

*Part 3: The ancient & modern creationist schools et al, continued.*

**(Part 3) CHAPTER 6**

*The Gap School.*

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- i] *Gap School Conclusion.*

*(Part 3, Chapter 6) The Gap School:*

- a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*
  - i] *General.*
  - ii] *St. Basil the Great.*
  - iii] *St. Gregory Nazianzus.*
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  - v] *St. Gregory the Great.*
    - A] *St. Gregory misrepresented by Papists,  
extremist Puritans, & cultists.*
    - B] *What St. Gregory says.*
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*(Part 3, Chapter 6) The Gap School:*

- a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*
  - i] *General.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, the four great ancient doctors of the eastern church are: St. Athanasius (d. 373), St. Gregory Nazianzus (d. c. 390), St. Basil the Great (d. 379), and St. John Chrysostom (d. 407); and the four great ancient and early mediaeval doctors of the western church are: St. Ambrose (d. 397), St.

Jerome (d. c. 420), St. Augustine (d. 430), and St. Gregory the Great (d. 604). Though only God and his Divinely Inspired Holy Bible are infallible, among a much wider group of ancient and early mediaeval church writers, these eight Christian church doctors are regarded as having made a particularly notable contribution.

Although none of them were followers of any form of the modern Gap School which only arose in historically modern times in connection with the science of geology and the revelations from the Book of Nature in the geological layers, nevertheless, six of the eight ancient and early mediaeval church doctors, considered that stylistic and linguistic factors required the conclusion that Gen. 1 teaches a distinctive prior creation, followed by a time-gap. In this context, gap school advocates have sometimes made reference to St. Basil the Great (d. 379) (Alcock, Hitchcock, Custance, Delitzsch, & Harris), St. Gregory of Nazianzus (d. c. 390) (Alcock, Hitchcock, Custance, Delitzsch, & Harris), St. Jerome (d. 420) (Pusey), St. John Chrysostom (d. 407) (Pusey & Sanday), St. Augustine of Hippo (d. 430) (Alcock, Hitchcock, Custance, Harris, & Fitzgerald)<sup>1</sup>; and one might also refer to St. Gregory the Great (d. 604).

As previously discussed in Volume 2, Part 3, Chapter 3, section a, *supra*, a seventh of the ancient and early mediaeval church doctors is the western church doctor, St. Ambrose of Milan (d. 397). As one of the four ancient and early mediaeval western church doctors, he receives a black letter day on 4 April in the 1662 Anglican *Book of Common Prayer* Calendar, and he is cited favourably in Article 35 of the Anglican 39 Articles. St. Ambrose considered there was a distinctive prior creation of angels, but he placed this before Gen. 1:1 which he limited to a statement for the creation of this world. And the eighth doctor, is the eastern church doctor, St. Athanasius (d. 373 A.D.), after whom the *Athanasian Creed* is named, not written by, as found for usage on specified days at Morning Prayer in the Anglican 1662 *Book of Common Prayer*, and upheld in Article 8 of the Anglican 39 Articles. St. Athanasius is also favourably cited in Article 35 of the Anglican 39 Articles. St. Athanasius does not appear to have taken any form of gap view; although this is qualified by the fact that we have limited data about his views on Gen. 1 & 2, so that *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.

However some historically modern gap school writers have claimed more from ancient and later pre-modern writers than is warranted, and I would not wish to join any such modern Gap Schoolmen. Rather, with regard to these six of the eight ancient and

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<sup>1</sup> Alcock's *Earth's Preparation for Man* (1897), pp. 14-15 (British Library copy), citing Edward Hitchcock's *Religion of Geology*, p. 47; Custance, A.C., *Without Form and Void* (1970), *op. cit.*, pp. 18,31 (referring to Delitzsch), 118 (quoting Fitzgerald), 120-121 (quoting Harris), 178. See Delitzsch, F., *A System of Biblical Psychology* (1861), printed in *Clark's Foreign Theological Library* (1877), *op. cit.*, p. 75; Fitzgerald, T., *Transactions of the Victoria Institute*, Vol. 70, 1938, p. 86; Harris, J., *The Pre-Adamite Earth* (c. 1846), *op. cit.*, p. 355; Pusey, E.B., *Daniel the Prophet*, Nine Lectures, J. Henry & J. Parker, Oxford, 1864, p. xvii; Sanday, W. (Editor), *Nicene & Post-Nicene Fathers*, *op. cit.*, Vol. 9, p. 20, footnote 2.

early mediaeval church doctors, all I would be claiming is that the distinctive prior creation, followed by a time-gap before the six creation days, was said to be: *an angelic creation with invisible heaven* by St. Basil the Great (d. 379), St. Gregory of Nazianzus (d. c. 390), St. Jerome (d. 420), and St. Gregory the Great (d. 604), the latter of whom, St. Gregory the Great, also considered Gen. 1:1 saw *the creation of the temporal heaven*; or *an angelic creation with invisible heaven and the material creation of a dark flooded earth* by St. Chrysostom (d. 407); or *the material creation of a dark flooded earth* by St. Augustine (d. 430), who was further non-committal on whether angels are part of a distinctive prior creation of Gen. 1:1, or part of the six day creation, and if the latter, then made on Day 1 as part of the “light.” And both St. Chrysostom and St. Austin were non-committal on either a young earth or old earth.

*(Part 3, Chapter 6) The Gap School:*

- a] Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*
- ii] St. Basil the Great.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, the Bishop of Caesarea, St. Basil the Great (c. 329-379), is an eastern church father and doctor, who among other things, is especially remembered as a great champion of Trinitarian orthodoxy, and is referred to favourably in Article 35 of the Anglican *Thirty-Nine Articles*<sup>2</sup>. St. Basil considered that from the words, “In the beginning God created” (Gen. 1:1), that, “it appears, indeed, that even before this world an order of things existed.” For St. Basil, this was “the invisible world,” with e.g., “angels” and “archangels” (Col. 1:16) (Hexaemeron, Homily 1). St. Basil then (in Hexaemeron, Homily 2) translates and comments on Gen. 1:2, “‘the earth,’ says Holy Scripture, ‘was invisible and unfinished’.” By this, St. Basil means that it lacked “fertility” so that there was no “growth of plants,” “trees,” or “flowers.” When taken with his earlier comments (Homily 1), this means that by “invisible” in Col. 1:16, he includes “the earth” of Gen. 1:1, which he claims on the basis of Gen. 1:2 (LXX), “‘was invisible and unfinished’.”

