forms of Christianity such as the Romanists Proper in Roman Catholicism and also the semi-Romanists such as those in Eastern Orthodoxy, is the type of thing the Judaizers at Galatia were condemned for when the holy Apostle St. Paul says, “a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal. 2:16). And hence the great appropriateness of the usage of this Book of Galatians, together with the Book of Romans, and other parts of Holy Scripture by Martin Luther against Romanism at the time of the Reformation, with the glorious gospel message, “The just shall live by faith” (Gal. 3:11). For in the words of Article 11 of the Anglican 39 Articles, “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification” in Article 35. But on the other hand, the Reformation Anglican 39 Articles say (in a Protestant view more like Lutheran Protestants, i.e., with a higher view of the value of Apocrypha than Puritan Protestants have,) “the other Books (as Hierome [/ Jerome] saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine ...” (Article 6, 39 Articles) (emphasis mine).

And so in a similar way to which the Old Testament Apocrypha may be studied and used *subject to canonical Scripture*, so too, we may study and sift through the creationist models of various Jewish and Christian writers from ancient or later times, and use that which we find to be the valuable “gold,” while discarding that which we find to be “the dross.” Although in saying this *with respect to creationist models*, I am conscious of the fact that orthodox Christians i.e., religiously conservative Protestant Christians, disagree in the first instance as to which is the best modern creationist model i.e., a creationist model that takes into account the science of geology which arose from

the late eighteenth and early nineteenth centuries; and from this, in the second instance, also correspondingly disagree as to what is “gold” and what is “dross” on this matter in e.g., the ancient Jewish and Christian writers. Or to change the metaphor, it can be a case of, “one man’s meat, is another man’s poison.” *Such is reality!*

Thus e.g., as a *Local Earth Gap Schoolman*, I greatly appreciate the concept of a succession of worlds found in the broadly Christian writings of Origen (d. 254), even though he was heretical in some other areas; or I greatly appreciate the local earth gap school creationist model in the Jewish writings of Rabbi Abbahu (d. 320) of Caesarea in ancient Palestine, although in some other areas he was an anti-Christian infidel who denied the truthfulness of Christianity. That is because, in both instances, one can detach the errors and heresies of such men in other areas from the relevant areas of their creationist models of Gen. 1 & 2, and so from the perspective of an old earth creationist *Local Earth Gap Schoolman*, one can still perceive that they made a valuable contribution. By contrast, e.g., young earth creationist *Flood Geology Schoolmen* or old earth creationist *Day-Age Schoolmen*, would no doubt disagree with an old earth creationist *Local Earth Gap Schoolman* such as myself on the broad value of Origen or Abbahu in these areas. For “one man’s meat, is another man’s poison.” *Such is reality!*

In this context, Ronald Numbers (1992) says, “Whitcomb and Morris” became “a byword among evangelical Christians⁷⁴,” and while I have known of many Evangelicals who have not been Young Earth Creationists, what Numbers here says is certainly true for *some segments* of the Evangelical community. E.g., when I was on my fourth trip to London (Oct. 2005-April 2006), I recall going to church one Sunday, and a fellow Evangelical Protestant who was a young earth creationist, and who knew that I was an old earth creationist, very excitedly told me, “Henry Morris has died.” (Henry Morris died on 25 Feb. 2006.) He spoke to me about how he considered Morris to have been a great man. But as one who had been spending time in the British Library and elsewhere studying certain matters relevant to the old earth creationist local earth gap school, including my discovery of the views on Gen. 1 & 2 of the Jewish Rabbi Abbahu (c. 279-320) which I was very excited about; as well as work I had been doing in the *Local Earth Gap School* tradition of such men as J. Pye Smith (1774-1851) and Henry Jones Alcock (1837-1915), e.g., in December 2005 or January 2006, I had looked over the renovated old New College, London University (1924-1977) (corner of Parsifal & Finchley Roads, London, NW6, UK), which before its closure had been the successor to the New College, London University of Finchley Road (1850-1924), that Pye Smith had laid the foundation stone of in 1850; I did not share my fellow Evangelical friend’s enthusiasm for the contribution that Whitcomb & Morris have made to the creationist debate. To my mind, e.g., some of Rabbi Abbahu’s creationist work in the *Midrash Rabbah* that I had been looking over at the British Library, was far ahead of anything Henry Morris had attained to in terms of a viable Gen. 1 & 2 creation model. My fellow Evangelical friend was a young earth creationist *Flood Geology Schoolman*, whereas I was an old earth creationist *Local Earth Gap Schoolman*, and so on some of the finer particulars of being a Protestant creationist, we held different passions and enthusiasms. *Such is reality!*

⁷⁴ Numbers’ *The Creationists*, p. 192.

But such differences aside, whether I agree or disagree with their creation models, in this Volume 2, Part 3, I refer to various Jewish and Christian writers from ancient times onwards. This includes a mix of orthodox Christians, together with unorthodox Christians; and Jews who tragically denied that Jesus Christ is the Old Testament Messiah or Christ, and who correspondingly did not accept the authority of the New Testament; for “their minds were blinded: for until this day remaineth the ... veil untaken away in the reading of the old testament; which veil is done away in Christ” (II Cor. 3:14). In this process I sometimes agree and sometimes disagree with various ancient or later Jewish and Christian writers, but even where any such Jewish and Christian writers are unorthodox in certain areas; I more generally select the good, but refuse the bad from their writings i.e., I only look with favour on their comments where they do not conflict with religiously conservative Protestant Christian orthodoxy; and for my immediate purposes, my particular interest is in any areas where they are also of some value to the creationist model I endorse. But where such Jewish and Christian writers are of no such value to the creationist model I endorse, providing their views on the matter I cite any of them on, do not conflict with religiously conservative Protestant Christian orthodoxy, I do not condemn them as unorthodox on such matters; rather, I simply regard them as erroneous and disagree with this or that writer on those matters. Thus what various ancient or later Jewish and Christian writers say on a range of matters might be good, bad, or indifferent. But I think it important to distinguish between where any such writings are orthodox or unorthodox. Put simply, let us by the grace of God, be among “those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14). *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

In historically modern times i.e., since the time of the rise of the secular state with the American and French Revolutions, and the rise of the science of geology from around the same broad time, young earth creationists seeking to reconcile science and Scripture, have supported some form of the *Flood Geology School*; and old earth creationists seeking to reconcile science and Scripture, have generally supported some form or either the *Day-Age School* or *Gap School*, although some have also followed another model e.g., the *Framework School*.

A most serious defect in Ronald Numbers’ *The Creationists* (1992), is his failure to cover the *Local Earth Gap School* of Pye Smith *et al.* Though Numbers’ *The Creationists* demonstrates a general level of tolerance amongst Protestants on different creationist models for much of the 19th and 20th centuries, there has also been an increasing intolerance to old earth creationist models of Gen. 1 & 2 from young earth creationists in some quarters, since the greater popularization of the *Flood Geology School* from Whitcomb & Morris *The Genesis Flood* (1961). It must be said that to some extent this is found more in some Protestant Churches than others. E.g., among Low Church Evangelical Anglicans, one does not in my experience find very many young earth creationists, and nor does one find the type of intolerance to old earth creationists that one finds in *some* other Protestant Churches. This type of thing is

frequently linked to concomitant claims that the young earth creationist model is *the* model of most or all of the ancients.

E.g., reference has already been made to the farcical claim of young earth creationist *Flood Geology Schoolman*, Jonathan Sarfati, that, Origen (d. 254) was a young earth creationist, *supra*. (On Origen, see Volume 2, Part 3, Chapter 6, section e, subsection ii, “Ancient Global Earth Gap School ...”) On the upside, Sarfati shows he is capable of better things than this, in some of his excellent creationist work in e.g., *Refuting Evolution 2* (2002). But on the downside, even this work which contains so much good, is marred by this type of intolerance to old earth creationists. Thus Sarfati sadly “blotches his copy books⁷⁵,” when he refers to old earth creationist *Day-Age Schoolman*, Hugh Ross who amidst some fluctuations, has generally considered microevolution is limited to the taxonomical level of species or subspecies⁷⁶. Sarfati says, “fixity of species ... is ... a belief held by compromisers like Hugh Ross⁷⁷.” While my own view is wider than Ross’s since I would limit microevolution to the taxonomical level of genus, species, or subspecies, I would think it very wrong to claim that because of this Ross is a “compromiser.” He has simply worked on a given creation model of Gen. 1 & 2 in which he thinks the evidence limits microevolution to species or below, as opposed to genus or below (my view, and on one temporary fluctuation, a view followed by Ross), or order or family and below (the type of thing argued by Sarfati’s organization⁷⁸.) It is thoroughly inappropriate to use terminology such as “compromiser” for this type of diversity of opinion among creationists, and indeed, these and claims about creationists simply because they follow an old earth model, show a lack of Christian charity by Sarfati. For “though I have ... all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” “And now abideth faith, hope, and charity, these three; but the greatest of these is charity” (I Cor. 13:2,3,13).

⁷⁵ A euphemism for having “done the wrong thing” and “made a mistake.” When I was at Primary School in Victoria (at Watsonia Heights, Melbourne, in 1969-70, Years 4 & 5,) we still used ink pens either with a running ink cartridge or a fountain pen that one filled up from an ink bottle; and so one could still literally, “blotch one’s copy book” i.e., put a large ink spot or spots in one’s writing book by accident. Although all other schools I went to in New South Wales and the Australian Capital Territory had moved over to ball-point pens. I explain the terminology since these pens are no longer generally used in schools in these States or Territory, or elsewhere.

⁷⁶ See Volume 1, Part 2, Chapter 4, section c, subsection vi.

⁷⁷ Sarfati, J., *Refuting Evolution 2* [i.e., Volume 2], Answers in Genesis, Acacia Ridge, Queensland, Australia, 2002, p. 134 (emphasis mine).

⁷⁸ E.g., see Don Batten in Volume 1, Part 2, Chapter 10, section a, subsection i.

A similar type of distortion and lack of Christian charity is exhibited by Sarfati in his dissertation on The Gap School (which he limits to the Global Earth “Lucifer’s Flood” Gap School,) in which he says, “The Gap” School “aims to fit ... millions of years of Earth and universe history into a ... gap between the first and second verses of Genesis Like virtually all of the other attempts to ‘harmonize’ long ages with Genesis, the Gap” School “has not the slightest basis in the Hebrew of Genesis. In fact, it seriously violates the tenets of historical-grammatical exegesis,” and “was never thought of from the Bible, but arose due to the pressure of outside secular views⁷⁹.” I consider his comments here on “the Hebrew of Genesis” to be nothing but hot air, since one can reasonably interpret the Hebrew on a number of creationist models, including e.g., both Sarfati’s young earth model, and also a Gap School model. E.g., it is so interpreted on a Gap School model by Hebrew scholar and Local Earth Gap Schoolman, John Sailhamer (b. 1946) in *Genesis Unbound* (1996 & 2011).

Sarfati here most wickedly walks the road of “revilers” in deadly sin (I Cor. 6:10), as he make unnecessary “divisions” (I Cor. 11:18) in “the body” of the church in which “there should be no schism” (I Cor. 12:25). He here fails to understand “a more excellent way,” to wit, that of Christian “charity” (I Cor. 12:31; 13:1), in his most uncharitable claims which fail to recognize the work of good and godly old earth creationist Gap Schoolmen such as e.g., Global Earth Gap Schoolmen, Thomas Chalmers (d. 1847), William Buckland (d. 1856), Adam Sedgwick (d. 1873); or Local Earth Gap Schoolman, J. Pye Smith (d. 1851), John Pratt (d. 1871; an honorary local earth gap schoolman), and Henry Alcock (d. 1915), who humbly sought to understand the Divine revelation of Almighty God as found in the Holy Bible, in the context of the revelations of geology that came to light in the nineteenth century from Almighty God’s Book of Nature. If Sarfati wishes to respectfully disagree with their conclusions, that is one thing; but to start claiming that these men were simply responding to “the pressure of outside secular views” is quite a shocking distortion of those who disagree with his young earth creationist model. The old earth creationist Gap Schoolmen, William Buckland (d. 1856) and Adam Sedgwick (d. 1873), were leading nineteenth century geologists, and far from them responding to “the pressure of outside secular views,” they were pace-setters in laying much of the foundational work for the modern science of geology, as indeed were some other old earth creationists. They opposed the anti-supernaturalism of men like Lyell (who though also an important figure, is overrated in Darwinian secularist mythology), and the Darwinists subsequently hi-jacked the colleges and universities with the aid and abetting of the secular state, and then perverted the natural interpretation on the geological layers of such old earth creationists i.e., Divine catastrophisms and Divine creations evident in a succession of “worlds” (Heb. 1:2; 11:3). *But the reason I here refer to this type of thing, is to show the wider context in which false claims are made about most, if not all, ancient church writers allegedly agreeing with the young earth creationism.* And of course, even where they were young earth creationists, they did not follow the *Flood Geology School* model, or any other historically modern model that has

⁷⁹ Sarfati, J., “The Gap Theory,” (pamphlet) *Creation Ministries International*, Queensland, Australia [undated].

a geological treatment, since they were not aware of the historically modern science of geology as we know it.

This type of thing is also referred to by Global Earth “Lucifer’s Flood” Gap Schoolman, Curtis Hutson (d. 1995), a former Editor of the USA Baptist Protestant newspaper, *The Sword of the Lord* (Associate Editor 1978-1980 under Editor John Rice; Editor 1980-1995). Hutson gives a Scofield Global Gap School View of Gen. 1:1,2 with Isa. 45:18. Then he says, “When you teach this, some will accuse you of trying to make a loop-hole for scientists and others who say the earth is billions and billions of years old. Well I’m not trying to create a loophole for anyone. I’m just trying to harmonize Isaiah 45:18 with Genesis 1:1 & 2. ... There is ... a space of time between Genesis 1:1 and 1:2, could be millions of years, could be billions of years, only God knows that ...”⁸⁰

In considering the four broad creation models for Gen. 1 & 2 in Judaism and Christianity from ancient times through to modern times i.e., *The Young Earth Six 24 Hour Days Universal Creation School*, *The Non-Sequential & Symbolic Creation Days School*, *The Sequential & Symbolic Creation Days School*, and *The Gap School*, it should also be clearly understood that I have selected *extremely broad categories of thought* in isolating these four schools, and in both ancient to modern times, there is in fact internal diversity of creation models within these schools. E.g., *The Non-Sequential & Symbolic Creation Days School* covers those young earth creationists from ancient times who looked to an instantaneous creation i.e., in which the six days are understood to symbolize non-sequential periods under 24 hours that all transpired in a split-second of time; as well as those old earth creationists and Theistic macroevolutionists from modern times in the *Framework School* i.e., in which the six days are understood to symbolize non-sequential long periods of time spanning millions or billions of years. Or within the Local Earth Gap School, my own creation model is quite different in the particulars of where the World of Eden was located (an area now under the waters of the Persian Gulf), compared to Rabbi Abbahu (the Promised Land of ancient Israel), Pye Smith (much of the Bible lands in a large portion of West Asia), or John Sailhamer (the Promised Land of ancient Israel).

But I maintain a spirit of tolerance to different Gen. 1 & 2 creationist models, *providing the basic model can be held inside the boundaries of religiously conservative Protestant Christian orthodoxy*. In a preliminary non-sung introduction to his song, “I Can’t Wait to Get to Heaven,” Keith Green (1953-1982) says, “When I look around at the world and I see all the beauty that God made, I see the forests, trees, and all the things, and it says in the Bible that he made them in six days; and I don’t know if they’re a literal six days or not, scientists would say ‘No,’ some theologians would say ‘Yes;’ it doesn’t matter to me. But I know that Jesus has been preparing a home for me and for some of

⁸⁰ Curtis Hutson’s *Demonology*, “Demons Are For Real,” audio Computer Discs (CDs), recorded in 1974, CD 5, “The Origin & Character of Demons, Part 2, (21 April, 1974, Forrest Hills Baptist Church, Dakota, Georgia, USA,) in the wider series of Hutson’s 11 CDs in *Demonology*, Sword of the Lord Publishers, Murfreesboro, Tennessee, USA, 1995 & 2006 (<http://www.swordofthelord.com>) (emphasis mine).

you for 2,000 years; and if that world took six days, and that home took two thousand years, Hey Man, this is living in a garbage can compared to what's going up there.” This is followed by the live audience he is performing before applauding these comments; and then he sings “I Can't Wait to Get to Heaven⁸¹.”

Keith Green here exhibits a tolerance to both old earth creationists who consider Gen. 1 refers to a global creation of non-literal days, as well as young earth creationists who consider Gen. 1 refers to a global creation in six literal 24 hour days. These comments were made between 1977 and 1979 when the young earth creationists were still a lot smaller than they became, and Evangelical Churches were generally more tolerant to both old earth creationists and young earth creationists, in a way that to some extent subsided when young earth creationists came to “push out” old earth creationists in a number of Evangelical Churches. It seems to me that if we use the traditional Biblically based tests of orthodoxy for Gen. 1 & 2 creation models, then whatever our views are on the correct model of creation, whether old earth or young earth, we need to recognize that those fellow creationists who disagree with us are still theologically orthodox, even if we think their model of creation is wrong.

Thus e.g., I would personally regard the young earth creationist *Flood Geology School* model, or various forms of the old earth creationist *Global Gap School* model, to be Biblically incorrect (Book of Divine Revelation) and since relevant points in the 19th century, to be scientifically indefensible (Book of Nature). As discussed in Volume 1, for the young earth creationist *Flood Geology School* model, I consider this became scientifically indefensible by c. 1835, and it could only be argued with ever increasing difficulty and the qualification from c. 1810-1835, that there was evidence consistently coming through from geology which was indicating an old earth. And for the old earth creationist *Global Gap School* model, I consider this became scientifically indefensible from c. 1875. Nevertheless, if those following such models are theologically orthodox on broad-Protestant Evangelical doctrine, then though they be young earth creationists who come in time after c. 1835, or old earth creationist Global Earth Gap Schoolmen who come in time after c. 1875, I would not regard them as unorthodox because of the incorrect model of creation they adopt. I have the same view towards those of the old earth creationist *Day-Age School*, although in the case of Hugh Ross's revised model his trichotomist views on man's constitutional nature means that his particular *Day-Age*

⁸¹ Keith Green's "The Ministry Years," Vol. 1, 1977-1979 & Vol. 2, 1980-1982, Sparrow Records, 1999, Brentwood, Tennessee, USA (www.sparrowrecords.com); 1977-1979, Disc 2 of 4 Computer Discs (CDs), Song 16. Most of the songs on these CDs are good. But Keith Green's theology contains some errors. E.g., in his song, "Jesus Commands us to Go!" he fails to recognize that in the body of Christ there are many members (I Cor. 12:28-30), and that "he gave" "some, evangelists" (Eph. 4:11). I.e., not all Christians are called by God to be evangelists under The Great Commission (Matt. 28:18-20; Mark 16:15,16), although "some" are (Eph. 4:11), and as appropriate, all are certainly called to give a Christian witness in their lives and words (Acts 8:4). His Ministry was also marred at points by unBiblical values, for instance, he failed to recognize that "if a man have long hair, it is a shame unto him" (I Cor. 11:14).

School model is unorthodox with regard to issues of the soul, i.e., men and animals in no sense have the same “soul” and in this sense animals are in no sense “soulish,” and man’s constitutional nature is that of a dichotomy of body and soul (or body and spirit). Hence if Ross wishes to be Biblically sound in terms of theological orthodoxy, and he is unwilling or unable to let go of some kind of *Day-Age School* model, then he should move to the *analogical (overlapping) days interpretation* of the *Day-Age School*, in which he entirely repudiates and jettisons his soul heresies.

Thus it seems to me that the type of tolerance that Keith Green exhibited to both old earth creationists and young earth creationists, *supra*, is the right type of general approach. *We need to spot the wood from the trees, and isolate the issue of CREATION NOT MACROEVOLUTION.* We need to uphold the teachings of orthodoxy on Gen. 1-3, such as those of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth;” and the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ...;” and the *Athanasian Creed*, “as the reasonable soul and flesh is one man: so God and man is one Christ. Who suffered for our salvation: descended into hell ...⁸².” We need to uphold the Trinitarian teachings of the first four general councils, together with the Trinitarian clarifications on these by the fifth and sixth general councils (Articles 8, 9, 21, & 35, Anglican *39 Articles*). For instance, Bettenson itemizes that in the Council of “Ephesus – 431: Nestorianism and Pelagianism [were] condemned⁸³.” The condemnation of Pelagianism was done in reference to Pelagius’s disciple, Coelestius, and thus the *Third General Council of Ephesus* in 431 A.D. was against certain persons who “apostatize ... to ... the views of ... Coelestius,” so that those “revolters” who “have adopted the opinions of Coelestius” are condemned in contrast to the “orthodox⁸⁴.”

For Trinitarian Christology includes the recognition of Christ as the Second Adam in Rom. 5:12-19; I Cor. 15:22,45,47,49, and in the great debates against Pelagianism, the Western Church father and doctor, St. Augustine, was a champion of orthodoxy. Though he died about a year before the Council of Ephesus (431), this council upheld St. Augustine’s condemnation of Pelagianism. St. Augustine (d. 430) records that contrary to orthodoxy, Pelagius’s disciple, Coelestius claimed e.g., “Adam was created mortal, and he would have died, whether he sinned or not” i.e., a denial that Adam was created in original righteousness (Gen. 2:18,21-25; 3:7,20,21; Eccl. 7:25) and had conditional

⁸² See Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy.”

⁸³ Bettenson’s *Documents*, p. 335.

⁸⁴ Tanner, N.P. (Editor), *Decrees of the Ecumenical Councils*, Georgetown University Press, Washington, D.C., USA, 1990, Greek & Latin, with an English translation, pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4) (unlike Tanner who prefers the spelling, “Celestius,” using the spelling, “Coelestius”).

bodily immortality (Gen. 2:17), that he lost due to a historic fall in Gen. 3; “Adam’s sin injured himself alone, not the human race,” i.e., a denial that as the progenitor of the human race, the human race falls in Adam (Job 14:1-5; Rom. 5:12-14; I Cor. 15:22,45,47,49); “The Law, as well as the Gospel, leads to the Kingdom,” i.e., a denial of the effects of original sin (Ps. 51:5; Isa. 48:1,8), in which men now have fallen sinful human natures (Jer. 17:9; Matt. 15:18-20; 19:8), and so cannot earn their salvation by works righteousness (Matt. 19:16-22; Gal. 2:16), but must “Repent” of sin (Matt. 4:17), and cry ought for mercy under the covenant of grace (Matt. 9:13; 12:7; Luke 18:13) in order to be justified by saving “faith” (Matt. 8:10; 9:22; Gal. 3:11) in the atoning death (Matt. 20:28; 26:28; Gal. 3:13) of Christ alone (Matt. 12:7; 20:16). And Pelagius’s disciple, Coelestius, also claimed e.g., “There were men without sin before Christ’s coming,” “new-born infants are in the same condition as Adam before the fall,” “That a man can be without sin, if he choose,” i.e., a denial of the effect and impact of original sin emanating from a historic fall by Adam (Ps. 51:5; Rom. 3:23; 7:7-25; I John 1:8-10), and the fact that as the Second Adam, Christ alone is” like as we are, yet without sin” (Heb.4:15); and “It is not through the death or the fall of Adam that the whole human race dies ...⁸⁵” i.e., a denial that as the progenitor of the human race, the human race falls in Adam due to a historic fall in Gen. 3 (Rom. 5:12-14; I Cor. 15:22,45,47,49). We need to uphold the teaching of the *Fourth General Council of Chalcedon* in 451 such as, for instance, “our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance (Greek *homoousios*) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin ...” (Heb. 4:15)⁸⁶.

Thus e.g., we read in Article 9 of the Anglican 39 Articles, “Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man [Ps. 51:5], that naturally is ingendered of the offspring of *Adam* [Job 14:1-5, “Man” in verse 1 is Hebrew *’adam*, pointing to man’s descent from Adam, man’s corresponding sinfulness is in vss. 3,4, & human mortality is in vss. 1,2,5]; whereby man is very far gone from original righteousness [Eccl 7:29; cf. Gen. 2:25; 3:7,21], and is of his own nature inclined to evil [Matt. 15:18-20], so that the flesh lusteth always contrary to the spirit [Jer. 17:9]; and therefore in every person born into this world, it deserveth God’s wrath and damnation [Rom. 6:23]. And this infection of nature doth remain, yea in them that are regenerated [Rom. 7]; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe [Mark 1:15; John 3:16; Rom. 1:17] and are [spiritually] baptized [Mark 1:8; 16:16; John 3:5-7; Rom. 6:3-11], yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.” For the Apostle Paul saith, “What shall we say then? Is the law sin? God forbid,

⁸⁵ In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-54.

⁸⁶ Council of Chalcedon, Actio V. Mansi, vii. 166f; in Bettenson’s *Documents*, pp. 51-2.

Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead” (Rom. 7:7,8; citing the tenth commandment at Exod. 20:17). “mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col. 3:5; concerning lust idols, see the second commandment at Exod. 20:4-6 & tenth commandment at Exod. 20:17). “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God” (I Thess. 4:3-5).

(Part 3, Chapter 1) Introduction:

e] The same broad diverse perceptions of human minds found over time in the four broad ancient & modern creationist schools.

There seems to be a clear inability by a number, *I do not say all*, of those following one of the four broad modern Gen. 1 & 2 creationist schools, to accept that tolerance to diversity of Gen. 1 & 2 creation models is anything other than, a hindrance to the gospel. They thus elevate a secondary matter to the status of a primary matter of orthodoxy; an error that then leads them into schismatic heresy (I Cor. 11:18,19; cf. 1:12,13). Consider, for example, the following comments in connection with the young earth creationist Flood Geology School’s *Creation Ministries International*, Queensland, Australia; and the old earth creationist Day Age School’s *Reasons To Believe*, California, USA.

A young earth creationist article of 2013 was produced by Flood Geology School *Creation Ministries International* in Queensland, Australia. In the article’s link section was a further article entitled, “Evangelism,” Russell Grigg says, “As a Christian, how do you propose to share the Gospel ... if you say that Genesis allows for everything to begin with a ‘big bang’?” The contextual implication of this question is that to believe in the Big Bang one necessarily has a “worldview that there is no God⁸⁷” i.e., the underpinning claim is that only atheists believe in the Big Bang. Yet given that this organization criticizes Hugh Ross from time to time, the people in it clearly know that this is a false claim, contrary to the ninth commandment, “Thou shalt not bear false witness” (Exod.

⁸⁷ Grigg, R., “Do I have to believe in a literal creation to be a Christian?” *Creation Ministries International* (CMI) Queensland, Australia, (<http://creation.com/do-i-have-to-believe-in-a-literal-creation-to-be-a-christian>); a link article from CMI email sent to me on 21 Dec. 2013 entitled, “Permission To Believe the Bible,” from attached article of Shaun Doyle, “Do I have to believe in a historical Genesis to be saved?” CMI, 7 Nov. 2013 (<http://creation.com/genesis-gospel>).

20:16). When one considers the truly excellent work for Genesis 1:1 and cosmology (God as First Cause) that has been done by old earth creationist, Hugh Ross, of *Reasons To Believe* in California, USA, in connection with the Big Bang pointing to God as First Cause⁸⁸; this kind of outrageous claim by Grigg is thoroughly shocking, appalling, and dishonest. *I thank God for the excellent and noble service to the classic argument of cosmology done by Hugh Ross on the Big Bang with reference to $E = mc^2$ as discovered by the God recognizing scientist of a Jewish background, Albert Einstein of the USA.*

But Hugh Ross has also made similar type of comments in favour of his old earth creationist Day-Age School. For example, Ross said, “Much as circumcision divided the first century church, I see the creation date issue dividing the church of this [21st] century. As circumcision distorted the Gospel and hampered evangelism, so, too, does young earth creationism” (2000)⁸⁹. And in writing for “the Day-Age View” in *The Genesis Debate* of 2001, Ross & Archer claim, “The day-age interpretation provided compelling defense of Biblical inerrancy. By contrast, the six consecutive 24-hour-creation-day view forces different books of the Bible and even different chapters of Genesis into contradiction. While the framework interpretation avoids Biblical contradiction, it does so by robbing the text of significant testable content. By making Genesis 1 largely scientifically vacuous, the framework interpretation avoids the issue of Biblical accuracy. The day-age interpretation ... is uniquely consistent with Christ’s evangelistic mandate⁹⁰.” *This is an extraordinary claim, namely, that the “day-age interpretation ...is UNIQUELY consistent with Christ’s evangelistic mandate.”*

⁸⁸ See Volume 1, Part 2, Chapter 2 section a, subsection i, “Cosmology (The First Cause): ‘In the beginning God created’ (Gen. 1:1), the universe & how at the time of the Big Bang God made matter out of nothing at all!” And e.g., Hugh Ross’s “Big Bang Hits the Wall, Climbs Over,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 5, No. 1, March 2013, pp. 15-16; & Jeff Zweerink’s “Early Universe Temperature Affirms Big Bang Cosmology,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 5, No. 2, June 2013, pp. 13-14.

⁸⁹ *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, with “The John Ankerberg Show” USA’s compare John Ankerberg, moderating in debate between Kent Hovind (young earth creationist) and Hugh Ross (old earth creationist), Digital Video Disc (two DVDs), Reasons To Believe, California, USA, 2000. A transcript of this debate can also be found in the article of Jonathan Sarfati (young earth creationist) “Ross-Hovind debate, John Ankerberg Show, October 2000,” *Creation Ministries International*, Queensland, Australia (<http://creation.com/rosshovind-debate-john-ankerberg-show-october-2000-analysis-by-jonathan-sarfati>). Though he gives no references for his view, Hovind here claims “Augustine” was influenced in his view that “creation was instantaneous ... due to the outside influence of neo-Platonic philosophy.”

⁹⁰ Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 158.

We here see Ross & Archer are opposed to the idea of “Genesis 1” being “largely scientifically vacuous,” which they misinterpret as being an “issue of Biblical accuracy.” In some measure, this reflects methodological issues which I have previously noted *to some extent, though not exactly*, replicate categories of thought in the old *Anglican verses Puritan debates*, in which Puritans looked for a specific Biblical warrant to do something (sometimes known as “the Regulatory Principle”) e.g., use Cranmer’s 1552 prayer book, whereas Anglicans took the view that the church could use something it found useful and good if it was “not ... contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles) e.g., use Cranmer’s 1552 prayer book (as now found in its 1662 edition)⁹¹. Had the Local Earth Gap School been represented in *The Genesis Debate* (2001), I would therefore suspect that this same criticism, perhaps with a bit of less intensity, would most likely have also been made against my model.

But in response to this, let me reply by saying that Ross (a Wesleyan Arminian Baptist) & Archer (a Reformed Presbyterian) are both of Puritan derivation, and though in broad terms I find these Day-Age Schoolmen *a lot more reasonable* on this matter of a Gen. 1 & 2 creation model than some Puritan derived young earth creationist flood geology schoolmen, nevertheless, they here reflect something of the same Puritan type methodology. That is, while on the one hand, Ross recognizes the broad idea of a dual revelation from both the Holy Bible and Book of Nature, as seen in e.g., Ps. 19:1-4⁹², and Archer also does so in his confessional standards of the Presbyterian *Westminster Confession* (1:1; 21:1,7); on the other hand, they are uncomfortable with the idea of a dual revelation in the Divine Revelation and the Book of Nature, in which our study of the Book of Nature fills in the details *to the extent* that an Anglican Protestant like myself would be comfortable with, even though they both allow for this *to a much lesser extent*. Thus in the *Local Earth Gap School* model endorsed in this work, I would say that God has given us the Book of Nature for most of the detail. Hence in Volume 1, Part 1, Chapter 8, section c, I say:

In the Bible, we are not given the details of 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) of the “worlds” or “ages” (Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2. We are simply given, as it were, a series of empty boxes of no specific number and told, “The heavens

⁹¹ See Volume 1, Preface, “Background to this Book: The Long Trek.”

⁹² See Ross’s *The Fingerprint of God* (1989), *op. cit.*, pp. 145-146. Cf., Ken Samples’ “Historic Christianity’s ‘Two Books’ of Revelation,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 5, No. 3, 2013, pp. 11-12 at p. 12 (quoting from St. Augustine’s *Confessions*, Barnes & Noble, New York, USA, 1992, Book XIII, Section 18, 326), where Samples says, “referring to nature as a revelatory book is deeply rooted in Christian church history. ‘Book of Nature’ reference are found even in the patristic writings. For example, Augustine of Hippo (A.D. 354-430), made the following statement in his classic work the *Confessions*: ‘In your great wisdom you, who are our God, speak to us of the things in your Book, the firmament made by you’.”

declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1); “speak to the earth, and it shall teach thee” (Job 12:8). Thus while there is no significance in the number of empty boxes I here supply below, we are simply given a pattern of an unspecified number of empty boxes which we are told are this succession of “worlds” (Heb. 1:2; 11:3) over various “generations of the heavens and of the earth” (Gen. 2:4), and we are then left to “speak to the earth, and it shall teach thee” (Job 12:8) of these worlds through the work of geology. . . . Hence . . . we must fill in these blank boxes on the basis of godly reason or natural law, and determine the number and content of such “worlds” or “ages” that have existed in “the heavens” by scientific research, and the number and content of such “worlds” or “ages” that have existed on “the earth” by geological research. We thus start with a blank grid something like the following in which we are left to supply the exact number of “worlds” or “ages” and content of these “worlds” or “ages” from such scientific research:

But I note the *Local Earth Gap School* endorsed in this work, would also look to such “significant testable content” of the Gen. 1 & 2 creation model as, firstly, the Big Bang (Gen. 1:1), in which astrophysicist and old earth creationist Day-Age Schoolman, Hugh Ross’s most excellent work with respect to Albert Einstein’s $E = mc^2$ is most appreciatively used, as is also much of Hugh Ross’s associated work for the teleological argument of Divine Design⁹³; secondly, a pattern in the geological layers of a succession of “worlds” (Gen. 2:4; Heb. 1:2, 11:3) in the time-gap between the first two verses, in which geologist and old earth creationist Global Earth Gap Schoolmen, William Buckland and Adam Sedgwick’ work, among others, is most gratefully used; and thirdly, man’s condition as we now find him (Gen. 1-3). Indeed, in using with some modification, the basic astrophysicist work of old earth creationist Hugh Ross for relevant parts of Gen. 1:1 & 2:4; and the basic geological work pioneered by old earth creationists William Buckland and Adam Sedgwick for relevant parts of Gen. 1:1 & 2:4, by the grace of God, my model benefits from the very best and very finest relevant scientific data available. And as seen by reference to the laws of genetics in the Volume 1, Part 2, Chapter 4, section c, on “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” in using with some modification where

⁹³ See Volume 1, Part 2, Chapter 2 section b, “Teleology (Design);” & e.g., Hugh Ross’s “Earth’s Fluctuating Oxygen Levels Support Biblical Creation,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 5, No. 3, Sept. 2013, pp. 14-15.

appropriate such scientific work, by the grace of God, my model benefits from the very best and very finest scientific data on genetics from both old and young earth creationists, a number of whom are of some kind of Puritan derivation.

And in making this analogy with the old *Anglican verses Puritan debates*, I also note that the historically modern *Local Earth Gap School* was first articulated by a Puritan derived Congregationalist in Pye Smith (d. 1851), and other than for the issue of the world outside of Eden after Adam's creation, that its understanding of the revelations in earth's geology for Gen. 1:1,2a, is the same as those of the historically modern *Global Earth Gap School* which was first articulated by a Puritan derived Presbyterian in Thomas Chalmers (d. 1847). Therefore, it is clearly possible for Puritan derived Protestants to come to this type of understanding in agreement with *Local Earth Gap School* Anglican Protestants such as e.g., John Pratt (d. 1871), Henry Alcock (d. 1915), or myself (b. 1960); or *Global Earth Gap School* Anglican Protestants such as e.g., William Buckland (d. 1856) or Adam Sedgwick (d. 1873). But for all these necessary qualifications, in terms of the basic categories of thought, in which the old earth creationist Local Earth Gap School model I follow very largely looks to the Book of Nature "to fill in the blanks" in Gen. 1:1,2 in a way that is not contrary to Scripture, it is clear that *to some degree* the comments of old earth creationists Ross & Archer, like those of young earth creationists, reflect *something* of this type of issue from the old *Anglican verses Puritan debates*. This is clearly evident in the fact that e.g., Ross & Archer claim that the idea that "Genesis 1" is "largely scientifically vacuous," is opposed to the "issue of Biblical accuracy."

And as for Ross & Archer's claim that "The day-age interpretation ... is uniquely consistent with Christ's evangelistic mandate," I would note that both John Pratt (d. 1871) and Henry Jones Alcock (d. 1915) were involved in missionary work as part of the *Great Protestant Missionary Movement*. Indeed, the Venerable John Pratt, Archdeacon of Calcutta when it was the British Empire's second city after London, UK, has a memorial plaque to him in the *Old Mission Church* in Calcutta, India, which I thank God I was privileged to inspect in October 2012. And the Reverend Mr. Henry Alcock's only surviving portrait comes to us from when he was the *Church Missionary Society* Principal of Fourah Bay College in Freetown, Sierra Leone, when it was the British Empire's capital city for west Africa; and he also later undertook evangelistic work in Jamaica, with his final place of retirement being the *Old Mission Church* in Calcutta that I saw in October 2012. The reality that Ross & Archer are dodging in their claim, is that not only various old earth creationist Day-Age Schoolmen, but also various old earth creationist Gap Schoolmen of both a Local Earth and Global Earth model, as well as various young earth creationist Flood Geology Schoolmen, have all been involved with Christian missionary work over the years. Consider e.g., old earth creationist Global Earth Gap Schoolman, Bob Jones Sr. (d. 1968), an evangelist and educator who founded Bob Jones University, USA. Therefore to claim that "The day-age interpretation ... is uniquely consistent with Christ's evangelistic mandate," is clearly nonsense and an absurdity. It is elevating the idea that one must follow some kind of Day-Age School model of Gen. 1 & 2 to a ridiculous level of importance.

On the one hand, I would agree that there are some people for whom the issues of a Gen. 1 & 2 creation model needs to be integrated into an evangelistic outreach to them. And I say this in the closing dedicatory prayer in my sermon dedicating to God Volume 1 of *Creation, Not Macroevolution – Mind the Gap* (St. Basil’s Day, 14 June, 2014)⁹⁴. And this is seen in Acts 14:12,15,17, where we have an example of using godly reason to first point people to the God of Creation as a precursor to the fuller preaching of the Gospel. For “the apostles Barnabas and Paul” said to “the people” of “Lystra” involved in the idolatrous deification of man (Acts 14:8), “Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein,” “he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful season, filling our hearts with food and gladness.” But on the other hand, this is *not* the only evangelistic approach condoned in the Bible e.g., in the case of the rich young ruler of Matt. 19:16-22 Christ’s was shewing that since man’s fall (Matt. 19:4,8), no-man can keep the Ten Commandments perfectly as a covenant of works as a “good thing,” that a man may “do, that” he “may have eternal life” (Matt. 19:16). Yet this rich young man failed to recognize this e.g., he had a lust idol (Eph. 5:6; Col. 3:5) which in violation of the first and second commandments of the Holy Decalogue of Exodus 20 meant he did not recognize that, “Ye cannot serve God and mammon” (Matt. 6:24). Thus he failed to recognize that “the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24). Hence the appropriate response of the rich young ruler would *not* have been to say, “All these things have I kept from my youth up: what lack I yet?” (Matt. 19:20); but rather, to have said, “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” “I am carnal, sold under sin.” (Rom. 7:7,14). And to have then cried out for mercy under the covenant of grace, saying, “God be merciful to me a sinner” (Luke 18:13), to the God who says, “I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” (Matt. 8:13).