Thus “before” “the birth of the world” that is “visible” in Gen. 1:3-2:3, inside “the limits of time, eternal and infinite,” St. Basil considers that the “Creator” “‘created’” “angels” and “archangels.” Thus the words of Gen. 1:1 “In the beginning God created the heavens and the earth” refers to “‘all things that are in heaven’” (Col. 1:16) i.e., “angels” and “archangels;” and “the earth” (Gen. 1:1) in an “invisible” (Gen. 1:2, LXX; cf. Col. 1:16) condition of infertility. Then only after an indefinite period of time, during which God “perfected his works” with the “angel” creation, “at last it was necessary to add a new world” in the six creation days of Gen. 1 “to this world.” Thus the creation of the world in the six days of Gen. 1 “has” “not” “preceded” “all other things that were

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<sup>2</sup> See Volume 1, Preface, “Dedication,” at 2, “St. Basil’s Day.”

made.” For in the words, ““In the beginning God created”” (Gen. 1:1) the ““heaven”” (Col. 1:16), and the “invisible” (Gen. 1:2, LXX) “earth” (Gen. 1:1), God “wishes to tell us that, after the invisible and intellectual world, the visible world, the world of the senses, began to exist<sup>3</sup>.” Put simply, *St. Basil believed in a distinctive prior creation of an invisible heaven with angels in a time-gap of indefinite duration before the subsequent six creation days of Gen. 1.*

(Part 3, Chapter 6) *The Gap School:*

- a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*
- iii] *St. Gregory Nazianzus.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, the Bishop (Archbishop) of Constantinople, St. Gregory of Nazianzus or Gregory of Nazianzus the Younger (c. 330-390), is an eastern church father and doctor, who was educated at Caesarea in Asia Minor where St. Basil of Caesarea also studied, and he was a good friend of St. Basil. His father, Gregory of Nazianzus the Elder, was consecrated as bishop of Nazianzus by some bishops on their way to the *General Council of Nicea* (325), and Gregory of Nazianzus the Younger became known as a great defender of the orthodox Trinitarian teachings of this *First General Council of Nicea* (325), being a champion of Trinitarian orthodoxy against Arian heretics. Gregory of Nazianzus the Younger, and his father, Gregory of Nazianzus the Elder, were involved in ecclesiastical affairs and influential in making Basil of Caesarea the Bishop of Caesarea in 370 A.D. . St. Gregory of Nazianzus defended orthodoxy against the Apollinarian heresy and served for a period as Archbishop of Constantinople (380-381), initially presiding over the *General Council of Constantinople* (381); although he later withdrew from both the Archbishopric and General Council for reasons unconnected to Trinitarian theology, in a dispute with Timothy, the Bishop of Alexandria, as to whether certain technicalities had been met with his earlier appointment as Archbishop of Constantinople in 380. Among other Trinitarian matters, the *Second General Council of Constantinople* (381) endorsed St. Gregory of Nazianzus’ relevant Trinitarian teaching, saying e.g., “every heresy is to be anathematized and in particular ... that of the Apollinarians” (Canon 1)<sup>4</sup>. As translated

<sup>3</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers*, James Parker & Co., Oxford and Christian Literature Co., New York, USA, 1895, Vol. 8, The Nine Homilies of the Hexaemeron and the Letters of Saint Basil the Great, Archbishop of Caesarea, translated by the Reverend Blomfield Jackson, pp. 54-5 (Homily 1), 59 (Homily 2).

<sup>4</sup> St. Gregory of Nazianzus’s “An Examination of Apollinarianism,” in Bettenson’s *Documents*, p. 45; Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 21,31 (Canon 1 of Constantinople, 381), 35 (Canon 7 of Constantinople, 381); & *Encyclopaedia Britannica CD99*, *op. cit.*, “Gregory of Nazianzus, Saint.”

from the Latin and found in the 1662 Anglican *Book of Common Prayer*, Article 8 of the Anglican 39 Articles says, “The ... Nicene Creed” (named after, and partly written by the General Council of Nicea in 325), “... ought thoroughly to be received and believed: for” it “may be proved by most certain warrants of holy Scripture.” This Western Church form of the creed written in Latin and known in the Western Church as the *Nicene Creed* is a refinement and clarification of the earlier creed written in Greek of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), and creed written in Greek of the *Second General Council of Constantinople* (381) as later recorded and endorsed by the *Fourth General Council of Chalcedon* (451), with both creeds written in Greek being endorsed by the *General Council of Chalcedon* (451). (See also Article 21, entitled, “Of the Authority of General Councils,” Anglican 39 Articles.)

With respect to a Gen. 1 & 2 creation model, St. Gregory of Nazianzus (d. 390) said the same thing in both his Oration 38 (“On the Theophany or Birthday of Christ”) and Oration 45 (“The Second Oration on Easter”). He first referred to “God” being “infinite” and “eternal” (Oration 45:4). Then he pictured a threefold time creation. He said God “first conceived the angelic and heavenly powers” i.e., “intelligent spirits” or angels (Oration 45:5). “Then, *when his first creation was in good order*, he conceived a *second world*, material and visible; and this a system of earth and sky and all that is in the midst of them” (Oration 45:6). Finally, “the Creator” then “fashions man” (Oration 45:7). In his Oration 2 (“In defence of his flight to Pontus”), Gregory of Nazianzus makes a pastoral application of Gen. 1:2, saying, “Everything has reverted to the original state of things (Gen. 1:2) *before the world*, with its present fair order and form, came into being” (Oration 2:81)<sup>5</sup>.

Thus Gregory Nazianzus evidently saw the creation of “intelligent spirits” or angels, followed by an unspecified period of time, followed by a state of the earth that was without “form” (Gen. 1:2), and then after this “original state” described in Gen. 1:2, he saw the creation of the world in the six days of Gen. 1 with man. Though he does not specifically refer to Gen. 1:1, and so we do not have a clear propounding of all relevant Scriptures in the same way that we do with Basil of Caesarea, he clearly articulates a distinctive prior creation of “angelic and heavenly powers” that is before Gen. 1:2b, and so this most naturally fits at Gen. 1:1, “In the beginning God created the heaven. Thus St. Gregory Nazianzus appears to most likely have held either the same, or a very similar view to, his friend, St. Basil. Thus once again it seems that *St. Gregory Nazianzus believed in a distinctive prior creation of an invisible heaven with angels in a time-gap of indefinite duration before the subsequent six creation days of Gen. 1.*

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<sup>5</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 7, Cyril of Jerusalem & Gregory of Nazianzus, 1894, pp. 346-7 (Oration 38:7-9), 424-5 (Oration 45:4-7), 221 (Oration 2:81).

*(Part 3, Chapter 6) The Gap School:*

- a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*  
iv] *St. Jerome.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, St. Jerome or St. Hierome (347-419/420), is a western church father and doctor. As one of the four ancient and early mediaeval western church doctors, he receives a black letter day on 30 September in the 1662 Anglican *Book of Common Prayer* Calendar. St. Jerome who is best known for his Latin Vulgate, is also referred to in Article 6 of the Anglican 39 Articles as one who did not regard the Old Testament Apocrypha as canonical. St. Jerome also opposed the Arian heresy and Pelagian heresy<sup>6</sup>. He was a friend of St. Gregory of Nazianzus (d. 390), and St. Jerome (d. 420) attended the *Second General Council of Constantinople* (381). He is favourably cited on a number of occasions in Article 35 of the Anglican 39 Articles e.g., in Book 1 Homily 7 we read, “For ‘every Christian man’s word,’ saith St. Hierome, ‘should be so true, that it should be regarded as an oath’;” or in Book 2 Homily 17, we read, “as St. Hierome saith, ‘the ignorance of Scripture is the ignorance of Christ’.”

With respect to a Gen. 1 & 2 creation model, in his Letter To Oceanus, St. Jerome says, “‘In the beginning’ ‘the earth was without form and void’ [Gen. 1:1,2], there was no dazzling sun or pale moon, there were no glittering stars. There was nothing but matter inorganic and ‘invisible’ [Gen. 1:2, LXX], and even this was lost in the abysmal depths and shrouded in a distorting gloom [cf. ‘and darkness was upon the face of the abyss’ Gen. 1:2, LXX]. The Spirit of God above moved, as a charioteer, over the face of the waters [Gen. 1:2], and produced from them the infant world, a type of the Christian child that is drawn from the laver of baptism” (Jerome’s Letter 69:6)<sup>7</sup>. On the one hand, it is clear from this that Jerome considered Gen. 1:1,2 referred to a prior creation of “inorganic and ‘invisible’” “matter,” and “from them” was “produced” the creation of the six days of Gen. 1. But on the other hand, I do not think one could argue from this that Jerome considered the “matter inorganic and ‘invisible,’” while “lost in the abysmal depths” at the point of where the earth was to be made “and shrouded in a distorting gloom,” simultaneously contained at another point “inorganic and ‘invisible’” life in the form of angels created by God at a time vastly earlier time than this, unless one can also show a clear warrant from Jerome’s writing’s elsewhere, justifying the proposition that this was his view.

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<sup>6</sup> Bettenson’s *Documents*, p. 44 (Jerome against the Arian heresy) & p. 53 (Jerome against the Arian heresy).

<sup>7</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers*, Vol. 6, St. Jerome: Letters & Select Works, James Parker & Co., Oxford and Christian Literature Co., New York, USA, 1893, p. 145 (Letter 69:6).

However, such a clear warrant does in fact exist in St. Jerome's *Commentary on the Apostle Paul's Epistle to Titus*, chapter 1<sup>8</sup>. His relevant comments are connected to a discussion of Genesis 1<sup>9</sup>. The relevant Latin section is also reproduced in Dionysius Petavius's Roman Catholic *Dogmatic Theology* (1643-50), in the section *About Angels* (1:15). Here he accurately records that St. Jerome<sup>10</sup> says, "Six thousand years of our world are not yet fulfilled; and what eternities, what times, what originals of ages, must we not think there were before, in which angels, thrones, dominions, and other powers served God [Col. 1:16], and apart from the vicissitudes and measures of time, subsisted at the command of God!<sup>11</sup>" What is particularly significant about this, is that St. Jerome here dates the distinctive prior creation of "angels" to "eternities" in contrast to the less than "six thousand years of our world" that this young earth creationist considers the earth has existed for. He thus sees *as part of the literary style of Genesis 1*, an indefinite time-gap in Gen. 1:1,2 that spans "eternities" of time, that comes "before" the later world of the six creation days of Gen. 1. We will return to these comments of St. Jerome's in the following Part 3, Chapter 6, section b, *infra*.

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<sup>8</sup> S. Hieronymi [Jerome], *Commentarii in Epistulas Pavli Apostoli ad Titum et Philemonem*, Cvra et Stvdio Federica Bucchi, in the *Corpus Christianorum Latin Series*, Volume 77c, Brepols Publishers, Turnhout, Belgium, 2003, Ad Titum 1, p. 10 (Australian [Roman] Catholic University, Veech Library, Sydney, 202.085/COR77c/c.1).

<sup>9</sup> [Jerome's *Works*, in Latin.] *Operum d Hieronymi A Mariano Victorio Reatino, Canonico, & Sacrae Theologiae Professore, Tom. 6. Continens Commentaria in Matthaeum, & Epistolas Pauli, ad Galatus, and Ephesies, ad Titum, & Philemonem, & librum Didymi de Spiritu Sancto a Hieronymo uersum*, In Aedibus Populi, Romani 1571, p. 268 (Commentariorum Hieronymi in epistolam ad Titum, Liber 1, cap. 1). <sup>9</sup> Tom. Apud Paulum Manutium, Aldi F., Romane, 1567-1572 A.D. (British Library, London, UK, L.19.n2, Tom. 6). Jerome here discusses "Geneseos" (Genesis), and Professor Reatino adds in the column next to this the reference "Gen. 1" (*Ibid.*, p. 268).

<sup>10</sup> Petavii, D., *Opus de Theologicis Dogmatibus*, Barri-Ducis, L. Guerin & Socii, Editores, 8 Tom., 1864-70 A.D., Tom. 4, 1868 A.D., at *De Angelis* 1:15:5, pp. 91-2 (British Library 3557.K5, Tom. 4). "Hieronymus item ad caput primum epistolae ad Titum [Tit. c. 1], 'Sex millia necdum nostri orbis implentur anni; et quantas prius aeternitates, quanta tempora, quantas seculorum origines fuisse arbitrandum est, in quibus Angeli, Throni, Dominationes, ceteraeque virtutes servierint Deo, et absque temporum vicibus, atque mensuris, Deo iubente substitierint?'"

<sup>11</sup> Translated from the Latin by Pusey, E.B., *Daniel the Prophet*, *op. cit.*, p. xvii, referring to "Jerome" "in Tit. c. 1, quoted by Petav. De Angel. 1:15" (see previous ftn.) (emphasis mine).



(Part 3, Chapter 6) *The Gap School:*

a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*

v] *St. Gregory the Great.*

A] *St. Gregory misrepresented by Papists, extremist Puritans, & cultists.*

B] *What St. Gregory says.*

(Part 3, Chapter 6) *Section a, Subsection v, St. Gregory the Great, Subdivision A] St. Gregory misrepresented by Papists, extremist Puritans, & cultists.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, when there were still some good Bishops of Rome before the rise of the Roman Papacy in 607<sup>12</sup>, the Bishop of Rome, St. Gregory the Great (d. 604), is a western church doctor who unlike the other seven ancient and early medieval church doctors, came after the ending of the church fathers era with the *Fourth General Council of Chalcedon* in 451. In Anglican tradition as found in the 1662 *Book of Common Prayer* and 39 Articles, inside the universal sainthood of all believers, both New Testament saints and prominent figures from the church fathers era may receive the honorific titular prefix, “St.” or “Saint” before their name. Any such saints are regarded as having in some way setting an example especially worthy of emulation, and so unlike in Romanism or semi-Romanist Eastern Orthodoxy, such saints are in no sense invoked, for “there is one God, and one mediator between God and men, the man Christ Jesus” (I Tim. 2:5). Although less commonly, this usage of the honorific titular prefix, “St.,” might be extended to the fifth century, it terminates with St. Gregory the Great who is one of four Western Church Doctors, and who marks the end of the ancient and early mediaeval doctors era. (All others may only receive the honourific titular prefix, “St.” in a localized context such as a church dedicated to the glory of God and in their memory. E.g., in the Anglican Diocese of Sydney in Australia, St. Bede’s Drummoyne, dedicated to God in memory of Bede of Jarrow in England, d. 735; or what was formerly a parish church but is now a pro-cathedral, St. John’s Cathedral, Parramatta, dedicated to God in memory of the early New South Wales Governor, John Hunter, a Presbyterian, d. 1793.)