Therefore, while for some people in some evangelistic contexts these Gen. 1 & 2, or Gen. 1-11 issues of science and Genesis are important matters, for other people in other evangelistic contexts, these are not a big issue for them. And sometimes it becomes an important issue for a believing Christian who accepts Christ as his Saviour and Lord, and who will, by the grace of God, remain a Christian, but who simply seeks to understand how science and the Bible relate in Gen. 1-11. But with respect to the issue of evangelism raised by Ross & Archer, the reality is that there have been good, orthodox, religiously conservative Protestant Christian evangelists and missionaries with a variety of Gen. 1 & 2 creationist models; and the key issue is orthodoxy, and their humble submission to Almighty God. And while it is important for us to faithfully

⁹⁴ “Creation Not Macroevolution 4” on “Doctrine Matters,” (14 June 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, “Appendix: Sermons.”

proclaim the saving gospel of Christ, having done so, the power for a true conversion rests with God and not man. *Let us discern the wood from the trees!*

But does that mean that we should ignore, so as to entirely reject, what seems to be the honest testimony of these, albeit narrowly-focused, men, such as e.g., young earth creationist Flood Geology Schoolman, Russell Grigg, or old earth creationist Day-Age Schoolman, Hugh Ross? It seems to me that we cannot, even though we must qualify it in a way that they are unable or unwilling to. It seems to me that we can show that over time, from both ancient to modern times, there have been four broad creationist models for Gen. 1 & 2, namely, The Young Earth Six 24 Hour Days Universal Creation School e.g., the Flood Geology School followed by young earth creationist Russell Grigg; The Non-Sequential & Symbolic Creation Days School e.g., the Framework School followed by old earth creationist Meredith Kline; The Sequential & Symbolic Creation Days School e.g., the Day-Age School followed by old earth progressive creationist Greg Neyman of Old Earth Ministries, Springfield, Ohio, USA; and The Gap School e.g., followed by old earth creationist John Pratt, and which may also be further subdivided into the old earth creationist Global Earth Gap School followed by e.g., Thomas Chalmers, William Buckland, or Adam Sedgwick, and the Local Earth Gap School followed by e.g., J. Pye Smith, Henry Jones Alcock, and myself.

In theological terms, it would be possible for a religiously conservative Protestant Christian to follow any one of these four broad schools and still be orthodox; although it must also be said, that there might also be unorthodox persons following such models e.g., cult members of the Mormon Church following a young earth creationist Flood Geology School model. In the same way that religiously conservative Protestants have never been able to agree on a number of denominational or sectarian splitting issues, giving rise to e.g., Anglicanism, Lutheranism, Presbyterianism, etc., so too, it seems that in historically modern times, religiously conservative Protestants have never been able to agree on the best Gen. 1 & 2 creation model. It seems to me that this issue is thus like e.g., debates over the mode of baptism, in which Baptist Protestants and infant baptizing Protestants are simply not able to agree; or within infant baptizing Protestant groups, there is an inability to agree between Anglicans who find value in *the sign of the cross* on the forehead in baptism, and Puritans who do not.

In the first place, we thus find that there is a difference in perceptions of the human mind as to what the Bible is saying on e.g., an issue like the mode of baptism. And *in the second place*, we also find that *some people are more attracted to one view than another* even at the level of converts. E.g., Anglican missionaries will baptize the family of a believing man and / or wife, as well as their children if one or both of the parents convert and is able to reasonably say that their children can be raised as Christians; whereas Baptist missionaries will only baptize the believing adults (or possibly teenagers). The reality is, that both views exist inside of religiously conservative Protestant Christianity.

And the same is true for these four broad schools. I do not consider the diversity in the four broad Gen. 1& 2 creation schools of ancient or pre-modern times as compared

and contrasted with the four broad Gen. 1& 2 creation schools of modern times, are regulated by identical perception variables *vis-à-vis* what is known from the Book of Nature. Specifically, like other old earth creationists, I consider the scientific revelations of geology from the Book of Nature that have come to light in historically modern times from the late eighteen and nineteenth centuries onwards, acts to affect the viability of a particular creation model in a way that a young earth creationist does not accept⁹⁵. And I additionally consider the scientific revelations of a global earth as opposed to a flat earth in the context of the science of astronomy in which a 24 hour day cannot occur on a portion of the global earth that is more than about 15 degrees of longitude apart, or about $\frac{1}{24}$ th of the earth's width, requires that Gen. 1:2b-2:3 is a local creation of a local heaven and local earth in a local world of Eden which at an absolute maximum was not wider than about $\frac{1}{24}$ th of the globe's width from east to west, and somewhere in the vicinity of the Tigris and Euphrates Rivers of western Asia (Gen. 2:10-14)⁹⁶. And so e.g., I maintain that there is a certain type of person for whom Gen. 1-11 issues have been serious problems, and the resolution of them along the lines of the *Local Earth Gap School* Out-of-Eden Persian Gulf model put forth in this work is calculated to be spiritually helpful to them, and important in assisting them escape the shackles of the Devil's secularist programmers' false paradigm. And I say as much in the closing prayer of my fourth sermon preached in connection with the dedication of Volume 1 of this work, *Creation, Not Macroevolution – Mind the Gap*⁹⁷.

Yet in saying this, I do not mean to deny that there are other types of people, for whom my *Local Earth Gap School* Gen. 1 & 2 creation model does not appear to be helpful. That is because, different people seem to resolve this matter differently, as they do other matters that historically divide orthodox Protestants *on other secondary issues*. E.g., certain young earth creationists who find spiritual and intellectual contentment in the Flood Geology School (much as such a model would find no such contentment in me); or certain fellow old earth creationists who find spiritual and intellectual contentment in the Day-Age School, or Global Earth “Lucifer's Flood” School, or Framework School (even though such models would find no such contentment in me). But my *ultimate concern* is that men are theologically orthodox within the broad parameters of religiously conservative Protestant Christianity; and that they have a corresponding gospel focus. Put simply, “Ye must be born again” (John 3:17); “The just

⁹⁵ See Volume 1, Part 2, Chapter 3, section f, “The generally united Gap School view”

⁹⁶ See Volume 1, Part 2, Chapter 9.

⁹⁷ “Creation Not Macroevolution 4” on “Doctrine Matters,” (14 June 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, “Appendix: Sermons.”

shall live by faith” (Rom. 1:17); and in the words of our Lord in prayer to our heavenly Father, “Sanctify them through thy truth: thy word is truth” (John 17:17).

As an Evangelical Protestant, I am concerned that that a person follow the orthodox teaching of the Holy Trinity, for God the Father sent God the Son into the world, and he was incarnate by God the Holy Ghost of the Virgin Mary. So a man must believe in “one God in Trinity, and Trinity in unity, neither confounding the” three Divine “Persons: nor dividing the Substance” (*Athanasian Creed*). As a good Protestant, he must know the meaning of Christ’s words, “Repent ye, and believe the gospel” (Mark 1:15); in which repentance is made chiefly in connection with the Ten Commandments of Exodus 20 e.g., “Thou shalt not kill (Matt. 5:21,22), or “Thou shalt not commit adultery” (Matt. 5:27,28). “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty” (Jas. 2:11,12). A person must understand Christ’s words, “Ye must be born again” (John 3:17); “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16); for “the Son of man came” “to give his life a ransom for many” (Matt. 20:28). And before rising on the third day (Matt. 28), he said with respect to his atoning sacrifice at Calvary, at the institution of the Lord’s Supper or Holy Communion with regard to the symbolism of the red wine, “this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:28). Wherefore “by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8,9).

And so if a fellow believer is orthodox within one of these other Gen. 1 & 2 creationist models, I ultimately have a “live and let live” attitude to him. Whatever one thinks of the four broad Gen. 1 & 2 creation schools considered in this work, one can find both orthodox and unorthodox followers of them, but *it is certainly possible for the orthodox to follow any of them in some form*. Therefore, if the *Local Earth Gap School* Out-of-Eden Persian Gulf model advanced in this work, proves helpful to the soul’s health of a religiously conservative Protestant for whom Christ has died, I thank God, and rejoice in the comfort given to that precious soul. And I thank God that the *Local Earth Gap School* Out-of-Eden Persian Gulf model may prove helpful at either the point of evangelism to an unsaved person, or at a later point to a saved person working through this issue. But if another precious soul who is a religiously conservative Protestant does not find the *Local Earth Gap School* Out-of-Eden Persian Gulf model advanced in this work to be the best model in his assessment, but rather, finds another of the Gen. 1 & 2 creation models discussed in these four broad ancient and modern creationist schools is helpful to him, then I say to him, *Follow thou the Gen. 1 & 2 creation model, that after prayer and Bible study thou dost think to be best and right*. And if he is an orthodox Christian, who believes in and upholds the tenets of religiously conservative Protestant Christianity, then I rejoice that two born again believers in Christ can hold to the fundamentals of the faith and discern that our disagreement on a Gen. 1 & 2 creation model is a secondary issue, and like the other types of issues that divide religiously conservative Protestant Christianity, it is *a secondary matter that should not be elevated to the position of a primary matter*. I rejoice that in Christian “charity” (I Cor. 13) we

may celebrate Christ's "more excellent way" (I Cor. 12:30), and be able if we meet at a local church level or other local fellowship level, to be able to enjoy together "the communion of saints" (*Apostles' Creed*) i.e., the fellowship of believers (John 13:34,35; II Cor. 13:12-14 – in our Western culture men would give a handshake⁹⁸, rather than a "kiss," although women sometimes kiss one another and / or children; I John 1:7). For all true believers are part of the one mystical and universal church of Christ i.e., "the holy catholic church" (*Apostles' Creed*; Acts 9:31; Eph. 1:22; 4:4; 5:23,31,32).

But if any such persons are obstinately unreasonable and contentious, and seek to cause unnecessary "divisions" (I Cor. 11:18) in "the Lord's body" (I Cor. 11:27), which is the church (I Cor. 12:27); and so they seek to wound myself or other orthodox brethren because they hold to a different Gen. 1 & 2 creation model to what they do; then I denounce them as being in "heresies" (I Cor. 11:19). And with regard to their "damnable heresies" (II Peter 2:1) of being schismatic heretics who seek to cause unnecessary "divisions" (I Cor. 11:18) in the "one body" (Eph. 4:4) or one universal "church" of "Christ" (Eph. 5:32), I declare on authority of Scripture, that those in "heresies" "shall not inherit the kingdom of God" (Gal. 5:20,21).

(Part 3) CHAPTER 2

*The ethnologically universal belief in the supernatural:
Multiple creation stories from world religions other
than Genesis 1 & 2 in Judaism & Christianity.*

In Volume 1 of *Creation, Not Macroevolution – Mind the Gap* (2014), reference was made to both the ethnologically universal belief in the supernatural⁹⁹, and also to "Some Gap Creationist type Stories & Flood Stories from around the world¹⁰⁰." Both of these are matched by the more general importance of creation stories from world religions, which in this Volume 2, Part 3, Chapter 2 will be considered specifically in

⁹⁸ For man to man, a firm right-handed handshake with the hands turn 90 degrees to the ground; and for man to woman, a soft right-handed handshake in which the woman's hand is turned downwards parallel to the ground and the man's right thumb is on top of her hand. Men may also sometimes kiss a fairly young child; and, for instance, father-daughters, or uncle-nieces, or aunt-nephews, or grandfathers-granddaughters might kiss.

⁹⁹ Volume 1, Part 2, Chapter 7, section d.

¹⁰⁰ Vol. 1, Part 2, Chapter 16.

regard to those *other than* the Gen. 1 & 2 creation story of Judaism and Christianity. Thus in general we will consider selections of infidel and heathen creation stories. But to this I make the qualification that *I shall make some reference* to Judaism and Christianity where it is relevant e.g., to understanding the origins via corruption of various extra-Biblical creation stories; and indeed, it must be said that all creation stories are ultimately corruptions in some form of the account of creation that we have in Gen. 1-3.

This recognition that all creation stories are ultimately corruptions in some form of the account of creation that we have in Gen. 1-3, sometimes leads to questions, rather than definitive answers, when *with limited historical data* one is considering various heathen stories. Consider e.g., the ancient pagan Egyptian usage of “Yah” as a “moon god” comparable in type to the Egyptian pagan moon gods of Thoth (/ Djhuty / Djhowty) or Khons (/ Khonsu / Khensu / Chons)¹⁰¹. Is the similarity of the Egyptian “Yah” to the Biblical “Jah” / “Yah” just a quaint coincidence? Or is the Egyptian “Yah” an ancient pagan corruption of the Biblical Hebrew’s “Jah” / “Yah”? If so, how did Jah come to be reduced to a moon god? Is this connected to a c. 28 day lunar cycle because a woman also has a c. 28 day fertility cycle, in which a crescent shape moon image also refers to a rib, because the first woman was understood to be made by Jah from the first man’s rib (Gen. 2:21,22)? Does this in turn help us better understand the heathen corruptions of Hinduism in which the pagan god, Shiva, is generally depicted being adorned with a crescent moon¹⁰², or are these heathen artistic traditions either unrelated or related in some other way?

What of the following “Temptation Seal” or “Adam and Eve Seal” that I saw in the British Museum of London in December 2003? It is Akkadian or Neo-Sumerian from the late 3rd or early 2nd millennia B.C., and George Smith (1840-1876) of the British Museum, London, UK, related these two figurines to the Biblical story of Adam and Eve, since the two figures sit each side of a tree with a serpent on it. But a rival interpretation argues this is “a banqueting scene” behind “a date palm.” So who is right?



“Temptation Seal” or “Adam and Eve Seal,” British Museum, UK, Dec. 2003.

¹⁰¹ Hart, G., *A Dictionary of Egyptian gods and goddesses*, Routledge & Kegan Paul, London, UK, & Boston, USA, 1986; & *Encyclopedia Britannica Computer Disc (CD) 99*, Multimedia Edition, International Version, 1999, “Thoth” & “Khons.”

¹⁰² *Ibid.*, “Shiva.”

In this broad context of recognizing that all creation stories are ultimately corruptions in some form of the account of creation that we have in Gen. 1-3, I would further note that the opening words of the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, ... by whom all things were made ...” (Anglican 1662 *Book of Common Prayer*), are drawn from various Scriptures including Gen. 1:1; John 1:3; I Cor. 8:6; & Col. 1:16. In I Cor. 8:6 we read, “to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” And through reference to food offered to idols (I Cor. 8:1,4a), the immediately preceding words condemn various forms of pagan idolatry and heathen polytheism. For in the wider context St. Paul says, “we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (I Cor. 8:4b-6). It is with this theological recognition of orthodoxy that entirely repudiates what in more recent historically modern times is called “the inter-faith” compromise with both infidelism and heathenism, that these extra-Biblical creation stories shall be considered, and hence the appropriateness of certain relevant comments I shall make on them in connection with their being corruptions of the truth of the Biblical account that we find in Gen. 1-3.

This usage of Gen. 1-3 is thus relevant in this Volume 2, Part 3, Chapter 2, in harmony with the principles of looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Volume 1, Part 2, Chapter 1, section b, at *Guideline 1*, “‘The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105,130; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antinatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring ‘science falsely so called’ (I Tim. 6:21), to be abhorred of all good Christian men.”

Thus I do not consider it is possible to correctly process the relevant data if a man is not subject to the Word of God. Consider e.g., the issue of a “garden” in a heathen religion. Reference was made in Volume 1, Part 2, Chapter 11, section a, to Halley saying, “Babylonian inscriptions say, ‘Near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep,

while its branches reached to heaven, protected by guardian spirits, and no man enters’.” And I note that Henry Halley calls this the “traditional Garden of Eden,¹⁰³” and Orley Berg says, “Eridu could be the sight of the Biblical Garden of Eden Tablets from that region speak of a garden in which there was a sacred tree¹⁰⁴,” and they both use this to locate Eden on their Gen. 1-3 models. By contrast, I see this Babylonian Garden as *at best* a symbol pointing back to the true Garden of Eden¹⁰⁵; and *at worst*, simply an example of the continued association of a “garden” in a religious context, as a corrupted carry over from man’s origins in Eden which was then heathenized by the Babylonians.

Thus we see how the data of something like a so called “sacred garden” is filtered through, and interpreted differently by different people, depending on their wider beliefs and associated wider paradigm. Thus while from the Christian perspective nothing heathen is truly “sacred,” looking at this relative to the Biblical data of Gen. 1-3, I would allow for the possibility of a similar testimony to the Gen. 1-3 in other heathen stories or practices of a so called “sacred garden.” E.g., my father, Major N. Keith McGrath (b. 1921), joined the Australian Army in World War II (1939-1945) as a Recruit in 1940, and worked his way through the ranks, receiving a Queen’s Commission as an army Officer in 1966, before retiring in 1976¹⁰⁶. And in 1956 he was at the “Britcom” (an abbreviation for “British Commonwealth”) Base Signal Regiment in Kure Japan¹⁰⁷. Kure is in south-western Japan, and is near both Hiroshima and Miyajima which he visited. Miyajima is a so called “sacred island” and so this *garden* island is regarded as being “sacred” in general, i.e., this includes, but is not exhausted by, its garden features.

¹⁰³ Halley, H.H., *Halley’s Bible Handbook: An Abbreviated Bible Commentary*, 1924, 24th (revised) edition 1965, Zondervan, Grand Rapids, Michigan, USA, pp. 65-66.

¹⁰⁴ Berg, O., *Treasures in the Sand*, Pacific Press, Idaho, USA, 1993, p. 24.

¹⁰⁵ See Volume 1, Part 2, Chapter 18, section a.

¹⁰⁶ Father retired at what was the compulsory retirement age of 55 years for those who like him were on “The Admin & Tech List” (Administration and Technical List). As a Major, he reached the highest permissible rank of army Officer that someone may attain to, who like him, receives a Quartermaster Commission from the ranks.

¹⁰⁷ He was part of “Korea Force,” or in its longer name, the “British Commonwealth Forces Korea.” The Korean War of 1950-1953 between the Communist north and anti-Communist south ended inconclusively, and in an era when the Western World was worried about global Communist aggression, a connected role for a Signals Base in Japan remained after 1953 in connection with the situation in Korea. Hence due to his 1956 service in Japan, one of Father’s medals is the *Australia Service Medal 1954-75 with Clasps South-West Pacific and Korea*, and so he has a medal for “Korea” even though he was never physically in either North Korea or South Korea.

Thus it derivatively has a so called “sacred garden;” and among other things, its garden is used as a tourist attraction¹⁰⁸.

Miyajima, is located in Hiroshima Bay in south-west Japan. It is filled with heathen Shinto shrines, and so horribly debased by paganism¹⁰⁹. It is also known as Itsuku Island or Miya Island meaning “Shrine Island.” It includes on it e.g., a 6th century A.D. shrine, said to have been lit 1600 years ago by the heathen shrine’s founder and kept burning ever since. It also includes e.g., a 9th century A.D. heathen temple on its highest point of Mount Misen, which is 530 metres or 1,739 feet. Notably, on this island every effort is made to avoid death taking place, and so births and burials were traditionally banned; and even though this ban was technically lifted by the Meiji Restoration in 1868, every effort is still made to avoid death occurring on this heathen island for which reason seriously ill people, the very old, and pregnant women close to child-birth are removed to the mainland¹¹⁰. Though it can be dated to about the last 1400 years, this so called “sacred island” with its derivative “sacred garden,” and the associated ideas of the island *having no human death in it*, once again, in all likelihood, appears to reflect the transmission preservation of a corrupted element of the original Gen. 1-3 Edenic homeland of man. And so I include the following selection from a wider group of 1956 photos and postcards in my Father’s Photo Album.

¹⁰⁸ “Japan Experience;” “Tour Japanese Gardens,” “Tokyo-Kanazawa-Kyoto-Okayama-Miyajima-Osaka,” “three ... stages” include “Kanazawa and Okayama, where you can visit two of the finest Japanese gardens,” and also “the sacred island of Miyajima” (<http://www.japan-experience.com/japan-tours/japanese-gardens>), 2014.

¹⁰⁹ See e.g., Josh McDowell & Don Stewart’s *Handbook of Today’s Religions*, Campus Crusade for Christ, USA, 1983, Thomas Nelson Publishers, Nashville, Tennessee, USA, pp. 349-355,559 (Shintoism).

¹¹⁰ McGrath, N.K.D. (My Father), Photo Album, including an article on Miyajima placed loosely in some of the pages on Miyajima by my father from the *Sydney Morning Herald*, Weekend Edition 25-26 October, 2008, Traveller p. 15; *Encyclopaedia Britannica CD99*, *op. cit.*, “Itsuku Island;” & “Itsukushima Shrine,” *Wikipedia* (http://en.wikipedia.org/wiki/Itsukushima_Shrine).



Embarkation point for ferry to Miyajima, Japan, 1956.



Ferry out to Miyajima in Hiroshima Bay, Japan, 1956.



Father (b. 1921) of Gavin (b. 1960), Keith McGrath, on Miyajima Island, Hiroshima Bay, Japan, June 1956.



A so called “sacred deed” on Miyajima, shows how in heathen religious corruption, they have “changed the truth of God into a lie, and worshipped and served the creature more than the Creator” (Rom. 1:25).



1956 Miyajima Postcard. A 6th century A.D. heathen shrine rebuilt in 1168 & mid 16th century. Named after the 3 daughters of the heathen Shinto sea & storm god, Susanowo; it is constructed so at high-tide it appears to be floating on the sea. Is “nowo” “Noah”? Is this a paganized memory of Noah’s Ark?



1956 Miyajima Postcard. Part of the heathen so called “sacred garden” on Miyajima Island. Does this combination of a religious garden with the fact every effort is made to avoid death occurring on the island, reflect a paganized memory of no human death in the Garden of Eden?

In considering the two questions I pose at these two postcards of Miyajima with respect to both the Garden of Eden and Noah’s Ark, we are faced with the difficulty of the possibility of multiple interpretations; so that what, from my religiously conservative Protestant Christian paradigm is regarded as a plausible transmission history linkage, would e.g., from a God-hating secularist paradigm be regarded as “implausible.” E.g., in Japanese heathen religious tradition, the pagan sea and storm god, “Susanowo,” whose full name is “Susanoo No Mikoto,” meaning, “Impetuous Male,” acts to raise the question of whether the name of “Noah” (e.g., Gen. 7:1, Hebrew, *Noach* / נֹחַ ¹¹¹) or “Noe” (e.g., Matt. 24:37, Greek, *Noe* / Νωε; & Latin Vulgate, *Noe*), was so modified by corruption to give it this idea in Japanese? Susanowo is said to have been expelled from heaven due to his outrageous behaviour, and landing in western Japan, he is then said to have killed an eight-headed dragon, and he is also said to be “god of the nether regions.” Susanowo is said to have had three daughters and five sons, i.e., eight children in toto¹¹².

Is this a corruption of stories about Satan being expelled from heaven and being depicted as a “dragon” (Rev. 12:7-9), being fused with the story about “Noah” and his three sons and the “eight” on the ark surviving a great storm at the time of Noah’s Flood

¹¹¹ Hebrew reads from right to left. There should not be a gap between the two consonants (נח = *Nch*), but my computer pallet will not allow me to vowel the “N (נ)” with a long “o” i.e., “o (the dot on top of the נ),” without creating a space.

¹¹² *Encyclopaedia Britannica CD99, op. cit.*, “Susanoo” & “Shinto;” & “Itsukushima Shrine,” *Wikipedia, op. cit.* .

(Gen. 6-9)? I would say it *most probably is*. But in reaching this conclusion, I also take into account the issue of *cumulative evidence*. That is, were this type of thing at the heathen island of Miyajima in Japan entirely unique, then the possibility of it being connected to a religious memory from the Biblical account in the Book of Genesis, though still real, would in my opinion be reduced. Thus taken in complete isolation, I would regard such a view of Miyajima's heathen traditions reflecting corrupted forms of the Garden of Eden in its pagan so called "sacred garden," and Noah's Flood in its heathen sea and storm god boat of "Susanowo" named after his three daughters, as a *plausible possibility*, though *not a definite certainty*. However, when one takes into account *cumulative evidence* i.e., the fact that there are heathenized religious corruptions of both the Creation Story and Noah's Flood in the Book of Genesis *from many different religions and cultures all over the world, which consistently make reference to a supernatural creation followed by a supernatural great flood*, then I think the effect of this *cumulative evidence* is to *make it far more likely* that this same thing is happening in what we find at Miyajima in Japan. Of course, as with corruptions of these Biblical stories in other non-Biblical cultures and religions, these Japanese heathen traditions do in fact reflect some admittedly corrupted and admittedly paganized forms of the Biblical stories of the Creation in Gen. 1-3 and Noah's Flood in Gen. 6-9. E.g., the Biblical patriarchal emphasis of Noah's three sons is corrupted to Susanowo's three daughters¹¹³.

More generally, a comprehensive examination of all Creation Stories is beyond the scope of this work. However, the world's largest infidel religion is Mohammedanism. And it is notable that in creation stories from different infidel and heathen cultures and religions, there is a general agreement with the broad Biblical picture that the world in general (Gen. 1:1; 2:4) and any lesser parts of it (Gen. 1:2b-2:3), were created by some being(s) with supernatural powers. For example, the infidel Mohammedans preserve the Story of Creation amidst the corruptions of Mohammed's Koran (7th century A.D.). Thus e.g., the Koran (Rodwell's translation, 1861 & 1876¹¹⁴) says, "God" "hath created the heavens and the earth" (Sura 16:1,3). Or "God" is "maker of the heavens and of the earth" (Sura 35:1). Or "We created man: and we know what his soul whispereth to him." "We created the heavens and the earth and all that is between them in six days, and no weariness touched us" (Sura 50:15,37).

¹¹³ Compare this heathen Shino corruption of Japan, with the heathen Hindu corruption of India in which the heathen "Himavat," is said to have had three daughters, Ragini who "was reddish colour and dressed in red," Kutila who "was fair and wore ... clothes of white," and Kali who "was ... dark" coloured, which is a corruption of Noah's three sons, the white Japheth, light brown Shem, and black Ham (Volume 1, Part 2, Chapter 16, section b, "Some Flood Stories from around the world").

¹¹⁴ Unless otherwise stated, all quotations from the Koran in this work are from *The Koran*, translated by John 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.

Of course, there are corruptions of the Biblical stories in both the Koran and Mohammedan teachings. E.g., because in the Koran, Mohammed denies the Trinity and the fact that Jesus Christ is the incarnate Son of God and Second Person of the Holy Trinity (Suras 2:107,110; 4:169; 5:73,76,77,79; 112:1-3, *infra*), Mohammedans do not understand Christ's role as the Second Adam (Rom. 5:12-21; I Cor. 15:22,45,47,49) who had the sinless human nature of first Adam before the Fall (John 1:29; 8:46; II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), and overcame where the first Adam failed; which stands as a contrast to sinful, fallen, man after the fall in original sin (II Chron. 6:36; Job 14:1-5; Ps. 51:5; Isa. 48:1,8; Jer. 17:9; Rom. 3:23; I John 1:8). This thus then in turn affects the way Mohammedans conceptualize the first Adam. Indonesia to the immediate north and north-west of Australia, is one of the world's largest and most populous Mohammedan nations, and in looking at the idea of man's nature in the Islamic region of Atjeh (Aceh / Acheh / Achin) in the north of Sumatra, Indonesia, we find that the Atjehnese Mohammedans teach that Adam was created "with two parts to his nature." This is said to be manifested in what is regarded as "the expression of man's dual nature in prayer." Hence it is said that "God ... made the world as a testing place for a new kind of creature who could be either faithful or disobedient to God. In this way, both heaven and hell would be filled God gave Adam (and hence Adam's descendants) *hawa nafsu*, the part of man's nature he shares with the animals," e.g., "love for the world" is a "manifestation ... of ... *hawa nafsu*," which, by contrast, in orthodox Christian theology is thus a sinful nature (Exod. 20:17; Rom. 7:7-14; Titus 2:12; I John 2:15-17). "When man responds to *hawa nafsu*, he is led away from God" and "obedience to God's commands. ... But God also gave man a means to respond to him – *akal*, or the ability to know. *Akal* is similar to ... rationality. Through the use of *akal*, man can know God's commands and control his (man's) instinctive nature, *hawa nafsu*. It is the outcome of the struggle between the parts of man's nature that determines his lot in the next world; some earn paradise, others earn hell¹¹⁵." In the first place, this Islamic teaching is clearly making no distinction between man's nature before and after the Fall; and in the second place, it is a works' righteousness teaching (Gal. 2:16; 3:11-13) in which men seek to "earn paradise." In Mohammedanism, the Devil is called "iblis." "The *iblis* therefore tempted Hawa [/ Eve] with forbidden fruit. Adam as well as Hawa, ate, and God expelled them from paradise. The story of creation thus delineates the two parts of man's nature¹¹⁶."

This Atjehnese Mohammedan teaching of Indonesia is clearly a form of Pelagianism, in which there is no fundamental difference between unfallen Adam's eating of the forbidden fruit, and fallen man committing a sin. It is comparable to the type of teaching that the Christian church father and doctor, St. Augustine (d. 430), records the Pelagian heretic, Coelestius (Celestius), taught, when he claimed e.g., "Adam's sin injured himself alone, not the human race;" "new-born infants are in the same condition as Adam before the fall" (and Muslims also believe this in reference to universal salvation of all infants who die, Sura 31:4-7, the "Lord ... hath created thee and moulded

¹¹⁵ James T. Siegel's *The Rope of God*, California University Press, Berkeley & Los Angeles, California, USA, 1969, pp. 98-100 (emphasis mine).

¹¹⁶ *Ibid.*, p. 101.

thee and shaped thee aright"); and "The Law, as well as the Gospel, leads to the Kingdom¹¹⁷." This was rightly condemned by the *General Council of Ephesus* in 431, which says in its Canons, "revolters" who "have adopted the opinions of Coelestius" are condemned in contrast to the "orthodox" (Canon 1), and certain person who "apostatize ... to ... the views of ... Coelestius" are condemned (Canon 4)¹¹⁸. These condemnations of this Third General Council being "taken out of holy Scripture," thus have both "strength and authority" as standards of Protestant Christian orthodoxy (Article 21, Anglican 39 Articles; cf. Articles 9-12). We thus see how while on the one hand, the Mohammedans preserve something of the creation truth of God from Gen. 1-3; on the other hand, they badly corrupt some important parts of it. This same type of thing is also found in other false religions.

The world's two largest heathen religions are Hinduism and Buddhism. The heathen Hindu religion teaches that there has been endless *cycles of creations and destructions*. Thus the heathen *Institutes of Manu* say, "There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness¹¹⁹." By contrast, heathen Buddhism has two rival myths about the creation of worlds (Abhidharma and Kalachakra). They both have the idea of "multiple world systems" of a very large number, so that any given world is "in a constant state of coming and passing away¹²⁰." For the Buddhist, there is no specific start or end to the universe, just an eternal cycle of multiple worlds being created and destroyed "every second." Thus e.g., one Buddhist said, "Buddhism never claimed that the world, sun, moon, stars, ... were created by a powerful god or by a Buddha. Buddhists believe that the world was not created once upon a time, but that the world has been created millions of times every second... . The efforts made by many religions to explain the beginning and the end of

¹¹⁷ In Augustine's *De gestis Pelagii*, 23; in Bettenson's *Documents*, pp. 53-54.

¹¹⁸ *Ibid.*, pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4) (unlike Tanner who prefers the spelling, "Celestius," using the spelling, "Coelestius").

¹¹⁹ *Institutes of Hindu Law*, London, 1825, p. 13 (chapter 1, number 80); quoted in Wiseman, N. (Cardinal), *Twelve Lectures on the Connexion Between Scripture & Revealed Religion*, 5th edition, [Roman] Catholic Bookselling & Publishing Company and J. Mullany, Dublin, Ireland, UK, 1861, Fifth Lecture, pp. 247-307 at p. 283.

¹²⁰ See e.g., Samples, K.R., "Contrasting Buddhist & Christian Cosmologies," *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 3, No. 4, Nov. 2011, pp. 11-12; referring to Dalai Lama's *The Universe in a Single Atom*, Morgan Road Books, New York, USA, 2005, pp. 2-4, 71-93. Though Samples here confuses Hindu notions of multiple universes with Buddhist notions of one eternal universe within which there are multiple worlds, so that he wrongly explains Buddhist "multiple world systems" (Buddhism) to mean "universes" (Hinduism), his article nevertheless contains some useful and valuable information in it.

the universe are ill-conceived¹²¹.” *However, when we remember that Buddhism is a spin-off religion derived from Hinduism in the fifth century B.C.*¹²², this means that we can show that Buddhism is derived from a parent religion that has a creation story in Hinduism; and we can also reasonably explain the Buddhist belief in “multiple world systems” as reflecting a different belief to the Hindu, but one that looks to be some kind of corruption derived with adaptations from the originating Hindu idea of endless *cycles of creations and destructions*. Thus even though this story has now been lost via corruption in Buddhism, we can see that the world’s two largest heathen religions, Hinduism and its fifth century B.C. spin-off of Buddhism, can both be traced back to the same pagan Hindu creation story with its endless *cycles of creations and destructions*.

Sikhism is one of world’s three largest infidel religions. There are different views as to whether or not Sikhism has what can be classified as its own creation story. Some claim that to the question, “What is the Sikh version of creation?,” the answer is, “They don’t have one. Or, at least, nothing was ever mentioned by Sikh gurus¹²³.” By contrast, others claim Sikhism does have a creation story that can be pieced together from various Sikh writings, in which “The Sikh explanation of creation is ... Satguru has given the process ... in Akaalee baanee. Satguru first describes what was before creation: ... for countless ages there was utter darkness (nothingness), no heaven or earth. The will of Akaal reigned everywhere. No day no night, no sun, no moon. Only Akaal stayed in solitary meditation. Then Guru Jee says ... with his one word, the universe was created. Then what was the process? On panna 1037-38 Satguru describes that the elements of air and water were evolved along with everything else in the universe. On panna 19, Satguru says ... air (gases) were created and from them was created water. From water arose the three worlds (metaphor or common term for the universe and all within) with his divine light within all bodies¹²⁴.” This indicates Sikhism has some form of teaching about creation, although this is not put together by any of the Sikh gurus in an integrated manner as one specific creation story. But without further considering the matter in further detail, for our immediate purposes the salient point is that Sikhism has some form of creation teaching; and as a religion, Sikhism is a religious syncretism of Mohammedanism and Hinduism, to which are added some new elements. Therefore, through reference to the creation stories of infidel Mohammedanism and heathen Hinduism, it is clear that infidel Sikhism can also be traced back to the creation stories of both Mohammed’s Koran and Hinduism respectively.

¹²¹ “Venerable” K. Sri Dhammanandu Maha Thera’s “What Buddhists Believe,” “Part Six – This world and other worlds,” Chapter 16, “Realms of Existence,” section “The Origin of the World” (<http://www.budsas.org/ebud/whatbudbeliev/297.htm>).

¹²² See e.g., Josh McDowell & Don Stewart’s *Handbook of Today’s Religions* (1983), *op. cit.*, pp. 304-324,528 (Buddhism) at p. 304.

¹²³ “What is the Sikh version of creation?,” *Wiki Answers* (http://wiki.answers.com/Q/What_is_the_Sikh_version_of_creation).

¹²⁴ “... Sikhism” (<http://www.whyichosesikhism.com/?p=answers&ans=6>).

We thus see that the world's largest infidel and heathen religions, excluding the infidel religion of Judaism, can all be traced back to the creation stories in the Koran of Mohammedanism (Islam & the syncretism of Sikhism), and Hinduism (Hinduism, the spin-off religion of Buddhism, & the syncretism of Sikhism). Therefore let us consider some relevant elements of these two creation stories derived from Gen. 1-3 in greater detail.

In Islam, Mohammed's teaching in the Koran (7th century A.D.), as translated from the Arabic into English by John Rodwell (1861 & 1876), is clearly different at some points to that of the Bible. For instance, Mohammed says of God, "He made them seven heavens in two days" (Sura 41:11); and of man, "He hath created the heavens and the earth ... man hath he created from a moist germ" (Sura 16:3). Mohammed's Koran further says at Sura 50:37, "We created the heaven and the earth and all that is between them in six days, and no weariness touched us." There is no qualification either in this Sura or elsewhere in the Koran that this is a local heaven and earth, so the most natural way to read this is a universal creation. But to this must be made the qualification that Mohammed understood this to be on a flat earth, since he also says, "And God hath spread the earth for you like a carpet, That ye may walk therein along spacious paths" (Sura 71:19); and, he "stretched forth the earth" (Sura 79:30) i.e., Mohammed understood "the earth" to be "stretched forth" or "spread ... like a carpet," on a flat floor. It is perhaps of some interest to also note that in *The Creationists* (1992), Ronald Numbers documents how young earth creationists of the *Flood Geology School* produced a Mohammedan form of their work for sale to Muslims in Turkey which had Biblical references removed from them¹²⁵. (Given that the *Flood Geology School* looks to a global flood to account for earth's geological layers, such Mohammedans were evidently seeking to side-shuffle away from Mohammed's teaching in the Koran of a flat earth.)

Mohammed's Koran also refers to man's progenitor, Adam. Thus Mohammed who clearly considers the angels were part of a distinctive prior creation, refers to "seven heavens" (Sura 2:27). Before further considering Sura 2, in it God is asked by the angels, "wilt thou place there one who will do ill therein and shed blood" (Sura 2:28). This is seemingly referring to the Biblical story of Cain slaying Abel (Gen. 4:8), which Mohammed clearly knew of, since he says in Sura 5 of the Koran, "Relate to them exactly the story of the sons of Adam when they each offered an offering; accepted from the one of them, and not accepted from the other. The one said, 'I will surely slay thee.' Said the other, 'God only accepted from those that fear him ...' And his passion led him to slay his brother: and he slew him; and he became one of those who perish. And God sent a raven which scratched upon the ground, to shew him how he might hide his brother's wrong. He said: 'O woe is me! Am I too weak to become like this raven; and to hide away my brother's wrong?' And he became one of the repentant" (Sura 5:30,33,34). Commenting on Sura 5:30, the Anglican Christian clergyman, John Rodwell (1808-1900) of London, UK, says these "sons of Adam," are "called by the Arabians Habel and Kabeel. The dialogue between Cain and Abel is slightly varied

¹²⁵ Numbers' *The Creationists*, p. 335.

from that given in the Targ[um] Jerus[alem] on Gen. 4:8, and Jonath[an] ben Uzziel.” And commenting on Sura 5:34, Rodwell says, “In the Jewish tradition the raven shews the mode of burial to Adam, not to Cain. Pirke R[abbi] Elieser [/ Eliezer], c[hapter] 21. Midr[ash] fol[io] II ap[pendix] Weil (Legenden, p. 39).” Therefore the implication of this is that Mohammed is getting his Biblical information here *indirectly from Jewish writings* on Gen. 1-4, rather than directly from the Bible.