As one of the four ancient and early mediaeval western church doctors, St. Gregory the Great receives a black letter day on 12 March in the 1662 Anglican *Book of Common Prayer* Calendar, and he is cited favourably in Article 35 of the Anglican 39 Articles. One of his great-grandfathers, Bishop Felix, was also a Bishop of Rome (483-

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<sup>12</sup> Boniface III, Bishop of Rome, 607; First Pope, 607, procured a decree from Phocas making him, “universal bishop.”

492) in the Bishopric of Rome's better days *before* the formation of the Roman Papacy in 607 A.D.<sup>13</sup>.

While the combination of modern Gap School writers I have looked at make some reference to the other church doctors who considered there was a distinctive prior creation in a time-gap in Gen. 1 before the following six days, none of them refer to St. Gregory the Great. Thus to the best of my knowledge, my work on him is the first time he is so itemized in this context. Is this shyness to cite St. Gregory related to the fact that the Roman Church and those influenced by its propaganda, falsely and anachronistically depict Bishop Gregory the Great as “a Roman Pope”? Given that they also make this false claim about the holy Apostle, St. Peter, who was not even a Bishop of Rome, it perhaps should not surprise us that they anachronistically make this claim for all the Bishops of Rome before the formation of the Roman Papacy in 607, for those in the Office of the Roman Papal Antichrist operate “with all deceivableness” (II Thess. 2:10).

In the citations of Gregory the Great in my textual commentaries, I note that textual commentaries have not previously included citations from Gregory, and so my work in this area involves original collation of Gregory references from Migne. I there also note that I find the omission of Gregory from citations in other textual apparatuses to be strange and unwarranted; and I address the false claims of the Roman Catholic Church that he was a “Pope.” On the one hand, the term “Pope” was used for a number of Diocesan Bishops before the seventh century, e.g., Epiphanius (d. 403), Bishop of Constantia or Salamis in Cyprus, is so referred to in Article 35 of the Anglican 39 Articles. Thus in Book 2, Homily 2, entitled, “Against Peril of Idolatry,” we read, “that ye may know that St. Jerome had this holy and learned Bishop Epiphanius in high estimation, ... hear what a testimony the said St. Jerome giveth him ... in his treaty against the errors of John, Bishop of Jerusalem, where he hath these words. ‘Thou hast,’ saith St. Jerome, ‘pope Epiphanius, which doth openly in his letters call thee an heretic. Surely thou art not to be preferred before him, neither for age, nor learning, nor godliness of life, nor by the testimony of the whole world’ (emphasis mine). And a sidenote in this Homily says at “pope Epiphanius,” a Bishop in Cyprus, that, “All notable bishops were then called popes.” Furthermore, while as a religiously conservative Protestant

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<sup>13</sup> Though I generally use the date 607 on a 1 January New Year's Day Calendar, some may prefer to use the date 606 on a 25 March New Year's Day Anglican Annunciation Day Calendar. Certainly a number of older works prefer the date 606. Before the mid 18th century, dates were officially reckoned in England on a 25 March New Year's Day Calendar, although for about half a century before the change, i.e., about 1700-1750, dates in the period 1 Jan. to 25 March were often written in a way that looks like, though is not, a fraction, with the Annunciation Day Calendar date first e.g., if referring to St. Gregory's Day on 12 March in what would be our 1 Jan. New Year's Day Calendar's year 1704 this would be written as “170<sup>3</sup>/<sub>4</sub>” or in what would be our year 1718 as “171<sup>7</sup>/<sub>8</sub>.” But dates written from 25 March to 31 December would just be written as e.g., “1704” or “1718.” Thus on this tradition, those who would have previously dated the decree of Phocas to 606, during this era of c. 1700-1750 *might* have written it as “60<sup>6</sup>/<sub>7</sub>” (although they *might* also have preferred to leave it at “606”).

Christian, I entirely repudiate the monophysitist Trinitarian heresy of the Oriental Orthodox Churches, (as well as other errors and heresies of the Oriental Orthodox Churches,) the title of the Patriarch of one of these churches, namely, the Coptic Orthodox Church of Egypt, continues to reflect this older tradition since he too is called “Pope” by the Coptic Orthodox.

However, with the formation of the Roman Papacy in 607, the term “Pope” came to be reserved in those churches under Rome’s jurisdiction (which did not e.g., include the Coptic Orthodox, *supra*), for the Bishop of Rome, who was thus claiming that as “universal bishop” of a “universal” diocese he was the only “Pope.” Given his claim to be “vicar of Christ” with a “universal” jurisdiction can thus be dated as a serious claim which the church could not ignore from 607 A.D., from this time all Roman Pope’s by definition usurp the position of the Third Person of the Holy Trinity who is the Holy Ghost, and who *alone* is Christ’s representative with a universal jurisdiction (John 14:26; 15:26), it thus follows that since 607 A.D. every “Pope” of Rome in the sense that this word has now come to be generally used i.e., claiming to be the “universal bishop” of a “universal” world-wide Diocese, commits the unforgivable sin of “blasphemy against the Holy Ghost” (Matt. 12:31). Thus the formation of the Roman Papacy in 607 was simultaneously the formation of the Office of Antichrist; and indeed, the Latin Papal title “*Vicarius* (‘substitute’ or ‘vicar’) *Christi* (of Christ),” means the Pope puts himself *in the place of*, or *instead of*, *Christ*; and this is also the meaning of the Greek word *antichristos* (‘antichrist,’ I John 2:18), since the Greek *anti* also means *in place of* or *instead of*, and so an antichrist is one who puts himself *in the place of* or *instead of* Christ.

Each Roman Pope is thus “the son of perdition” (II Thess. 2:3), and as such, is directly devil-possessed by Lucifer himself (cf. John 13:26,27; 17:12), and so his “coming is after the working of Satan with all power and signs and lying wonders” (II Thess. 2:9). Thus as allegedly “vicar of Christ” with a “universal” jurisdiction, he says, “I am Christ” (Matt. 24:5) as a vice-Christ and so there have been a succession of “false Christs” (Matt. 24:24) since 607. And as a vice-Christ or vice-God, “he as God sitteth in the temple of God, shewing himself that he is God” (II Thess. 2:4). As part of the “falling away” prophetically foretold in II Thessalonians chapter 2 (II Thess. 2:3), he engages in “forbidding to marry” (I Tim. 4:3) by requiring celibate religious orders; and also by denying remarriage for divorcees who have a Biblically valid divorce (Deut. 24:1-4; Judges 19:2 – desertion; Jer. 3:8 – adultery; Mal. 2:14-16 – cruelty; Matt. 19:9 – seen in adultery, desertion, or cruelty e.g., I Cor. 7:15 - desertion). And Papal Rome also engages in “commanding to abstain from meats” (I Tim. 4:3), by perverting the Biblical concept of abstinence or fasting (e.g., Mark 2:18-20), through attaching to it a false gospel of works’ righteousness (Gal. 2:16), which strikes at the heart of the gospel of “grace” (Gal. 1:6; 5:6), “The just shall live by faith” (Gal. 3:11). Furthermore, the Romish doctrine of transubstantiation is “against the truth of Christ’s natural body to be at one time in more places than one” (Final Rubric, Communion Service, 1662 Anglican *Book of Common Prayer*), and so this is a denial of Christ’s humanity manifesting the “spirit of antichrist” (I John 4:3). Furthermore, Romish “adoration” “unto the sacramental bread” in connection with their claim of a “corporeal presence of Christ’s natural flesh and blood” is “idolatry, to be abhorred of all faithful Christians” (Final

Rubric, Communion Service, 1662 Anglican *Book of Common Prayer*), and so “that man of sin” (II Thess. 2:3) sets aside the Second Commandment of the Holy Decalogue of Exodus 20, to wit, “Thou shalt not make, bow down to, nor serve, any graven image<sup>14</sup>.”

Protestant historicists have never been in complete agreement on all the finer details of all the relevant Biblical verses dealing with the Papal Antichrist, but *in broad-brush terms* there would be a *general agreement on the overall thrust of Dan. 11:37*. This is an interesting historicist Antichrist passage in terms of the way it repeatedly brings together key elements of the Biblical teaching of Antichrist in both II Thess. 2:1-12 and I Tim. 4:1-5. Hence we here read, “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” Firstly, the Roman Pope is an apostate for we read in Dan. 11:37 that he “shall” not “regard the God of his fathers;” and this parallels the fact that we are told in II Thess. 2:3 that he is a religious apostate involved in “a falling away,” in which I Tim. 4:1 says, “some shall depart from the faith.” Secondly, we are told in Dan. 11:37, he shall not “regard” “the desire of women;” and this descriptor replicates the description of him in I Tim. 4:3 as “forbidding to marry” in regard to Romish celibate religious orders. Thirdly, Dan. 11:37 says he shall not “regard any god: for he shall magnify himself above all;” and this parallels the descriptor of him in II Thess. 2:4 as one “who opposeth and exalteth himself above all that is called God, or that is worshipped,” in his claim to be vicar of Christ with a universal jurisdiction, since through this, as a Vice-Christ or Vice-God, “he as God sitteth in the temple of God, shewing himself that he is God.”

Yet in saying that the Roman Antichrist “shall” not “regard the God of his fathers” (Dan. 11:37), Scripture also here teaches that as a religious apostate involved in “a falling away” (II Thess. 2:3) in which “some shall depart from the faith” (I Tim. 4:1), his predecessors, or at least some of them, did in fact “regard ... God” (Dan. 11:37). And so while the Bishops of Rome before 607 were a mix of good and bad bishops, we should not be surprised to learn of godly Bishops of Rome from the time before 607 A.D., such as e.g., Silvester (Bishop of Rome: 314-335), who has a black letter day on the 1662 Anglican *Book of Common Prayer* Calendar for 31 December, or Gregory the Great (Bishop of Rome: 590-604), who has a black letter day on the 1662 Anglican *Book of Common Prayer* Calendar for 12 March.

Thus the term “Pope” in its modern form of one claiming a “universal” jurisdiction in which the whole world is his Diocese and so he is universally “the Pope,” came as an outgrowth of the decree of the Emperor Phocas in 607 A.D. declaring Boniface “universal bishop.” But as stated in Article 35 of the Anglican 39 Articles, Book 2, Homily 16, entitled, “Of the Gifts of the Holy Ghost,” “the Popes, in not hearing Christ’s voice, as they ought to do, but preferring their own decrees before the express Word of God, do plainly argue to the world that they are not of Christ nor yet possessed

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<sup>14</sup> 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>).

with his Spirit.” This Homily then asks, “What shall we judge or think of the Pope’s intolerable pride?” For example, “as touching that they will be termed *universal bishops* and *heads of all Christian Churches* through the world, we have the judgment of Gregory” (d. 604), (the second last Bishop of Rome before the fuller formation of the Papacy in 607 A.D.), “who, writing” “expressly against them,” called “the Bishop of Constantinople” “the forerunner of Antichrist” i.e., for seeking this same title of *universal bishop*. We thus find that on the teaching of St. Gregory the Great, the subsequent rise of the Office of Roman Papacy two Bishops of Rome later under Phocas in 607, was simultaneously the rise of the Office of Antichrist<sup>15</sup>. This is also recognized in Article 35 of the Anglican 39 Articles which e.g., says in Book 2, Homily 16, “‘Many (Matt. 24:5,24) shall come in my name,’ saith Christ,” “all the Popes” “are worthily accounted among the number of” “‘false Christs’ (Matt. 24:24);” and in Book 1, Homily 10, the “bishop of Rome” “ought” “to be called Antichrist.”

In their zeal to uphold the historic Protestant teaching that the Roman Pope is the Antichrist, found in Luther’s *Smalcald Articles* upheld in the Lutheran *Formulae of Concord*, which says, the “Pope ... is the true Antichrist;” the Homilies of Article 35 of the Anglican 39 Articles, which says, e.g., referring to Rev. 13 & 17, the Pope is “the Babylonical beast of Rome;” or “the bishop of Rome” “ought” “to be called Antichrist;” the Presbyterian *Westminster Confession*, Congregational *Savoy Declaration*, and *Baptist Confession*, which all say, “the Pope of Rome ... is ... Antichrist, that man of sin, and son of perdition;” certain Puritan Protestants have sometimes gone to an extreme. Contrary to the teaching of e.g., Martin Luther, John Calvin, and the Anglican 39 Articles which all date the rise of the Roman Papacy and Office of Antichrist to the decree of Phocas in 607 A.D.<sup>16</sup>, certain Puritan derived Protestants who are at heart anti-Anglican Protestant (by which I mean the true religiously conservative Protestant Anglican found since the 19th century in the Low Church Evangelical Anglicans who uphold the 1662 Book of Common Prayer and 39 Articles,) and anti-Lutheran (by which I mean the true religiously conservative Protestant Evangelical Lutherans), have sought to undermine the classic Protestant teaching of e.g., Luther and the Anglican 39 Articles, that the Roman Papacy arose with Boniface III in 607.