Thus in Sura 2 of the Koran, Mohammed says, “[28] When thy Lord said to the angels, ‘Verily I am about to place one in my stead on the earth,’ they said, ‘wilt thou place there one who will do ill therein and shed blood’ i.e., seemingly referring to the Biblical story of Cain slaying Abel (Gen. 4:8), *supra*, “when we celebrate thy praise and extol thy holiness?” God said, ‘Verily, I know what ye know not.’ [29] And he taught Adam the names of all things, and then set them before the angels, and said, ‘Tell me the names of these, if ye are endued with wisdom.’ [30] They said, ‘Praise be to thee! We have no knowledge but what thou hast given us to know. Thou! Thou are the Knowing, the Wise.’ [31] He said, ‘O Adam, inform them of their names.’ And when he had informed them of their names, He said, ‘Did I not say to you that I know the hidden things of the heavens and of the earth, and that I know what ye bring to light, and what ye hide?’ [32] And when we said to the angels, ‘Bow down and worship Adam,’ then worshipped they all, save Eblis. He refused and swelled with pride, and became one of the unbelievers. [33] And we said, ‘O Adam! Dwell thou and thy wife in the Garden, and eat ye plentifully thereon wherever ye liest; but to this tree come not nigh, lest ye become of the transgressors.’ [34] But Satan made them slip from it, and caused their banishment from the place in which they were. And we said, ‘Get ye down, the one of you an enemy to the other: and there shall be for you in the earth a dwelling-place, and a provision for a time.’ [35] And words of prayer learned Adam from his Lord, and God turned to him; and he loveth to turn, the Merciful” (Sura 2:28-35).

Rodwell’s commentary once again indicates that Mohammed was here getting his basic information *indirectly from Jewish writings* rather than directly from the Bible. Thus with regard to Sura 2:28 Rodwell compares this with *Midrash Rabbah* on Num. 4, paragraph 19 which says, “when the Holy One, Blessed be he, would create man, he took counsel with the angels and said to them, We will make man in our image.” (And Rodwell further refers to the Jewish Midrash on Gen. 1, paragraphs 8 & 17, and the Jewish Talmud at Sanhedrin 38.) And concerning Sura 2:29, Rodwell further cites the Jewish *Midrash Rabbah* on Num. 4 which says, “God said to the angels, ‘His wisdom is greater than yours.’ Then brought he before them beasts, cattle, and birds, and asked for their names, but they knew them not. But when he had created man,’ etc. . . And commenting on Sura 2:32 in the Koran, though Rodwell makes some comments I would not agree with, I would agree with him in finding “traces of a Christian original, as well as in the identification of the serpent with Satan.” And he further says, “The Talmudists” of Judaism “enlarge on the honour paid to Adam. ‘Adam sat in the garden and the angels brought him flesh and cooling wine’” (“Sanhedrin 29”). (This Jewish corruption in the Talmud is contrary to the Biblical picture of a fruitarian Adam in Gen. 1:29.) “In the hour when the Holy One, Blessed he, created man, the angels went astray in regard to him, and essayed to say before him, O holy One!’ then God permitted sleep

to fall on him, and all knew that he was of earth” (“Midr[ash] Rabbah on Gen. par[agraph] 8”). “It is possible that the Arabic word ‘balas,’ a profligate, wicked person, may have influenced Muhammad in the formation of the word Eblis” Thus while Mohammed’s Koran has introduced corruptions into its creation story, in some instances via pre-existing Jewish corruptions, it is nevertheless clear that at their heart, these are corruptions of the originating Biblical story of Gen. 1-3.

Furthermore, the above Jewish and Mohammedan usage of “we” is meant as either a so called, “Royal We,” i.e., the plural form is used with a singular meaning by a royal personage, or as a statement to the angels. Thus in either instance, a singular Divine Person is regarded as forming the Godhead, not three Divine Persons, both in the infidel Jewish words of the *Midrash Rabbah* on Num. 4, “the Holy One ... took counsel with the angels and said to them, We will make man in our image;” and also in the infidel Mohammedan words of the Koran, “And when we said to the angels, ‘Bow down and worship Adam,’ And we said, ‘O Adam! But Satan made them slip And we said, ‘Get ye down, the one of you an enemy to the other ...’ (Sura 2:32-34). Thus contrary to the Trinitarian teaching of Gen. 1, evident in e.g., Gen. 1:26-28 in which one of the Divine Persons is “the Spirit of God” (Gen. 1:2), and the other two are the Father and Son (I Cor. 11:3); we find that as part of the corruptions of the Koran there is a complete denial of the doctrine of the Holy Trinity in Mohammedanism. Thus the Koran most wickedly and blasphemously attacks the Christian doctrine of the Holy Trinity. For instance, Mohammed says, “Christians,” “they say, ‘God hath a Son:’ No!” (Sura 2:107,110); and “God ... begetteth not, and he is not begotten” (Sura 112:1-3); and “Jesus, son of Mary, is only an apostle of God therefore ... say not ‘Three:’ (there is a Trinity) ... God is only one God! Far be it ... that he should have a Son!” (Sura 4:169); and “Christians ... say, ‘God is the Messiah, son of Mary’ They surely are infidels who say, ‘God is the third of three:’ for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are infidels The Messiah, son of Mary, is but an apostle” (Sura 5:73,76,77,79).

Also of relevance is Mohammed’s Sura 7 of the Koran. Here Mohammed claims that God says, “We created you; then fashioned you; then said we to the angels. ‘Prostrate yourselves unto Adam: and they prostrated them all in worship, save Eblis: he was not among those who prostrated themselves. To him said God: ‘What hath hindered thee from prostrating thyself at my bidding?’ He said, ‘Nobler am I than he: me hast thou created of fire; of clay hast thou created him’ [Gen. 2:7]. He [God] said, ‘Get thee down hence: paradise is no place for thy pride [cf. Isa. 14:12-14]: Get thee gone then; one of the despised shalt thou be.’ He [Eblis = Satan] said, ‘Respite me till the day when mankind shall be raised from the dead.’ He [God] said, ‘One of the respited shalt thou be.’ He [Eblis = Satan] said, ‘Now, for that thou hast caused me to err, surely in thy straight path will I lay wait for them: then will I surely come upon them’ He [God] said, ‘Go forth ... a scorned, a banished one! Whoever of them shall follow thee, I will surely fill hell with And, O Adam! Dwell thou and thy wife in Paradise, and eat whence ye will, but to this tree approach not, lest ye become of the unjust doers.’ Then Satan whispered [to] them to shew them their nakedness, which had been hidden from them both. ‘This tree hath your Lord forbidden you, only lest ye should become angels,

or lest ye should become immortals'. And he sware to them [i.e., vain swearing] both, 'Verily I am unto you one who counselleth aright.' So he beguiled them by deceits: and when they had tasted of the tree, their nakedness appeared to them, and they began to sew together upon themselves the leaves of the garden. And their Lord called to them, 'Did I not forbid you this tree, and did I not say to you, 'Verily, Satan is your declared enemy'. They said, 'O our Lord! With ourselves have we dealt unjustly: if thou forgive us not and have pity on us, we shall surely be of those who perish.' He said, 'Get ye down, the one of you an enemy to the other, and on earth shall be your dwelling, and your provision for a season.' He said, 'On it shall ye live, and on it shall ye die, and from it shall ye be taken forth.' O children of Adam! Now have we sent down to you raiment to hide your nakedness, and splendid garments; but the raiment of piety – this is best. This is one of the signs of God, that man haply may reflect. O children of Adam! Let not Satan bring you into trouble as he drove forth your parents from the Garden, by despoiling them of their raiment, that he might cause them to see their nakedness. He truly seeth you, he and his comrades, whence ye see not them. Verily, we have made the Satans tutelars of those who believe not" (Sura 7:10-26). "O children of Adam! Wear your goodly apparel when ye repair to any mosque" (Sura 7:29).

As I noted in Volume 1, Part 1 of this work, *Creation, Not Macroevolution – Mind the Gap*:

Mohammed took "fragments of disjointed" Biblical "truth" in the Koran such as e.g., "'And, O Adam! dwell thou and thy wife in Paradise, and eat ye whence ye will, but to this tree approach not, lest ye become as unjust doers.' Then Satan whispered [to] them to shew them their nakedness, which had been hidden from them both. 'This tree hath your Lord forbidden you, only lest ye should become angels, or lest ye should become immortals'.'" (Sura 7:19,20). On the one hand, Mohammed here allegorizes the Biblical "tree of knowledge of good and evil" (Gen. 2:17), seemingly to make sexual relations between Adam and Eve the forbidden sin. But on the other hand, in broad terms the idea of Adam and his fall is loosely taken from the Biblical account¹²⁶.

Other corruptions are also here apparent in the Koran's Sura 7:10-26,29, *supra*. E.g., the Koran says, "O children of Adam! ... Satan ... drove forth your parents from the Garden" (Sura 7:26; cf. the same idea in Sura 20:15); and this is a corruption of the Biblical fact that "the Lord God," and not Satan, "drove out the man" "from the garden of Eden" (Gen. 3:23,24). Or Satan says in the Koran, "'Nobler am I than he: me hast thou created of fire'" (Sura 7:11). Is this a corruption by Mohammed of Ezek. 28:13,14, where it is said of Satan, "Thou hast been in Eden the garden of God Thou art the anointed cherub that covereth ...; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire"?

Or the Koran says, "Now have we sent down to you raiment to hide your nakedness, and splendid garments" (Sura 7:25), and this is a corruption of the fact that,

¹²⁶ Part 2, Chapter 16, section b, "Some Flood Stories from around the world."

“Unto Adam and also to his wife did the Lord God make coats of skins, and clothed them” (Gen. 3:21). Since the decree of God was, “in the day that thou eatest” “of the tree of knowledge of good and evil” “thou shalt surely die” (Gen. 2:17), we know that something intervened to prevent this death sentence, to wit, the covenant of grace with its Messianic Promise that the “seed” of “the woman” “shall bruise” the “head” of Satan (Gen. 3:15). Therefore, we know that an animal sacrifice typing Christ must have been made, and since the only reference to any animal being slain is that of Genesis 3:21 where we read, “unto Adam also and to his wife did the Lord God make coats of skins, and clothed them;” it follows that these “coats of skins” had to have been used as an explanation to them of Christ’s imputed robe of righteousness (Luke 15:22; Philp. 3:9; Rev. 7:14 cf. Isa. 1:18) as the promised “seed” of “the woman.” Hence there is an established knowledge of suchlike in Gen. 4:1-7, so that “by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous” (Heb. 11:4). Thus “the everlasting covenant” (Heb. 13:20), the “covenant” of “grace” (Gen. 6:8,18), whereby men are justified by faith alone in Christ’s redeeming work at Calvary in both the Old and New Testaments (e.g., Heb. 11:7), was instituted with Adam on the very day of the Fall. Yet all this reference to Christ’s atoning work and the covenant of grace, is omitted in Mohammed’s corruption of the Koran’s Sura 7:25, which omits all reference to any animal being slain, and says, “we sent down to you raiment to hide your nakedness.” Indeed, Mohammed’s associated attack on the Biblical doctrine of atonement is so great, that he even goes so far as to deny that Christ died on a cross, and rose again the third day! Rather, the Koran says that “Jesus” was one of “the prophets” (Sura 5:50), that he died a normal death (Sura 3:48), and then went to heaven (Sura 23:52). And Christ’s atoning death is specifically denied in Sura 4:156 which says, “And for their saying, ‘Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God.’ Yet they slew him not, and they crucified him not.”

This issue of denying the Protestant Christian recognition of the covenant of grace by Islamic works’ righteousness, is also relevant to Mohammedan’s teaching in the Koran, “Wear your goodly apparel when ye repair to any mosque” (Sura 7:29). In his commentary on Sura 7:29, Rodwell refers to a bizarre Mohammedan practice of “nudity” at Mecca and elsewhere. He says, “The Koreisch (we are told in Sirat Arrasul, fol[io] 26, and Beidh[awi’s Commentaries on the Koran, in Arabic, 2 Volumes, Cairo, Egypt, 1885/6]), in order to instill a deep respect for the Caaba [see next paragraph,] and other ... places ..., had forbidden all food during processions, and required that no clothes, except those borrowed from Meccans, should be worn, or that those who wore their own should devote them to God The consequence was that most of the pilgrims visited the” various Mohammedan “places in perfect nudity. Hence the precept in the text.”

What is “the Caaba” Rodwell here refers to in his commentary on the Koran’s Sura 7:29? In Mecca on the Arabian Peninsula is the Caaba (/ Kaaba / Kabah), a small shrine near the Mosque of Mecca that contains the “Black Stone of Mecca.” Mohammed says in the Koran that “the pilgrimage ... is a service due to God” (Sura 3:91) and “whoever ... maketh a pilgrimage ... of his own accord doeth what is good - God is grateful” (Sura 2:153) i.e., works’ righteousness. Mohammedan pilgrims to Mecca touch and kiss “the black stone” (called in Arabic, Hajar al-Aswad); which was allegedly

given to Adam when he was driven out of Paradise *in order to obtain forgiveness of his sins* i.e., it is an instrument of works' righteousness. It is further alleged that this stone was originally white, but that it has become black as it has absorbed the sins of those Mohammedan pilgrims who in acts of works' righteousness have touched and kissed it. The centrality of such works' righteousness in Islam, is further seen in the fact that when Mohammedans pray anywhere in the world, as part of their works' righteousness, they orientate themselves to face the Caaba of Mecca. We here see how the false religion of Islam attacks the covenant of grace made with Adam, for we religiously conservative Protestant Christians read in *The Epistle of Paul the Apostle to the Galatians* in the Holy Bible, "that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16), and "The just shall live by faith" (Gal. 3:11).

One notable corruption that Mohammed *says repeatedly* in the Koran, found both in Sura 2:32 & 7:10,11, *supra*, and elsewhere (e.g., Suras 17:63; 20:115), is that Satan's rebellion came about because the angels were asked by God to worship Adam, and Satan refused. E.g., Sura 18:48 of the Koran says, "When we said to the angels, 'Prostrate yourselves before Adam,' they all prostrated them save Eblis, who was of the Djinn [/ devils], and revolted from his Lord's behest." In his commentary on this Mohammedan Sura, the Christian John Rodwell says, "Muhammad appears, according to this text, to have considered Eblis not only as the father of the Djinn [/ devils], but as one of their number. The truth appears to be that Muhammad, derived his doctrines of the genii [/ genie / jinni / jinnee / djinni / djinee / djinn; plural, jinn / djinn i.e. devil or devils, which among the Mohammedans is said to be able to take either human or animal form,] from the Persian and Indian mythology, and attempted to identify them with the Satan and demons of the Semitic races. Both the Satans and Djinn represent in the Koran the principle of Evil"

I would also note that speaking through his false prophet of Mohammed, Satan's claim in the Koran that *the Devil fell due to a jealousy between himself and another*, appears to be a basic technique for how Lucifer likes to present his fall. Thus in a different presentation form, this same type of idea is also found in two of the major cults considered in Anthony Hoekema's *The Four Major Cults* (1963)¹²⁷. Speaking through his false prophets, Joseph Smith of the Mormon cult, and Ellen White of the Seventh-day Adventist cult, the Devil uses a similar technique, although in the case of these two cults the claim is one of a jealousy with the Son of God, but once again, it is said, *the Devil fell due to a jealousy between himself and another*.

In the case of the Mormon Church's cult prophet, Joseph Smith (d. 1844), says in a "vision" of 1830, found in both *Pearl of Great Price* Moses 4:1-4 and *Smith's "Inspired Version" of the Bible* at "Genesis 3:1-5," "And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only

¹²⁷ Hoekema, A.A., *The Four Major Cults: Christian Science, Jehovah's Witnesses, Mormonism, Seventh-day Adventism*, Eerdmans, Michigan, USA, 1963.

Begotten, is the same which was from the beginning, and he came before me, saying, Behold I [for “Behold I,” *Pearl of Great Price* reads, “Behold, here am I,”], I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also, that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan, yea, even the devil, the father of lies, to deceive and to blind men, and to lead them captive at his will ...¹²⁸” Joseph Smith’s claim here that the Devil is able “to lead them captive at his will,” though frequently the case for “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4), is nevertheless an overstatement of the Devil’s power by Smith, since the Devil has no such unfettered capacity with true Christians, for “greater is he that is in you, than he that is in the world” (I John 4:4). While it is notable that for Smith it is said to be a jealousy with the Son of God, rather than as with Mohammedan a jealousy with Adam, nevertheless, it is said *the Devil fell due to a jealousy between himself and another*.

The same basic idea is also found in the Seventh-day Adventist Church’s cult prophetess, Ellen G. White (d. 1915). She says in *Great Controversy* (1888 & 1911), Chapter 29, “Sin originated with him, who next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. ... Lucifer allowed jealousy of Christ to prevail ‘Why,’ questioned this mighty angel, ‘should Christ have the supremacy? Why is he thus honoured above Lucifer?’¹²⁹”

On the one hand, the fact that Lucifer speaking through his false prophets of Mohammed in Islam, Joseph Smith in Mormonism, and Ellen White in Seventh-day Adventism, repeatedly seeks to portray his fall in terms of, *the Devil fell due to a jealousy between himself and another*, reminds us of the common spiritual force behind all these false prophets. But on the other hand, these false prophets’ claims also remind us that these are all corruptions and embellishments of the true Biblical story, which tells us that Lucifer fell due to pride in his desire to be a god, and he then used an associated temptation in tempting our first parents to eat the apple (Gen. 2:9; S. of Sol. 8:5; Gal. 4:4,5) in the Garden of Eden, saying, “ye shall be as gods” (Gen. 3:5). For we read in Isaiah 14:12-14, “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in

¹²⁸ Joseph Smith’s “Inspired Version” of the “Scriptures,” Published by the *Reorganized Church of Jesus Christ of Latter Day Saints*, Herald Publishing House, Independence, Missouri, USA, 1974 edition, at “Genesis 3:1-5;” & Joseph Smith’s *Pearl of Great Price*, Published by the *Church of Jesus Christ of Latter-day Saints*, Salt Lake City, Utah, USA, 1977, at Moses 4:1-4.

¹²⁹ White, E.G., *The Great Controversy*, 1888, 1907, 1911, Pacific Press Publishing Association, Mountain View, California, USA, 1974.

thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.”

On the one hand, it is clear that the Mohammedan teaching about creation as found in the Koran has a number of differences with that of the Bible in Gen. 1-3, e.g., the idea that God “made seven heavens in two days” (Sura 41:11), or “man hath he created from a moist germ” (Sura 16:3), the idea of a flat earth (Suras 71:19; 79:30), or its embellishment corruptions about Lucifer’s fall. But on the other hand, it is also clear that the Koran’s teaching on creation is in some form a corruption of Biblical teaching in Gen. 1-3. We thus see false religion in the form of infidel Mohammedanism devolving from the true religion of the Holy Bible, in a classic creation of *yet another* false religion.

Having considered some relevant corruptions of Gen. 1-3 from the world’s largest infidel religion of Mohammedanism, relevant to not only Islam but also the Muslim-Hindu syncretism of Sikhism; let us now consider some relevant corruptions of the Biblical creation story from the one of the world’s two largest heathen religions, to wit, Hinduism, relevant to not only Hinduism but also the Hindu spin-off religion of Buddhism which is the other of the world’s two largest heathen religions, and also the Muslim-Hindu syncretism of infidel Sikhism, which together with e.g., Mohammedanism, Hinduism, and Buddhism, is one of the world’s six big false religions.

As I say in Volume 1, Part 1, Chapter 11, section c, “the heathen Hindu *Flood Story of Manu* amalgamates elements of Adam and Noah, together with local corruptions,” and thus to some extent we have already covered Hinduism in our discussion of relevant flood stories. And the heathen Hindu’s Manu is also further considered in Volume 1, Part 2, Chapter 16, section b. The heathen Hindu creation story was also considered in Volume 1, Chapter 2, section a, subsection ii, where I say:

The heathen Hindu religion is polytheistic and for religious knowledge looks to a number of spurious writings, e.g., the Hindu *Vedas*¹³⁰. It teaches that there has been endless *cycles of creations and destructions of the universe*¹³¹. Hinduism claims that at the start of each universe oscillation, heathen gods create a new universe, in an endless cycle of universe creations and destructions. While Hindu polytheism is involved at all points of this universe oscillation cycle, the start of each universe oscillation is said to have a special connection with the heathen Hindu god, Brahma; its continuation with the heathen Hindu god, Vishnu; and its end with the heathen Hindu god, Shiva¹³². Hence the heathen

¹³⁰ Josh McDowell & Don Stewart’s *Handbook of Today’s Religions*, *op. cit.*, pp. 285-287,540 (Hinduism).

¹³¹ Ross’s *The Fingerprint of God* (1989), *op. cit.*, p. 97.

¹³² “Hindu Cycle of the Universe,” *Wikipedia* (2012) (http://en.wikipedia.org/wiki/Hindu_cycle_of_the_universe).

Hindu *Institutes of Manu* say, “There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness¹³³.”

Looking at these heathen Hindu claims in overview, as noted in Volume 1, Part 2, Chapter 16, section a, the claim of, “creations also and destructions of worlds innumerable,” looks like it may well be a corruption of the time-gaps in the first two verses of Gen. 1 as elucidated upon in Gen. 2:4; Heb. 1:2; 11:3. Furthermore, the polytheism of the Hindu triad of heathen gods: Brahma, Vishnu; and Shiva; looks like a polytheistic corruption of the monotheistic Trinitarian teaching of Gen. 1 e.g., Gen. 1:26-26. And the Hindu figure of Manu clearly combines elements of Adam and Noah. On the one hand, it is clear that the Hindu teaching about creation contains a number of differences with that of the Bible in Gen. 1-3 e.g., its polytheism. But on the other hand, it is also clear that Hindu teaching on creation can be reasonably seen to be some form a corruption of Biblical teaching in Gen. 1-3. Thus once again, we thus see false religion, this time in the form of heathen Hinduism, devolving from the true religion of the Holy Bible, in a classic creation of *yet another* false religion.

Buddhism does not have a specific creation story with regard to the origins of the universe, since it claims the universe is eternal, although it does have rival creation stories about how multiple worlds are said to have been created inside of this allegedly eternal universe¹³⁴. Hence e.g., one Buddhist said, “the beginning of this world and of life is inconceivable since they have neither beginning nor end. ... Buddhism never claimed that the world, sun, moon, stars, ... were created by a powerful god or by a Buddha. Buddhists believe that the world was not created once upon a time, but that the world has been created millions of times every second... . According to Buddhism, world systems always appear and disappear in the universeThe efforts made by many religions to explain the beginning and the end of the universe are ill-conceived In the eyes of Buddha, the world is samsara – the cycle of repeated births and deaths. To him, the beginning of the world and the end of the world is within this samsara ...¹³⁵.”

In the originating Hindu heathen idea of “samsara” which comes from an Indian Sanskrit word meaning, “the running around,” (also found in heathen Jainism which likewise believes in reincarnation), it is said that the soul is born in various creatures until at last it finds release from the enslavement of its former deeds (“karma”). Buddhism is a spin-off religion from Hinduism, which broke away from the originating parent religion

¹³³ *Institutes of Hindu Law*, London, 1825, p. 13 (chapter 1, number 80); quoted in Wiseman, N. (Cardinal), *Twelve Lectures on the Connexion Between Scripture & Revealed Religion*, 5th edition (1861), *op. cit.*, Fifth Lecture, pp. 247-307 and p. 283.

¹³⁴ See Volume 1, Part 2, Chapter 2, section 1, subsection ii.

¹³⁵ “Venerable” K. Sri Dhammanandu Maha Thera’s “What Buddhists Believe,” “Part Six – This world and other worlds,” Chapter 16, “Realms of Existence,” section “The Origin of the World” (<http://www.budsas.org/ebud/whatbudbeliev/297.htm>).

of Hinduism in the fifth century B.C.; and it modified the Hindu concept of “samsara.” Thus in the Buddhist concept of “samsara” the Hindu idea of a permanent soul is rejected, but rather, it is said that a semi-permanent personality core exists which, like the soul in Hinduism, goes through this “samsara” process to reach “enlightenment.” The heathen Hindu concept of “samsara” resulting in “karma” is a reincarnation idea that the actions of a person in their past lives affects them in this life, creating present human inequalities, which they can seek to overcome by works’ righteousness in which they seek to attain to the eminence of the heathen god, Brahma. By contrast, the heathen Buddhist concept of “samsara” resulting in “enlightenment” (“nirvana”), is a reincarnation idea that the egocentric actions of a person in their past lives affects them with suffering in this life (“dukkha”), which they can seek to overcome by works’ righteousness in which they seek to attain to a transcendent state (“enlightenment” / “nirvana”) of purported freedom in which “the enlightened one” is said to be free from desire and individual consciousness.

On the one hand, it is clear that the heathen Buddhist idea of “samsara” is different in many respects in the originating parent religion of heathen Hinduism, to what it is in the spin-off religion of Buddhism. But on the other hand, the usage of a reincarnation category of thought, in which the idea of “samsara” is used to claim actions in a chain of past lives affects a person in their present life, and in which the person then seeks release from the bad effects of deeds done in former lives; clearly shows the strong linkage at this point between Hinduism and Buddhism. Both of which are opposed to the gospel of Christ, e.g., “that a man is not justified by the works of the law, but by the faith of Jesus Christ” (Gal. 2:16). Moreover, as previously observed in Volume 1, Part 2, the more subtle form of idolatrous worship of veneration which is found in Buddhism, in which the Buddha statue is idolatrously venerated as a religious focal point; is derived from the more brazen form of idolatrous worship of prayer or devotions to an idol which is found in Hinduism¹³⁶. Both of which are thus the deadly sin of “idolatry,” for “they which do such things shall not inherit the kingdom of God” (Gal. 5:20,21).

Hence it is significant that even though heathen Buddhism does not have a specific creation story for the origins of the universe, since at least in its traditional form it considers the universe is eternal; nevertheless, because it is clearly derived from heathen Hinduism, which has a creation story (and also a flood story), we can fairly conclude that *Buddhism is derived from a religious source that looks to a creation story (and also a flood story)*. This also means that we have a clear instance of where a creation story (and a flood story) have been lost, or altered, as a consequence of transmission over time, in which a later group (of Buddhists) sought to change an earlier teaching (of Hindus). This documentation is relevant as we know from the corruption of creation stories (and flood stories) from various religions and places in the world, that this process occurred far more widely. Nevertheless, the formation of the heathen religion of Buddhism from the heathen religion of Hinduism gives us “a snapshot” of this action “as it happened.” And so too, the formation of the infidel religion of

¹³⁶ See Volume 1, Part 2, Chapter 2, section 1, subsection ii.

Mohammedanism which drew on elements from both Judaism and Christianity likewise gives us “a snapshot” of this action “as it happened.”

We have now considered some relevant corruptions of Gen. 1-3 from the world’s largest infidel religion of Mohammedanism, relevant to not only Islam but also the Muslim-Hindu syncretism of Sikhism; as well as some relevant corruptions of Gen. 1-3 from one of the world’s two largest heathen religions, to wit, Hinduism, relevant to not only Hinduism but also the Hindu spin-off religion of Buddhism which is the other of the world’s two largest heathen religions, and also the Muslim-Hindu syncretism of infidel Sikhism, which is one of the world’s six big false religions. Amidst a plethora of false religions in the world, the world’s *big six* false religions are: Romanism Proper, including also various semi-Romanist daughters of the Roman “whore,” Rev. 17:1,5 e.g., the Eastern Orthodox; Judaism after the stoning of St. Stephen in Acts 7; Mohammedanism, Sikhism, Hinduism, and Buddhism¹³⁷. Though apostate forms of Christianity and Judaism are not considered in the broad general terms of the entirety of their false religious system in this Volume 2, Part 3, Chapter 2, of *Creation, Not Macroevolution – Mind the Gap* (2014 & 2015), it is to be noted that in all instances, one can show that the creation stories of the world’s six big false religion come directly from (in the case of Romanism and Judaism after Acts 7,) or are derived as corruptions from, Gen. 1-3 in the Bible. *This means that creation stories relevant to the world’s six largest false religions can all be traced either directly, or indirectly via their similarities, to the Biblical account of Gen. 1-3.* Of course, so too can the creation story of Gen. 1-3 in the world’s one and only true religion of religiously conservative Protestant Christianity.

In terms of considering the world’s creation stories in further false religions than these *six big false religions*, we have the difficulty that there are many such false religions, gradating down to yet smaller and smaller religions. Therefore I shall not now in general undertake a more detailed analysis of them. But looking at the ethnic religions of the world in general overview, we can say that there are many creation stories with common supernaturalist characteristics in which reference is made to some form of supernatural being or supernatural beings or supernatural force. E.g., in pagan Greek creation mythology, “Chaos” was the undefined infinite time-gap before the creation of “Ge” or “Gaea” i.e., the Earth; reflecting in corruption something of the time-gap of “the generations of the heavens” (Gen. 2:4) between when “God created the heaven and the earth” (Gen. 1:1). The pagan Greek goddess, Gaea, is also known as the pagan Roman goddess, Tellus, later identified in pagan Roman mythology with the mother-goddess, Cybele, the so called, “great mother of the gods,” who had a temple on the Esquiline Hill of Rome from 268 B.C. (and these pagan Roman categories of thought of a mother-goddess were in all probability one factor in terms of cross-application of ideas to the mother-goddess features of Mariolatry in Papal Rome, also found in the semi-Romanist Mariolatry of Eastern Orthodox and Puseyites Proper). The Greek goddess Gaea or Roman goddess Tellus or Cybele, in Greek mythology is in turn said to have produced

¹³⁷ On the world’s six big false religions, cf. “I’m an Evangelical – I hope U R 2!,” Thursday 28 March 2013, at Mangrove Mountain Union Church, NSW, Australia, oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

the mountains, sea, and Uranus. Then from her later union with Uranus were born: the Titans e.g., Iapetus, a corruption of the Biblical Japheth, the progenitor of “Javan” or the Greeks (Gen. 10:2) which shows something of the similar Hindu amalgamation of Adam and Noah into a creation story; Cyclopes (one-eyed giants); and Hecatoncheires – which were three one hundred handed giants called Aegaeon (or Briareus), Cottus, Gyes or Gyges, two of whom seem to be reflecting name corruptions of the Gihon River (Gen. 2:13), to wit, Gyes or Gyges (cf. the heathen Hindu’s Ganges in India) and Aegaeon (cf. the Aegean Sea)¹³⁸.

Of course, as with Buddhism, sometimes any clear form of the Gen. 1-3 creation story has been lost; and so given that God allows “the fool” to say “in his heart, There is no God” (Ps. 14:1), it might be objected that there is not a universal belief in such supernatural creation. However, this matter has been dealt with in Volume 1, Part 2, Chapter 6, section c, “Soul-talk,” subsection i, “Distinguishing man from animals - the soul gives man a god focus & capacity for religious belief in the supernatural, and conscience morality seen in a moral code;” since even such atheists show evidence of a god-focus in terms of lust idols (Matt. 6:24; Eph. 5:6; Col. 3:5), and there are those in the wider human culture they live in who show recognition of the supernatural. And in this wider corporate community sense of relevance also are the matters discussed in Volume 1, Part 2, Chapter 7, section d, “Ethnological universal belief in the supernatural.” E.g., ancient pagan creation stories, for instance, Greco-Roman stories; or heathen creation stories still found among contemporary heathens such as the spirits of the Australian Aboriginals’ Dream Time, e.g., Aboriginal mythology of the “Rainbow Serpent” in their creation stories reflect corrupted forms of both Devil-worship in terms of the Devil-possessed serpent of Gen. 3, and the Rainbow Covenant of Gen. 9. These factors show that the ethnologically universal belief in the supernatural, and associated creation stories, are a phenomenon universal to all human cultures at all times that we have been able to document, and this shows that there is something intrinsic in the nature of man, namely, his soul, that leads him to look to the supernatural world in terms of both religious devotion and understanding the work of creation; and so this intrinsic feature of human nature points to the larger reality that there is indeed a supernatural world, and that this is required to understand creation. Thus while Christians freely admit that the truth of creation can and has been corrupted by various infidel and heathen religions (Rom. 1:18-23), the truth of Gen. 1-11, though badly corrupted in various ways, can still be found in the legacy of various false religions of the world.

¹³⁸ See Vol. 1, Part 2, Chapter 11, section c, “The Edenic rivers identify an area now under the Persian Gulf.”

(Part 3) CHAPTER 3

The Young Earth Six 24 Hour Days Universal Creation School.

- a] *Multiple Ancient Forms of Young Global Earth School.*
- b] *Modern Young Earth Creationist Flood Geology School.*

*(Part 3, Chapter 3) The Young Earth Six 24 Hour Days
Universal Creation School:*

- a] *Multiple Ancient Forms of Young Global Earth School.*

The Young Earth Six 24 Hour Days Universal Creation School considers that the words of Genesis 1:1, “In the beginning God created the heaven and the earth,” are a summary statement of Genesis 1:2 to 2:3; and that the universal creation of everything then occurred in the six 24 hour days of Genesis 1. For example, among the eight ancient and early mediaeval church doctors, Genesis 1:1 was in some sense regarded as a summary statement of Genesis 1 by two out of these eight church doctors, namely, the Latin writing Western Church doctor, St. Ambrose (d. 397), and the Greek writing Eastern Church doctor, St. Athanasius (d. 373 A.D.). Although to this there are qualifications, for instance, in the case of Athanasius, on limited data about his views on Gen. 1 & 2, this appears to be the most likely possibility for how he regarded Gen. 1:1, although we cannot be entirely certain as to what he thought on this issue.

In Ante-Nicene times, that is, before the First General Council of Nicea in 325 A.D., the Apocryphal *Epistle of Barnabas* says, “The Sabbath is mentioned at the beginning of the creation, ‘And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it’ [Gen. 2:1]. Attend, my children, to the meaning of this expression, ‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for ‘a day is with’ him ‘a thousand years’ [II Peter 3:8]. And he himself testifieth, saying, ‘Behold, today’ will be as a thousand years [cf. Ps. 95:7-11; Heb. 4:7]. Therefore, my children, in six days, that is, in six thousand years, all things will be finished¹³⁹.” Before 1996, those following this idea on Ussher’s start date of 4,004 B.C., thought the world would end in 1996; and indeed I remember hearing this type of thing in my teens in the 1970s. I also remember disagreeing with a Free Presbyterian Elder in a Church I was visiting some years later, from memory in the early 1990s, who thought the world would probably end 6,000 years after his young earth creationist start date i.e., he thought sometime around 2000 A.D. or so. And after this discussion, another young earth creationist Free Presbyterian Elder

¹³⁹ The Apocryphal *Epistle of Barnabas*, chapter 15; in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers, Writings ... down to A.D. 325*, 1979 American reprint of the 1885 Edinburgh Edition, Eerdmans, Michigan, USA, Vol. 1, p. 146.

who had been listening to our discussion said he agreed with me, a fact which reminds us that not all young earth creationists were attracted to this idea. And I also recall some young earth creationist advocates of this theory arguing that this would mean that the millennium (Rev. 20) would thus form a seventh thousand year period from their creation date. But for our immediate purposes, the usage here in the Apocryphal *Epistle of Barnabas* of ‘a day’ for ‘a thousand years’ here, clearly requires six literal 24 hours in a universal creation, from which the writer concludes there will be a total of 6,000 years before the end of the world; and his words that “the Lord will finish all things in six thousand years” seem to rule out any gap school type views of Gen. 1:1,2. Therefore the apocryphal writer of this spurious *Epistle of Barnabas*, can be fairly said to reflect the type of views one finds in *The Young Earth Six 24 Hour Days Universal Creation School*.

Another advocate of the *Young Earth Six 24 Hour Days Universal Creation School* is the Western Church Father and Doctor, St. Ambrose (d. 397). St. Ambrose was a bishop of Milan in northern Italy, and he is remembered with a black letter day of 4 April on the Calendar of the Anglican 1662 *Book of Common Prayer*, and also referred to favourably in the Homilies of Article 35 of the Anglican 39 Articles. E.g., Homily 1, Book 1, Article 35 of the Anglican *39 Articles*, entitled, “On the right use of the church,” says, “Theodosius [Regnal Years: Emperor of the Eastern Roman Empire, 379-392; & Emperor of both the Eastern & Western Roman Empire, 392-395] ... for committing a grievous and wilful murder, St. Ambrose, bishop of Millain [= Milan], reprov'd sharply, and did also excommunicate the said Emperor, and brought him to open penance.”

In Part 3, Chapter 4, section a, we will consider an instantaneous creation model in which not just the matter (Ambrose), but everything is considered to be created simultaneously (Philo & Clement of Alexandria); and in Part 3, Chapter 6, section a, subsection vii, *the possibility* of another instantaneous creation model where some matter is created in a distinctive prior creation, and *one of multiple possibilities* then allowed is an instantaneous creation of other things after this (Augustine). But when dealing with the creation model of St. Ambrose, he considered that there was an instantaneous creation of matter on the first creation day which he considered included Gen. 1:1, and that this was then followed by six 24 hour days, during which time God used this pre-existing matter for the work of the six days.

St. Ambrose’s Gen. 1 & 2 creation model has some unusual features. It has some similarity with some Gap School models considered in Part 3, Chapter 6, *infra*, in that he believed in a distinctive prior creation of angels (see Job 38:4,7; Col. 1:16). However, unlike most models which believe in a distinctive prior creation of angels, Ambrose did not believe that this occurred in, or is stated in Genesis 1:1, as an element of the words, “In the beginning God created the heaven.” Rather, he considered that Gen. 1:1 refers only to the creation of this world, and that the distinctive prior creation of angels occurred *before* Gen. 1:1. Hence he did not consider there was a time-gap in Genesis 1:1 during which angels existed for long periods of time; but rather, that angels existed for long periods of time *before* Genesis 1:1. Another unusual feature of Ambrose’s Gen. 1 & 2 creation model relates to the fact that while he saw in Genesis 1:1 a summary statement,

unlike the more common view of those who see it as a summary statement of *the work of the six days* of Genesis 1; by contrast, Ambrose saw it as *a summary of how in Genesis 1 in an instantaneous creation God made all the matter of the universe*, and he then considered this matter created instantaneously on the first of six 24 hour creation days was then cultivated and changed by God, in order to perform the work of the six days of Genesis 1.

At this point of a two-fold process i.e., first the creation of matter by God in Gen. 1:1, and secondly, God's usage of this matter in what he subsequently made in Gen. 1:2ff, St. Ambrose's young earth creationist model also has points of intersecting agreement with both the model of St. Justin Martyr (d. c. 165), *infra*¹⁴⁰, and also some historically modern old earth creationists who distinguish between the initial creation of matter at the time of the Big Bang c. 14 billion B.C., and then God's subsequent usage of this matter over time. But notwithstanding these features of young earth creationist Ambrose's Gen. 1 & 2 creation model, which like the creation model of Justin Martyr, intersects at some points with historically modern old earth creationist models, it is also clear that Ambrose considered that these events of Gen. 1:1 & 2 were accomplished inside the first creation day which was 24 hours long. This is clear from the fact that Ambrose considered the Gen. 1 & 2 creation was accomplished inside six 24 hour days.

That St. Ambrose was a *Young Earth Six 24 Hour Days Universal Creation Schoolman*, is clear from the following statements from his *Hexameron* Homilies. "In notable fashion has Scripture spoken of a 'day' not the 'first day.' Because a second, then a third, day, and finally the remaining days were to follow, a 'first day' could have been mentioned, following in this way the natural order. But Scripture established a law that twenty-four hours, including both day and night, should be given the name of day only, as if one were to say the length of one day is twenty-four hours in extent¹⁴¹." Other relevant citations to better understand St. Ambrose's creation model as it is set forth in his *Hexameron* Homilies include the following excerpts. I include these in longer length than I normally would due to those elements of its unusual features which have points of intersecting agreement with multiple other creation models of both young earth and old earth creationists.

In his Homily on Day 1 (Gen. 1:1-5), St. Ambrose says: "In the beginning,' we are told, 'God created heaven and earth [Gen. 1:1].' And the world was therefore created and that which was not began to exist. And the Word of God was in the beginning and always was (John 1:1). The Angels, Dominations, and Powers, although they began to exist at some time, were already in existence when the world was created,

¹⁴⁰ See Part 3, Chapter 6, section d, *infra*.