E.g., while claiming in the title of his work to represent Luther & Calvin, in *Luther’s and Calvin’s Doctrine of Antichrist, Antichrist in Scripture* (1992), Francis Lee, when a Lecturer at the Presbyterian Church of Australia’s *Theological Hall*, in Brisbane, Queensland, Australia, claims the 1260 day-year prophecy spans from 70 to 1330 A.D., and “Daniel ... predicted that, beginning in AD 70, first the Pagan Roman Empire and the papal Rome as its successor would pollute God’s true temple (the Christian Church). That would last for 1260 day-years, or till AD 1330” terminating with “the great plague

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<sup>15</sup> See my Textual Commentaries, (Printed by Parramatta Officeworks, Sydney, Australia), any volume, Preface at “Scripture Citations of Bishop Gregory the Great” (<http://www.gavinmcgrathbooks.com>).

<sup>16</sup> *Ibid.*

called the ‘Black Death’ ...<sup>17</sup>.” If this view were taken seriously, this would see an unbroken succession between Pagan Rome and Papal Rome, so that all Bishops of Rome would be regarded as Antichrists from the fourth century A.D. . Somewhat inconsistently then, Lee further alleges, “Around the fifth century, the Roman Empire broke into ten ‘horns’ or kingdom followed by another diverse and blasphemous ‘horn.’ Dan. 2:41ff; 7:7,20,25; Rev. 13:1-18; 17:3-16<sup>18</sup>.” Thus Lee is dating the rise of the Roman Papacy to “the fifth century,” which would blasphemously mean that e.g., Gregory the Great in the late sixth and early seventh centuries was himself such an Antichrist Pope.

By contrast, Martin Luther (d. 1546), says, “the Papacy did not exist before Emperor Phocas and Boniface III, and the church in the whole world knew nothing of it. St. Gregory, pious ... bishop of the Roman church, condemned it and would not tolerate it at all” (*Luther’s Works*, Vol. 41, p. 299) And Luther also says, the “Pope ... is the true Antichrist (Luther’s *Smalcald Articles* 4:9-11, upheld in the Lutheran *Formulae of Concord*, Epitome 3). So likewise, with John Calvin (d. 1564), we find that in his *Institutes*, his most commonly cited writer among the ancient and early mediaeval church writers is the doctor, St. Augustine (over 300 times), and his second most commonly cited writer is the doctor, St. Gregory the Great (over 50 times)<sup>19</sup>. Calvin refers to how “the title of ‘Universal Bishop’ arose ... in the time of Gregory ... . Gregory ... strongly insisted that the appellation is profane; nay, blasphemous; nay, the forerunner of Antichrist.” And concerning “these ... defenders of the Roman See ... [who] defend the title of ‘Universal Bishop’ while they see it so often anathematised by Gregory,” Calvin then says, “If effect is to be given to his [Gregory’s] testimony, then they [the Romanists], by making their Pontiff ‘universal,’ declare him to be Antichrist” (Calvin’s *Institutes*, 4:7). Like Luther, *supra*, Calvin describes Gregory as “a pious man” (Calvin’s *Commentary on Jeremiah*, Jer. 10:8).

Thus to try and *maintain the farce that he is representing the views of Luther and Calvin*, Francis Lee tries to claim that the concern in Luther’s and Calvin’s writings about Gregory the Great, fundamentally had to do with the Bishop of Rome being called title of being called “Pope” “from around AD 600<sup>20</sup>.” On the one hand, there is some truth to this, since the term “Pope” as it has come to be understood did begin to be used

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<sup>17</sup> Lee, F.N., *Luther’s and Calvin’s Doctrine of Antichrist, Antichrist in Scripture*, Focus Christian Ministries Trust, East Sussex, England, UK, 1992, (& distributed by Still Waters Revival Books, Alberta, Canada, a well known Puritan promoting organization) p. 47.

<sup>18</sup> *Ibid.*, p. 4.

<sup>19</sup> Lester Little’s “Calvin’s Appreciation of Gregory the Great, *Harvard Theological Review*, Vol. 56, 1962, p. 146

<sup>20</sup> Lee, F.N., *Luther’s and Calvin’s Doctrine of Antichrist, Antichrist in Scripture*, (1992), *op. cit.*, pp. 4,40,48,49.

exclusively for the Roman Pope in association with the formation of the Roman Papacy and Office of Antichrist. But on the other hand, Lee's pseudo-historicism is also leaving out a lot of relevant information, and in doing so, greatly distorting Luther's and Calvin's date for the rise of the Roman Papacy at 607, and their associated favourable usage of Gregory the Great. E.g., though Lee gives some wider reference to Calvin's comments on this matter<sup>21</sup>, they lack adequate elucidation and explanation. Hence when Lee summarizes them as, "Calvin indicated that though the AD 600 Gregory the Great was the first bishop at Rome to be called sole, pope, Gregory himself had regarded that new title as a mark of antichrist!<sup>22</sup>," in my opinion a reader would most naturally understand that Lee was claiming Calvin considered Gregory the Great was a Bishop of Rome after it had become the Office of Antichrist, even though he did not go as far as some of the later Bishops of Rome in wanting to be called "Pope." *Lee's extremist Puritan pseudo-historicism nonsense is a gross distortion of Calvin's view! It is a gross distortion of the classic Protestant doctrine of Luther, Calvin, and the Anglican 39 Articles that the Office of Roman Papacy and Office of Antichrist arose in 607 A.D., and the wickedness of such an office was condemned by the earlier pious Bishop of Rome, Gregory the Great.*

One also finds a similar thing in the pseudo-historicism of the Seventh-day Adventist Church, whose more general teachings are discussed in Anthony Hoekema's book, *The Four Major Cults* (1963)<sup>23</sup>. This cult claims that the 1260 day-year prophecy spans from 538 to 1798, using as its start date for "the beginning of Papal supremacy – A.D. 538;" so that it is claimed that the "Papacy rises to power" in "A.D. 538" (with an alleged "Decree of Justinian" to this effect,) and there is then "1260 days (years)" of "Papal supremacy," ending with the "Papacy wounded" in "A.D. 1798" with "Pius VI imprisoned by Napoleon<sup>24</sup>." And this interpretation is specifically endorsed by the Seventh-day Adventist cult prophetess, Ellen White, who says e.g., "The 1260 years of papal supremacy began in A.D. 538, and ... terminate in 1798."<sup>25</sup> Hence we see how *Papists, extremist Puritans, and one of the four major cults, all band together to allege that Gregory the Great was part of the Roman Papacy, and in the case of the extremist Puritan, Francis Lee, and the Seventh-day Adventist cult, this also brings with it the implication that he was a Bishop of Rome after the formation of the Office of Antichrist.*

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<sup>21</sup> *Ibid.*, p. 40.