¹⁴¹ St. Ambrose in *The Fathers of the Church Series, A New Translation*, Translated by John J. Savage, The [Roman] Catholic University of America, Fathers of the Church Incorporated, New York, USA, 1961, Volume 42, p. 42 (emphasis mine) (http://archive.org/stream/fathersofthechur027571mbp/fathersofthechur027571mbp_djvu.txt).

For ‘all things were created, things visible and things invisible, whether Thrones or Dominations or Principalities or Powers.’ ‘All things,’ we are told, ‘have been created through and unto him’ (Col. 1:16).” Given that St. Ambrose here seems to limit Gen. 1:1 to the creation of this “world,” he did not appear to consider there was a distinctive prior creation of angels in Genesis 1 before the later creation of the six 24 hour day; rather, he seems to have considered there was a distinctive prior creation of angels before Gen. 1:1 (see Job 38:4,7; Col. 1:16)¹⁴².

Concerning the idea of an instantaneous creation of matter in Genesis 1:1, understood as part the first creation day, followed by God using this matter for what he made over the six days, the following is relevant. St. Ambrose also says in his Homily on Day 1, “men would see also how incomparable the Creator was who completed such a great work in the briefest moment of His creative act, so much so that the effect of his will anticipated the perception of time. ... He who in a momentary exercise of His will completed such a majestic work employed no art or skill so that those things which were not were so quickly brought into existence; the will did not outrun the creation nor the creation, the will¹⁴³.” “Therefore, he who uttered these words, ‘In the beginning God created heaven and earth’ [Gen. 1:1], teaches us that there is a beginning. The term ‘beginning’ [Gen. 1:1] has reference either to time or to number or to foundation. We see that this is true in the construction of a house: the foundation is the beginning. ... The beginning of a work of art lies in the craft itself, which is the source of the individual skills of a series of craftsmen. There is also a beginning to good works. This consists in a most commendable purpose or end, as, for example, acts of charity have their source in deeds which are done to do honor to God, for we are especially urged to come to the aid of our fellow men. The term ‘beginning’ [Gen. 1:1] is applied also to the power of God. It is concerned with the category of time when we deal with the question of the time when God made heaven and earth, that is, at the commencement of the world, when it began to come into being, in the words of Wisdom: ‘When he prepared the heaven I was present.’ (Prov. 8:27) If we apply the term to number, then it is right that you understand that at first He created heaven and earth [Gen. 1:1]; next, hills, regions, and the boundaries of the inhabitable world [i.e., from the matter made in Gen. 1:1, these were then made during the six days]. Or we may understand that before He created the rest of visible creatures, day, night, fruit-bearing trees, and the various kinds of animals [i.e., the things of the six days] He created heaven and earth [in Gen. 1:1, which in this Homily on Day 1 he contextually regards as part of Day 1]. But, if you apply the term to foundation, you will see, if you read the words of Wisdom, that the beginning is the foundation: ‘When he made the foundations of the earth, I was with him forming all things.’ (Prov. 8:29,30)¹⁴⁴.

¹⁴² *Ibid.*, pp. 17-18 (emphasis mine). When citing St. Ambrose, Scripture citations in rounded brackets “()” are those given by the translator, whereas those in square brackets “[]” are those given by me.

¹⁴³ *Ibid.*, p. 8 (emphasis mine).

¹⁴⁴ *Ibid.*, pp. 11-12 (emphasis mine).

St. Ambrose further distinguishes his views from some other creation models of Gen. 1-3 in his Homily on Day 1: “We can also understand that the statement, ‘In the beginning God created heaven and earth, [Gen. 1:1]’ has reference to a period. The beginning of a journey is not yet a completion, nor is the beginning of a building yet the finished house” i.e., an instantaneous creation of matter in Gen. 1:1 is “the beginning” and “the finished house” then occurs over the six days. “Finally, others have” taken the view that what “is meant” is “that in a brief moment the sum of the operation was completed” i.e., an instantaneous creation not only of matter, but the whole creation (e.g., Philo & Clement of Alexander, Part 3, Chapter 4, section a, *infra*). “Then there are also those who interpret the beginning not in a temporal sense, but as something before time” i.e., an invisible creation or plan by God (e.g., the Jewish view found in the Greek Septuagint’s rendering of Gen. 1:2). “... Heaven and earth, in fact, are the sum of the invisible things which appear not only as the adornment of this world, but also as a testimony of invisible things and as ‘an evidence of things that are not seen’ (Heb. 11:1) according to the prophecy: ‘The heavens show forth the glory of God and the firmament declareth the work of his hands.’ (Ps. 18:1) The Apostle, inspired by the above, expresses in other words the same thought when he says: ‘For his invisible attributes are understood through the things that are made.’ (Rom. 1:20) We can find it easy to understand, then, that the Creator of Angels, Dominations, and Powers is he who in a moment of his power made this great beauty of the world out of nothing [Gen. 1:1] which did not itself have existence and gave substance to things or causes that did not themselves exist [Gen. 1:2-2:3]¹⁴⁵.”

“In the beginning of time, therefore, God created heaven and earth [Gen. 1:1]. Time proceeds from this world, not before the world. And the day is a division of time, not its beginning. In the course of our account we may affirm that the Lord created day and night, which constitute time changes [Gen. 1:2-2:3]. And on the second day he created the firmament by which he divided the water which was under the heaven from the water above the heaven [Gen. 1:6-8]. Nevertheless, for our present purposes it is sufficient to assert that ‘in the beginning’ he ‘created the heaven’ [Gen. 1:1], from which proceeds the preliminary cause of generation, and created the earth, in which existed the substance of generation” i.e., an instantaneous creation of matter in Gen. 1:1.

“In fact, with heaven and earth were created those four elements from which are generated everything in the world. The elements are four in number: heaven, fire, water, and earth elements which are found mingled in all things. You may find fire also in earth, for it frequently arises from stones and iron; you may find it also in the heavens, since it may take fire and the skies may gleam with brilliant stars. In the heavens, too, we can perceive the presence of water, which is either above the heavens or from that high position falls frequently to earth in heavy rainstorms¹⁴⁶.”

¹⁴⁵ *Ibid.*, pp. 15-16 (emphasis mine).

¹⁴⁶ *Ibid.*, p. 19 (emphasis mine).

“How, then, have things visible associated themselves with the invisible and how has that which is disorganized been linked with him who has bestowed order and beauty on all things? Unless, perchance, [1] they believe that the earth was invisible of itself in its substance, because it had been said: ‘And the earth was invisible’” e.g., the Jewish view of the Greek Septuagint in Gen. 1:2. “Or [2] they might hold that the earth was invisible for the reason that when covered by water” e.g., the Christian view of St. Augustine (Part 3, Chapter 6, section a, subsection vii, *infra*), “it could not be seen by mortal eyes, just as much as that which lies in deep water escapes the notice of our sharpest eyes. Nothing, in fact, is invisible to God, but something created in this world has, in this instance, been thought to be invisible to him by one who, too, is created.” Or [3] “Invisible, also, was the earth, because the light which illumined the world did not as yet exist, nor did the sun. The luminaries of the sky were, in fact, created later¹⁴⁷” i.e., because Ambrose considers only matter was made in the instantaneous creation of Gen. 1:1, he looks to the creation of the sun from this matter on the fourth day as a later act of God (Gen. 1:14-19).

“And perhaps they may say: Why did not God, in accordance with the words, ‘He spoke and they were made,’ (Ps. 148:5) grant to the elements at the same time as they arose their appropriate adornments, as if he, at the moment of creation, were unable to cause the heavens immediately to gleam with studded stars and the earth to be clothed with flowers and fruit?” I.e., the instantaneous creation model of e.g., Philo and Clement of Alexandria, *infra*. “That could very well have happened. Yet Scripture points out that things were first created and afterwards put in order [Gen. 1:2-2:3], lest it be supposed that they were not actually created and that they had no beginning, just as if the nature of things had been, as it were, generated from the beginning and did not appear to be something added afterwards. ‘And the earth was without form’ [Gen. 1:2] we read, yet these same philosophers accord to it the privileges of immortality which they grant God. What would they say if its beauty shone forth from the beginning? The earth is described as immersed in water, condemned, as it were, to a shipwreck in its own first principles. Yet, some do not believe that the earth was made. What, then, if it lay claim to ornament from the moment of its creation?¹⁴⁸”

“God created first, therefore, heaven and earth [Gen. 1:1] but he did not will them to be perpetual; rather, they subserve the final end of our corruptible nature. Hence, in the book of Isaias he says: ‘Lift up your eyes to heaven and look down on the earth beneath: for the heavens have the compactness of smoke and the earth shall be worn away like a garment’ (Isa. 51:6). This is the earth which before was unformed [Gen. 1:2]. The seas were not yet confined within their limits and the earth was inundated by a deep flood [Gen. 1:2]. Observe that even now the earth has become unsightly with marshy mire and is not subject to the plough (cf. Virgil, Georgics 2:223) where water has everywhere covered the land. The land was, therefore, unformed [in Gen. 1:1,2], since it was as yet unploughed by the industrious attentions of the farmer, for the cultivator had

¹⁴⁷ *Ibid.*, pp. 27-28 (emphasis mine).

¹⁴⁸ *Ibid.*, pp. 28-29 (emphasis mine).

still to appear. It was unformed because it was devoid of growing plants. The banks of streams lacked their grassy slopes; the land was not shady with groves or productive in fruits of the earth. The over-hanging brows of the mountains did not produce shade; flowers did not as yet give forth odors; still unknown were the delights of the vineyard. Correctly, then, was the land called unformed which was devoid of ornament and which did not present to view the linked rows of budding vine shoots. God wished to show us that the world itself would have no attraction unless a husbandman had improved it with varied culture. The very heavens, when seen covered with clouds, often inspire men with dread fear and with sadness of heart. The earth, when saturated with rain, arouses our aversion. Who is not moved to fright by the sight of stormy seas? Most admirable is the aspect of created things. But what would they have been without light, what would they have been without heat and without the gathering together of waters, in which element some have supposed that this universe of ours, when once immersed, had its primal origin. Take away the sun from the earth; take away the round spheres of stars from the sky every object is then shrouded in dread darkness. Thus it was before the Lord poured light into this world. And for that reason Scripture says: ‘Darkness was over the abyss’ (Gen. 1:2). There was darkness because the brilliance of light was absent; there was darkness because the air itself was dark. Water itself beneath a cloud is dark because ‘dark are the waters in the clouds of air.’ (Ps. 17:12) There was, therefore, darkness over the abyss of waters¹⁴⁹.”

Then in his Homily on Day 2 (Gen. 1:6-8), St. Ambrose says: “Our argument, then, is based on the Word of God: ‘Let there be a firmament made amidst the waters and let it divide the waters from the waters.’ [Gen. 1:6] And from this arises the question whether he calls the firmament the heaven which he had already created, concerning which it is written: ‘In the beginning God created heaven and earth.’ [Gen. 1:1] I am not unaware of the interpretation which some have held on this subject, namely, that as the creation at the hands of God and the foundation of heaven has been before expressly stated by Scripture, so a clearer exposition of the work of creation is here given. Whereas in one place a summary of the work, as it were, is briefly stated, in the other, the nature of the operation is depicted according to the specific aspect of things as they appear at the same moment of creation. But there is something which needs our consideration: there is question of another word for heaven, ‘firmament’ [Gen. 1:6-8] and there emerges an aspect and condition of more solid character, to which is added the person of a co-operating agent. For it is written: ‘And God divided the waters that were under the firmament from those that were above the firmament.’ And first of all these interpreters wish to destroy the profound impressions which frequent reading of the Scriptures have made in our mind, maintaining that waters cannot exist above the heavens.” “He who commanded the waters to be separated by the interposition of the firmament lying between them provided also the manner of their remaining in position, once they were divided and separated.”

“But let us return to our theme: ‘Let there be a firmament made amidst the water’ (Gen. 1:6). Let it not disturb you, as I have already said, that above he speaks of

¹⁴⁹ *Ibid.*, pp. 30-31 (emphasis mine).

'heaven' [Gen. 1:1] and here of a 'firmament' [Gen. 1:6-8], since David also says: 'The heavens narrate the glory of God and the firmament declareth the work of his hands' (Ps. 18:2). That is to say, the created world, when one beholds it, praises its own Author, for his invisible majesty is recognized through the things that are visible (Rom. 1:20). It seems to me that the word 'heaven' [Gen. 1:1] is a generic term, because Scripture testifies to the existence of very many heavens. The word 'firmament' [Gen. 1:6-8] is more specific, since here also we read: 'And he called the firmament, heaven' (Gen. 1:8). In a general way, he would seem to have said above that 'heaven' was made 'in the beginning' [Gen. 1:1] so as to take in the entire fabric of celestial creation, and that here [in Gen. 1:6-8] the specific solidity of this exterior firmament is meant. This is called the firmament of heaven, as we read in the prophetic hymn, 'Blessed art thou in the firmament of heaven.' [Song of the Three Children 34, Apocryphal Additions to Daniel]¹⁵⁰." We thus here see again the issue that God made matter on Day 1 in an instantaneous creation in Gen. 1:1; and then made various things from this over the following six 24 hour days.

St. Ambrose's model of an instantaneous creation of matter in Gen. 1:1 on what he understands to be Day 1 (Gen. 1:1-5); followed by God making things from this matter in the following six 24 hour days (Gen. 1:2-2:3), is thus a model of some interest to certain historically modern creationists, both young earth and old earth creationists. On the one hand, Ambrose's belief that *in an instantaneous creation God made all the matter of the universe* in Gen. 1:1, which was then followed by God taking and using this matter over the subsequent six days, has some similar two-fold conceptual categories of thought with the views of some historically modern old earth creationists who distinguish between the initial creation of matter in Gen. 1:1 at the time of the Big Bang c. 14 billion B.C. when "in the beginning God created the heaven," from God's subsequent usage of this matter over time (e.g., Hugh Ross). But on the other hand, Ambrose's model clearly considers that this was all accomplished inside six 24 hour days, and so his views are certainly inside the *Young Earth Six 24 Hour Days Universal Creation School*, and hence he is referred to with favour by some historically modern young earth creationists (e.g., Van Bebbler & Taylor). In the Hugh Ross (old earth creationist Day-Age School) and Van Bebbler & Taylor (young earth creationist Flood Geology School) exchange of 1994-1995, like other ancient Jewish and Christian writers, the name of the church father and doctor, St. Ambrose (d. 397), was used as "a political football" which was "kicked around" without either side having any genuine interest in first fairly representing some broad relevant elements of his Gen. 1-3 creation model (see Part 3, Chapter 1, section c, *supra*)¹⁵¹. *By contrast, we thus see in this instance of first considering St. Ambrose's*

¹⁵⁰ *Ibid.*, pp. 51-52,53,60 (emphasis mine).

¹⁵¹ E.g., Ambrose says by way of contrast to what he has stated in Gen. 1 is "the length of one day" as "twenty-four hours," "There are many who call even a week one day, because it returns to itself, just as one days does, and one might say seven times revolves back on itself. This is the form of a circle, to begin with itself and to return to itself. Hence, Scripture speaks at times of an age of the world. Although in other passages there is a mention of an age, there Scripture seems to mean the diversities in public and private affairs: 'For the day of the Lord is great and glorious' (Joel 2:11).

Gen. 1 & 2 creation model, how one must first fairly represent the creation model views of a given ancient (or later pre-modern) Christian (or Jewish) writer, and ONLY THEN look to see if there are any points of intersecting agreement with modern creationist models; and that when this is done in a fair and reasonable manner, as with St. Ambrose's model, there may be different points of intersecting with multiple historically modern Gen. 1 & 2 creation models.

The view of the Latin writing Western Church father and doctor, St. Augustine (d. 430), “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” (Austin’s *The City of God*, Book 11:6)¹⁵², allows in the historical context that St. Austin wrote in, for multiple interpretations of what these days were following a distinctive prior creation in Gen. 1:1,2, i.e., instantaneous creation, six literal 24 hour days, or long periods of time. Moreover, St. Augustine is non-committal on any of these possible views. But to the extent that we have already seen clear evidence in ancient times for the view that these were six 24 hour creation days, we cannot doubt that this is one of the possibilities that St. Austin allows for, and regards as within the boundaries of reason and orthodoxy. And while St. Austin clearly believes in a distinctive prior creation of the earth in a Gen. 1:1,2 time-gap (see Part 3 Chapter 6, section a, subsection vii, *infra*), given that he does not say how long this time-gap was, it follows that he allows for either a short or long time-gap, and thus either a young earth or old earth, and he regards both possibilities as within the boundaries of reason and orthodoxy. Therefore there is in St. Augustine’s view a qualified non-exclusive endorsement of a *Young Earth Six 24 Hour Days Universal Creation School* view.

*(Part 3, Chapter 3) The Young Earth Six 24 Hour Days
Universal Creation School:*

b] Modern Young Earth Creationist Flood Geology School.

This same type of idea one finds in ancient times, to which is added in historically modern times a treatment with respect to geology, is found in the young earth creationist *Flood Geology School*. As recorded by Ronald Numbers in his 1992 book, *The Creationists*, this *Flood Geology School* was first formulated in its modern form by George McCready Price (1870-1963), who was the founding father of young earth

And elsewhere: ‘What avail is it to you to seek the day of the Lord’ (Amos 5:18).” But though St. Ambrose is not in any sense contextually applying this to the length of creation days; in what I can only describe as a gross decontextualization and distortion of what Ambrose says, Ross & Archer try to claim this means “it is not clear how old Ambrose deemed the universe and the earth to be” (Hagopian’s *The Genesis Debate: Three views on the days of creation*, *op. cit.*, pp. 205-206).

¹⁵² Philip Schaff’s *Nicene and Post-Nicene Fathers* (1871) *op. cit.*, Vol. 2, p. 208.

creationist “flood geology¹⁵³.” He was a cult member of the Seventh-day Adventist Church, which is further discussed in e.g., Anthony Hoekema’s *The Four Major Cults* (1963)¹⁵⁴. And as Ronald Numbers documents, George McCready Price’s “flood geology” model was regarded by him as correct because he made it conform to the visions of the cult-prophetess of the Seventh-day Adventist Church, Ellen G. White (1827-1915). In terms of adding to this model a historically modern treatment with respect to geology, Price’s basic “flood geology” idea is that most of the geological layers were laid down in a global Noah’s Flood, that occurred around the middle of the third millennia B.C., on an earth and in a universe that’s about 6,000 years old. Price’s “flood geology” was then picked up and revamped by Whitcomb and Morris in *The Genesis Flood* (1961). Though some young earth creationist *Flood Geology Schoolmen* insist on an earth that’s about 6,000 years old, more generally, they allow some leeway in terms of the age of the earth and universe, which in general they put at between 6,000 and 10,000 years old; although some put it at 6,000 to 15,000 years old. In this context, some *Flood Geology Schoolmen* may date Noah’s flood slightly earlier than sometime around 2,500 B.C., for example, they might put it at 3,500 B.C. . But they all agree that it was created in six 24 hour days, and that the geological layers were in most instances formed from a global Noah’s Flood.

Given the revelations of geology from the Book of Nature from the nineteenth century (Job 12:8) showing the earth’s great antiquity¹⁵⁵; and given the revelations of astronomy (Ps. 19:1) in connection with a global earth (Job 12:8) with work developed from research starting from Renaissance times in the fourteenth century from the Book of Nature, which limit a 24 hour solar day to about 15° (degrees) longitude wide from east to west, or about $\frac{1}{24}$ th of the global earth’s width as the maximum that would allow the 24 hour solar days of Gen. 1:2b-2:3¹⁵⁶; there is no way I could accept the young earth creationist *Flood Geology School* model is viable in the context of our knowledge from God’s Book of Nature in historically modern times. With all due respect to such young earth creationist *Flood Geology Schoolmen*, I think they are using an antiquated model which is no longer viable; although in saying this, I would accept that on man’s previously more limited knowledge from the Book of Nature, there was a previous historical period when such a model was still within the boundaries of known science, though I consider this period has certainly now long gone. I think it ceased to be possible to allow for the possibility of a young earth by c. 1835, (and indeed one might also reasonably argue for a slightly earlier date than c. 1835,) and although some like

¹⁵³ See e.g., Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision B, heading, “The anti-dichotomist heresy of the Young Earth Creationist Flood Geology School’s Founding Father, George McCready Price (d. 1963).”

¹⁵⁴ Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.* . See also Geoffrey Paxton’s *Shaking of Adventism*, Zenith, Delaware, USA, 1977.

¹⁵⁵ See Volume 1, Part 2: Chapter 3, section f, & Chapter 5, section c.

¹⁵⁶ See Vol. 1, Part 2, Chapter 9.

Conybeare & Phillips (1822) and Chalmers (1830) allowed that this was still one possibility, this was with ever increasing difficulty and the qualification from c. 1810-1835, that there was evidence consistently coming through from geology which was indicating an old earth, and that leading geologists such as Cuvier (1811 & 1813) and Buckland (1820) considered the data required an old earth¹⁵⁷.

I consider the young earth creationist *Flood Geology School* model reflects the frustrations and difficulties of trying to fit either a young earth or an old earth creationist model into the six 24 hour days when they are understood to be referring to a universal creation, in this particular instance, a young earth creationist model. Given that I think both young earth and old earth creationists seeking to do this are operating on an invalid presupposition since I consider the six days of Gen. 1:2b-2:3 refer to a local creation on a local earth and describe the creation of a local world of Eden (Gen. 2:8-14), I can but say that *with all due respect* to Flood Geology Schoolmen, this model is, in my opinion, erroneous. I consider it is a highly implausible and strained reading of earth's geological layers, and what we now know of the history of the universe. But for all that, I think that a number of young earth creationists have done some commendable work in terms of shewing how with respect to the laws of genetics, and the absence of transitional forms in the fossil record, the most natural reading of the Book of Nature is one of creation and not macroevolution¹⁵⁸. I also accept that a religiously conservative Protestant Christian can hold to this young earth creationist *Flood Geology School* model and be orthodox.

¹⁵⁷ See e.g., Vol. 1, Part 2: Chapter 2, section b, subsection v, & Chapter 3, section f.

¹⁵⁸ See Vol. 1, Part 2, Chapter 4, section c, "The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory;" & Part 2, Chapter 5, section a, "The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory."

(Part 3) CHAPTER 4*The Non-Sequential & Symbolic Creation Days School.*

- a] *Ancient Young Earth Creationist Form
of Non-Sequential & Symbolic Creation Days School.*
- b] *Modern Old Earth Creationist or Theistic Macroevolutionist
Framework School.*

(Part 3, Chapter 4) The Non-Sequential & Symbolic Creation Days School:

- a] *Ancient Young Earth Creationist Form
of Non-Sequential & Symbolic Creation Days School.*

In Volume 2, Part 3, Chapter 3, section a, we considered how an instantaneous creation of matter model of St. Ambrose, was then followed by six sequential 24 hour days, during which time God used this pre-existing matter for the work of the six days. By contrast, we shall now consider a different type of instantaneous creation model in which not just the matter (Ambrose), but everything is considered to be created simultaneously (Philo & Clement of Alexandria).

The ancient form of *The Non-Sequential & Symbolic Creation Days School*, was a young earth creationist model of instantaneous creation. It was followed by e.g., the Jewish writer, Philo of Alexandria in north Africa (also known as Philo Judaeus) (c. 15-10 B.C. – c. 45-50 A.D.). Philo is referred to in Homily 6, Book 2, Article 35 of the Anglican *39 Articles*, entitled, “Against Excess of Apparel.” Before considering what this Homily says about Philo’s wife, I would first state that I do not go so far as Philo on the issue of a woman not wearing any gold, since there is nothing intrinsically wrong with wearing “a ring on” the “hand” (Luke 15:22), such as “a gold ring” (Jas 2:2) or silver ring; and nor contextually does Philo’s citation in the 39 Articles mean his view is so endorsed, since *The Solemnization of Matrimony Service* in the 1662 Anglican *Book of Common Prayer* requires that “the man shall give unto the woman a ring,” and say, “With this ring I thee wed ...;” and “then the man leaving the ring upon the fourth finger of the woman’s left hand, they shall both kneel down” and pray. Thus the reconciliation of such Biblical passages as Gen. 2:11; 41:42; Luke 15:22; & James 2:2 with the prohibition on “gold” in I Tim. 2:9 & I Peter 3:3, means I take I Tim. 2:9 & I Peter 3:3 to be a prohibition against the wearing of *excessive* amounts of gold. This is also consistent with the teaching of Isa. 3:16-26 that it is a judgement of God against sin for “the Lord” to “take away” from women their “rings.”

In this context, I also note that in commenting on I Tim. 2:9 in *Brown’s Bible*, Josiah Porter (d. 1889) says of, “broided hair, or gold,” “The Greek has ‘plaits and gold,’ doubtless in allusion to a mode of adorning the hair still common in Syria. It is trained down the back in numerous long thin plaits, each plait having fastened upon it a row of

small gold coins¹⁵⁹.” And while I would think it too much to assume with Josiah Porter that woman’s hair style of nineteenth century Syria is necessarily that of the first century Greco-Roman world, I would agree with his general perception that this was some kind of *excess* that is being addressed in I Tim. 2:9, *quite possibly with the usage of plaits and gold combined*, and does not refer to a more general modest plaiting of a woman’s hair, or her modest usage of gold such as in a wedding ring. With these qualifications, let us now consider the words of Homily 6, Book 2, in Article 35 of the Anglican 39 Articles, which refers disapprovingly of Philo’s Jewish rejection of Christianity by calling it “heathen,” though simultaneously refers approvingly of his Jewish morals of patriarchy. “Let women be subject to their husbands, and ... sufficiently attired The wife of one Philo an heathen philosopher, being demanded why she wore no gold, she answered, that she thought her husband’s virtues sufficient ornaments. How much more ought Christian women, instructed by the Word of God, content themselves in their husbands! Yea, how much more ought every Christian to content himself in our Saviour Christ ...!”

Corporately, Philo’s instantaneous creation views have some elements of a number of different creation school models, and so certain elements of his understanding of Gen. 1 & 2 are further discussed at Part 3, Chapter 5, “The Sequential & Symbolic Creation Days School,” section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” (where it is clear that Philo did consider the seventh day sequentially followed the first six non-sequential days, and is regarded by him as a long period of time) *infra*; and also Part 3, Chapter 6, “The Gap School,” section b, “Ancient Young Earth Creationist Form of Global Gap School in Jewish Greek Septuagint & Philo, and in Christian Latin Vulgate & St. Jerome,” *infra*.

In Philo’s *On the Account of the World’s Creation Given by Moses*, he regards the six creation days as symbolic periods of time, saying, “Moses ... says that in six days the world was created, not that its Maker required a length of time for his work, for we must think of God as doing all things simultaneously. ... Six days are mentioned because for the things coming into existence there was need of order.” Thus Philo sees the order of the events in the six creation days as expressed the way they are as *an order of priority* rather than a sequential order of events i.e., he considers the six days of Gen. 1 are arranged in a non-sequential manner with respect to the matters they itemize. Hence he

¹⁵⁹ Brown’s *Study Bible* of 1778, also known as *The Self-Interpreting Bible*, a Study Bible of the Authorized King James Version (1611), by the Reverend Mr. John Brown (1722-1787) of Haddington in Scotland, a Presbyterian Minister; Revised Edition with the appended notes of the Rev. Dr. Henry Cooke of Ireland (1788-1868) (Author of *The Voluntaries of Belfast*) and the Rev. Dr. Josiah Porter (1823-1889) (Author of *Five Years in Damascus, Handbook of Syria & Palestine, Pentateuch & the Gospels, Great Cities of Bashan*, & a contributor to the *Encyclopaedia Britannica*), published by Gresham, London & Glasgow, UK [undated but on the year of birth of Porter in 1823, would not have been produced earlier than the 1840s or 1850s i.e., mid nineteenth century, and must have been first produced before the death of Henry Cooke in 1868, though may have had reprints after 1868; printing year undated, on basis of its transmission history known to me, could be later 19th or early 20th century printing].

sees the six “days” as symbolic of a different period of time than 24 hour days. Specifically, Philo thinks creation occurred in a split second, and so the six creation days symbolize the smallest fraction of a second, in which God made “all things simultaneously¹⁶⁰.”

So too in Philo’s *Allegorical Interpretation of Genesis 2 & 3*, using the Greek Septuagint, he says, ““And God finished on the sixth day his works which he had made’ [Gen. 2:2, LXX]. It is quite foolish to think that the world was created in six days or in a space of time at all. Why? Because ... time is a series of days and nights, and these can only be made such by the movement of the sun as it goes over and under the earth, but the sun is a part of heaven, so that time is confessedly more recent than the world.” Hence “on the seventh day the Creator, having brought to an end the formation of mortal things, begins the shaping of other more divine. For God never leaves off making ...¹⁶¹.” I.e., the basic idea here is that Philo considers *the sun is placed on the fourth day* (Gen. 1:14-19) *as an order of priority, not as a sequential event*, as seen by the fact “the evening and the morning” (Gen. 1:5,8,13) of the first three days indicates “days and nights” which he considers could not therefore be so if these were literal sequential days, and so he considers they must be symbolic days placed in a historically non-sequential order of events. As with his *On the Account of the World’s Creation Given by Moses*, *supra*, Philo is clearly following a young earth instantaneous creation model in which he thinks the events of Gen. 1 happened in a split second; since he claims, it is “foolish to think” it “was created” “in a space of time at all.” Thus once again, the six days are understood to symbolize something much shorter than 24 hour days, so that the entire work they cover occurred in a split second, all at once, in an instantaneous creation.

Another ancient advocate of *The Non-Sequential & Symbolic Creation Days School*, in the form of a young earth creationist model of instantaneous creation was the ancient church Greek writer, Clement of Alexandria (d. before 215). He says in discussing “The Fourth Commandment” which refers to the creation in six days (Exod. 20:8-11), “For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months ..., and ... the Pythagoreans, ... reckon six the perfect number, from the creation of the world, according to the prophet Such, again, is the number of the most general motions Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which ‘they neither marry nor are given in marriage any more’” (Matt. 22:30) i.e., applying the seventh day as the eternal rest of heaven and thus as a long day. “Wherefore also man is said to have been made on the sixth day, ... so as straightway to receive the rest of the Lord’s inheritance. Some such

¹⁶⁰ *Philo*, Greek-English, with an English translation by F.H. Colson & G.H. Whitaker, in ten volumes and two supplementary volumes, [i.e., 12 volumes], 1929, William Heinemann & Harvard University Press, Cambridge, Massachusetts, USA, 1956 reprint, Vol. 1, *On the Account of the World’s Creation Given by Moses*, pp. 10-13.

¹⁶¹ Philo’s *Allegorical Interpretation of Genesis 2 & 3*, Book 1, section 2, Greek-English, Colson & Whitaker, *op. cit.*, Vol. 1, pp. 146-149.

thing also is indicated by the sixth hour in the scheme of salvation, in which man was perfected ...” i.e., when Christ hung on the cross from “about the sixth hour ... there was darkness over all the earth until the ninth hour” (Luke 23:44), followed by Christ going to “Paradise” (Luke 23:43) (although he then later descended into hell before rising against the third day, and then ascending into heaven). And so on Clement’s argument, this proximity of “the sixth hour” (Luke 23:43) to the heavenly rest of “the seventh day” shows a succession from “the sixth” to “the seventh” also relevant to the reason why man is depicted as being created on the sixth day in Gen. 1. “For the creations on the different days followed in a most important succession; so that all things brought into existence might have honour from priority, created together in thought, but not being of equal worth. Nor was the creation of each signified by the voice, inasmuch as the creative work is said to have made them at once. For something must needs have been named first. Wherefore those things were announced first, from which came those that were second, all things being originated together from one essence by one power. For the will of God was one, in one identity. And how could creation take place in time, seeing time was born along with things which exist?” (*Stromata* 6:16)¹⁶².

The significant points to note here are that Clement of Alexandria says, “how could creation take place in time, seeing time was born along with things which exist” i.e., he is looking to an instantaneous creation which simultaneously created time. He is then arguing that the order of the six days represent a “priority” in what was “created,” as opposed to a sequential order, in which e.g., man is placed on the “sixth day” to make him proximate to the seventh day which represents the rest of Paradise. He it thus following a young earth creationist *Non-Sequential & Symbolic Creation Days School* in which the first six days are symbolic of a split second in time. However, as with Philo, it is clear that Clement of Alexandria did consider the seventh day sequentially followed the first six non-sequential days, and was regarded by him as symbolizing a long period of time, rather than a short period of time (see Part 3, Chapter 5, “The Sequential & Symbolic Creation Days School,” section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *infra*).

Therefore, while I regard it as a most improbable and unnatural reading of Gen. 1 & 2, it is clear that *The Non-Sequential & Symbolic Creation Days School* is found in ancient times with e.g., both the Jewish writer, Philo, and the Christian writer, Clement of Alexandria; and it must be clearly stated that in this form it was part of a young earth creationist *instantaneous creation model*. As seen by both Philo and Clement of Alexander, *it clearly regarded the days as symbolic*, in the case of the first six days, of just a split second in time, and in the case of the seventh day, of a long period of time. And while it considered the seventh day sequentially came after the first six days, it simultaneously *did not regard the first six creation days as sequential*, but rather

¹⁶² Clement of Alexander’s *Stromata*, chapter 6; in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers, Writings ... down to A.D. 325, op. cit.* (emphasis mine), text copy at *Early Christian Writings* (<http://www.earlychristianwritings.com/text/clement-stromata-book6.html>).

considered they were arranged in terms of the priority of things they referred to, since everything was regarded as being created simultaneously, all in a split second of time.

The instantaneous creation view is not found in the Greek Septuagint's Apocryphal Book of Sirach or Ecclesiasticus, which says, "He that liveth forever created all things in general (Greek, adverb *koine*)" (Sirach 18:1, Apocrypha). However, in the Latin Vulgate this becomes, "He that liveth forever created all things simultaneously (Latin, adverb *simul*)"¹⁶³, so that Jerome (d. 420) appears to have here followed an uncommon variant from a Greek Septuagint manuscript, or an ancient Latin manuscript containing a passage that included this reading, or a citation of it in an ancient Greek or Latin writer. St. Jerome did not follow the instantaneous creation model, but nor did he regard the Apocrypha as canonical, so he would not have regarded himself as bound by this understanding of Sirach 18:1 (Apocrypha). For the Apocrypha, "as Hierome saith" i.e., Jerome saith, "the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine" (Article 6, Anglican 39 Articles). We thus find in this issue a good example of how St. Jerome did not regard the Apocrypha as canonical or authoritative. Thus the Latin Vulgate's Apocrypha also gives us witness to an ancient view of the instantaneous creation view.

A historically modern example of the *Non-Sequential & Symbolic Creation Days School* is the Framework School. Robert Bradshaw (1999) says in regard to the "Framework" School, *infra*, that, "Henri Blocher, Charles E. Hummel, Roger Forster & Paul Marston and Victor Hamilton all cite Augustine as a supporter of this theory. ... Augustine believed no such thing. ... Such an error is not only poor scholarship, but is also an example of the importance of establishing a historical tradition for a doctrine. In this case the tradition cannot be traced to the early church, the *Framework Hypothesis* being formulated only two centuries ago by Johann Gottfried von Herder (1744-1803)¹⁶⁴." Though I would agree with Bradshaw that the Framework School dates from

¹⁶³ Referred to by Irons & Kline in Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 90 & 93.

¹⁶⁴ Bradshaw, R.I., "Creationism and the Early Church," UK, 1998 & 1999 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, "The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>); citing Blocher, H., *In The Beginning: The Opening Chapters of Genesis*, Inter-Varsity Press, Leicester, England, UK, 1984, p. 49; Hummel, C.E., *The Galileo Connection: Resolving Conflicts Between Science and the Bible*, Inter-Varsity Press, Downers Grove, England, UK, 1986, p. 205; Forster R., & Marston, P., *Reason & Faith: Do Modern Science and Christian Faith Really Conflict?* Monarch Publications, Eastbourne, East Sussex, England, UK, 1989, p. 358; & Hamilton, V.P. "The Book of Genesis 1-17," *New International Commentary on the Old Testament*, Eerdmans, Grand Rapids, Michigan, USA, 1990, p. 55; & Augustine, *City*, 11.6 in Bettenson, H. (translator), *Concerning the City of God Against the Pagans*, Penguin Books, Harmondsworth, London, UK, 1984, pp. 435-436.

historically modern times, and I consider that Augustine cannot be cited in an unqualified way in support of it, I would also disagree with Bradshaw.

The view of the Latin writing Western Church father and doctor, St. Augustine (d. 430), “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” (Austin’s *The City of God*, Book 11:6)¹⁶⁵, allows in the historical context that St. Austin wrote in, for multiple interpretations of what these days were following a distinctive prior creation in Gen. 1:1,2 i.e., instantaneous creation, six literal 24 hour days, or long periods of time; although in the case of an instantaneous creation possibility, in Austin’s instance this would be the second part of a two-fold act of God, in that he also believed in a distinctive prior creation of some elements of the temporal world e.g., the earth and water, before the six creation days in Gen. 1:1,2. Moreover, St. Augustine is non-committal on any of these three possible views i.e., an instantaneous creation *following* a distinctive prior creation, six literal 24 hour days, or long periods of time. But to the extent that we have already seen evidence in ancient times for the instantaneous creation view which means that these days are non-sequential and symbolic creation days, we cannot doubt that in some form this is one of the possibilities that St. Austin allows for, and regards as within the boundaries of reason and orthodoxy. And while St. Austin clearly believes in a distinctive prior creation of the earth in a Gen. 1:1,2 time-gap (see Part 3 Chapter 6, section a, subsection vii, *infra*), given that he does not say how long this time-gap was, it follows that he allows for either a short or long time-gap, and thus either a young earth or old earth, and he regards both possibilities as within the boundaries of reason and orthodoxy. Therefore there is in St. Augustine’s view a qualified non-exclusive endorsement of either a young earth or old earth *Non-Sequential & Symbolic Creation Days School* view e.g., the historically modern, Framework School, as put forth by an old earth creationist (but not as put forth by a macroevolutionist).

(Part 3, Chapter 4) *The Non-Sequential & Symbolic Creation Days School:*
 b] *Modern Old Earth Creationist or Theistic Macroevolutionist*
Framework School.

While the ancient form of *The Non-Sequential & Symbolic Creation Days School* was connected with a young earth creationist model as found in the instantaneous creationist views of, for instance, Philo (d. c. 45-50 A.D.) and Clement of Alexandria (d. before 215); by contrast, the historically modern form of *The Non-Sequential & Symbolic Creation Days School* is connected with either an old earth creationist model or an old earth Theistic macroevolution model. Thus whereas these ancient *Non-Sequential & Symbolic Creation Days Schoolmen* considered the first six days were symbolic for a period of time that was covered in a split second, followed by a long seventh day; by contrast, the modern *Non-Sequential & Symbolic Creation Days Schoolmen* of the Framework School consider the first six days are symbolic for long periods of time, and

¹⁶⁵ Philip Schaff’s *Nicene and Post-Nicene Fathers* (1871) *op. cit.*, Vol. 2, p. 208.

in this sense, they have points of intersecting agreement with the old earth creationist *Day-Age School*.

The *Framework School* is not the only modern form of the *Non-Sequential & Symbolic Creation Days School*, though it is the best known example of it. Another example of a modern *Non-Sequential & Symbolic Creation Days School* is *The Period School*, referred to by the old earth creationist Honorary Local Earth Gap Schoolman, and Anglican Archdeacon, John Pratt (1809-1871). In his 6th edition of *Scripture and Science Not at Variance* (1856 & 1871), the Venerable John Pratt said in 1871 with regard to the words of Genesis 1, “Dr. Rorison has suggested that they are a Psalm of creation; and after others ... he points out that the verses follow the rules of parallelism, such as Bishop Lowth discovered in the Psalms and Prophets. There can be no objection to this, if the psalm be taken to be an historical psalm ... however, ... Rorison does not take this view, and in so far, I decidedly differ from him. He seems to consider that there are no chronological marks whatever in the narrative; that the expression, ‘The evening was, and the morning was,’ is merely a poetical refrain, to mark the change of chorus where the subjects of the poem change; and that the number seven is mystic.”

Archdeacon Pratt then gives his “reasons for rejecting the period theory of explanation and for accepting the natural-day” view i.e., 24 hour solar days. These include e.g., “the alterations of light and darkness distinctly defined as day and night in Gen. 1:5; Mr. Birks well remarks, that ordinal numbers never occur in the Bible ... when words of time are used as indefinite periods. The simple fact that the days are numbered from the first to the sixth is thus a clear proof that definite periods or days are meant.” “The dominion given to Adam over the creatures, the creation of which had been described, and the use assigned to the fruit trees, viz. that they should be for food to Adam ([Gen.] 1:28,29), can, by no contrivance, be made to refer to the flora and coal-measures, and the” various creatures including the “mammals, which, according to the period theory, had been for ages buried in the earth as fossil deposits!” “Bishop Wordsworth in his comment on Gen. 1:5, after observing that there must have been death in the geological periods, says, ‘But the days of creation, as represented in the Book of Genesis, are not Days of Death, there is no place for death in them; they are days of creation only ...’” And “The wording of the fourth commandment appears to me opposed to the views of periods” (Exod. 20:8-11)¹⁶⁶. These last two reasons given by Archdeacon Pratt against the Period School, also apply with equal force to a critique of the Day-Age School.

Let us now consider the *Framework School*. While *The Non-Sequential & Symbolic Creation Days School* is found in ancient times with both the Jewish writer, Philo, and the Christian writer, Clement of Alexandria; given that it was part of an *instantaneous creation model*, the six creation days were regarded as of both a symbolic

¹⁶⁶ Pratt, John H., *Scripture and Science Not at Variance*, With remarks on the historical character, plenary inspiration, and surpassing importance, of the earlier chapters of Genesis, Thomas Hatchard, London, UK, & Calcutta, India, 1856, sixth edition, 1871, pp. 56-58 (emphasis mine), citing Rorison’s *Essays*, pp. 281-286; 333-336.

duration and also non-sequential, because six 24 hour days are *too long* for an instantaneous creation that occurred in a split-second, and hence this also led to a non-sequential ordering of the days on the basis of a priority in referring to them. By contrast, *The Framework School* is a historically modern model inside the ancient and modern *Non-Sequential & Symbolic Creation Days School*. It is an old earth model which considers that the six creation days are to be regarded as of both a symbolic duration and non-sequential ordering, because six 24 hour days are *too short* for a creation over billions and billions of years in a universe that is *c.* 14 billion years old and with an earth that is *c.* 4.6 billion years old. Hence in the *Framework School's* model this also leads to a non-sequential ordering of the days as one does not find six broad geological layers over the history of the earth and universe that correlates to the events of the six days of Genesis 1, i.e., *The Framework School* considered in this section understands these six days to be arranged non-sequentially in a poetical way.

The *Framework School* is a modern twentieth century interpretation of Genesis 1 that was argued in 1924 by Arie Noordzij (Noortzij) of Utrecht University in Holland¹⁶⁷. Its best known advocate in contemporary times is Meredith Kline (1922-2007), who was a Minister in the Orthodox Presbyterian Church of the USA. He was also part of the formal academic world, being a Professor of Old Testament Languages & Literature at Westminster Theological Seminary in Philadelphia, USA; Professor of Old Testament at Gordon Conwell Theological Seminary in Massachusetts, USA; Visiting Professor at Claremont School of Theology in California, USA; Visiting Professor at Reformed Theological Seminary, which has multiple campuses but whose main campus is in Jackson, Mississippi, USA; Emeritus Professor of Old Testament at Gordon Conwell

¹⁶⁷ According to *Wikipedia*, “Arie Noordzij of the University of Utrecht was the first proponent of the Framework Hypothesis in 1924, which was made more popular by Herman Ridderbos decades later. It has gained acceptance in modern times through the work of such theologians and scholars as Meredith G. Kline, Henri Blocher, and Bruce Waltke” (“Framework Interpretation {Genesis}”, *Wikipedia*, [http://en.wikipedia.org/wiki/Framework_interpretation_\(Genesis\)](http://en.wikipedia.org/wiki/Framework_interpretation_(Genesis)), citing McCabe, R.V., “A Critique of the Framework Interpretation of the Creation Account {Part 1 of 2},” *Detroit Baptist Seminary Journal*, 2005, Vol. 10, pp, 18-67). By contrast, according to John Lennox, “Johann Gottfried von Herder (1744-1803)” earlier “suggested” “that the Genesis days form a literary or artistic framework” (Lennox, J.C., *Seven Days That Divide the World*, *op. cit.*, pp. 45; citing J.G. von Herder, *The Spirit of Hebrew Poetry*, translated by James Marsh, Edward Smith, Burlington, Ontario, Canada, 1833, 1:58, and also referring to G. J. Wenham’s *Genesis 1-15*, Word Biblical Commentary, Word Books, Waco, Texas, USA, 1987, pp. 6-7, & Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*). Bradshaw concurs with Lennox on this in Bradshaw, R.I., “Creationism and the Early Church,” UK, 1998 & 1999 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, “The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>). Due to priorities within my time constraints, I have not further investigated who the first proponent of this view was.

Theological Seminary in Massachusetts, USA; and Professor of Old Testament at Westminster Theological Seminary in California, USA¹⁶⁸. E.g., back in the second half of 1990s, I recall looking at an article by him on *The Framework School* in the American Scientific Affiliation's journal, *Perspectives on Science and Christian Faith*¹⁶⁹, and together with Lee Irons, he put the case for *The Framework School* in *The Genesis Debate* of 2001¹⁷⁰.

The starting point for the *Framework School* are the triads of Genesis 1, although it must be stressed that these triads are recognized by creationists of other schools, and interpreted by them differently. These triads have a parallelism between Days 1 & 4: light; Days 2 & 5: firmament of heaven & waters; Days 4 & 6: land; in which there is *an orderly preparation* in Days 1, 2, & 3, for what then occurs in Days 4, 5, & 6.

Day 1:

“And God said, Let there be light”

Day 4:

“And God said, Let there be lights... .”

Day 2:

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

Day 5:

“And God said, Let the waters bring forth ... and fowl that may fly ... in the ... firmament.”

Day 3:

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

Day 6:

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

The old earth creationist, Global Earth Gap Schoolman, Thomas Chalmers (d. 1847), also argued for these triads in 1814. Thus in the context of his old earth creationist gap school model, Chalmers said, “there is a unity in the work of each of the five days [i.e., Days 2-6]. The work of the second day relates only to the firmament [atmosphere between water above in clouds and from waters below on earth]; of the third day, to the separation of sea and land; of the fourth day, to the formation of the celestial bodies; of the fifth day to the creation of the sea [waters]; and of the sixth, to that of land animals. This unity of work would be violated on the first day, of the primary act of creation [in verse 1] were to form part of it; and the uniformity is better kept up by

¹⁶⁸ Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 312.

¹⁶⁹ Kline, M.G., “Space & Time in the Genesis Cosmogony,” *Perspectives on Science and Christian Faith*, Vol. 48, 1996, pp. 2-15.

¹⁷⁰ Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.* .

separating the primary act from all the succeeding operations, and making the formation and division of light, the great and only work of the first day¹⁷¹.” Thus Chalmers used this as a stylistic argument to show that Gen. 1:1,2 must be detached from Day 1.

So too, young earth creationist Flood Geology Schoolman, Louis Berkhof (1873-1957), who is cited by Irons & Kline with respect to his comments of how the Framework School (as seen in its non-sequential and symbolic days), “reminds us rather strongly of the position of some of the early Church Fathers¹⁷²,” also recognizes these triads. Writing after the Framework School was argued by Arie Noordzij in 1924, and specifically rejecting Noordzij’s model¹⁷³; Berkhof nevertheless recognizes and refers in his *Systematic Theology* (1939 & 1958) to “the remarkable parallel between the work of the first, and that of the second three days,” and artistically shows this as follows¹⁷⁴.

1. The creation of light.	4. The creation of light-bearers.
2. Creation of expanse and separation of waters.	5. Creation of fowls of the air and fishes of the sea.
3. Separation of waters and dry land, and preparation of the earth as a habitation for man and beast.	6. Creation of the beasts of the field, the cattle, and all creeping things; and man.

We thus find that old earth creationist Global Earth Gap Schoolman, Thomas Chalmers in 1814, and young earth creationist Flood Geology Schoolman, Louis Berkhof in 1958, have, like e.g., Arie Noordzij’s 1924 *Framework School* model, recognized these triads. But whereas Chalmers’ reference to the “unity of work” in the triads of the six

¹⁷¹ Chalmer’s “Remarks on Cuvier’s Theory of the Earth,” in “Extracts from a Review of that theory which was contributed to *The Christian Instructor* in 1814,” in *The Works of Thomas Chalmers*, 1850, Published for Thomas Constable by Sutherland & Knox, Edinburgh, Scotland, UK, 1860, Vol. 12, “Tracts & Essays,” pp. 349-372 at pp. 371-372 (emphasis mine).

¹⁷² Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 292 & 302 (footnote 12 comments from footnote 12, p. 292); quoting from Berkhof’s *Systematic Theology*, pp. 153-154 at 154.

¹⁷³ Berkhof’s *Systematic Theology*, pp. 153-154 at 154.

¹⁷⁴ *Ibid.*, p. 157.

days, or Berkhof's reference to "the remarkable parallel between the work" in the triads of the six days, means that these triads are being used in Genesis 1 to show God's *organization in the orderly preparation on Days 1, 2, & 3 for what happens on Days 4, 5, & 6 respectively*; by contrast, *The Framework School* claims that these triads "therefore" constitute a form of poetry which in broad terms acts to evacuate them of any historicity in terms of telling us *how* the creation of the six days occurred over time (although Irons & Kline argue for some limited historicity, *infra*), but which nevertheless continues to provide a theological message that *God made the world*. These Framework School's alleged vagaries about the meaning of the six creation days, which in broad terms are thus regarded as conveying no historical information in terms of the acts of creation they appear to be describing, have made the *Framework School* popular among both some old earth creationists and some Theistic macroevolutionists.

The Framework School is thus an esoterical model which considers Gen. 1 is cryptically encoded in a unique poetry style to say one thing and mean another i.e., it says the creation events of Days 1-6 proceeded in a certain order of six 24 hour days, but really it means that they did not proceed in this order, nor did they occur over six 24 hour days. The only thing that really remains in this poetry style is thus the message, *God made the world*.

In arguing for this model of *The Non-Sequential & Symbolic Creation Days School*, Irons & Kline are like ancient advocates of *The Non-Sequential & Symbolic Creation Days School* in that they look to the seventh day as what they call, "the eternal sabbath" and say that "it is still ongoing" from the time of creation¹⁷⁵. If so, I am left to ask, Why then have both Jews of the Old Testament and Christians from New Testament times onwards been keeping a weekly sabbath (Exod. 20:8-11; John 20:1,19,26; Acts 2:1; 20:7)? After all, if the seventh day of the creation week in Gen. 1 & 2 is an "eternal sabbath," then God has not yet set us the example of a weekly sabbath that starts and ends, for us to emulate. Nevertheless, for our immediate purposes, the salient point is, that like certain *Day-Age Schoolmen*, these *Framework Schoolmen* find in the absence of the words an "evening" and a "morning" in Gen. 2:1-3, coupled with an interpretation of Ps. 95:11 and Heb. 4:1-11, what they consider to be a Biblical precedent for regarding the seventh day as a long day, and which they then in turn apply to the other six days¹⁷⁶.

Unlike Theistic macroevolutionists following *The Framework School*, Irons & Kline argue that it refers to "creative fiat-fulfillments," and so does "refer to actual historical events that actually occurred." But like Theistic macroevolutionists following *The Framework School*, they consider that "they are narrated in a nonsequential order within the literary structure or framework of a seven-day week." Thus "while the six days of creation are presented as normal solar days," i.e., *it looks like a creation in six 24*

¹⁷⁵ Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 86-87.

¹⁷⁶ *Ibid.* .

hour days, “according to the framework interpretation the total picture ... is not to be taken literally,” i.e., *it means something different to what it looks like*¹⁷⁷.

In *The Genesis Debate* (2001) this basic idea that Genesis 1 *look like one thing, but means something quite different*, was criticized by Duncan & Hall of “The 24-hour view” on the basis that it undermined the Protestant doctrine of the perspicuity of Scripture, to which Irons & Kline for “The Framework View” replied that this was “a misguided appeal to the traditional Protestant claim that Scripture is perspicuous or clear. The doctrine of the perspicuity of Scripture ... is not that all *passages* of Scripture are equally capable of being understood by the unlearned, but that all *the doctrines necessary for salvation* are so clearly taught in Scripture that even the unlearned can, through study and other ordinary means, arrive at a sufficient understanding of them Duncan and Hall ignore this important distinction ...¹⁷⁸.”

On the one hand, I would agree with Irons & Kline that there are passages in Scripture which do not potentially undermine the fundamentals of the faith, which are historically open to some level of disagreement as to their meaning between the orthodox. In this sense, I would agree that Duncan & Hall need to be more qualified than what they are as to the Protestant teaching of the perspicuity of Scripture. But on the other hand, I would agree with their basic concern that to say, Genesis 1 *looks like one thing, but means something quite different*, is *skating on thin ice*. After all, if people in the church are persuaded that Genesis 1 *looks like one thing, but means something quite different*, could this not set a precedent for certain Romish persons to claim that the words, “The just shall live by faith” (Rom. 1:17), *look like one thing, but mean something quite different*, i.e., justification by a combination of faith and works? Or the Romish seventh general council of Nicea II (787) which is endorsed by both the Romanist Proper, Roman Catholic Church, and the Semi-Romanist, Eastern Orthodox Churches (e.g., Greek Orthodox & Russian Orthodox), is rightly condemned by Protestants e.g., Homily 2, Book 2, Article 35 of the Anglican *39 Articles*, entitled, “Against Peril of Idolatry,” refers to “the second Nicene Council,” and says approvingly, “the book of Carolus Magnus [Charles the Great or Charlemagne, 768-814] ... sheweth the judgement of that prince, ... to be against images and against the second council of Nice [= Nicea, 787], assembled ... for images, and calleth it an arrogant, foolish, and ungodly Council ...”¹⁷⁹. Yet it would be possible for certain Romanists or semi-Romanists who follow this heretical general council, to argue that one can *bow down to the images of certain “Saints”* (which for Romanists Proper would generally be statues, and for Semi-Romanist Eastern Orthodox would generally be icons,) *because one can bow down to an image with one’s knee, but not in one’s heart*. While I do not consider that this is the case at all, and the relevant words of the Second Commandment of the Holy Decalogue are clear, “Thou shalt not

¹⁷⁷ *Ibid.*, p. 219.

¹⁷⁸ *Ibid.*, p. 290 (Iron & Kline’s emphasis); see Duncan & Hall at e.g., pp. 258-263, 265-266.

¹⁷⁹ Concerning its idolatry, see Bettenson’s *Documents*, pp. 93-94.

bow down thyself to them” (Exod. 20:5), nevertheless, on the basis that it *looks like one thing, but means something quite different*, such Romish idolaters might seek to persuade people that *one can bow down to an image with one’s knee, but not in one’s heart*.

Or if people in the church are persuaded that Genesis 1 *looks like one thing, but means something quite different*, could this not set a precedent for certain religiously liberal persons to claim that words upholding Biblical patriarchy (e.g., I Cor. 14:35; I Tim. 2:8-3:12), *looks like one thing, but mean something quite different*, i.e., that it is alright to have woman preaching or becoming ordained Ministers? Or indeed, if people in the church are persuaded that Genesis 1 *looks like one thing, but means something quite different*, could this not set a precedent for certain religiously liberal persons to claim that words condemning the vile and abominable sin of sodomy with man (e.g., Rom. 1:18-28; I Cor. 6:9,10; I Tim. 1:9-11) or beast (Lev. 18:23), *looks like one thing, but means something quite different*, i.e., that sodomy is alright, and so e.g., homosexual marriage is permissible?

On the one hand, in final analysis I would agree with Irons & Kline that their *Framework School* model is not intrinsically contrary to the broad fundamentals of the faith, so that if a religiously conservative Protestant Christian old earth creationist adopted it, I would regard him as in error, but not in heresy i.e., I would accept he was still orthodox. I would also commend old earth creationists of *The Framework School* for recognizing “the big picture” in the Book of Nature of old earth creationism, not macroevolution. But on the other hand, I would caution those following the *Framework School* that to say to people that Genesis 1 *looks like one thing, but means something quite different*, is a message that if a number of people first accepted, they may not have the sophistication to make the valid distinction Irons & Kline make between the perspicuity of Scripture on fundamentals of the faith and the precise meaning of some other parts of Scripture, and so may be led into more serious errors or even heresies on other matters. *Therefore I would strongly urge advocates of the Framework School to clearly and repeatedly make this distinction with those whom they seek to persuade of their views, lest while seeking to alleviate concerns such persons may have about Genesis and science, they should inadvertently cause one of Christ’s “little ones” to stumble (Matt. 18:6)*. But for all that, Irons & Kline are correct to say that on some passages of Scripture, *of which Genesis 1 is clearly an example*, diversity of opinion has historically existed among the orthodox. Thus I would agree with Duncan & Hall that the “framework interpretation ... is incorrect, eccentric, and thinly supported¹⁸⁰,” *but I would also add, it is still inside theological orthodoxy and so still a broadly permissible model*.

¹⁸⁰ *Ibid.*, pp. 257-258.

(Part 3) CHAPTER 5*The Sequential & Symbolic Creation Days School.*

- a] *Multiple Ancient Forms of Symbolic Days Creationist School.*
- b] *Multiple Modern Forms of Old Earth Creationist Day-Age School.*
 - i] *The (non-overlapping days) Day-Age School.*
 - ii] *The analogical (overlapping) days interpretation of the Day-Age School.*
 - iii] *The Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School.*
- c] *Old Earth Chronological & Non-Contiguous Days School.*
- d] *The Cosmic Temple School.*

(Part 3, Chapter 5) The Sequential & Symbolic Creation Days School:

- a] *Multiple Ancient Forms of Symbolic Days Creationist School.*

The Sequential & Symbolic Creation Days School of ancient times further divides into multiple forms as seen in comparison and contrast of the sixth day on a day-age model by Irenaeus; or the seventh day on a day-age model by Philo, Clement of Alexandria, and Augustine of Hippo; or one of the three views on the six days given a qualified endorsement by Augustine of Hippo.

Irenaeus (Ireneus) (d. 2nd century A.D.) was a second century Christian theologian and a bishop of Lugdunum (or Lyon) in southern France. He is remembered for his work, *Against Heresies*, written against gnostics c. 180 A.D. . He is cited approvingly in Article 35 of the Anglican 39 Articles with respect to his views on idolatry. Thus Homily 2, Book 2, entitled, “Against Peril of Idolatry,” first says, “concerning the image of Christ, that ... it were unlawful to have it in churches publicly, is [found] in a notable place in Ireneus (*Against Heresies*, Book 1, Chapter 24); who reproved the heretics called Gnostici [= Gnostics], for that they carried about the image of Christ, ‘made truly after his own proportion in Pilate’s time,’ as they said, and therefore more to be esteemed than those lying images of him which we now have. ... But go to God’s Word. ... And is not that which is written in the beginning of the Lord’s most holy law, ... ‘Thou shalt not make any likeness of anything in heaven above, in earth beneath, or in the water under the earth, &c.’ (Exod. 20:4,6)? Could any more be forbidden and said than this ...? ... If they continue in their ... answer, that these prohibitions concern the idols of the Gentiles and not our images, ... that answer is already confuted concerning the images of Christ ... by Ireneus”

Let us now consider the sixth day on the day-age model of Irenaeus. Irenaeus took a symbolic view of the sixth creation day (Gen. 1:24-31) as being of 1,000 years duration. He linked it to “the day” of Gen. 2:17, where God says to Adam, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou

eatest thereof thou shalt surely die.” Irenaeus says, “And there are some ... who relegate the death of Adam to the thousandth year; for since ‘a day of the Lord is as a thousand years’ [II Peter 3:8], he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin.” Importantly, Irenaeus then further says, “the same day on which they ate they also died – for it is one day of the creation ..., with respect to the cycle of days, they died on the day in which they did also eat, that is, the day of Preparation [for the Sabbath], that is, the sixth day ...; ... he [Adam] did not overstep the thousand years, but died within their limit ...” (emphasis mine)¹⁸¹.

Certainly I do not accept Irenaeus’s argument for the following three reasons. Firstly, the fall of Adam occurred *after* the seventh creation day, as seen by the fact that the events of the seventh day are a *fait accompli*¹⁸², for “on the seventh day God ended his work,” and “God blessed the seventh day, and sanctified it” (Gen. 2:2,3), thus instituting the weekly sabbath (Exod. 16:22-30; 20:8-11; John 20:1,19-23,26-29; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10). Thus to put the events of Gen. 3 back on the sixth creation day (Gen. 1:24-31) is contextually anachronistic, since on the most natural reading of Gen. 1-3, the fall occurs *after* the first sabbath day (Gen. 2:1-3), and so *the sixth day* has already *come and gone* by the time of Gen. 3.

Secondly, Irenaeus misunderstands the terminology of “a thousand years” in his understanding of a day being with the Lord as “a thousand years” (Ps. 90:4; II Peter 3:8). While it is possible, depending on context, for “thousand” to be a mathematical number (e.g., Gen. 20:16), or a rounded number meaning about a thousand or a multiple of a thousand (e.g., Joshua 3:4), it is also possible for it to simply mean “a large number.” Thus when the Lord says, “every beast of the forest is mine, and the cattle upon a thousand hills” (Ps. 50:10), the Hebraic parallelism of “beast” with “cattle,” and “every” with “a thousand,” indicates that a very large number is meant, and so one would be wrong to count out 1,000 hills, either as a precise number or a rounded number, and then limit the Lord’s ownership of cattle to that. Rather, the meaning is, “a large number of hills” which contextually means “every” hill on the global earth. Likewise, when one reads, “A thousand shall fall at thy side, and ten thousand at thy right hand” (Ps. 91:7), the parallelism between “thousand” and “ten thousand” means that “a thousand” is not being used as a mathematically precise number or even as a rounded number, but rather to mean, “a very large number.” And likewise in Ps. 90:4, “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night,” the parallelism between the “day” of “yesterday” and the shorter “watch in the night,” once again indicates that “a thousand years” is not being used as a mathematically precise number or

¹⁸¹ Irenaeus’s *Against Heresies*, 23:2; in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, 1979 American reprint of the 1884 Edinburgh Edition, Eerdmans, Michigan, USA, Vol. 1, pp. 239-240.

¹⁸² French, “fact” / “event accomplished,” and thus contextually, something no longer worth debating about.

as a rounded number, but rather to mean, “a very large number¹⁸³.” And we see just how large this can be in “the day” of Gen. 2:4 which covers the time-gaps of Gen. 1:1,2 that span billions and billions of years.

And thirdly, Irenaeus’s view of the sixth day fails to recognize that the picture in Gen. 3 is not one of God waiting for 1,000 years understood as either a mathematically precise number or as a rounded number on the basis that Adam dies at 930 years of age (Gen. 5:5), and *then* the Gen. 2:17 judgement of God occurs. Rather, the picture in Gen. 3 is that on the very day of the fall, “in the cool of the day” (Gen. 2:8) God judges in Gen. 3:14-24. Since contextually the judgement of God occurring “in the day (Hebrew, *jowm*) that” Adam ate of the apple (Gen. 2:17) was “in the cool of the day (Hebrew, *jowm*)” (Gen. 2:8) of the fall, it follows that the only reasonable explanation for the fact that Adam did not “die” on that very “day” (Gen. 2:17), was that a substitute was found in the promised Messianic “seed” of the woman (Gen. 3:15), and since “without shedding of blood” there “is no remission” (Heb. 9:22), and the only shedding of blood was that used for the animal “skins” with which “God” “clothed them” (Gen. 3:21), it follows that this was an animal sacrifice (cf. Lev. 7:8), in which God instituted “the everlasting covenant” (Heb. 13:20) of the “covenant” of “grace” (Gen. 6:8,18) with Adam on the day of the Fall¹⁸⁴. *Hence I reject Irenaeus’s interpretation of Gen. 2:17 as being the sixth creation day of a thousand years duration (Ps. 90:4) as found in Adam’s death at 930 (Gen. 5:5).*

Nevertheless, the fact that Adam died at 930 years (Gen. 5:5), is relevant to Irenaeus’s argument, since his usage of a day with the Lord as being “a thousand years” (Ps. 90:4 & II Peter 3:8) is applied symbolically to the sixth creation day (Gen. 1:24-31) i.e., he considered the sixth creation day was a 1,000 years long, and so he had a similar type of idea, though not exactly the same idea, as the *Day-Age School*, which considers the sixth day is millions or billions of years long. Thus it is clear that Irenaeus made some usage of the teaching found in Ps. 90:4 & II Peter 3:8 so as to understand the sixth creation day as a symbolic day of a thousand years, which was thus a good deal longer than 24 hours. Therefore, those of the historically modern *Day-Age School* may fairly make some *qualified* usage of Irenaeus for their purposes of citing an ancient writer with analogous Day-Age views for the sixth day.

Let us now consider the seventh day on the day-age model of Philo, Clement of Alexandria, and Augustine of Hippo.

The Jewish, Philo (d. c. 45-50 A.D.), and Christian, Clement of Alexandria (d. before 215), both had a symbolic view of the six creation days which has already been

¹⁸³ By contrast, compare e.g., Ps. 105:8, where there is no such poetical parallelism with, “the word which he commanded to a thousand generations,” and the absence of this or any other poetical device means this is contextually a literal number of 1000 generations.

¹⁸⁴ See Volume 2, Part 5, Chapter 4, “Covenant of grace: justification by faith.”

discussed at Part 3, Chapter 4, on “The Non-Sequential & Symbolic Creation Days School,” section a, *supra*. They both followed an instantaneous creation model which considered the six days were non-sequential and symbolic of what happened in a split-second, and thus they both considered 24 hour days were *too long* a period of time for such short symbolic days. But when it comes to the seventh day, they both went the other way, and considered this day came sequentially after the first six days, and was symbolic of a long period of time.

Thus Philo considered the seventh day, “God’s sabbath” is a long period of time lasting for “all eternity.” This is clear from his dissertation *On the Cherubim*. Philo here says, “Moses in his laws calls the sabbath, which means ‘rest,’ God’s sabbath [Exod. 20:10], not man’s, for ... there is but one thing in the universe which rests, that is God God’s rest is ... a working with absolute ease God ... will cease not to all eternity to be at rest” Philo thus considers God’s sabbath rest on the seventh day of Gen. 2:1-3 last for “all eternity”¹⁸⁵.

And as previously mentioned in Part 3, Chapter 4, section a, *supra*, Clement of Alexandria says in discussing “The Fourth Commandment” which refers to the creation in six days (Exod. 20:8-11), “For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months ..., and ... the Pythagoreans, ... reckon six the perfect number, from the creation of the world, according to the prophet Such, again, is the number of the most general motions Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which ‘they neither marry nor are given in marriage any more’” (Matt. 22:30) i.e., applying the seventh day as the eternal rest of heaven and thus as a long day (*Stromata* 6:16)¹⁸⁶.

Importantly, both the Jewish writer, Philo, and the Christian writer, Clement of Alexandria, were young earth creationists who followed an *instantaneous creation model*. Nevertheless, both regarded all seven days as symbolic of time-periods *other than 24 hours*, in the case of the first six days, of just a split second in time, and in the case of the seventh day, of a long period of time; and while they considered the first six days were non-sequential, they considered the seventh day came sequentially after the first six days. *Therefore Philo and Clement of Alexandria were both happy for the creation days to be symbolic of a short period of time, such as a split second in the case of the first six days; or symbolic of a long period of time, such as “all eternity” in the case of the seventh day; JUST SO LONG AS THEY WERE NOT REGARDED AS SYMBOLIC OF SEVEN 24*

¹⁸⁵ Philo’s *On the Cherubim*, section 26, Greek-English, Colson & Whitaker, *op. cit.*, Vol. 2, reprinted 1968, pp. 60-63.

¹⁸⁶ Clement of Alexander’s *Stromata*, chapter 6; in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, *op. cit.* (emphasis mine), text copy at *Early Christian Writings* (<http://www.earlychristianwritings.com/text/clement-stromata-book6.html>).

HOUR DAYS! “After all,” they possibly mused wryly in relevant Jewish and Christian circles, “I don’t want to be thought of as a literalist! ... That’d be terrible!!”

The ancient church writer, Origen (d. 254), also thought in terms of the seventh day as a long period of time. His overall creation model is further discussed at Part 3, Chapter 6, “The Gap School,” section e, “Ancient Old Earth Creationist Forms of Gap School,” subsection ii, “Ancient Global Earth Gap School (Origen),” *infra*. But for our immediate purposes in this section, this allegorist who disliked any kind of literal interpretation of Scripture, seeks to make a distinction between “a literal Sabbath” i.e., of 24 hours, and what he regards as the “true and spiritual” meaning of it (Origen’s *Against Celsus* 2:7). Thus in contrast to the Jews’ “literal Sabbath” (Origen’s *Against Celsus* 2:7; cf. 4:32), he refers to “‘the rest’ which is reserved after it for ‘the people of God’,” (Heb. 4:9) regarding this matter as “mystical, and profound, and difficult of explanation” (Origen’s *Against Celsus* 5:59). Then he says, “For he [Celsus] knows nothing of the day of the Sabbath and rest of God, which follows the completion of the world’s creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all their works in their six days, and who, because they have omitted none of their duties, will ascend to the contemplation [of celestial things], and to the assembly of righteous and blessed beings” (Origen’s *Against Celsus* 6:61)¹⁸⁷.

So too, Augustine, considered the seventh day a long period of time. The Gen. 1 & 2 creation model of the church father and doctor, St. Augustine (Austin) (d. 430), is further discussed in Part 3, Chapter 6, “The Gap School,” section a, “Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School,” subsection vii, “St. Augustine,” & section c, “Ancient Old Earth Creationist Forms of Gap School,” subsection ii, “Ancient Global Earth Gap School (Origen),” *infra*. In *The City of God*, Austin considered, “When it is said that God rested on the seventh day from all his works, and hallowed it, ... God’s rest signifies the rest of those who rest in God” Thus in a different way to the infidel Jewish Philo, the Christian St. Augustine understood the seventh day of Gen. 2:1-3 to also be a long period of time in terms of a gospel rest (cf. Heb. 4:4,9); and “if they have managed by faith to get near to God in this life,” then they “shall enjoy in him eternal rest” (Austin’s *City of God*, Book 11, chapter 8)¹⁸⁸.

On the one hand, I do not agree with either the Day 6 day-age model of the young earth creationist Irenaeus; nor the Day 7 day-age models of the young earth creationists Philo and Clement of Alexandria, nor the Day 7 day-age model of creationist Augustine who was non-committal in his view on a young or old earth. That is because I consider

¹⁸⁷ Origen’s *Against Celsus*, in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, *op. cit.*; Book 6, Chapter 61 cited by Ross & Archer for “The Day-Age View” in Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 205 & 213 (ftn. 28).

¹⁸⁸ Philip Schaff’s *Nicene and Post-Nicene Fathers*, 1871, Eerdmans, Michigan, USA, reprint 1977, Vol. 2, p. 209.

the terminology of an “evening” and a “morning” in Gen. 1 most naturally requires 24 hour days, as also seen in the institution of the weekly sabbath (Gen. 2:1-3; Exod. 20:8-11; 31:12-17). But on the other hand, in fairness to old earth creationist Day-Age Schoolmen, there is in broad terms clearly a qualified precedent for understanding the sixth day (Irenaeus) and seventh day (Philo, Clement of Alexandria, & Austin) on a day-age model, and thus two of the seven days on a day-age model in ancient times, which can in turn be cross-applied to all seven days in modern times.

The view of the Latin writing Western Church father and doctor, St. Augustine (d. 430), “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive” (Austin’s *The City of God*, Book 11:6)¹⁸⁹, allows in the historical context that St. Austin wrote in, for multiple interpretations of what these days were following a distinctive prior creation in Gen. 1:1,2 i.e., instantaneous creation, six literal 24 hour days, or long periods of time. Moreover, St. Augustine is non-committal on any of these possible views. But to the extent that we have already seen evidence in ancient times for the view that these are sequential and symbolic creation days, and a clear precedent for the sixth and seventh days as long periods of time, with Austin himself taking this view for the seventh day, we cannot doubt that this type of day-age view is one of the possibilities that St. Austin allows for, and regards as within the boundaries of reason and orthodoxy. And while St. Austin clearly believes in a distinctive prior creation of the earth in a Gen. 1:1,2 time-gap (see Part 3 Chapter 6, section a, subsection vii, *infra*), given that he does not say how long this time-gap was, it follows that he allows for either a short or long time-gap, and thus either a young earth or old earth, and he regards both possibilities as within the boundaries of reason and orthodoxy. Therefore there is in St. Augustine’s view a qualified non-exclusive endorsement of either a young earth or old earth *Sequential & Symbolic Creation Days School* view, and thus a qualified non-exclusive endorsement for either some form of an old earth creationist Day-Age view, or some form of the old earth creationist Chronological & Non-Contiguous Days view.

(Part 3, Chapter 5) *The Sequential & Symbolic Creation Days School:*

b] *Multiple Modern Forms of Old Earth Creationist*

Day-Age School:

i] *The (non-overlapping days) Day-Age School.*

The *Day-Age School* has been supported by both old earth creationists such as Arnold Guyot (1807-1884), John Dawson (1820-1899), George Frederick Wright (1838-1921) or William Jennings Bryan (1860-1925)¹⁹⁰; as well as Theistic macroevolutionists such as James Orr (1844-1913) who considered the “six days” of Gen. 1 represent “vast

¹⁸⁹ Philip Schaff’s *Nicene and Post-Nicene Fathers* (1871) *op. cit.*, Vol. 2, p. 208.

¹⁹⁰ Numbers’ *The Creationists*, pp. xiii,9,23,25,39,45,97.

cosmic periods¹⁹¹.” Notably then, both old earth creationist Day-Age Schoolman, George Wright, and Theistic macroevolutionist Day-Age Schoolman, James Orr, wrote articles in *The Fundamentals* (1910-1915, final edition, 1917). Some better known contemporary old earth creationist Day-Age Schoolmen include, Dan Wonderly, Hugh Ross¹⁹² and Gleason Archer, the latter two of whom teamed up to put “The Day-Age View” in *The Genesis Debate* (2001)¹⁹³. Hugh Ross’s old earth creationist organization, *Reasons To Believe*, in California, USA¹⁹⁴, has also made reference to support of old earth creationism on a Day-Age School model by e.g., Charles Hodge (1797-1878) of Princeton University USA, and Louis Agassiz (1807-1873) of Harvard University, USA; as well as Benjamin Warfield (1851-1921) of Princeton Theological Seminary, USA, who considered macroevolution was a valid theory but was non-committal on its correctness¹⁹⁵.

¹⁹¹ Orr in *The Fundamentals* 1st edition, 1910-1915, Volume 4 & 6; 2nd edition, 1917, Vol. 1. Orr’s writings should be looked at with a degree of caution. He was a religiously conservative champion of orthodoxy on many apologetics issues. But he also held some religiously liberal opinions I was unaware of when I referred more favourably to him some years ago. E.g., he said Scripture had “varying degrees of inspiration,” and incorrectly claims “Pekah’s twenty years in II Kings 15:27” “is” “a mistake” (Orr’s *Revelation and Inspiration*, Eerdmans, Michigan, USA, 1952, pp. 171-175,180,215; referred to in Cairns, A., *Apostles of Error*, Faith Free Presbyterian Church, Greenville, South Carolina, USA, 1989, pp. 30-34,38).

¹⁹² In order to overcome the classic criticism of the day-age theory, namely, that the fossils are in the wrong order as to where they should be if one follows Genesis 1 as a sequence; Ross’s revised Day-Age School considers Gen. 1 gives only “the briefest highlights” in “a selected summary of the most significant stages in preparing Earth for the human race” (Ross, H., *The Genesis Question*, Navpress, Colorado, USA, 1998, 2nd edition 2001, p. 28). On Hugh Ross’s model, see Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D.

¹⁹³ Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.* .

¹⁹⁴ Jeffrey D. Breshears (of The Aréopagus, “an interdenominational Christian study center in Atlanta, Georgia,” USA), “How Young Earth Creationism Became a Core Tenet of American Fundamentalism, Part 1,” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent from trtb@reasons.org, RTB, California, USA), 30 Dec. 2013.*

¹⁹⁵ Warfield’s *Biblical & Theological Studies*, Presbyterian & Reformed Publishing, Philadelphia, Pennsylvania, USA, 1968, chapters 9 & 10; *Biblical Foundations*, Tyndale, London, 1958, pp. 125-6. Noll claims Warfield was an evolutionist who “chided ... Orr for ... worrying about accepting ‘a purely evolutionary theory’ of natural development” (in W.A. Elwell, Editor, *Handbook of Evangelical Theologians*, Baker Books, Michigan, USA, 1993, p.33). But in the article he refers to (*Review of James Orr’s God’s Image in Man*,) Warfield is committed only to “slight”

There have been a number of *Day-Age Sub-Schools* inside the broad *Day-Age School* which while sharing the common view that the seven days of Gen. 1 & 2 are long periods of time, nevertheless differ on a number of relevant particulars. This is seen e.g., in the difference between the Day-Age School model of a Theistic Macroevolutionist or the Day-Age School model of an old earth creationist, *supra*. The diversity among Day-Age Schoolmen includes, for instance, the *analogical days interpretation* of the *Day-Age School* discussed in the following section ii, of Part 5, Chapter 5, section b e.g., Greg Neyman of *Old Earth Ministries*, Ohio, USA; or the *missing fossils interpretation* of the *Day-Age School* discussed below e.g., Dan Wonderly of the *Interdisciplinary Biblical Research Institute*, Pennsylvania, USA; or the “*soulish*” *animals with man as a trichotomy interpretation* of the *Day-Age School* referred to below e.g., Hugh Ross of *Reasons To Believe*, California, USA. I would not accept that all these models are within the parameters of orthodoxy, for instance, I maintain that the Bible upholds creation, not macroevolution, (as manifested in e.g., the creationist statements of the *Nicene & Apostles’ Creeds*, Article 8, Anglican *39 Articles*.) and so James Orr’s Theistic Macroevolution Day-Age School is outside of orthodoxy; and so too Hugh Ross’s “*soulish*” *animals with man as a trichotomy interpretation* of the *Day-Age School* contains unorthodox views on the soul with man’s soul distinguishing him from the animals (as manifested in e.g., the statements of man as a dichotomy of body and soul in the *Athanasian Creed*, Article 8, Anglican *39 Articles*). (Of course, this is an age where there is much confusion on these matters of creation, not macroevolution; and in any age where this is an issue, people should always be given a reasonable time to consider these matters of creation, not macroevolution, and by God’s grace amend unBiblical views they hold in these areas, Matt. 18:23-35.) By contrast, I accept that it is possible for an old earth creationist to follow either the *analogical days interpretation* of the *Day-Age School* or the *missing fossils interpretation* of the *Day-Age School* and stay within the parameters of orthodoxy, even though I would not agree with their model. To highlight this diversity within the broad parameters of the *Day-Age School*, let us briefly consider the *missing fossils interpretation* of the *Day-Age School* of Dan Wonderly.