<sup>22</sup> *Ibid.*, p. 49.

<sup>23</sup> Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.*; see also Paxton, G.J., *The Shaking of Adventism* (1977), *op. cit.* .

<sup>24</sup> Breaden, F., *Instruction Manuel for 60 Study Guides*, Signs Publishing, [SDA] Australasian Conference Association Limited, Warburton, Victoria, Australia, 1987, Study No. 44, pp. 179-181 at p. 180; & captions on associated Chart 43.

<sup>25</sup> White, E.G., *The Great Controversy*, 1888, 1911, Pacific Press Publishing Association, California, USA, Chapter 15.

Lee's Puritan rhetoric which is essentially anti-Gregory, anti-Luther, anti-Calvin, anti-Lutheran, and anti-Anglican, even though in a relativistic sense it considers that while Gregory was bad, he *was not as bad as* some of the later Bishops of Rome, is sadly one type of distortion historically associated with other extremist Puritan types. For instance, during the civil war years on the British Isles, in the 1640s some Puritan revolutionary republicans opposed to Royalist Anglicanism, entered an Anglican Chapel, and finding there a picture of the four traditional ancient and early mediaeval church doctors of the Western Church, St. Ambrose (d. 397), St. Jerome (d. 420), St. Augustine (d. 430), and St. Gregory the Great (d. 604); over whom was beautifully depicted a Dove, representing the Holy Spirit of God (Matt. 3:16), they then foolishly defaced this religious artwork<sup>26</sup>. While this type of Puritan cultural vandalism of Anglican Protestant history was more widely targeting other matters as well, one element of it appears to show something of this unwarranted and unChristian anti-Gregory sentiment.

Thus while as a Low Church Evangelical Anglican I agree we ought not to promote Popery, the fact that Bishop Gregory is falsely depicted as a Pope of Rome by Papists, extremist Puritans, and cultists, ought not to be used as a reason for non-citation of him, or a reason for a generally negative view of him. On the one hand, Papists falsely and anachronistically claim Bishop Gregory was a Roman Pope (in the sense of the Roman Papacy actually established in 607, which they falsely claim goes back to the Apostle Peter); and on the other hand, certain extremist Puritans and cultists may agree with this false claim, and then use it in the first instance to try and whip up an anti-Gregory sentiment; and in the second instance, with false allegations of "semi-Romanism," they might potentially try to use this anti-Gregory sentiment against Anglicans which as seen by the 1662 Anglican Calendar for 12 March, and Article 35 of the Anglican 39 Articles, clearly has a positive overall view of St. Gregory the Great. Although in saying this, I also note that only Christ is without sin (Heb. 4:15), and Gregory is not to be regarded as perfect or beyond *a reasonable level* of criticism. For instance, in the dispute between Bishop Gregory (Bishop of Rome, 590-604) and Bishop Serenus (Bishop of Marseille, France, 596-601), in which Gregory "didst forbide images to be worshipped," but did not want Serenus to "break them" as he had in his Diocese (Article 35, Anglican 39 Articles, Book 2, Homily 2), the Homily says of the "two bishops," "Serenus," "for idolatry committed to images, brake them and burned them; Gregory, although he thought it tolerable to let them stand, yet he judged it abominable that they should be worshipped ... . But whether Gregory's opinion or Serenus' judgment were better herein consider ye, I pray you; for experience by and by confuteth Gregory's opinion. For ... images being once publicly set up in ... churches, ... simple men and women shortly after fell ... to worshipping them ..." (Article 35, Anglican 39

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<sup>26</sup> *The Works of ... William Laud*, John Henry Parker, Oxford, England, UK, 1854, Vol. 4, pp. 204-5. I also refer to this matter in greater detail in my Textual Commentaries, Vol. 1 (Matt. 1-14), "Dedication: The Anglican Calendar," section b, "William Laud," subsection, "Some instances of 'Laud's Popery' as Puritan folly" (<http://www.gavinmcgrathbooks.com>).



Articles, Book 2, Homily 2). And so too, Calvin disagrees with Gregory's view on images (*Institutes* 1:11:5). But *one ought not to throw the baby out with the bathwater!*

Bishop Gregory the Great opposed the formation of any office of "universal bishop" which he described as the office of "Antichrist," since he said the desire to create such an office in his day by the Bishop of Constantinople was "the forerunner of Antichrist." The Roman Papacy was not formed till two Bishops of Rome after Gregory with Boniface III (Bishop of Rome: 607; First Pope: 607). Notably then, I have found the same issue that occurred in my textual commentaries, as has occurred with secondary sources on the Gap School, to wit, Gregory is not cited by them. Given that he is one of the four great ancient and early mediaeval doctors of the Western Church, as a son of the Western Church that is part of the wider "one catholic and apostolick Church" (*Nicene Creed*) that embraces both "east" and "west;" I therefore seek, by the grace of God, to redress this lack of citation of St. Gregory the Great among Gap School writers, even as, by the grace of God, I have sought, and will in the future continue to seek, to redress this lack of citation of St. Gregory the Great among textual commentators. Thus I shall make a corrective to this omission of his work in my treatment of the Gap School.

*(Part 3, Chapter 6) Section a, Subsection v, St. Gregory the Great,  
Subdivision B] What St. Gregory says.*

Inside "the holy catholic church" (*Apostles' Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, before the rise of the Roman Papacy in 607, when there were still some good Bishops of Rome, this bishopric was held by the pious Christian, St. Gregory the Great (d. 604). As one of the four ancient and early mediaeval western church doctors, St. Gregory has a black letter day on 12 March on the Calendar of the 1662 Anglican *Book of Common Prayer*, and he is cited favourably in Article 35 of the Anglican 39 Articles.

With respect to the issue of a Gen. 1 & 2 creation model, Gregory the Great believed in a distinctive prior creation and thus a time-gap. Bishop Gregory considered that this was when angels were made, and like a number of other church writers, he followed an understanding of the Greek Septuagint which considered the Greek "*aoratos*" of Gen. 1:2 means "invisible." Since other Gap School writers have not itemized St. Gregory the Great, I shall here undertake a more detailed citation of relevant sections from Gregory's writings than normal to show the basic point. This entails three specific passages on the gap in Gen. 1:1,2, together with two general references to Gen. 1:1 that do not consider the issue of the gap.

The first of the three St. Gregory passages dealing with the gap is in St. Gregory the Great's *Morals in Job* Book 28:14:34<sup>27</sup>:

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<sup>27</sup> S. Gregori Magni Opera (The Works of St. Gregory the Great), *Moralis in Iob* (Morals in Job), Libri XXIII-XXXV (Books 23-35), *Corpus Christianorum*, Brepols,

Latin-English Interlinear type rendering of St. Gregory's Morals in Job 38:14:34. English translation of St. Gregory's Morals in Job 38:14:34 (emphasis mine).