E.g., Daniel Wonderly (1922-2004) of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI) of Hatfield, Pennsylvania, USA wrote to me a letter of October 1997 saying, “as to the exact meaning of the term ‘fiat creationist’ which I used to designate our doctrinal position ... To me, ... it ... means that God’s creation acts

evolutionary “variation” i.e., microevolution; although he considers Orr’s macroevolutionary model is a valid theory and within theological orthodoxy. I once thought along similar lines as Warfield in terms of accepting as orthodox a more conservative Theistic macroevolutionist like James Orr, but upon further study and matured reflection of the relevant issues, I now repudiate this view on the grounds that any Theistic macroevolutionary theory, even one at a more conservative end of the macroevolutionary spectrum, does not give full and proper credence to the creationist statements of e.g., Gen. 1:1; John 1:3; I Cor. 8:6; Col. 1:16, found in the Biblically correct *Apostles’ & Nicene Creeds*.

included many fiat-creation events, as enumerated or alluded to in the first 2 chapters of Genesis. We believe that God created, by fiat acts, numerous ‘kinds’ of living organisms as stated in [Genesis] Chapter One. We take the creative ‘days’ to be long periods, in which there was plenty of time for development of a multitude of species, from the originally created ‘kinds’¹⁹⁶. ... This is the view that was predominant in Wheaton College, of Wheaton, Illinois, during the 1930's, '40's and early '50's. However, by the end of the 1950's, I think a majority of the science teachers there had turned to some form of ... theistic [macro]evolution” And “there are a considerable number of ASA [American Scientific Affiliation] members – like R. Bube and H. van Till – who are willing to disregard at least most of the Biblical teaching on the principle of Divine intervention ... and we wish that the ASA Statement of Faith were specific enough to exclude from membership those who reject definite teachings of the Bible, such as the unity of the human race and Divine intervention at various points” “... I agree with my former theology professor in Central Baptist Seminary at Kansas City ... that the main reason that James Orr and Augustus Strong altered their theology to include ... an evolutionary origin of the human body was that [macro]evolutionary anthropologists of that day were aggressively making bold claims which theologians at that time had no way of refuting. If Orr and Strong had a knowledge of the great number of presently known weakness of macroevolutionary theory they undoubtedly would have remained firm in their original acceptance of the Biblical account of the creation of Adam and Eve as literal¹⁹⁷.”

I would not agree with Dan Wonderly that in the time of Theistic Macroevolutionists Orr (1844-1913) and Strong (1836-1921), that “theologians at that time had no way of refuting” “[macro]evolutionary ... claims,” as seen by the presence during this time of creationists who did refute such claims such as e.g., Henry Jones Alcock (1837-1915). But I would agree with Dan Wonderly that Orr and Strong did sadly succumb to the “[macro]evolutionary anthropologists of that day ... aggressively making bold claims;” and that with what is today our “knowledge of the great number of presently known weakness of macroevolutionary theory,” that men should remain “firm in their ... acceptance of the Biblical account of the creation of Adam and Eve as literal.” And it is also clear from these comments that Dan Wonderly was a Day-Age Schoolman.

Wonderly further elucidates on this in an article he sent to me at that time entitled, “A Reply to Theistic Evolutionists who are currently expressing the opinion that special creationists are viewing the Creator as ‘a God of the Gaps’” (1994). This article follows the *missing fossils interpretation* of the *Day-Age School*. Among other things, this

¹⁹⁶ Though IBRI’s view as at 1997 was, “We take the creative ‘days’ to be long periods” i.e., *Day-Age School*, by 2007 the Director of IBRI, Bob Newman, had moved over to *The Chronological & Non-Contiguous Days School* (see Vol. 2, Chapter 5, section c, “Old Earth Chronological & Non-Contiguous Days School,” *infra*). Thus *The Day-Age School* later became one of multiple old earth creationist views at IBRI.

¹⁹⁷ Letter of 20 October 1997 to myself, from Dan Wonderly of Maryland, USA (emphasis mine).

article says, concerning “old-earth special creationist” who “hold to one of the varieties of the day-age view of creation. This type of view, by recognizing the first chapter of Geneses is historical, allows for at least four separate times in geologic history during which God apparently created various distinct forms of life; i.e., on Day 3, Day 5, and Day 6. But the fact that the fossil record shows many more appearances of distinctly ‘new’ orders and classes of animals at many levels in a sampling of local, undisturbed, sedimentary columns seems to conflict with ... only four stages in God’s program of the creation of life. Because of this ... some old-earth special creationists say that these sudden appearances of ‘new’ orders and classes ... demand that we recognize *many* new creative events during the 3rd, 5th, and 6th creative ‘days’. This assertion ... however, seems *not* to be necessary” E.g., “God may have created members of the families of teleost fishes (fishes with a bony skeleton and true jaws) at the same time he created the ‘more primitive,’ jawless ostracoderns, but allowed most of the kinds of teleosts to remain in small populations which did not show up in the fossil record until later. According to Genesis 1:20-25 we have to assume that both of these two major types of fishes were created during the fifth ‘day’ of creation, but that the tetrapod vertebrate animals were not created until the sixth ‘day’. Even though we take each of the days to be a long period of geologic history, we do not need to visualize God as breaking into geologic history every time a new family of fishes appears in the fossil record. Likewise, for the creating of the tetrapod land animals there is seemingly no need to think of God as intervening with a new creation event, during the sixth ‘day,’ to create each new type of land animals. For example, ... God could have created small populations of most of all of the basic kinds of amphibians and reptiles during the Pennsylvanian and Permian geological periods, but allowed most of them to remain ‘hidden’ populations until the Triassic and Jurassic Periods – when so many families and orders of them were abundant, according to the fossil record. Mammals then became abundant during the early Tertiary Period; and finally, God intervened ... to create the human race, at the end of sixth ‘day’¹⁹⁸.”

I think Wonderly’s *missing fossils interpretation* of the *Day-Age School* (which he links to that of Mixer and Barber,) with its theory about how God created creatures which “remain in small populations which did not show up in the fossil record until later,” so that e.g., “God could have created small populations of most of all of the basic kinds of amphibians and reptiles during the Pennsylvanian and Permian geological periods, but allowed most of them to remain ‘hidden’ populations until the Triassic and Jurassic Periods – when so many families and orders of them were abundant, according to the fossil record;” suffers from the same problems as the Darwinian view that

¹⁹⁸ Italics emphasis is Wonderly’s, & underlining emphasis is mine. Dan Wonderly also sent me in this letter of October 1997, photocopies of three pages expressing some similar ideas by Condalina E. Barber in Russell L. Mixer (Editor), *Evolution and Christian Thought Today*, Eerdmans, Michigan, USA, 1959, pp. 151-153, which he says was an “ASA edited book,” with “Mixer” being “Prof[essor] of Biology at Wheaton College from 1930’s to ’60’s.” Ronald Numbers also says, “Barber ... followed Mixer in defending ‘decent with modification but always within predetermined limits’” (Numbers’ *The Creationists*, p. 178).

intermediate creatures fail to show up in the fossil record, but ‘really they were there.’ As previously discussed in Volume 1, Part 2, Chapter 5, section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” there is a general agreement among creationists that this type of argument by Darwinists is invalid. So too, while allowing for a relatively small number of such instances, it is clear that more generally the fossil record is sufficiently comprehensive to show that these alleged forms are not in the fossil record for the obvious reason that they did not exist, contrary to the speculative claims of e.g., macroevolutionist Charles Darwin, or Day-Age creationist Daniel Wonderly. Nevertheless, I include these comments here to show that amidst what Dan Wonderly himself recognizes is only “one of the varieties of the day-age view of creation,” that in *the particular form* of the Day-Age School which he followed, this is how he sought to reconcile the fossil record with a Day-Age view of Genesis 1.

So too, Hugh Ross (b. 1945) is a Day-Age Schoolman, although he seeks to reconcile the fossil record with a Day-Age view of Genesis 1 *in quite a different way* in the “*soulish*” animals with man as a trichotomy interpretation of the Day-Age School by e.g., claiming only birds and mammals were created on the sixth day¹⁹⁹. The heart of Hugh Ross’s Day-Age methodology in terms of a Biblical argument, is to first argue that the seventh day is a long day since it has no “evening and morning” stated in Gen. 2:1-3 i.e., it is an ongoing day; and then secondly, he bolsters this view through reference to his understanding of Ps. 95 & Heb. 4. And then thirdly, Ross argues by analogy that if the seventh day is a long day, so too must the first six days also be long days. (Although he adds some other things to this, such as a claim that the sixth day must also be long because Adam would need time to do various things, so that he says in *The Fingerprint of God*, “Many weeks’, months’, or even years’ worth of activities took place in this latter portion of the sixth day,” i.e., Adam went all this time before the seventh day began)²⁰⁰. This type of methodology was in turn used by both Ross & Archer in *The Genesis Debate* (2001)²⁰¹ e.g., they claim, “The seventh day of God’s creation week continues still²⁰²,” and Origen’s *Against Celsus* 6:61 which uses Heb. 4:9 in this context of a long seventh day, is cited approvingly by them for these purposes²⁰³, *supra*.

¹⁹⁹ See Vol. 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, “The anti-dichotomist heresy of Hugh Ross’s (b. 1945) Old Earth Creationist form of the Day-Age School;” & Part 2, Chapter 10, section b, “Old Earth Creationist Hugh Ross’s theory of only ‘birds and mammals’ on Days 5 & 6 ruled out by the science of linguistics.”

²⁰⁰ Ross’s *The Fingerprint of God* (1989), *op. cit.*, pp. 148-150; & *The Genesis Question* (2001), *op. cit.*, pp. 64-5,155.

²⁰¹ Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, e.g., pp. 75-76,145-146,150,195-196.

²⁰² *Ibid.*, p. 123.

²⁰³ *Ibid.*, p. 205.

However, I consider this basic line of argument contains an invalid presupposition, to wit, if the seventh day was a long period of time, so were the other six days. That is because, even though I consider they were all 24 hour days, it is clear that there have been young earth creationist writers such as e.g., Philo or Clement of Alexander, who considered the first six days were symbolic of a split second in time, and then the seventh day was a long period of time. Thus Ross's conclusion that the first six days are long periods of time, does not necessarily flow from his premise that if the seventh day is regarded as a long period of time, *ipso facto*, so are the first six.

In defending the heart of their basic argument that the sabbath of Gen. 2:1-3 is “a long seventh day,” in *The Genesis Debate* (2001), Ross & Archer for “the Day-Age View,” say of Duncan & Hall for “The 24-Hour View,” “Duncan and Hall misapply the Fourth Commandment in their argument for 24-hour creation days. They stake much of their case on a preposition that does not appear in the original text. In most English Bible, Exodus 20:11 reads ‘*in* six day’ or ‘*within* six days.’ The Hebrew text contains no such preposition. ... We do not claim that the days in Exodus 20:9 are long periods. We hold, rather, that verse 9 addresses the workweek of humans (seven 24-hour days), verse 11 addresses the workweek of God (seven long periods) and Leviticus 25:4 addresses the work week of farm lands (seven years).” “And concerning the words of Exod. 20:11, they say, “Does the eight-day celebration of the Feast of Tabernacles prove that the wilderness wanderings under Moses occupied only eight days?” (Lev. 23:33-36)²⁰⁴.

With regard to the preposition “in” at Exod. 20:11, I note that the Authorized Version (1611) places it in italics, indicating it has been supplied by the translators, “For *in* six days the Lord made heaven and earth” In the Hebrew, this is “*kiy* (/ כִּי, ‘For’) *sheshet-jamiym* (= *sheshet* / שֵׁשֶׁת, ‘six’ + *jamiym* / יָמִים, ‘days,’ a masculine plural noun from *jwm*.)” It can be used for a causal sentence with the sense of “for²⁰⁵,” and so the Hebrew reads, “For six days the Lord made heaven and earth” Given that this is a causal sentence, the distinction that Ross & Archer make *is a distinction without merit*, since if “For six day the Lord made heaven and earth” and then contextually ceased, the meaning is, “For *in* six days the Lord made heaven and earth” Thus this natural meaning is found in the Greek Septuagint which renders these key words of Exod. 20:11 as, “*En* (/ Ev, ‘in’) *gar* (/ γαρ, ‘For’) *ex* (/ εξ, ‘six’) *emerais* (/ *hemerais* / ἡμεραις, ‘days,’ a feminine plural dative noun, from *emera*),” i.e., “For in (Greek *en*) six days” etc. . The Latin more closely resembles the Hebrew here than the Greek in terms of word for word translation, as the Latin Vulgate reads, “*Sex* (six) *enim* (For) *diebus* (‘days,’ a masculine plural dative noun, from *dies*);” but once again, the meaning “For six days” is clearly synonymous with “For *in* six days”

²⁰⁴ *Ibid.*, pp. 75-76,150.

²⁰⁵ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *kiy*.

Therefore, Ross & Archer's claim proves nothing, since the *meaning* is the same either way, as seen by both the Greek Septuagint adding "in (Greek *en*)" and the Latin Vulgate not so adding it in. Therefore Ross & Archer's reference here to "high-falutin sounding Hebrew," is an example of "balderdash to baffle brains," as they seek to give "the appearance of learning" with this gratuitous citation of the Hebrew, which is *totally irrelevant* in this context; and then from this, they seek to claim that somehow their denial of a six 24 hour creation week in Exod. 20:8-11 is enhanced by the omission of "in." Clearly it is not. Clearly they are in exactly the same position whether or not one does, like the AV, supply the "in" in italics, or one does not. *Would they not, on their Day-Age School model, also say that "in six days the Lord made heaven and earth"?*

Ross & Archer's usage of Lev. 25:4 and Lev. 23:33-36 is also defective. That is because, in the case of the sabbatical years, one does *not* read, "For in six years the Lord made heaven and earth" etc., and so this does not show that in Exod. 20:11, "For in six days the Lord made heaven and earth" etc. is therefore using symbolic days. And as for the Feast of Tabernacles going eight days, once again, this is a red-herring, for we do *not* read e.g., "And the children of Israel did sojourn in the wilderness for eight days, wherefore the Lord commanded them to keep the Feast of Booths for eight days" i.e., *unlike* the Fourth Commandment (Exod. 20:8-11), *there is no such nexus stated.*

I shall not now further critique *these specifics* of Ross's, or Ross & Archer's Day-Age School. But I would say that I regard Ross & Archer's, or anyone else's Day-Age School, to be a contextually erroneous interpretation of Genesis 1 & 2. E.g., Theistic Macroevolutionist, J. Raymond Zimmer (1996), says that he disagrees with concordists such as Hugh Ross, and then tries to salvage a Day-Age School model by arguing for six eras in which the six creation days "present images²⁰⁶." But this solution remains unconvincing, for Zimmer himself says that e.g., "images of *plants yielding seed* at the end of day three do not match the [macro]evolutionary era corresponding to the start of day three," (and the same objection of their absence at this point would apply on an old earth creationist model,) and so he then suggests that this phrase is "an allusion" to "the beginning of life which was photosynthetic" and "DNA mediated." (Deoxyribonucleic Acid is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism.) What I ask, is the fundamental difference between this and Ross's concordist Day-Age view that "vegetation (third day)" describes "the introduction of the first life-forms on the newly-created dry land," and so "*seed, trees, and fruit*" may "be interpreted" to mean "any kind of embryo from which a new plant would grow²⁰⁷?" It seems to me that Theistic Macroevolutionist *Day-Age Schoolman*, Raymond Zimmer, has tied himself up in the same knot that Old Earth Creationist, *Day-Age Schoolman*, Hugh Ross has, and he retains the same basic problem that the sequence of Gen. 1 does not really fit with the scientific sequence.

²⁰⁶ Zimmer, J.R., "The Creation of Man & the Evolutionary Record," *Perspectives on Science & Christian Faith*, Volume 48, No. 1, 1996, pp. 16-26.

²⁰⁷ Ross, H., *Genesis One*, Wiseman, Sierra Madre, California, USA, 1979, 2nd edition 1983, p. 9.

I consider the Day-Age School is an incorrect understanding of Scripture in general, and I find that Hugh Ross's Day-Age School in particular is in heresy with soul heresies²⁰⁸. But more generally, I accept that a religiously conservative Protestant Christian old earth creationist can still hold to some form of the Day-Age School and be orthodox, even though in my opinion, he would still be in error with this interpretation. I also commend old earth creationists of *The Day-Age School* for recognizing "the big picture" in the Book of Nature of old earth creationism, not macroevolution. Thus I distinguish between error and heresy in which a Christian may hold to any number of errors e.g., the wrong mode of baptism, or an incorrect creationist model for Gen. 1 & 2 (providing that model contains no heresy), and still be orthodox; as opposed to a person being in "heresy," which consists "in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith²⁰⁹." And I would also distinguish between a Gen. 1 & 2 model advanced by an unorthodox person, which had some or all elements that are within orthodoxy, and so those orthodox elements of his Gen. 1 & 2 model could still be held by an orthodox Christian i.e., a religiously conservative Protestant Christian (whether he is e.g., Anglican, Presbyterian, Baptist, etc.).

(Part 3, Chapter 5) The Sequential & Symbolic Creation Days School:

b] Multiple Modern Forms of Old Earth Creationist

Day-Age School:

ii] The analogical (overlapping) days interpretation of the Day-Age School.

In terms of a contemporary old earth Day-Age School model that could be held by either an orthodox creationist, or an unorthodox Theistic macroevolutionist, there is the *analogical days interpretation* of the *Day-Age School*. This has been discussed in Volume 1, Part 1, Chapter 7, section c], subsection iii], subdivision D], heading: "An alternative Day-Age School found in Bob Newman's suggestion?" On this model of *The Day-Age School*, the six days of Gen. 1 are regarded as broadly, but not absolutely, sequential i.e., there is some level of overlap between them, and thus some level of non-sequential merging of the days. One of its best known advocate of modern times would be progressive creationist, Greg Neyman (b. 1960), of *Old Earth Ministries*, Springfield,

²⁰⁸ See also Volume 1, Part 1, Chapter 3, section e, "Consideration of Day-Age School criticisms of seven literal 4 hour days in Gen. 1 & 2."

²⁰⁹ *Osborn's Concise Law Dictionary*, 1927, Sixth Edition 1976 by John Burke, Sweet & Maxwell, London, UK, p. 164, "heresy." See Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, headings, "Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy?" & "An Alternative Day-Age School found in Bob Newman's suggestion?" The reason I give this extra level of attention to Hugh Ross's model is also stated in Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, "A General Consideration of Hugh Ross ...," namely, he is "the best known old earth creationist of contemporary times."

Ohio, USA. *Old Earth Ministries* is an organization which is tolerant towards, and facilitates the promotion of both orthodox and unorthodox Gen. 1 & 2 models, as it publishes a wide variety of diverse old earth materials that include: Old Earth Creationist, Intelligent Designist, and Theistic Macroevolutionist. And a distinctive form of it is also discussed in connection with another well known advocate of it, Gerald Schroeder, at the following Part 3, Chapter 5, section b, subsection iii, *infra*.

On the one hand, I consider the *analogical days interpretation* of the *Day-Age School* which looks to a general overview of sequential days, but simultaneously considers there was some level of non-sequential overlapping days, is an erroneous reading of Gen. 1 & 2. That is because I think the six creation days are contextually quite distinctive, with the work of one day being contextually complete before the work of the following day starts i.e., no non-sequential overlapping days; and I also consider both the Gen. 1 terminology of “the evening” and “the morning” (Gen. 1:5,8,13,19,23,31), and the contextual institution of the weekly sabbath (Gen. 2:1-3; Exod. 20:8-11), requires that these were six 24 hour days, followed by a seventh 24 hour day i.e., these days are not symbolic for long (or short) periods of time. But on the other hand, I would accept that a religiously conservative Protestant Christian can hold to this analogical days interpretation *Day-Age School* model and be orthodox. And I also commend old earth creationists of the *analogical days interpretation* of the *Day-Age School* for recognizing “the big picture” in the Book of Nature of old earth creationism, not macroevolution.

(Part 3, Chapter 5) *The Sequential & Symbolic Creation Days School:*

b] *Multiple Modern Forms of Old Earth Creationist*

Day-Age School:

iii] *The Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School.*

Another form of *The Sequential & Symbolic Creation Days School* is found in the time dilation model of Jewish physicist, Gerald Schroeder of Israel (b. c. 1938 in USA²¹⁰,

²¹⁰ Schroeder graduated with a Bachelor of Science degree from Massachusetts Institute of Technology, USA, in 1959 (“Gerald Schroeder,” *Wikipedia*, http://en.wikipedia.org/wiki/Gerald_Schroeder). If he proceeded directly from High School, he would thus be about 21 at the time of his graduation, and so born in about 1938. According to the “Archives ... 1940 U.S. Census ...,” there was a “Gerald Schroeder” of “birth year: 1938” born in “Michigan,” USA, a “Male,” of the “White” “Race” (the Ashkenazi Jews come from a group of white Caucasian converts, and thus “Ashkenaz” is a son of Japheth, Gen. 10:3,) who was an “American,” “at time of census” at “Age” “2.” He was then living in Michigan at “Richmond, Richmond Township, Macomb;” with “Other People in Household,” which was “English” “language” speaking being presumably his Father, “George Schroeder” aged “27 yrs,” his Mother, “Bessie

emigrated to Israel 1971). In his book, *Genesis and the Big Bang* (1990 & 1992), Schroeder says, “In this book, I deal almost exclusively with information contained in the Five Books of Moses, that is the Pentateuch, or in the Hebrew, the Torah. The validity and import of these five books, and ... the entire Old Testament, is shared by Jew and Christian alike²¹¹.” He considers that, “For the average layperson, Jew or Christian, there” is “a conflict between science and Biblical tradition. Is the Biblical story of Creation the ultimate metaphor? Is it to be taken as literal truth? How can we reconcile the observable facts of paleontology and the laboratory proofs of the equations of Einstein with ... the Biblical story of the first six days?²¹²” Thus Schroeder seeks to answer these questions in his *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School’s* interpretation.

Unlike the more common Gen. 1 & 2 creation model of the analogical (overlapping) days interpretation of *The Day-Age School* which looks to symbolic days of long periods of time, *The Time-Dilation Sub-School* Gen. 1 & 2 creation model of the Jew, Gerald Schroeder, looks on one “clock” to contiguous and symbolic days of 24 hours, so that he considers this is a period of 6×24 hours = 144 hours, and on another “clock” he looks to the long periods of time more commonly associated with the *Day-Age School*. Though on the one hand, Schroeder’s *Time-Dilation Sub-School* is at its heart one form of the overlapping days *analogical days interpretation* of the *Day-Age School*, discussed at the previous Part 3, Chapter 5, section b, subsection ii, *supra*; and so he is on one level one of the best known *analogical days interpretation* of the *Day-Age School* advocates of modern times; on the other hand, I consider Schroeder’s elements of time-dilation make it *in a key way* sufficiently distinctive to be classified in a separate subsection and referred to as a distinctive sub-school of the *analogical days interpretation* of the *Day-Age School*, namely, the *Time-Dilation Sub-School*.

Schroeder aged “27 yrs,” his brother, “Ronald Schroeder” aged “4 yrs,” and his two sisters, “Joyce Schroeder” aged “8 yrs,” and “Joan Schroeder” ages “6 yrs” (“1949 US Federal population Census,” Genealogical Society Number: 005461647; NARA Publication Number: T627; NARA Microfilm Roll Number 1783; Line Number: 9; Sheet A; Sheet Number 4; at <http://www.archives.com/1940-census/gerald-schroeder-mi-120288228>). Is this the same Gerald Schroeder? It may well be, though on the presently available data I cannot be sure, and so I give his year of birth as *circa* 1938.

²¹¹ Schroeder, G.L., *Genesis and the Big Bang*, Bantam Books, New York, USA, 1990 & 1992, p. 18. (There is a photograph of Gerald Schroeder on the inside back-cover, in which he looks like an Ashkenazi Jew.)

²¹² *Ibid.*, p. 24.

Thus Schroeder has noted, time is relative²¹³. His time-dilation model rests on some scientific categories of thought connected with Albert Einstein's theory of relativity, through which Schroeder seeks to harmonize the fact that on the one hand, the universe can be dated to *c.* 14 billion years + / - 4 billion years before Adam²¹⁴; and on the other hand to just one hundred and forty-four hours before Adam kept the first twenty-four hour sabbath day. E.g., in the Hafele-Keating time dilation experiment, cesium-beam clocks - which are very accurate, were used to show that a clock on plane traveling from east (on the Earth moving from west to east) was slowed down, and lost time relative to clocks in Washington D.C., USA. By contrast, a clock traveling on a plane traveling west was sped up by a very small amount. This accords with the result predicted by relativity²¹⁵. So likewise, as one approaches the speed of light, time for those at this speed slows down relative to those outside on e.g., the Earth. Thus with time dilation, it would seem that (whilst there was at it were many different "clocks" at different points of the universe, for his immediate purposes,) Schroeder's model argues that there were only two important relevant clocks. Both "clocks" were started at the time of the Big Bang. From this point to the creation of Adam, the Divine "clock" saw 144 hours pass; whereas the other "clock" saw *c.* 14 billion years + / - 4 billion years²¹⁶.

Thus while I think Schroeder is mistaken to do so, he conceptualizes the laws governing what he considers to be God's 144 hour time frame within natural laws of time-dilation; and so for *The Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School*, Einstein's theory of relativity provides categories of thought showing that time is experienced in a relative way. But on this time-dilution model, finally these two "clocks" were brought into synchronization when Adam kept his first Sabbath day²¹⁷. Thus the *Time-Dilation Sub-School* understands the words, "For in six

²¹³ This paragraph modifies three paragraphs at pp. 267-268, and selected excerpts from other paragraphs at p. 268 from my article in *The American Journal of Jurisprudence*, Vol. 40 (1995) (written when I was a Theistic macroevolutionist at the more conservative end of the Theistic macroevolutionary spectrum which looks to God performing miracles in the alleged macroevolutionary process, however, by the grace of God, I came to recognize my error and so became an old earth creationist by 2002).

²¹⁴ Though Schroeder uses a universe age of "15 billion years" (Schroeder's *Genesis and the Big Bang* (1992), *op. cit.*, e.g., pp. 11 & 92), although allows it could "be 10 to 20 billion years" (*Ibid.*, p. 23) i.e., 15 billion years +/- 5 billion years; other than when directly quoting Schroeder, for the purposes of this section I shall modify this to the dates I use more generally in this work of *c.* 14 billion years + / - 4 billion years, which is a range that clearly includes within its orbit Schroeder's preferred date of 15 billion years, although I may sometimes simply state the broad date as *c.* 14 billion years.

²¹⁵ *Ibid.*, pp. 45-48.

²¹⁶ *Ibid.*, pp. 48-54,157.

²¹⁷ *Ibid.*, pp. 53-54.

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” (Exod. 20:11), to be written from the perspective of God’s clock, in which he created the cosmos in just 144 hours i.e., 6×24 hours. Thus through reference to time-dilation, there is a difference in perception between what one clock would read as “15 billion years” (or *c.* 14 billion years + / - 4 billion years), and God’s Gen. 1 & 2 clock. For “in the first six days of our universe’s existence, the Eternal clock saw 144 hours pass. ... When the Bible describes the day-by-day development of our universe in the six days following the creation, it is *truly* referring to six 24-hour days²¹⁸.”

Thus through reference to time-dilation as found in Einstein’s theory of relativity in which time can be experienced differently, for Schroeder, God’s 144 hour clock becomes a more sophisticated scientific form of the wider *Day-Age School’s* “a thousand years in” God’s “sight are but as yesterday when it is past, and as a watch in the night” (Ps. 90:4). Thus in commenting on the words of Gen. 1:1, “In the beginning God *created* the heaven and the earth,” and Exod. 20:11, “For in six days the Lord *made* heaven and earth,” Schroeder says, “All was *created* ‘in the beginning.’ But it took six days of *making* to form” that which we read of in “Exod. 20:11.” “Six days in God’s space-time reference frame and 15 billion years in ours²¹⁹.” And also like the wider *Day-Age School*, Schroeder’s *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School* seeks to keep some sort of sequential ordering of the seven days of Gen. 1 & 2. Thus Schroeder says, “There was a sequence of events, a development in the world, which led to conditions suitable for man. This is evident from the literal text of Genesis 1:1-31. By God’s time frame, the sequence took six days. By our frame, it took billions of years²²⁰.”

In specific terms, Schroeder then follows the same type of sequence one finds in the wider *Day-Age School*, so that his *Day 1 is Gen. 1:1-5*, and he refers to “Genesis 1:1” which he says “leads the” Jewish “Talmud to teach, ‘In the initial act of creation, the potential existed for all that ever will be contained in the universe,” which he also sees “a confirmation of” in “Isaiah 48:13²²¹.” He considers “the statement of Genesis 1:2,” refers to, “When, immediately following creation, all matter was concentrated at one point, conditions existed for a super black hole. And indeed ‘darkness was on the face of the deep’²²².” He thinks “The ‘light’ of Genesis 1:3 existed prior to the Divine separation of light from darkness, which is described in Genesis 1:4. Both the Talmud

²¹⁸ *Ibid.*, pp. 52-53.

²¹⁹ *Ibid.*, p. 92.

²²⁰ *Ibid.*, p. 85 (emphasis mine).

²²¹ *Ibid.*, p. 92, quoting the Jewish *Babylonian Talmud*, Haggigah (Chagigah) 12a (emphasis mine).

²²² *Ibid.*, p. 93; see pp. 93-95.

and cosmology acknowledge that this first ‘light’ was of a nature so powerful that it would not have been visible by humans. We have learned from science that the ‘light’ of that early period was in the energy range of gamma rays an energy far in excess of that which is visible to the eye. As the thermal energy of the photons fell to 3000°K [3000 degrees Kelvin], thus allowing electrons to bind in stable orbits around hydrogen and helium nuclei, not only did the photons break free from the matter of the universe (‘separated’ in the terms of the Torah [i.e., ‘divided’ in Gen. 1:4 in the Pentateuch]), but they became visible as well. Light was now light and darkness dark” The Jewish Rabbi of Spain & Palestine, “Nahmanides” (b. c. 1194, Gerona, Catalonia & d. 1270, Acre, Palestine), “explained from Genesis 1:4, and thereafter in the Biblical text, the terms ‘light’ and ‘darkness’ refer to the phenomena as perceived by mankind²²³.”

After discussing Day 1 (Gen. 1:1-5), he does not in one passage give any specific quote on Day 2 (Gen. 1:6-8) as he moves into Day 3 (Gen. 1:9-13), (although see his usage of Gen. 1:2, *supra*, and “water” in Gen. 1:6,7,9, *infra*), though he clearly regards it as sequentially coming after Day 1 and before Day 3, since he gives a description of the universe’s formation starting with “The ‘light’ of Genesis 1:3” and “darkness ... in Genesis 1:4,” and then says, “If we proceed according to the laws of physics and chemistry as they exist in our world, then preparing the elements of our solar system took billions of years in the universe-based reference frame of time or into the third day by God’s reference frame. All this time the universe was expanding. All this time the universe was expanding. By the time the universe was ready for our solar system ... it was already very big and old.” He thus dates Days 1 to 3 as from the Big Bang to before the creation of the sun in our solar system on Day 4²²⁴. He also clearly considers that Day 3 (Gen. 1:9-13), like Days 5 (Gen. 1:20-23) and 6 (Gen. 1:24-31) saw “life brought forth from the earth and the waters (Gen. 1:11, 20,24), thus indicating he thinks the earth and sun came into existence around about the same time²²⁵.”

But to this Schroeder makes some other qualifications. Shewing he wants sequential days, he says, “On the third day ... plant life appeared ... just after the Hebrew term for water took on its present meaning ... in Genesis 1:10 Prior to this time [see Gen. 1:2,6,7,9], the term referred to the primordial substance from which all matter of the universe was to be formed.” This means that in elucidation of water on Day 1 in Gen. 1:2, “and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters,” and likewise the usage of “waters” on Day 2 in Gen. 1:6(2),7(2),9, that he considers this refers to some “primordial substance.” After these Days 1 & 2, Schroeder continues *in sequential order* for the later Day 4, “Because it was only on the fourth day that luminaries appeared in the firmament of heaven (Gen. 1:14), the presence of plant life on the third day might seem out of order. Light is one of the prerequisites

²²³ *Ibid.*, pp. 89-91; citing Nahmanides’ Jewish *Commentary on the Torah* [Pentateuch], at Gen. 1:4 (emphasis mine).

²²⁴ *Ibid.*, p. 91 (emphasis mine).

²²⁵ *Ibid.*, p. 106 (emphasis mine).

for photosynthetic growth of plants. Resolution of this seeming conflict is found in the use of the word ‘luminaries’ rather than ‘light’ in Genesis 1:14. Prior to the appearance of abundant plant life, the Earth’s atmosphere was probably clouded with vapors of the primeval atmosphere. This would be in accord with information relayed from ... spacecraft investigating the cloudy atmosphere of Venus. There was light on the third day, in the sense that the atmosphere vapors transmitted radiant energy. The atmosphere, however, was translucent, not transparent. Therefore, the individual luminaries were not distinguishable. Nahmanides states that the firmament, formed on the second day (Gen. 1:6), initially intercepted the light that existed from Day One. He was not willing to comment concerning the composition of the firmament, because he considered it as one of the deep mysteries of the Bible²²⁶.” Thus he considers the sun was in existence, but photosynthesis acted to remove atmospheric carbon and nitrogen compounds, and so “the Sun, Moon, and stars, already visible in the firmament became visible on Earth as individual sources of light ... Genesis 1:14-18” i.e., on the fourth day sequentially following the third day²²⁷.

And also with respect to the fourth day, Gerald Schroeder refers to the Jewish “Rabbi Abahu [/ Abbahu], a fifth-century [*sic.* third to fourth centuries A.D.] Hebrew sage” who “taught, ‘From this’” i.e., “the fact that the Sun appeared in the fourth day,” “‘we learn that during the first three days the Holy One ... used to create and destroy worlds.’ ... These commentaries, which are now paralleled so closely by the findings of astrophysics, stand as unchanging markers in Biblical scholarship’s view of our early universe. Before radioastronomy and spectrophotometry, could you expect Rabbi Abahu [/ Abbahu] to talk of recycling of helium in stellar cores? Of course not²²⁸.”

Also in terms of sequential ordering of the days, Schroeder says, “The Bible records that animal life appeared in the waters on day five [Gen. 1:20-23] and on the dry earth on day six [Gen. 1:24-31]. This is after the Sun became visible in the firmament of heaven on day four [Gen. 1:14-19]²²⁹.” Schroeder also refers to the Jewish “Onkelos” who “translated each phrase ‘and it was good’ literally” for the first five days. “On the sixth day, at the end of the description of the making of the universe, the literal translation of the Hebrew text states: ‘and it was very good’ (Gen. 1:31). ... Onkelos, however, ... made an exceptional, radical, and quite extraordinary departure In Genesis 1:31, Onkelos interpreted ‘and it was very good’ as ‘and it was a unified order.’ Writing 1800 years ago [being Schroeder’s approximation as at 1992; the Jewish Targum of Onkelos in Aramaic is generally dated to the 3rd century A.D.], Onkelos realized that the progression described in the opening chapter of Genesis as a sequential transition”

²²⁶ *Ibid.*, p. 130; citing Nahmanides’ *Jewish Commentary on the Torah* [/ Pentateuch], at Gen. 1:6 (emphasis mine).

²²⁷ *Ibid.*, pp. 130-131.

²²⁸ *Ibid.*, pp. 91-92; citing Jewish Rabbi Abbahu in *Genesis Rabbah*.

²²⁹ *Ibid.*, p. 132.

was “a qualitative change²³⁰.” And then following “the first six days,” with “Gen. 1:31,” “the first Sabbath marks the start of the post-Adam calendar²³¹.”

Schroeder deals with the issue of plant life on Day 3, and animal life on Days 4 & 5 in terms of this sequence, through a form of the overlapping days or *analogical days interpretation* of the *Day-Age School*. He says, “one might argue that Biblically, the forces of life were placed in matter at the creation. Thus on the third day (Gen. 1:11-12), the Earth was able to ‘bring forth’ plant life. ‘And God said, Let the earth bring forth grass,’” etc. . . . “Although the timing of the Earth’s flowering into botanic abundance was in accord with God’s command, there is no mention of creation on this day. The same is the case for the start of animal life. On the fourth day the heavens cleared, and on the fifth day the waters were filled with animal life. ‘And God said, Let the waters swarm ...’ (Gen. 1:20). Again, no mention of creation. It might appear that the waters, as the Earth, had the inherent potential to produce life ...²³².” Thus Schroeder is claiming that *there were plants and animals around before the third, fifth and sixth days, and that God’s words, “Let the earth bring forth” (Gen. 1:11 – Day 3, & Gen. 1:24 – Day 6) and “let the waters bring forth” (Gen. 1:20 – Day 5), are not acts of “creation” on these days, but simply a population explosion of these life-forms on these days from their stocks which pre-exist these days.*

Schroeder considers spontaneous generation of life is highly improbable²³³, *though does not rule it out as a possibility*. He refers to “the fossil record’s failure to confirm Darwin’s (or any other) theory of the gradual [macro]evolution of life²³⁴,” *on the presently available data*, though he allow for such a possibility saying, “The appearance of life can only be attributed to a series of interactions guided by phenomena, natural or Divine, which have yet to be discovered by scientific inquiry²³⁵.” Schroeder is generally non-committal on issues of creation or macroevolution, simply posing the question and concluding that *in some way* God is involved. For instance, he says, “The very basis of Darwin’s theory of [macro]evolution is that nature does not make jumps; yet the jumps are most prominently there for all to see. Punctuated equilibrium is now the accepted theory for many Do these circumstances mean that we must acknowledge a need for a Creator if we are to explain our existence? ... Let us assume, at the least, there is

²³⁰ *Ibid.*, pp. 103-104; citing Onkelos’s *Jewish Translation of the Torah* [/Pentateuch], at Gen. 1:31 (emphasis mine).

²³¹ *Ibid.*, p. 54.

²³² *Ibid.*, p. 107 (emphasis mine).

²³³ *Ibid.*, pp. 107-111.

²³⁴ *Ibid.*, p. 25.

²³⁵ *Ibid.*, p. 128 (emphasis mine).

potential room for a Creator to fit within the workings of the universe as described by theories of current cosmology²³⁶.”

Though he is vague on the details, I think the most natural construction of what Schroeder says is that he follows some form of Theistic Macroevolution. He claims, “Our world seems to alternate between one driven by seemingly natural causes and one that is guided by the will and occasional intervention of a Being that we have labeled ‘God’²³⁷,” although his usage of “seems” means he could walk away from this statement if he so wished. And e.g., he also asks of a certain period of earth’s history, “Was it a time of guided [macro]evolution, filled with miracles ...?”²³⁸ It seems to me that Schroeder’s vagueness is calculated to allow for a wide range of Theistic Macroevolutionary Theoretical models, i.e., everything from the more liberal views at one end of the spectrum with e.g., Polkinghorne, van Till, or Hearn’s denial of any miracles in a neo-Darwinian process; through various gradients to the more conservative end which has miracles e.g., Saint George Mivart or Gordon Mills²³⁹. He appears to be non-committal on a specific macroevolutionary model, though supportive of some form of a Theistic macroevolutionary model. Although the fact that Schroeder consistently dates Adam at “some 5,700 years ago²⁴⁰,” or “57 centuries” ago²⁴¹, or “5750 years” ago²⁴²; indicates he is following a traditional Jewish Adamic date, or something close to it, of 3760 B.C. (on a Jewish year 3760 starting in October 3761 B.C.); and if so, he would on his wider model be necessarily following a religiously liberal view of Adam as a representational type, or progenitor of only the Semitic Jews (or some other limited segment of mankind), rather than the orthodox view of Adam as man’s progenitor²⁴³.

This means that Schroeder is in effect trying to “*run with the anti-Theistic secularist hares, and hunt with the Theistic hounds.*” The anti-Theistic secularist scientists have imposed their false paradigm upon science and correspondingly greatly retarded its fuller and proper development since the 19th century on, when e.g., they got

²³⁶ *Ibid.*, p. 163 (emphasis mine).

²³⁷ *Ibid.*, p. 144 (emphasis mine).

²³⁸ *Ibid.*, p. 140 (emphasis mine).

²³⁹ See Volume 1, Part 1, Chapter 7, section a, subsection v, “Consideration of theistic macroevolutionists at both the more liberal and more conservative ends;” & on Mivart e.g., Part 2, Chapter 4, section b; & Part 2, Chapter 4, section c, subsection i.

²⁴⁰ Schroeder’s *Genesis and the Big Bang* (1992), *op. cit.*, pp. 28,150.

²⁴¹ *Ibid.*, p. 157.

²⁴² *Ibid.*, p. 31.

²⁴³ See Volume 1, Part 1, Chapter 7, section b, subsection ii, “Consideration of the heretical view of those who deny man’s descent from Adam.”

rid of old earth creationists from coming through the college or university system (and similar things have been done more generally in the debased secular colleges or universities with increased intensity in the post World War Two era). These men are both deceived and deceivers in connection with “the god of this world,” Satan, who “hath blinded” their “minds” (II Cor. 4:4). Thus they generally do not consciously have a sufficient level of dispassionate analysis and intellectual consciousness and spiritual apprehension, to cognitively realize that they are programmed puppets who consider one must operate inside an anti-supernaturalist paradigm to be “intelligent, objective, scientific,” etc., when in fact, true intelligence, objectivity, and science clearly points to the hand of a supernatural Almighty God. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20).

These type of secular scientists always look for, and prefer an alleged “naturalistic” cause, no matter how improbable, unlikely, or impossible this is, since they consider “the intelligent scientist” must follow methodological atheism or deism (even if “outside of science in his private life, he believes in God and goes to church”). Hence stereotypically, such a secular scientist might allege, “the creationist perspective stops the questioning process.” But I am in accord with my fellow old earth creationists Ross & Rana of *Reasons To Believe* in California, USA, in rejecting these claims. E.g., Rana quite rightly says, “if we conclude that ‘God did it,’ we still have the joy of trying to discover *how* he did it.” Thus relevant “How?” and “Why?” questions remain. E.g., Ross & Rana have sought “to develop and present a creation model for the origin of life” which does not, as such secularist scientists allege, have the effect of stifling scientific enquiry. After all, Ross & Rana can say, “we” are “scientists ourselves,” and “have no desire to stultify the question and research process. Rather, we believe that integrating Biblical teachings on” e.g., “the origins of life with scientific data to form a legitimate model (replete with predictions) actually encourages the questioning process²⁴⁴.”

Old Earth Creationists, Ross & Rana, clearly have a much better attitude and methodology on how to approach these matters of science, than does Theistic Macroevolutionist, Schroeder. Gerald Schroeder wants to “run with the anti-Theistic secularist hares,” and so will, for example, refuse to rule out the possibility of so called naturalistic processes explaining things in the future e.g., the spontaneous generation of life. But Schroeder also wants to “hunt with the Theistic hounds,” and so he will say that the spontaneous generation of life is highly improbable, *supra*. This type of thing more generally characterizes the vagueness and built in ambiguity of Schroeder’s model; and it is notable that when he allows for the possibility of a more actively involved God in his Theistic Macroevolutionary model, it is always at a *very low level* of “occasional intervention,” for he says, “Our world seems to alternate between one driven by

²⁴⁴ Rana’s “Q & A: Is Christianity a Science Showstopper?,” *Today’s New Reason To Believe* (*Reasons To Believe* Email Articles sent from tnrtb@reasons.org, RTB, California, USA), 3 July 2014; with link to <http://www.reasons.org/articles/q-a-is-christianity-a-science-showstopper>.

seemingly natural causes and one that is guided by the will and occasional intervention of a Being that we have labeled ‘God’,” *supra*.

Therefore, applying these vague religiously liberal ideas of Schroeder in terms of Schroeder’s *analogical* overlapping days interpretation of the *Day-Age School* claim, in which he claims there were plants and animals around before the third, fifth and sixth days, and that God’s words, “Let ... bring forth” (Gen. 1:11 – Day 3; Gen. 1:20 – Day 5; & Gen. 1:24 – Day 6) are not acts of “creation” on these days, but simply a population explosion of these life-forms on these given days from their stocks which pre-exist these days, he would thus presumably see these population explosions on some kind of Theistic macroevolutionary model. But his vagueness leaves open the question of whether this was “God” “guided” i.e., more conservative Mivart or Mills type Theistic macroevolution which looks to God performing miracles in the alleged macroevolutionary process, or more liberal Polkinghorne, van Till, or Hearn type Theistic macroevolution which is neo-Darwinian and rejects the idea of God performing miracles in the alleged macroevolutionary process. *But either way, the proposition that the words of the third, fifth, and sixth days, “And God said, Let ... bring forth” (Gen. 1:11,20,24) do not refer to “creation” but simply population explosions of pre-existing creatures is a very religiously liberal interpretation of Scripture, and one which fundamentally denies that Days 3, 5, & 6 are creation days.*

Contrary to Schroeder’s claims, the text of Scripture makes it plain that when e.g., on the fifth day, “God said, Let the water bring forth abundantly ..., and fowl ...,” the meaning is, “God created [Hebrew root word, *bara*] ... every living creature that moveth, which the water brought forth abundantly, ... and every winged fowl” (Gen. 1:20,21). And when on the sixth day, “God said, Let the earth bring forth the living creature ...,” the meaning is, “God made [Hebrew root word, *asah*] the beast of the earth ...” (Gen. 1:24,25). Thus Schroeder’s bizarre claim of “no mention of creation” in these passages is absurd when e.g., he says, “On the fourth day the heavens cleared, and on the fifth day the waters were filled with animal life. ‘And God said, Let the waters swarm ...’ (Gen. 1:20). ... [There is] no mention of creation. It might appear that the waters, as the Earth, had the inherent potential to produce life ...²⁴⁵.” The Jewish writer Gerald Schroeder generally quotes from Jewish commentaries, including the Genesis Rabbah (c. 400-600 A.D.). Yet in this work, “R[abbi] Johanan b[en] Zakkai was asked: Since it is already written, ‘Let the earth bring forth the living creature’ (Gen. 1:24), what is taught by, ‘And out of the ground the Lord God formed?’ (Gen. 2:19) [He replied]: The earlier verse refers to creation, whereas this treats of gathering them together²⁴⁶.” While in quoting such Jewish works one must be careful since they often present multiple views on verses i.e., there is frequently no such thing as *the* Jewish view, but *multiple* Jewish views in the

²⁴⁵ Schroeder’s *Genesis and the Big Bang* (1992), *op. cit.*, p. 107 (emphasis mine).

²⁴⁶ Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes (1939), Vol. 1, Soncino Press, London, UK, 1939, p. 35, Midrash Genesis, Genesis (Bereshith) 17:3-4 (emphasis mine).

Midrash Rabbah (and likewise in the Talmud), it is notable that in the Midrash Rabbah of Genesis, these words in which God says “Let” some miracle occur, are always interpreted as words of creation (even where I would not agree with what various Jewish writers considered were then created²⁴⁷). Therefore, Schroeder is quite wrong to deny the creationist meaning of these words in Genesis 1, and a traditional Jewish commentary in the Midrash Rabbah shows the very view he denies. In the Gen. 1:2b-2:3 world’s creation days, we read in this creation story *eight times*, “And God said, “Let” some miracle occur (Gen. 1:3 – Day 1; Gen. 1:6 – Day 2; Gen. 1:9,11 – Day 3; Gen. 1:14 – Day 4; Gen. 1:20 – Day 5; Gen. 1:24,26 – Day 6). “Rejoice in the Lord, O ye righteous.” “For he spake, and it was done; he commanded, and it stood fast” (Ps. 33:1a,9). Furthermore, context is important, and while in an abstract vacuum what would be meant by “God made (Hebrew, ‘*asah*)” would be open to different possibilities, when we specifically read, “God made (Hebrew, ‘*asah*) the beast of the earth ...,” then in the absence of anything in the text to indicate otherwise, the natural meaning is a creationist interpretation of these animals. (This thus stands in contrast to the usage of Hebrew ‘*asah* for “God made two great lights” in Gen. 1:16, where the presence of an “evening” and “morning” for three previous days provides an immediate context for looking to a contextual meaning for “made” as being the same as in Job 9:9.)

As further discussed in e.g., Volume 1, Part 1, Chapter 2, section a, and Volume 2, Part 3, Chapter 5, section d, *infra*, the opening words of the *Apostles’ & Nicene Creeds* are alluding to the terminology of Gen. 1:1; and so I consider the orthodox need to defend the religiously conservative fact that Gen. 1 & 2 *is indeed a creation story that tells us of God’s creative acts* against e.g., Gerald Schroeder’s Theistic macroevolution, or claims that the fifth and sixth days simply refer to population explosions of pre-existing animals. Schroeder’s claims are contrary to e.g., the clear statements that on the fifth day, “God created [Hebrew root word, *bara*] ... every living creature ... which the water brought forth ... and every winged fowl” (Gen. 1:20,21); and on the sixth day, “God made [Hebrew root word, ‘*asah*] the beast of the earth ...” (Gen. 1:24,25). Notwithstanding Schroeder’s vagueness on detail, he does appear to recognize some kind of *prima facie* creation story for Days 1, 2, & 4, although when one looks carefully at what he says, it would be possible, though not necessary, to understand it all on a liberal Polkinghorne, van Till, or Hearn type Theistic macroevolution model, in which he would see God performing miracles *only* at the time of the Big Bang in Gen. 1:1. Schroeder’s vagueness appears to be a deliberate part of his presentation style, in which he seeks to allow for both more liberal (no miracles after the Big Bang) and more conservative (some miracles after the Big Bang) explanations, which then ultimately feeds into Schroeder’s ill-defined model of Theistic Macroevolution.

²⁴⁷ E.g., in commenting on Gen. 1:24, ““And God said: Let the earth bring forth the living creature,’ etc. (Gen. 1:24). R[abbi] Leazar said: ‘Living creature’ means the soul of Adam” (*Ibid.*, p. 5, Midrash Rabbah 7:4-5). By contrast, I would say these words of Gen. 1:24 refer exclusively to the animals made on Day 6. *But unlike Schroeder, this Jewish Rabbi still sees these words as referring to a creative act!*

There are clearly also other problems with Gerald Schroeder's model. E.g., Schroeder claims with respect to the fourth day, Jewish "Rabbi Abahu [/ Abbahu], a fifth-century [*sic.* third to fourth centuries A.D.] Hebrew sage" who "taught, 'From this'" i.e., "the fact that the Sun appeared in the fourth day," that "'we learn that during the first three days the Holy One ... used to create and destroy worlds.' ... These commentaries, which are now paralleled so closely by the findings of astrophysics, stand as unchanging markers in Biblical scholarship's view of our early universe. Before radioastronomy and spectrophotometry, could you expect Rabbi Abahu to talk of recycling of helium in stellar cores? Of course not²⁴⁸." Rabbi Abbahu died in 320 A.D. and so was of the third to fourth centuries, not the "fifth-century" as Schroeder says²⁴⁹. I have studied over some years, and am familiar in detail what Rabbi Abbahu says about the creation and destruction of worlds, and while I shall leave most of my discussion of him till Part 3, Chapter 6, section e, subsection iii, "Ancient Local Earth Gap School (Abbahu)," *infra*, for our immediate purposes here, I would note that the following section of the Jewish Midrash Rabbah on Genesis is relevant: "'And God called the light, Day' (Gen. 1:5). ... 'And there was evening,' etc. R[abbi] Judah b[en] R[abbi] Simon said: 'Let there be evening' is not written here, but 'And there was evening:' hence we know that a time-order existed before this. R[abbi] Abbahu said: This proves that the Holy One, blessed be he, went on creating worlds and destroying them until he created this one and declared, 'This one pleases Me; those did not please Me.' R[abbi] Phinehas said: This is R[abbi] Abbahu's reason: 'And God saw everything that he had made, and, behold, it was very good' (Gen. 1:31): this pleases me, but those did not please me" (Midrash Rabbah, Genesis 3:7²⁵⁰). The point is, that this is a commentary on the first day, *and what preceded the first day*, so that Rabbi Abbahu locates this destruction of worlds in a time-gap *before the first day*. Hence the claim of Schroeder that Rabbi Abbahu locates this on the first three days *is totally incorrect*. Hence Gerald Schroeder's associated application of this to "recycling of helium in stellar cores" on what he regards as the first three days on his Day-Age model, in fact lacks the support of antiquity from Rabbi Abbahu that he claims it has. *We thus here see a certain Jew misquoting pre-modern Jewish writings, in a manner comparable to certain Christians misquoting pre-modern Christian writings as discussed in Part 3, Chapter 1, section c, supra.*

Schroeder also claims with regard to his *Day 1 is Gen. 1:1-5*, "The redundancy in Genesis 1:1 of a simple two-letter Hebrew word *et*, meaning 'the,' leads the Talmud [footnote says, 'Babylonian Talmud, Section Haggigah 12a'] to teach, 'In the initial act

²⁴⁸ Schroeder's *Genesis and the Big Bang* (1992), *op. cit.*, pp. 91-92; citing Jewish Rabbi Abbahu in Genesis Rabbah.

²⁴⁹ Thus e.g., in a 20th century Jewish commentary on the text of the Midrash Rabbah of Genesis, we read that "by the time of R[abbi] Abbahu (third century ...) the break between Judaism and Christianity was complete ..." (emphasis mine) (Freedman & Simon's *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes, 1939, Vol. 1, *op. cit.*, p. 205, Midrash Genesis, Bereshith 25:1-2)

²⁵⁰ *Ibid.*, pp. 23-24 (emphasis mine).

of creation, the potential existed for all that ever will be contained in the universe.’ As a confirmation of this single act of creation, Isaiah 48:13 declares, ‘Also my hand laid the foundation of the earth and my right hand spanned the heavens; I call to them and they stand together’²⁵¹.”

In response to Schroeder’s claims, I would have to say that he is here giving a highly interpretative view of what the Talmud says at Chagigah (Haggigah) 12a. In the first place, let us consider the issue of what Schroeder calls, “The redundancy in Genesis 1:1 of a simple two-letter Hebrew word *et*, meaning ‘the’” In the Hebrew of Genesis 1:1, before “heaven” and forming a compound word with it is a “*ha* (הַ),” and before “earth” and forming a compound word with it is a “*ha* (הַ),” which in both instances are the definite article “the.” Unlike what Schroeder says, it is this, rather than the *’eth*, that means “the.” Then immediately before the words, “the heaven” is Hebrew *’eth* (אֶת), and once again it is before “the earth” in a compound word with “and” as, Hebrew *v’eth* (וְאֶת), = *v*^ℓ, conjunction ‘and’ + *’eth*. In both instances, the Hebrew *’eth* is a definite direct object marker, and is never specifically translated into English²⁵². It double usage here tells the reader of the Hebrew that the verb, “he created” (Hebrew, *bara*’ / בָּרָא, ’ an active perfect, masculine singular 3rd person kal verb, from *bara*’), has as its direct object the “heaven (Hebrew, *shamajim*, a masculine dual noun, which could be rendered ‘heaven’ or ‘heavens’),” and “earth (Hebrew, *’aretz*, feminine singular noun, from *’eretz*)²⁵³.” Thus it is rendered, “In the beginning God created the heaven and the earth.”

²⁵¹ Schroeder’s *Genesis and the Big Bang* (1992), *op. cit.*, p. 92, quoting the Jewish *Babylonian Talmud*, Chagigah (Haggigah) 12a (emphasis mine).

²⁵² The definite direct object marker, thus does the same sort of thing *after the verb* and *before the nouns* of Gen. 1:1 in the Semitic tongue of Hebrew, as the accusative declension does *in the nouns* “the heaven” and “the earth” in the Japhetic tongues of Greek and Latin. Thus Gen. 1:1 reads in the Septuagint, Greek, “*ton* (‘the,’ masculine singular accusative definite article, from *’o*) *ouranon* (‘heaven,’ masculine singular accusative noun, from *ouranos*) *kai* (and) *ten* (‘the,’ feminine singular accusative definite article, from *e*) *gen* (‘earth’ feminine singular accusative noun, from *ge*); and in the Vulgate, Latin, “*caelum* (‘the heaven,’ neuter singular accusative noun, from *caelum*) *et* (and) *terram* (‘the earth,’ feminine singular accusative noun, from *terra*). The good Christian reader who has studied Greek, will find he can pick up Latin quite easily because *it is so similar* at the grammatical level, or *vice versa*. By contrast, coming from Greek and / or Latin, he will find Hebrew *is very different* at the grammatical level.

²⁵³ See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 54-55.

In the Talmud at Chagigah (Haggigah²⁵⁴) 12a we read:

R[abbi] Ishmael questioned R[abbi] Akiba when they were going on a journey together, saying to him: Thou who hast waited twenty-two years upon Nahum of Gimzo, who used to explain the [particle] *Eth* throughout the Torah, [tell me] what exposition did he give of ‘[*Eth*] the heaven and [*Eth*] the earth’ [Gen. 1:1]? Said [Rabbi Akiba] to him: If it had said, ‘heaven and earth’, I could have said that ‘Heaven and Earth’ were names of the Holy One, blessed be He. But now that it says: ‘[*Eth*] the heaven and [*Eth*] the earth’ [Gen. 1:1], heaven [means] the actual heaven, and earth [means] the actual earth.

Thus the basic point is that which I have made above, i.e., at a grammatical level, the definite direct object marker twice in Gen. 1:1, requires that “the heaven and the earth” are the direct object of “he created,” as found in the translation, “In the beginning God created the heaven and the earth.” This is also *a good example* of the fact that even though the Biblical tongue of Hebrew is a more elastic language than e.g., the Biblical tongues of Greek or Latin, *it too has its limits*. Thus as Rabbi Akiba here notes in the Talmud, e.g., one could not ignore these definite direct object markers in Genesis 1:1 so as to claim “that ‘Heaven and Earth’ were names of the Holy One.”²⁵⁵

After first saying, “The redundancy in Genesis 1:1 of a simple two-letter Hebrew word *et*, meaning ‘the,’ [*sic.*, *supra*]” Schroeder then says this “leads the Talmud [footnote says, ‘Babylonian Talmud, Section Haggigah 12a’) to teach, ‘In the initial act of creation, the potential existed for all that ever will be contain in the universe.’ As a confirmation of this single act of creation, Isaiah 48:13 declares, ‘Also my hand laid the foundation of the earth and my right hand spanned the heavens; I call to them and they stand together.’” But at this point I would say that one should be cautious about anyone citing the Talmud for anything which that person says allegedly “leads the Talmud to teach” something. That is because like the Midrash Rabbah, the Talmud is frequently a dialogue or debate between Jewish Rabbis expressing different views; and even when this is not explicitly stated, the comments of a given Rabbi may express *a Jewish view*, as opposed to something that would constitute *the Jewish view* e.g., monotheism, “Hear, O Israel: The Lord our God is one Lord” (Deut. 6:4). Thus on the one hand, there are some parts of the Talmud which are not historically disputed by Jews, and which might be said to say something that could be described as *the Jewish view*. E.g., the Hebrew grammatical point on Gen. 1:1 being made at Chagigah (Haggigah) 12a, *supra*, is not something Jews would historically dispute, and so Schroeder has simply made an error with respect to confusing the Hebrew *’eth* (definite direct object marker) and *ha* (definite

²⁵⁴ Here and below, see *The Babylonian Talmud on line* (<http://halakhah.com/>), at Chagigah (Haggigah) (<http://halakhah.com/pdf/moed/Chagigah.pdf>).

²⁵⁵ On the need to recognize that just because the Biblical language of Hebrew is a less precise language than the Biblical languages of Greek or Latin, one *cannot* therefore stretch and pull it to mean whatever one wants it to mean, but *there are limits* in the Hebrew also, see e.g., Volume 1, Part 2, Chapter 10, sections a & b.

article, “the”) in Gen. 1:1. Therefore the grammatical point made on Gen. 1:1 at Chagigah (Haggigah) 12a could be reasonably said to be *the* Jewish view (and indeed also *the* Christian view, being followed in e.g., the historic Christian usage of the Jewish translated Greek Septuagint which does not dispute this Gen. 1:1 rendering, and Christian translated St. Jerome’s Latin Vulgate and Saint James Version). But on the other hand, we will see a good example of how the Talmud presents multiple Jewish Rabbinical views when we now look more closely at what this same Chagigah (Haggigah) 12a in the Talmud says in connection with the verse cited by Schroeder of Isa. 48:13.

Our Rabbis taught: [1] Beth Shammai say: Heaven was created first and afterwards the earth was created, for it is said: ‘In the beginning God created the heaven and the earth’ [Gen. 1:1]. [2] Beth Hillel say: Earth was created first and afterwards heaven, for it is said: ‘In the day that the Lord God made earth and heaven’ [Gen. 2:4]. Beth Hillel said to Beth Shammai: According to your view, a man builds the upper storey [first] and afterwards builds the house! For it is said: It is he that buildeth His upper chambers in the heaven, and hath founded His vault upon the earth. Said Beth Shammai to Beth Hillel: According to your view, a man makes the footstool [first], and afterwards he makes the throne! For it is said: Thus saith the Lord, ‘The Heaven is My throne and the earth is My footstool’ [Isa. 66:1]. [3] But the Sages say: Both were created at the same time. For it is said: Yea, ‘Mine hand hath laid the foundation of the earth, and My right hand hath spread out the heavens: When I call unto them they stand up together’ (Isa. 48:13). And the others? What is the meaning of ‘together’? — [It means] that they cannot be loosened from one another. However, the verses contradict one another! — [1] Resh Lakish answered: When they were created, He created heaven [first], and afterwards He created the earth; but when He stretched them forth He stretched forth the earth [first], and afterwards He stretched forth heaven.

We thus contextually find that three broad views are here being expressed by these Jews, namely, 1) that heaven was created first and then the earth (Beth Shammai & Resh Lakish); 2) that the earth was created first and then the heaven (Beth Hillel); and 3) both were created simultaneously (the Sages citing Isa. 48:13). Though Resh Lakish comes in at the end for View 1, he seeks to take into account View 3 by distinguishing between when God “created” the “heaven ... and ... earth,” as opposed to when he “stretched” “the earth and ... heaven.” While I would consider View 1 is correct since I would give the opening words of Gen. 1:1 which are placed at the start of the creation narrative a contextual sequential precedence, by contrast, Schroeder is evidently supporting View 3 with its citation of Isa. 48:13.

But Schroeder is also doing a lot of his own interpretation of View 3. Specifically, for planet formation of the earth, which he elsewhere dates at about 4.5 billion B.C., in a universe he dates to about 15 billion B.C.²⁵⁶, he considers that the earth’s elements, and therefore in an embryonic sense the earth, were created at the time of the Big Bang. But Schroeder does not say plainly that he is adding in this

²⁵⁶ *Ibid.*, pp. 14,157.

interpretation on top of one of the Talmud's three views, to which he would need to give the qualification that the view of “the Sages say: Both were created at the same time,” could also be interpreted to mean that a time-gap between a Big Bang at (on his dates) about 15 billion B.C. and earth at about 4.5 billion B.C., would really be View 1, as opposed to View 3 which would require simultaneous creation, not just simultaneous creation of chemicals and elements that would ultimately become the matter of the earth. Moreover, he fails to explain that his reference to the Hebrew *'eth* (a definite direct object marker, whose grammatical function he confuses with the definite article, *ha* / “the,”) is simply acting to uphold the validity of the type of translation of Gen. 1:1 that one finds in, for instance, the Authorized Version of 1611, “In the beginning God created the heaven and the earth.”

When these explanations and omissions are taken into account, the simple words of Schroeder are highly misleading. If Schroeder explained the Jewish Talmud here more, as I have done, *supra*, and then gave his view of what he thought was the meaning of View 3, and qualified it by saying that this was not the only possible interpretation, and he explained the other interpretation; then I would be prepared to accept that the Jewish Gerald Schroeder was fairly using the Talmud. But this is not the case. Thus when he says, “The redundancy in Genesis 1:1 of a simple two-letter Hebrew word *et*, meaning ‘the’ [*sic.*, *supra*], leads the Talmud [footnote says, ‘Babylonian Talmud, Section Haggigah 12a’] to teach, ‘In the initial act of creation, the potential existed for all that ever will be contain in the universe.’ As a confirmation of this single act of creation, Isaiah 48:13 declares, ‘Also my hand laid the foundation of the earth and my right hand spanned the heavens; I call to them and they stand together’,” *supra*, then I would have to say this is an example of “high-falutin sounding Hebrew,” and citation of the Jewish Talmud which is designed to give “the appearance of learning,” but which lacks the requisite substance. His usage of quotation marks are also misleading for what in effect is *one of two possible interpretations on one of three views* in the Jewish Talmud, in which the particular derivative interpretation that he has taken of View 3 in Chagigah (Haggigah) 12a is then presented by him as what “the Talmud” is said “to teach,” followed by quotation marks of his interpretation which misleading look like a quote from the Talmud itself.

Thus his claim that the Jewish Talmud supports his scientific model is *at best only one possible interpretation* of one of three views found in the Talmud, and in my opinion, Schroeder’s interpretation of View 3 in Chagigah (Haggigah) 12a is a fairly unlikely and improbable meaning of what the Jewish “Sages” citing Isa. 48:13 here meant. Schroeder would obviously disagree with me at this point, but he fails to give relevant elucidation on this matter, as would be required for a serious scholarly usage of this part of the Talmud. But even if one accepted Schroeder’s view *as one possible interpretation*, he is clearly not seeking to first fairly represent what the Talmud is saying, and only then determine what elements of it are, or may be, of value to him in terms of his Gen. 1 & 2 model. *Put simply, Schroeder is not making a fair contextual usage of the Jewish Talmud.* If Schroeder first fairly represented what the Talmud said, he would then be able to say that *at this juncture* his Gen. 1 & 2 model has points of intersecting agreement with one of two possible interpretations of three rival views found at Chagigah

(Haggigah) 12a. But this would be a much more modest claim than Schroeder's present more grandiose claim about what the Talmud says.

Furthermore, Schroeder's model is also premised upon certain claims for the meaning of "the Hebrew term" which he says only came to mean "water" from "Genesis 1:10" onwards. He says, "On the third day ... plant life appeared ... just after the Hebrew term for water took on its present meaning ... in Genesis 1:10 Prior to this time [see Gen. 1:2,6,7,9], the term referred to the primordial substance from which all matter of the universe was to be formed²⁵⁷." And in this broad context, he also considers "the statement of Genesis 1:2," refers to, "When, immediately following creation, all matter was concentrated at one point, conditions existed for a super black hole. And indeed 'darkness was on the face of the deep'²⁵⁸." This means that he is claiming that "the waters" and "the deep" in Gen. 1:2, "and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters," refers to "matter ... concentrated at one point" in "a super black hole." And likewise the usage of "waters" on Day 2 in Gen. 1:6(2),7(2),9, refers to some "primordial substance," when we read, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so And the evening and the morning were the third day" (Gen. 1:6,7,9,13).

The Hebrew word for "the deep" in Gen. 1:2 is *ṯhowm* (תְּהוֹם). Though it generally means water in some form (e.g., Exod. 15:5,8; Ps. 106:9), it is used in Ps. 71:20 for "the depths of the earth"²⁵⁹. To resolve any possible ambiguity of *ṯhowm* in Gen. 1:2, we must therefore first determine the meaning of "waters" in Gen. 1:2 since contextually the two go together i.e., "darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The Hebrew word here in Gen. 1:2 for "waters," is the same as the Hebrew word for "waters" in Gen. 1:2,6,7,9,10,20,21,22, namely, *majim* (מַיִם), and is found in Hebrew only in this plural form (as a masculine dual noun i.e., indicating two = water + water). Its meaning is always "waters" e.g., "a flood of waters" (Gen. 6:17), "the flood of waters" (Gen. 7:6), "the waters of the flood" (Gen. 7:7), "the waters returned from off the earth" (Gen. 8:3), "Noah knew that the waters were abated" (Gen. 8:11); although it can also be used figuratively, e.g., "the Lord" saith, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2)²⁶⁰. Since the meaning is "waters," it is

²⁵⁷ *Ibid.*, p. 130.

²⁵⁸ *Ibid.*, p. 93 (emphasis mine).

²⁵⁹ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *ṯhowm*.

²⁶⁰ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *majim*.

translated in the Septuagint at Gen. 1:2,6-9 by the Greek, *udor* (/ *'udor* / *hudor* / *hydor* / *ύδωρ*) meaning “water,” both in these verses and also Gen. 1:10,20,21,22. So likewise, it is rendered in the Vulgate by the Latin, *aqua*, meaning “water,” both in these verses (although used only once in verse 7) and also Gen. 1:10,20,21,22. Therefore, given that the Hebrew *majim* in Gen. 1:2 means “waters,” contextually, the Hebrew *t'howm* in Gen. 1:2 also refers to “the deep” waters. This means that Schroeder’s claim that in Gen. 1:2,6-9, the Hebrew terminology for “water” refers to some “primordial substance,” and then the underpinning “Hebrew term for water took on its present meaning ... in Genesis 1:10,” can only be described as a radical distortion of the Hebrew. *One cannot legitimately change the meaning of the Hebrew to try and make it fit one’s scientific model of Gen. 1 & 2. Rather, one must change one’s model of Gen. 1 & 2 to make it fit the Hebrew!* Thus the Theistic Macroevolutionist *Day-Age Schoolman*, Gerald Schroeder, is here engaging in the same type of distortion of the Hebrew to try and make it fit his Gen. 1 & 2 model, as was previously discussed in Volume 1, Part 2, Chapter 10, section a, with respect to Young Earth Creationist *Flood Geology Schoolmen* following Frank Marsh, and in section b, with respect to Old Earth Creationist, *Day-Age Schoolman*, Hugh Ross.

Among Christians in general, both historically and through to contemporary times, beyond the Books of the Bible and Old Testament Apocrypha, the best known and most widely read and quoted Jewish writer, would surely have to be Josephus. The extra-Biblical historically significant Jewish writers I am most familiar with are those of the Old Testament Apocrypha, some of the Pseudepigrapha, Josephus, and Philo; and the historically significant Jewish commentaries I am most familiar with are the Talmud and Midrash Rabbah. By contrast, the Jewish sources most commonly, though not exclusively cited by Schroeder are: Onkelos (the Jewish Targum of Onkelos in Aramaic is generally dated to the 3rd century A.D., although Schroeder dates him to about “150” A.D.), Rashi of France (or Solomon ben Isaac, 1040-1105 A.D.), Maimonides of Spain & Egypt (or Moses ben Maimon, 1135-1204 A.D.), and Nahmanides (or Moses ben Nahman, b. c. 1194, Gerona, Catalonia & d. 1270, Acre, Palestine)²⁶¹. Due to prioritizations within my time constraints, I have not further researched the accuracy of Schroeder’s usage of these Jewish sources he most commonly employs. However, in view of Schroeder’s gross distortion of Rabbi Abbahu (Abahu) in the *Midrash Rabbah* of Genesis, *supra*; his highly misleading usage of Chagigah (Haggigah) 12a in the Talmud, *supra*; his lack of attention to the detail of Hebrew grammar in his confusion of the Hebrew *'eth* (definite direct object marker) with the *ha* (definite article, “the”) in Gen. 1:1; and also his gross distortion of the meaning of “water” in the Hebrew of Gen. 1:2,6-9, *infra*; I would have to say that one could *not* assume that in any given instance, he has necessarily quoted these or any other Jewish sources fairly, although he may have.

Clearly then, Schroeder’s model is not a sustainable form of the analogical overlapping days interpretation of the *Day-Age School* with respect to his claims about the meaning of the Hebrew for Day 1 (Gen. 1:1-5), Day 2 (Gen. 1:6-8), and start of Day 3 (Gen. 1:9). Nor is Schroeder’s claims about what Rabbi Abbahu allegedly said what was happening on Days 1 to 3 correct. Nor in its unqualified way can Schroeder’s citation of

²⁶¹ Schroeder’s *Genesis and the Big Bang*, *op. cit.*, p. 18

Chagigah (Haggigah) 12a in the Talmud be allowed to stand. Nor is Schroeder's model a sustainable form of the analogical overlapping days interpretation of the *Day-Age School* with respect to his claim that "on the third day (Gen. 1:11-12) ... there is no mention of *creation* on this day;" and "on the fifth day Again, no mention of creation²⁶²." In addition to general context supporting creation on Days 3 & 5, it is specifically clear from the words, "And God said, Let," followed by a miracle, on the fifth day, that "God created [Hebrew root word, *bara*] (Gen. 1:20,21). And so too on the sixth day, following "God said, Let the earth bring forth the living creature ...," the meaning is, "God made [Hebrew root word, '*asah*]," indicating he did something more than watch pre-existing creatures breed in the context of the words, "God made [Hebrew, '*asah*] the beast of the earth ..." (Gen. 1:24,25). Given that Schroeder's model requires such unsustainable meanings of the Hebrew in Gen. 1 at Days 1, 2, 3, and 5, it clearly is not a viable form of the analogical overlapping days interpretation of the *Day-Age School*.

But for all that, I consider Schroeder has made a most valuable contribution to the analogical overlapping days interpretation of the *Day-Age School* in terms of his time-dilation category of thought. Thus I consider the *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School's* usage of Einstein's theory of relativity to provide categories of thought showing that time is experienced in a relative way, and so it is scientifically possible to use categories of thought in which if two "clocks" were started at the time of the Big Bang *c.* 14 billion B.C., then from this point to the creation of Adam, the Divine "clock" saw 144 hours pass, whereas the other "clock" saw *c.* 14 billion years pass; and that then finally these two "clocks" were brought into synchronization when Adam kept his first Sabbath day²⁶³, is an intellectually stimulating contribution by Gerald Schroeder.

By the grace of God, I became an old earth creationist by 2002, and in June 2003 a Local Earth Gap Schoolman on an Out-of-Eden Persian Gulf model. But before I became an old earth creationist by 2002, I now regret to say, that I followed a form of Theistic Macroevolution, although it was at the more conservative end of Theistic macroevolutionary theory in that I believed in miracles in the process, and a historic Adam as progenitor of the human race²⁶⁴. When my ideas were thus less well formed and less well thought through, than by the grace of God they now are, and I was a Theistic Macroevolutionist, I was attracted to a modified form of Schroeder's *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School*²⁶⁵. Although at the time, in 1995 I considered "Schroeder is mistaken to conceptualize the laws governing God's 144 hour time frame within natural laws; the fact must remain that

²⁶² *Ibid.*, p. 107 (emphasis mine).

²⁶³ *Ibid.*, pp. 53-54.

²⁶⁴ See Volume 1, Preface, "Background to this Book: The Long Trek."

²⁶⁵ *The American Journal of Jurisprudence*, Vol. 40 (1995), pp. 267-268.

Einstein's theory of relativity provides categories of thought showing that time is experienced in a relative way. This means it is therefore open" for someone "to argue that these relevant categories of thought *ipso facto* also show the plausibility of arguing that God did this in 144 hours in some supernatural way which is intelligible to us through analogy with Einstein's laws, but which transcended these natural laws. Therefore, the proposition" can be so argued "that the universe can be conceptualized as being made in either 15 billion years ... or 144 hours²⁶⁶."

As an old earth creationist by 2002 and Local Earth Gap Schoolman by 2003, I would not, like Gerald Schroeder, now support any form of Theistic Macroevolution; and nor, like Gerald Schroeder, would I support any form of the *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School*. On one level, Schroeder's *Time-Dilation Sub-School of the analogical (overlapping) days Day-Age School* model is simply one particular form of the wider *analogical (overlapping) days* interpretation of the Day-Age School. But on another level, I think his time-dilation model is a scientifically sophisticated attempt to give categories of thought explaining how one can conceptualize the period from the time of the Big Bang to Adam as simultaneously *c.* 14 billion years and 144 hours. Hence I think proponents of any *analogical (overlapping) days* interpretation of the Day-Age School could benefit from cross-application of ideas from this element of Schroeder's thinking, although I think it would require modification. Specifically, such a man would have to argue that Schroeder's model *facilitates* a cross-application of time-dilation categories of thought, so that *while God's supernatural actions transcend any such natural laws as Einstein's theory of relativity*, nevertheless, through reference to time-dilation categories of thought as *made intelligible to us via analogy* with these categories of thought in Einstein's laws as used by Schroeder, we can *by extrapolating such time-dilation concepts show the plausibility of a dual time-frame which is simultaneously about 14 billion years and also 144 hours*. While this is *not* Schroeder's argument which stays within natural laws, it is a development and refinement upon Schroeder's argument which benefits from his valuable contribution.

Hence once again, we find that we must *first* fairly represent a given writer's Gen. 1 & 2 model, whether that is an ancient or modern writer; and only then determine what elements of it are, or may be, of value to those seeking to stay within the boundaries of theological orthodoxy, on a similar or related Gen. 1 & 2 model. The fact that back in the 1990s I was once attracted to a modified cross-application of ideas from Schroeder's time-dilation model, but as a Local Earth Gap Schoolman I no longer am; also reminds us that in the first instance, we should be prepared to move onto a better Gen. 1 & 2 model

²⁶⁶ *Ibid.*, p. 268. I have since refined my 1995 view that the universe is 15 billion years +/- 6 billion years, to 14 billion years +/- 4 billion years. A date of *c.* 14 billion B.C. has been calculated at 13.75 billion B.C. + / - 0.11 billion years based on *Wilkinson Microwave Anisotropy Probe* measurements of radiation left over from the Big Bang in cosmic microwave background form, and this date may prove to be correct. But in view of the variations I have seen given on the exact date, I am presently using *c.* 14 billion B.C. + / - 4 billion years, until or unless a firm scientific consensus has been achieved on this issue. (See Vol. 1, Part 2, Chapter 2, section a, subsection i).

if, and when appropriate; and in the second instance, that we should be tolerant of those who disagree with us and opt for another Gen. 1 & 2 model, *providing* that in doing so they stay within the broad limits of a model that will work inside the theological orthodoxy of religiously conservative Protestant Christianity. Thus e.g., if a man argued for an *analogical (overlapping) days* interpretation of the Day-Age School, either with or without benefiting from a cross-application of ideas from Schroeder's time-dilation model, in which he considered e.g., certain creatures were created on the fifth and sixth days, but e.g., other fish and fowl than those created on the fifth day were created earlier e.g., on Day 2 or 3; while on the one hand, I would regard this as *an unnatural reading* of the six days *and an erroneous view* as e.g., seen through reference to the parallelism of the triads of Days 1, 2, & 3 with Days 4, 5, & 6 respectively (see the triads as e.g., argued by old earth creationist, Global Earth Gap Schoolman, Thomas Chalmers in 1814; or young earth creationist, Flood Geology Schoolman, Louis Berkhof in 1941, in Volume 2, Part 3, Chapter 4, section b, *supra*); on the other hand, providing he stayed within the type of theological parameters discussed in Volume 1, Part 1, Chapter 7, *I would still recognize him and / or his Gen. 1 & 2 model as within orthodoxy.*

(Part 3, Chapter 5) *The Sequential & Symbolic Creation Days School:*
 c] *Old Earth Chronological & Non-Contiguous Days School.*

Robert Newman (b. 1941) is the Director of the old earth creationist, *Interdisciplinary Biblical Research Institute* (IBRI), Pennsylvania, USA; and he is one of the most important old earth creationists of contemporary times. While Bob Newman no longer subscribes to the *Day-Age School*, when he did, in 1997 Seely described the joint work of Newman & Eckelmann, together with that of Hugh Ross and Davis Young, as “the three best ... representatives” of the *Day-Age School*. At that time in 1997, Seely said, “Davis Young no longer holds to it²⁶⁷,” and since then, old earth creationists, Robert Newman & Herman Eckelmann Jr. have both abandoned it in favour of *The Chronological & Non-Contiguous Days School*. *The Chronological & Non-Contiguous Days School's* creation model of Genesis 1, considers the six days are like six photographic snapshots of creation arranged in chronological order, which omit the wider rolling film picture of creation.

²⁶⁷ Seely, P.H., “The First Four Days of Genesis in Concordist Theory & in Biblical Context,” *Perspectives on Science & Christian Faith*, Vol. 49, No. 2, 1997, pp. 85-95 at p. 85. Davis Young (b. 1941) went from being a Young Earth Creationist, to being an Old Earth Creationist, to being a Theistic Macroevolutionist (Numbers' *The Creationists*, p. 277).

This old earth creationist model is discussed in Newman, Phillips, & Eckelmann's *Genesis One & the Origin of the Earth* (2007)²⁶⁸. In doing so, they make a contrast and comparison between the *Chronological & Non-Contiguous Days School's* model and the *Day-Age School's* model.

The major objection to the Day-Age view is that if the days are taken to represent astronomical and geological periods of time, then they must overlap. For example, fruit trees are said to be created on day three, birds and sea animals on day five, and land animals and humans on day six. In the fossil record, however, which we accept as a valid testimony to the progression of life on earth, fruit trees appear rather late - after the appearance of birds, sea animals, and most land animals. One must posit, therefore, that the creation of the diverse kinds of plants mentioned in day three is not bounded by day three's "evening" and "morning." This means that God began creating plants in day three, and that he continued plant creation and diversification through days four, five, and six until the appearance of fruit trees. Allowing the days of Genesis to overlap is neither an insuperable nor a fatal problem for the Day-Age view; nevertheless, there is an alternative. ... Considering all the data, this book emphasizes an alternative to the Day-Age view. To wit, the "days" of Genesis I are the 24-hour kind, they are chronological, but they are not contiguous. That is, long periods of time separate these literal 24-hour days. Furthermore, all the creative activity does not take place on these days, for then the "sixth-day problem" remains unresolved. Rather, these days have a commemorative purpose. The proposal is that each day serves as a distinct preface to a new creative period in which God is beginning for the first time to bring forth that which has never appeared. Each day, therefore, introduces the activities of the subsequent creative period. The previous creative period continues and overlaps with the new one just initiated, and the overlap persists well into the future ... As such, the creative periods overlap, but the individual, prefatory days do not²⁶⁹.

Therefore, on the one hand, this model does not consider the six days were symbolic in the sense that they symbolize a period of time other than 24 hour solar days. But on the other hand, it considers that the six days are symbolic in the sense that these 24 hour days are selected snap-shots taken over the period of a universe that is *c.* 14

²⁶⁸ Newman, R.C., Phillips, P.G., & Eckelmann, H.J., *Genesis One & the Origin of the Earth*, 1977, *Interdisciplinary Biblical Research Institute*, USA, Second Edition 2007, pp. 60-61 (emphasis mine). This book is a free download at the IBRI website (<http://www.ibri.org/>) under the "The Robert C. Newman Library" directory, at "Books" "Genesis One and the Origin of the Earth" (http://www.newmanlib.ibri.org/NewmanPhillips_Gen1OrigEar/GN1OE-pics-071109-small.pdf)

²⁶⁹ Newman, R.C., Phillips, P.G., & Eckelmann, H.J., *Genesis One & the Origin of the Earth*, 1977, *Interdisciplinary Biblical Research Institute*, USA, Second Edition 2007, pp. 60-61.

billion years old, and an earth that is *c.* 4.6 billion years old, which act to appropriately introduce “a new creative period in which God is beginning for the first time to bring forth that which has never appeared.” Hence there is a sequential order of the days since “each day ... introduces the activities of the subsequent creative period,” but there is also a non-sequential overlapping of the days in that whatever was started in the “previous creative period continues and overlaps with the new one just initiated, and the overlap persists well into the future²⁷⁰.” Thus Gen. 1:1 is understood to mean “creation *ex nihilo*” with “God ... creating the universe out of nothing” “some 14 billion years ago,” and then the earth “came later through the process of accretion,” with the “bulk structure essentially completed 4.6 billion years ago.” In a diagram, the “formation of the body of planet earth” is depicted as preceding Day 1, though continuing after Day 1 into the following six days, and so there appears to be some kind of gap school like understanding of a distinctive prior creation before “Day 1.” “Day 1” pictures the start of “formation of atmosphere and ocean” which then continues over into the following six days; “Day 2” pictures the start of the “formation of dry land, land vegetation” which then continues over into the following six days; “Day 3” pictures the start of “oxygenation + Clearing of Atmosphere” which then continues over into the following six days; “Day 4” pictures the start of “Air + Sea Animals” which then continues over into the following six days; “Day 5” pictures “Land animals, Man,” which then continues over into the following six days, and so evidently links man and animals in some conceptual way with man presumably then understood to come later in an overlapping way on Day 6; “Day 6” pictures “Redeemed Man” and includes the “present;” and then “Day 7” is said to be “God’s Rest (still future)²⁷¹.”

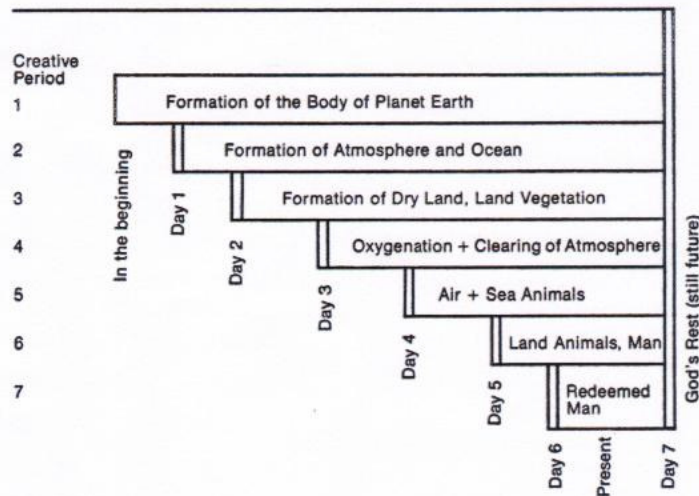


Diagram explaining the model of Bob Newman *et al*²⁷².

²⁷⁰ *Ibid.*, pp. 60-61,70.

²⁷¹ *Ibid.*, pp. 62,70-71.

²⁷² *Ibid.*, p. 70.

While the text of Newman, Phillips, & Eckelmann's *Genesis One & the Origin of the Earth* (2007) gives some development of ideas for the distinctive prior creation and Days 1-4²⁷³, other than for a diagram at the end from which I draw the information for what is called the "summary" of the days, which includes Days 5-7, there is no development of detail for Days 5 & 6. To such questions as e.g., "Where do animals come in time on this model?," "Why does the text not answer the issues of Day 5 and 6 raised in the diagram?;" I think the most natural conclusion to draw is that their answer is, "We just don't know." Given that neither the implication of the diagram, nor the meanings of Days 5 & 6 are developed in the text, in some ways this is really *the starting point* for a largely undeveloped model that leaves a lot of question marks about some of its details.

I also find the claim of the *Chronological & Non-Contiguous Days School* model that "the rest of the seventh day is still to come, but we commemorate God's rest by setting aside one day in seven for our own rest²⁷⁴;" to be a quirky reversal of the message of Gen. 2:1-3 and Exod. 20:8-11, that we keep the sabbath day, *not* in anticipation of God's *future* rest, but in commemoration of God's *past* rest, "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" (Exod. 20:11). This element of the sabbath day is not removed through reference to God's redemptive acts, for instance, in the Old Testament, "remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15). Or in the New Testament, the fact that in the double *entendre* of the Greek plural word, "*sabbaton*" from *sabbaton* in e.g., John 20:1, Christ rose on "the first of the week," simultaneously meaning, "the first of the sabbaths," thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths; as seen also in e.g., the Sunday Service on Easter Sunday (John 20:1,19-23), the Sunday Service on the First Sunday after Easter (John 20:1,26-29), or the Sunday Service of Holy Communion at Troas (Acts 20:6,7) which "continued ... until midnight," as this Christian Sabbath also moved over to a midnight to midnight clock from the very first Sunday Sabbath (John 20:19-23). *Therefore it is incongruous to e.g., take God's future redemptive act of glorification (e.g., Rom. 8:23), as somehow nullifying this past act of rest.*

In Exod. 20:11 we read, "For in six days the Lord made heaven and earth, the sea, and all that in them is," etc. . The Hebrew word for "made" is "'*asah* (/ עָשָׂה, 'he made,' an active perfect, masculine singular 3rd person kal verb, from '*asah*)." The kal perfect indicates a *completed action* and depending on context might be past, present or

²⁷³ *Ibid.*, pp. 62-70.

²⁷⁴ *Ibid.*, p. 61.

future²⁷⁵. But given that the context is to the making of heaven and earth, the sea, and all that in them is,” this is contextually *a past action*. It is translated in the Greek Septuagint as “*epoiese* (/ εποιησε, ‘he made,’ indicative active aorist, 3rd person singular verb, from *poieo* / ποιεω).” The aorist is a snap-shot of the action, in which one is looking at the entirety of an event, i.e., seeing it as a single whole²⁷⁶; and so the Septuagint’s “he made” is here looking at the world in which God made “heaven and earth, the sea, and all that in them is,” in its entirety; and so this is contextually *a consummative aorist* i.e., an aorist used “to stress the cessation of an act or state²⁷⁷.” Thus it is quite properly rendered into English by Brenton (d. 1861) as “made” (Brenton’s Greek & English Septuagint). And in the Latin Vulgate, St. Jerome (d. 420), renders the Hebrew “*asah*” as Latin, “*fecit* (‘he made,’ indicative active perfect, 3rd person singular verb, from *facio*),” and the Latin perfect tense generally is looking at a snapshot of the action with reference to the consequence of a completed action²⁷⁸; and so once again, the contextual meaning here is the past tense.

The associated relevant Hebrew compound word for “and rested” in Exod. 20:11 is, “*vajjanach* (va / וַ, ‘and,’ + *jjanach* / יָנַח, ‘he rested,’ an active imperfect, masculine singular 3rd person kal verb, from *nuwach* / נָוַח).” As a kal imperfect verb, it *prima facie* refers to *an incomplete action*²⁷⁹. However, this Hebrew compound word is part of a *vau conversive*. In such instances, the *vau* (/ vav / waw / ו) is prefixed to the imperfect verb to form a compound word, and pointed with a short “a” vowel (*a* / וַ), and this is then followed by a dot known as *daghesh forte* (/ ·, thus making the “j” / וּ into a double “j” / וּ). The grammatical effect of this is to make the *vau conversive* compound word

²⁷⁵ *Brown-Driver-Briggs Hebrew & English Lexicon*, at ‘*asah*’; & Pratico, G.D. & Van Pelt, M.V., *Basics of Biblical Hebrew Grammar*, Zondervan, Michigan, USA, 2001, p 139.

²⁷⁶ Richard Young’s *Intermediate New Testament Greek* 1994, Broadman & Holman, Nashville, Tennessee, USA, p. 122; & Daniel Wallace’s *Greek Grammar Beyond the Basics*, 1996, Galaxie Software, Garland, Texas, USA, pp. 554-555.

²⁷⁷ *Ibid.*, pp. 559-561.

²⁷⁸ Frederick Wheelock’s *Latin Grammar* 1956 (1st ed., Barnes & Noble, New York, USA), Revised by Richard LaFleur, as Wheelock’s *Latin* (6th edition, revised, Harper-Collins, New York, USA, 2005), pp. 77-78.

²⁷⁹ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *nuwach*; & Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 165. The *vau* “conversive” is also sometimes known as the *vau* “consecutive” (Weingreen, *A Practical Grammar for Classical Hebrew*, 1959, *op. cit.*, p. 92). Though Hebrew grammars do not generally use the terminology of a “compound” word for suchlike, I cross-apply this grammatical terminology into Hebrew grammar from my wider studies of Greek, Latin, and English.

have the same properties as its perfect verbal form i.e., this is here referring to a *completed action*. But Hebrew tense lacks a grammatical declension form for past tense (equivalent to e.g., the English “ed” suffix on “rest” for the English past tense, “rested”), and so whether a Hebrew verb is past, present, or future tense, must be determined by context²⁸⁰. In the first place, we have already determined the past tense context from “the Lord made” of Exod. 20:11, *supra*. And in the second place, we further find in the context of Exod. 20:11 that we read, “wherefore the Lord blessed the sabbath day, and hallowed it.” The “wherefore (Hebrew, ‘*al-ken* / על־כֵּן = ‘*al*, ‘upon’ = ‘for’ + *ken*, ‘there {where}’ = ‘therefore’ / ‘wherefore’),” acts to contextually state that “the sabbath day” is “hallowed” because of a past event, namely, “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.” Therefore, *in the context* it follows that Hebrew *vajjanach* is a *past tense* i.e., “... the Lord made ..., and rested the seventh day” (AV).

That this is the correct understanding of the Hebrew, is also seen through reference to the Greek Septuagint and Latin Vulgate. In the Septuagint, the Hebrew “*vajjanach*” is rendered as Greek, “*kai* (and) *katepausa* (/ κατεπαυσε, ‘he rested,’ indicative active aorist, 3rd person singular verb, from *katapauso* / καταπαυω),” and the Hebrew ‘*al-ken* as Greek, “*dia* (for the sake of) *touto* (this [reason] = ‘for this reason’ or ‘therefore’);” so that once again, as with this same Greek declensions for “made” (Greek, *epoiese* from *poieo*), *supra*, the idea of the rest is contextually *past tense*, and hence properly translated into English by Brenton as “rested” (Brenton’s Greek & English Septuagint). And in the Latin Vulgate, St. Jerome, renders the Hebrew “*vajjanach*” as Latin, “*et* (and) *requievit* (‘he rested,’ indicative active perfect, 3rd person singular verb, from *requiesco*);” and the Hebrew ‘*al-ken* as Latin, “*idcirco* (therefore);” so that once again, as with these same Latin declensions for “made” (Latin, *fecit* from *facio*), *supra*, the rendering is, “and (Latin, *et*) rested (*requievit*) on the seventh day, therefore (*idcirco*) the Lord blessed the sabbath day, and hallowed (or ‘sanctified’ in Douay-Rheims Version, Latin, *sanctificavit*, indicative active perfect, 3rd person singular verb, from *sanctifico*) it.”

This means that looking at the Hebrew of Exod. 20:11, contextually we are looking at a past event at both “in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day ...;” and this conclusion is also supported by the contextual meaning of the translation of the relevant Hebrew of Exod. 20:11 into both the Greek of the Septuagint and the Latin of the Vulgate. Hence the rendering of Exod. 20:11 such as we have it in the Authorized King James Version of 1611 is certainly the most natural and correct way to understand the actions of God in this verse i.e., both the six day creation and resting of God on the seventh day are in the past tense; and thus it acts as a completed and past action that gives rise to the weekly sabbath. (And I shall leave the interested reader to further consider for himself the same message from Gen. 1:2b-2:3; where it is clear that we are *not* now in an era started with the sixth

²⁸⁰ See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 139,192-193.

day, awaiting a yet future seventh day; but rather, in Gen. 2:1-3 we read that the sixth day is over and immediately followed by the seventh day which is also now over, “Thus the heavens and the earth were finished; for “on the seventh day God ended his work;” and he then “sanctified it” i.e., made it holy by instituting the weekly sabbath.)

Therefore, I find Newman, Phillips, & Eckelmann’s claim of the *Chronological & Non-Contiguous Days School* model, that we are presently in an era that started with the sixth day, and “the rest of the seventh day is still to come, but we commemorate God’s rest by setting aside one day in seven for our own rest,” *supra*, to be an unsustainable concept. Put simply, Exod. 20:11 does *not* contextually mean, “for in six days the Lord *is still making* [in this non-descript era that started with the sixth day] heaven and earth, the sea, and all that in them is, *and he shall [at some point in the future] rest on the seventh day*” i.e., in the future once the era started with the sixth day allegedly ends following the Second Advent. Rather, I consider the most natural way to read Exod. 20:11 is to recognize that these are contextually referring to past creation week actions by God over six contiguous 24 hour days which from the contiguous seventh 24 hour day gave rise to the weekly sabbath.

On the one hand, I could never accept the claimed non-contiguous elements of this Gen. 1 & 2 creation model; and I think it reflects the frustrations and difficulties of trying to fit either an old earth or young earth creationist model into the six 24 hour days when they are understood to be referring to a universal creation, in this particular instance, an old earth creationist model. Given that I think both old earth and young earth creationists seeking to do this are operating on an invalid presupposition since I consider the six days of Gen. 1:2b-2:3 refer to a local creation on a local earth and describe the creation of a local world of Eden (Gen. 2:8-14), I can but say that *with all due respect* to Bob Newman *et al*, whom I think are sincerely and commendably seeking to work through a very difficult problem in a way that is faithful to the Bible and science, this presently undeveloped model of *The Chronological & Non-Contiguous Days School* is, in my opinion, like *The Day-Age School* which they reject, still trying to “ram a square peg into a round hole.” I thus consider this idea of the six days of Gen. 1 being like photographic snapshots of creation arranged in chronological order, but which are non-contiguous and so omit the wider rolling film picture of creation, so that one then goes looking in the Book of Nature to find “the missing jigsaw pieces” that make up the rest of the era started with the sixth day, in which we are presently considered to be in the ongoing non-descript era introduced by the sixth day of Gen. 1, is an erroneous Gen. 1 & 2 creation model. That is because I consider the six days of Genesis 1 most naturally read as portraying the picture of seven contiguous 24 hour days in a “finished” world (Gen. 2:1), and thus these six days stand in contrast to the contextual lack of such detail in “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) in the time-gaps of Gen. 1:1,2, which are simply described in very non-detailed form like a series of empty diagram boxes as a succession of “worlds” (Heb. 1:2; 11:3). I thus also find the claim of the *Chronological & Non-Contiguous Days School* model that “the rest of the seventh day is still to come, but we commemorate God’s rest by setting aside one day in seven for our

own rest;” to be a quirky reversal of the message of Gen. 2:1-3 and Exod. 20:8-11, *supra*. In my opinion, it is thus a highly implausible and strained reading of Genesis 1 & 2.

But on the other hand, I would accept that a religiously conservative Protestant Christian can hold to this *Chronological & Non-Contiguous Days School* model and be orthodox. And I also commend old earth creationists of the *Chronological & Non-Contiguous Days School* for recognizing “the big picture” in the Book of Nature of old earth creationism, not macroevolution.

(Part 3, Chapter 5) *The Sequential & Symbolic Creation Days School:*
 d] *The Cosmic Temple School.*

Another form of *The Sequential & Symbolic Creation Days School* is found in what its chief proponent, John Walton (b. 1952), calls “The Cosmic Temple View²⁸¹” (2009) Lennox describes Walton as “a Hebrew specialist²⁸².” He is a Professor of Old Testament at Wheaton College, Illinois, USA, and was formerly at Moody Bible Institute, Chicago, Illinois, USA²⁸³.

Walton considers there are six 24 hour days in which each of the six days is “not ... the period of time over which the material cosmos came into being, but the period of time devoted to the inauguration of the functions of the cosmic temple, and perhaps also its annual re-enactment²⁸⁴.” Thus as with the model considered in previous section c, on the one hand, this model does not consider the six days were symbolic in the sense that they symbolize a period of time other than 24 hour solar days. But on the other hand, this model considers that the six days are symbolic in the sense that these 24 hour days are selected because of their symbolic importance to “the cosmic temple” of the universe. A form of this basic idea, i.e., that the creation week represents the time-period of some kind of later late event connected with it, is the same type of basic idea found in the model of P.J. Wiseman (1888-1948) who considered that the creation did not *occur* in a literal week, but was *revealed* to Adam in a literal week. His Pictorial-Day School model was greatly liked and promoted by Robert E.D. Clark (1906-1984), who was born

²⁸¹ Lennox, J.C., *Seven Days That Divide the World*, *op. cit.*, pp. 46,64,130-149 (Appendix B).

²⁸² *Ibid.*, p. 131.

²⁸³ “John H. Walton,” *Wikipedia* (http://en.wikipedia.org/wiki/John_H._Walton).

²⁸⁴ Lennox, J.C., *Seven Days That Divide the World*, *op. cit.*, p. 46; citing Walton, J.H., *The Lost World of Genesis One*, InterVarsity Press, Downers Grove, Illinois, USA, 2009, p. 92.

in British India as part of the white supremacist Christian raj²⁸⁵. Ronald Numbers describes Clark as “Britain’s foremost creationist” “after World War Two²⁸⁶.”

Thus Walton who sees the cosmos as God’s temple, considers the six days of Gen. 1 are *not* an account of the creation of an earthly temporal world, but rather, an account of the “functional origins” of the universe as God’s temple²⁸⁷. The interested reader will find a broad summary of Walton’s model is given by John Lennox. Walton’s chief text is Isa. 66:1,2a, “Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord²⁸⁸.” Isa. 66:1,2 is making a contrast between the omnipresent God whose “throne” is the universe of “heaven” (both temporal and spiritual) and “the earth,” but who graciously says in the verse 2b omitted by Walton, “but to this man will I look, even to him that is poor and of a contrite heart, and trembleth at my word,” i.e., to dwell with (cf. Isa. 57:15).

Walton’s vagaries are such that Lennox says, “he does not appear to tell us ... what the days of Genesis 1 actually represent. He says that they are twenty-four hour days of one week. He suggests, ... that the days ‘may be understood in relation to some aspect of the temple inauguration,’ ... that ‘the temple is created in the inauguration ceremony. So also the cosmic temple would be made functional (created) in an inauguration ceremony.’ But what does this mean? Also, what does it actually mean for God to take up residence in this temple?²⁸⁹” Walton thus claims Genesis 1 is basically a seven day dedication ceremony of the universe as a “cosmic temple;” as opposed to a creation story of “heaven” i.e., the temporal or visible universe and invisible abode of angels (Gen. 1:1), and “earth” i.e., our globe or planet (Gen. 1:1,2a), and associated creation by God of man’s world in Gen. 1:2b-2:3. Thus *Wikipedia* (2014) says, “Walton ... uses a restaurant as an analogy, arguing that a restaurant does not begin

²⁸⁵ This was in an area of the north-west Indian sub-continent which following the partition of India in 1947 was West Pakistan 1947-1972, and since 1972 Pakistan.

²⁸⁶ Numbers’ *The Creationists*, pp. 153-158,178,186,195,323-324, & 330; & Bradshaw, R.I., “Creationism and the Early Church,” UK, 1998 & 1999 (<http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to Chapter 3, “The Days of Genesis 1, <http://www.robibradshaw.com/chapter3.htm>).

²⁸⁷ Lennox, J.C., *Seven Days That Divide the World*, *op. cit.*, p. 131, citing Walton’s *The Lost World of Genesis One*, *op. cit.*, p. 171.

²⁸⁸ *Ibid.*, p. 136, citing Walton’s *The Lost World of Genesis One*, *op. cit.*, pp. 84.

²⁸⁹ *Ibid.*, p. 138, citing Walton’s *The Lost World of Genesis One*, *op. cit.*, pp. 88,91,170.

to exist when the material building is completed, but when the owner declares the restaurant open for business²⁹⁰.”

Walton’s terminology of using “created” to mean “functional” matters to do with some “ceremony” in which God dedicates or inaugurates the universe as a “cosmic temple” in a seven day “inauguration ceremony” in Gen. 1 & 2, and in which Walton then seems to be baffled as to exactly how the stated creative acts of the Genesis 1 six days in any way, shape, or form, relate to this “cosmic temple” ceremony; is *clearly an absurdity*. Walton *presumably* thinks the six days of Genesis 1 which constitute this alleged seven day “inauguration ceremony” are some kind of “summary” of what God did; but his Cosmic Temple view is clearly an unsustainable model. Genesis 1 is *not* a story about some seven day “inauguration ceremony” of “a cosmic temple,” but rather about the creation of a universe (temporal or visible, and spiritual or invisible for angels) (Gen. 1:1) in general, this planet earth in particular (Gen. 1:1,2a), and a world with a heaven and an earth for man who is created in God’s image to dwell in (Gen. 1:2b-2:3; 2:8-14). Walton is clearly vague, ill-defined, and fuzzy in his understanding of Scripture.

Sadly we live in a day and age where this type of man can make an academic career and get his works published, and be aided and abetted by the system in place; and at the same time as people like Walton are advanced, those who are more intellectually and spiritually gifted are locked out of the formal academic system. That professedly Evangelical tertiary institutions such as e.g., Moody Bible Institute or Wheaton College would seriously push a man like this in front of their students, is in my opinion a sad commentary on the spiritual and intellectual decline of our day.

Moody Bible Institute in Illinois, USA, was clearly in deep spiritual decline in the mid 1960s when a former white student of that era records, “black students on campus ... were beginning to challenge the school’s policy against interracial dating.” And in the context of the racial desegregationist and anti-white supremacist misnamed “civil rights” era “in politics and” USA “culture,” “in chapel one day, hearing a ... man” quite rightly talking “about the ‘blackness of sin’ and exhorting” the students “to remain pure,” a most vile and wicked “black student got up in the middle of the auditorium and started protesting the speaker’s choice of words ... for linking ‘blackness’ with sin²⁹¹.” Those dirty negroes and any dirty “white trash” Caucasians seeking to undermine Moody’s policy against interracial dating and racially mixed marriages, were promoting the deadly sin of being “fornicators” (I Cor. 6:9,10; cf. Gen. 6:1-4; Ezra 9 & 10; Neh. 13; Dan. 2:43,44; Matt. 24:37-39; Acts 15:20,29; 21:25).

And that evil negro disruptively yelling out in a Moody Bible Institute Chapel service against a godly preacher for upholding the Biblical teaching of the “darkness” (II

²⁹⁰ “John H. Walton,” *Wikipedia* (http://en.wikipedia.org/wiki/John_H._Walton).

²⁹¹ Chuck McIlhenny *et unum*, *When the Wicked Seize a City*, Huntington House Publishers, Lafayette, Louisiana, USA, 1993, p. 30; cf. pp. 28-31.

Cor. 6:14) or blackness (Jer. 13:23) of sin, as opposed to the “light” (II Cor. 6:14) or whiteness (Isa. 1:18) of purity, because he was against white supremacist values (Gen. 9:27; 10:2-5; Matt. 8:5-13), and racial segregationist values (Gen. 10; Acts 21:18-40 – where St. Paul bade farewell to the Gentile Christian, Trophimus, and took Jewish Christians over the segregation line at the Gate Beautiful for an act of segregated Jewish worship, and ultimately died a martyr’s death on the false charge that he was some kind of so called “civil rights” campaigner who took a Gentile over the segregation line, which thing was a capital offence, and so the technical charge on which this holy apostle was executed); this negro’s disruptive chapel conduct at Moody being part of the racial desegregationist and anti-white supremacist sentiment of this evil era, means this vile negro was promoting, and those “black students” who “were beginning to challenge the school’s policy against interracial dating,” were in the deadly sin of, “revilers” (I Cor. 6:10, Authorized Version) or “slanderers” (I Cor. 6:10, *Commination Service*, or *Denouncing of God’s Anger and Judgements Against Sinners*, Anglican 1662 *Book of Common Prayer*). The founder of Bob Jones University, USA, the Protestant evangelist and educator, Dr. Bob Jones Sr. (1883-1968), spoke plainly when he recognized in harmony with I Cor. 10:32 that, “there are three classes of people, the Jews, the Gentiles and the church of God” i.e., there is therefore a Biblical distinction made between Jewish Christians and Gentile Christians (cf. Rom. 9-11), and, “When people say that segregation is unchristian they are slandering God, because God is the author of segregation of the races” (Gen. 10; Acts 17:26)²⁹². Put simply, those who speak ill of godly white supremacist and racial segregation values, are “revilers” or “slanderers” (I Cor. 6:10) of both God and godly men. And what saith the Scripture? “Be not deceived: neither fornicators,” “nor revilers” “shall inherit the kingdom of God” (I Cor. 6:9,10). The fact that Moody failed to discipline these evil negroes, so that if there was not clear repentance from any one of them, then that student or students should have been excommunicated from the Moody Chapel and expelled from the College, as should any others have been who were seeking “permissive society” views towards inter-racial dating and /or racially mixed marriages, means that Moody Institute thus *ceased to be a safe place* for the saints of the most High God.

So too, Wheaton College in Illinois, USA, has clearly been in deep spiritual decline for some time. The evangelist, Billy Graham (b. 1918), first attended Bob Jones University²⁹³, and later graduated from Wheaton College in Illinois. Billy Graham is an apostate who has willfully and habitually set aside the clear teaching in the New Testament Book of Galatians that the “gospel of grace” (Gal. 1:7; 5:4, “The just shall live by faith” (Gal. 3:11) is to be safeguarded against “any man” that “preach any other gospel” and who is correspondingly “accursed” (Gal. 1:8,9). Thus by giving converts to the Roman Catholic Church, Billy Graham has been involved in promoting the deadly sins of the Romanists which include the “heresies” (Gal. 5:20) of a false gospel of works’

²⁹² Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, Sr., Bob Jones University Press, Greenville, South Carolina, 1969, 1982, pp. 322-323 (emphasis mine).

²⁹³ At the time known as Bob Jones College in Cleveland, Tennessee, USA, it later became Bob Jones University in Greenville, South Carolina, USA

righteousness (Gal. 2:16; 3:11,13; 5:4), and the “idolatry” (Gal. 5:20) of e.g., the Roman Mass and Mariolatry. And what saith the Scripture? “Now the works of the flesh are manifest, which are these,” “idolatry,” and “heresies,” for “they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21). Yet in his evangelistic campaigns, silly Billy Graham has given converts to those who “would pervert the gospel of Christ” (Gal. 1:7), such as the religious perverts of the Roman Church, which is the Church of Antichrist (Matt. 24:5,23,24; II Thess. 2:1-12; I Tim. 4:1-5; I John 2:18; Rev. 13 & 17)²⁹⁴. Thus e.g., in his 1953 Crusade at Harringay in London, UK, the Congregationalist Protestant Minister, Martyn Lloyd-Jones (1899-1981), was so unhappy with the association of professed Evangelicals with Roman Catholics and other non-Evangelicals in the Billy Graham Campaigns, that he refused to appear on the same platform with the apostate Billy Graham in his 1954 Harringay Crusade in London. Martyn Lloyd-Jones said, “We must not become subject to a false, vague, nebulous, ecumenical type of thinking I believe that one of the most potent factors in this respect has been the Billy Graham campaigns I believe that in a very subtle way the Graham ... campaigns have had” the “influence” of “shaking people’s convictions as to what ... it means to be Evangelical²⁹⁵.”

Yet we see a clear contrast and comparison in the way Bob Jones Sr. of Bob Jones University dealt with their former student of Billy Graham, and the way Wheaton College dealt with their former student of Billy Graham. Bob Jones Sr. very rightly repudiated Billy Graham as an apostate; and commenting on this, Jones’ biographer, Robert Johnson (1910-1971)²⁹⁶, comments that “no uncompromising minister in his right mind would be jealous of a man who leads other men astray. Many people felt Billy was influencing others. His own alma mater – Wheaton College – seems to be drifting further afield²⁹⁷.” Indeed, one of Wheaton College’s facilities is known as the “Billy Graham Center,” and it contains e.g., a library and a museum²⁹⁸. The fact that one of silly Billy Graham’s old

²⁹⁴ See my book, *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>).

²⁹⁵ Lloyd-Jones, D.M., *Knowing The Times*, Addresses Delivered on Various Occasions 1942-1977, The Banner of Truth Trust, Edinburgh, Scotland, UK, & Carlisle, Pennsylvania, USA, 1989, reprint 2001, Chapter 16, “What is an Evangelical?,” pp. 299-355, at p 310.

²⁹⁶ “R.K. Johnson,” *Wikipedia* (http://en.wikipedia.org/wiki/R._K._Johnson).

²⁹⁷ Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, Sr., Bob Jones University Press, Greenville, South Carolina, 1969, 1982, pp. 273-309 (Part 4, “Ecumenical Conflict,” Chapter 1, “The Billy Graham Issue: Yoking Up With Unbelievers”), at p. 296 (emphasis mine).

²⁹⁸ *Encyclopaedia Britannica CD99, op. cit.*, “Wheaton College.”

colleges in Bob Jones University was rightly prepared to condemn Billy Graham's spiritual apostasy in giving converts to religious apostates such as the Roman Church, whereas another of Silly Billy's old colleges in Wheaton College was not prepared to join with godly Protestants such as Martyn Lloyd-Jones (d. 1981) of the UK, or Bob Jones Sr. (d. 1968) of the USA, by making similar statements, and indeed have sought to honour the name and bad example of this religious pervert in their "Billy Graham Center," is all part of the fact that Wheaton College was clearly in deep spiritual decline in the 1950s.

We thus find that Wheaton College in the 1950s and Moody Bible Institute in the 1960s were in sad and bad spiritual decline and apostasy, with Wheaton attacking Protestant religious purity, and Moody attacking white Caucasian racial purity. Between them, they have thus been subverting a Biblical white Protestant Christian society since at least the 1950s and 1960s (and possibly before this time, though due to priorities within my time constraints, I am not now investigating them more comprehensively). Therefore, when we learn that John Walton was first a teacher at Moody Bible Institute, and then a teacher at Wheaton College, we see that Walton is *exactly the kind of spiritually blind, vague, fuzzy, and woolly interpreter of the Bible, that in their apostasy these two tertiary institutions find so attractive.*

Walton's claims that the seven days of Genesis 1 & 2 constitute a seven day "inauguration ceremony" of a "cosmic temple," are thoroughly absurd. Yet we find that this is the type of man that professedly Evangelical tertiary institutions such as Moody Bible Institute or Wheaton College are only too happy to push in front of their students. This type of thing is potentially damaging the soul's health of many a student; who is presumably meant to fall down and fawn over Walton, saying, "O great one, Professor Walton, now we understand that Genesis 1 is not really a creation story as it sounds like, but it is a cryptically encoded secret message all about a seven day inauguration service of the cosmic temple of the universe. O great brain of man, found in such a great one as you, O Professor Walton, we are so fortunate to have you as our College professor to tell us that Genesis 1 & 2 *looks like one thing, but really means something quite different!*" (In saying this, I hope I do not inadvertently help to instigate a rush of College students falling down and declaring of Walton, "O great one" etc.!)

I consider that by bringing so strained, artificial, and unnatural an interpretation to Gen. 1 & 2, *there is the same potential danger with The Cosmic Temple School as previously itemized in Part 3, Chapter 4, section 4, for The Framework School, with respect to what may happen if people in the church are persuaded that Genesis 1 & 2 looks like one thing, but means something quite different.* In the case of *The Cosmic Temple School*, this is the claim that Gen. 1 & 2 *looks like* a creation story of the universe (temporal & spiritual for angels) (Gen. 1:1) in general and this planet earth in particular (Gen. 1:1,2a), and a world with a heaven and an earth for man who is created in God's image to dwell in (Gen. 1:2b-2:3; 2:8-14); *but it means something quite different* since it is really referring to the seven day "inauguration ceremony" of "a cosmic temple," and perhaps also its annual re-enactment. I fear that in a number of instances, this could set a precedent for certain religiously liberal persons to claim that other Biblical passages *look like one thing, but mean something quite different*; e.g., they might claim that Gen. 2:21-

24; 3:20; Rom. 5:12-14; I Cor. 15:22,45,49 *look like* Adam is man's progenitor and so all human beings comes from Adam, *but it means* "Adam is just an allegorical representational type of every man, and not man's common progenitor." (E.g., a religious liberal like John Polkinghorne; and *as he tragically progressed down an ever increasing slippery slope into more and more religious liberalism*, Bernard Ramm²⁹⁹. This type of Pelagian heresy is rightly condemned in Article 9 of the Anglican 39 Articles, and the Pelagian heresy was also condemned by the third and fourth general Councils of Ephesus in 431 and Chalcedon in 451).

Walton is clearly a man conformed into the secularist image of this world, and so after he emasculates Gen. 1 & 2 of its creationist message, he smirkingly says, "If a science course intends to discuss material origins ... there is no point at which the Genesis account become relevant, because Genesis does not concern material origins ...³⁰⁰." He thus kow-tows down to the anti-supernaturalist secular state in denying Gen. 1 & 2 any relevance to "a science course" on "material origins," e.g., he denies the importance of Gen. 1:1 in understanding the Big Bang of *c.* 14 billion B.C. . This heretic thus attacks the creationist teachings of the *Apostles' & Nicene Creeds*. For as previously discussed, the opening words of the *Apostles' & Nicene Creeds* are alluding to the terminology of Gen. 1:1, in the case of the *Nicene Creed* as influenced in its Greek terminology by the Septuagint, and in the case of the *Apostles' Creed* as influenced in its Latin terminology by the Vulgate. Thus the idea is that these two catholic creeds start where the Bible starts at Genesis 1:1, namely, "In the beginning God created the heaven and the earth" (Gen. 1:1) with e.g., *The Apostles' Creed's* "I believe in God the Father Almighty, maker of heaven and earth" (Anglican 1662 *Book of Common Prayer*)³⁰¹. Therefore Walton is undermining a Biblical teaching of orthodoxy that finds in Genesis 1:1 a record of God as Creator, *not* a statement of an "inauguration ceremony" of "a cosmic temple." Furthermore, *The Nicene Creed's* "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ...," (Anglican 1662 *Book of Common Prayer*,) also relates to the Trinitarian teaching of Gen. 1 e.g., "the Spirit of God" in Gen. 1:2, and "God said, Let us make man in our image" in Gen. 1:26; and the associated teaching of e.g., John 1:1-3.

²⁹⁹ Forsaking his originally orthodox position that, "The sinnerhood of man is traced to a *historical fall*" (Ramm's *Protestant Christian Evidences*, Moody Press, Chicago, USA, 1953, reprint 1978, p. 245), Ramm (d. 1992) later came to typify some contemporary efforts to deny the Bible a constitutive role in understanding the creation of man, and consequentially to promote these type of elements of the Pelagian heresy (Ramm's *Offense To Reason*, Harper & Row, San Francisco, USA, 1985 e.g., pp. 27-28,51,76).

³⁰⁰ Walton's *The Lost World of Genesis One*, *op. cit.*, p. 152 (emphasis mine).

³⁰¹ Volume 1, Part 1, Chapter 7, section a, subsection v; & see also Part 1, Chapter 2, section a.

Therefore in terms of the *Apostles' & Nicene Creeds* which “may be proved by most certain warrants of holy Scripture” (Article 8, Anglican 39 Articles), I consider the orthodox need to defend the fact that Gen. 1 & 2 *is indeed a creation story that tells us of God's creative acts* against those who like John Walton would claim it is something else.

Though I state in Part 3, Chapter 4, section b, that I agree with Duncan & Hall that the “framework interpretation ... is incorrect, eccentric, and thinly supported,” *supra*; I here add that *bad as The Framework School's model undoubtedly is, it manages to “look good” in comparison with The Cosmic Temple School's model.*