[Job xxxviii. 7:]

“*Cum* (When) *me* (me) *laudarent* (they were praising) *simul* (‘simultaneously’ = ‘together’) *astra* (the stars) *matutina* (morning).”

[Job 38:7:]

“When the morning stars were praising me [i.e., God] together.”

*Quia* (because) *enim* (certainly) *prima* (first) *in* (in) *tempore* (time) *condita* (making) *natura* (the nature) *rationabilium* (rational) *spirituum* (of spirits) *creditur* (it is being made), *non* (not) *immerito* (without merit) *matutina* (morning) *astra* (the stars) *angeli* (the angels) *vocantur* (they are called).

Certainly because first in time it was the nature of rational spirits that were made, not without merit the angels are called, ‘the morning stars.’

*Quod* (Wherefore) *si* (if) *ita* (so) *est* (it is), *dum* (as long as) *terra* (the earth) *esset* (it was) *invisibilis* (invisible) *et* (and) *incomposita* (without form), *dum* (as long as) *tenebrae* (darkness) *essent* (it was) *super* (upon) *abyssum* ([the face of] the deep), *venturum* (coming) *diem* (the day) *subsequentis* (of the following) *saeculi* (age) *per* (by) *lucem* (the light) *sapientiae* (of [their] reason) *existendo* (‘in [their] existing’ = ‘in *their* existence’) *praevenierunt* (the anticipated).

Wherefore, if it is so, as long as ‘the earth was invisible and without form,’ as long as ‘darkness was upon the face of the deep’ [Gen. 1:2], in *their* existence they anticipated by the light of *their* reason the coming day of the following age.

It is clear from this commentary on Gen. 1:1,2 and Job 38:7 that St. Gregory considered that by the words of Genesis 1:1, “In the beginning God created the heaven,” that “first in time” “angels” “were made” as “rational spirits.” Hence they are called, “the morning stars” in Job 38:7. Moreover, Gregory considers an “invisible” “earth”

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Turnholti (Turnholt, Brepols, Belgium), Brepols Editores Pontificii, Series Latina CXLIIIB (Volume 143B), 1985, p. 1421 (at 28:14:34, on Job 38:7, lines 1-7).

was then made, and the angels then continued to exist during a gap in time that went “as long as the earth was invisible and without form” in Gen. 1:2, and during this time “they anticipated” that there would be a future “coming day of the following age,” i.e., the “coming ... age” of the six creation days of Gen. 1:2b-2:3. If “they anticipated” a “coming ... age” this requires that they were “in ... existence” in *a former age* i.e., a time-gap of undisclosed duration which is understood to be one “age” that was to be followed by another “age (*saeculi*).”

On the one hand, I am not suggesting that St. Gregory held to a Gap School view like, for instance, Origen (d. 254 A.D.) or Abbahu (d. 320 A.D.), let alone a historically modern form of the Gap School which seeks to give a scientific treatment relative to earth’s geology, found in e.g., the Global Earth Gap Schoolmen, Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1871), or the Local Earth Gap Schoolmen, J. Pye Smith (d. 1851), John Pratt (d. 1871), or Henry Jones Alcock (d. 1915), *et al.* But on the other hand, it is clear that at Gen. 1:1,2, St. Gregory endorsed the basic categories of syntax and grammar that are used by the historically modern Gap School of e.g., Thomas Chalmers, Pye Smith, *et al.* i.e., that Gen. 1:1 refers to a distinctive prior creation, that what was then created continued to exist during a time gap covered by Gen. 1:2a, and only after this “age” of undisclosed duration ended, did a new “age” of creation commence with the six creation days of Gen. 1:2b-2:3. Thus while Gregory limits the distinctive prior creation to angels and an “invisible” “earth” that was “without form” (Gen. 1:2a), it is clear that he did not understand Gen. 1:1 simply as some kind of “summary” of the later six creation days. Moreover, while unlike Gregory, the Local Earth Gap School which I endorse looks to far more than angels being created in the gap, I certainly accept that angels were so created in Genesis 1:1 and existed during the time-gap between Gen. 1:1 and Gen. 1:2, since when “the foundations of then earth” were laid, the angels were present and “sang together” as “the morning stars,” and “shouted for joy” (Job 38:4,6,7). Thus while I consider Gregory had an incomplete knowledge of all that happened during the gap, I agree with him that angels were so created during this time.

Though not quite as clear in terms of detail as his comments in *Morals in Job* Book 28:14:34, *supra*, two other passages by St. Gregory the Great show this same type of thinking with regard to a time-gap in Gen. 1:1,2. Thus let us now consider a second passage of St. Gregory the Great in *Morals in Job* Book 27:39:65<sup>28</sup>. In this commentary on Job 37:18, St. Gregory uses the same Latin for Job 37:18 as that of St. Jerome’s Vulgate, which is translated from the Latin in the Douay-Rheims Version as, “Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.” Or Job 37:18 is translated from the Hebrew in the Saint James Version as “Hast thou with him spread out the sky, which is strong, and as a molten looking glass?” (AV). Here “the sky” (King James Version of 1611), or “the heaven” (Matthew’s Bible of 1537), or “the heavens” (Geneva Bible of 1560), is Hebrew “*shachaq* (‘the sky’ or ‘the heaven’ or ‘the heavens’<sup>29</sup>),” and in St. Jerome’s Latin Vulgate, “*caelus* (‘the sky’ or ‘the

<sup>28</sup> *Ibid.*, p. 1383 (at 27:39:65, on Job 37:18, lines 15-19).

<sup>29</sup> Hebrew *sh<sup>e</sup>chaqiym*, a masculine plural common noun, from *shachaq*.

heaven<sup>30</sup>);” and Gregory first says he understands this to refer to “heaven,” and thus those created in heaven i.e., angels. Bishop Gregory understands the words rendered from the Hebrew as, “which is strong,” in the Authorized Version’s Job 37:18, or rendered from the same Latin as Gregory is using as, “which are most strong,” in the Douay-Rheim’s Version, to include an enhanced strengthening of the good angels during the six creation days on the second creation day, following a fall of angels during the gap at the start of Gen. 1.

He then continues.

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<sup>30</sup> Latin Vulgate *caelos*, a masculine plural accusative noun, from *caelus*.

Latin-English Interlinear type rendering of  
St. Gregory's Morals in Job 27:39:65.  
[Job xxxvii. 18:]

*Et* (And) *virtutes* (hosts) *angelicae* (the angelic) *quae* (which) *in* (in) *Divino* (Divine) *amore* (love) *fixae* (fixed) *perstiterunt* ('they persisted' or 'they stood firmly'), *lapsis* ('[when] lapsing' or '[when] falling') *superbientibus* (having pride) *angelis* (angels), *hoc* (this [thing]) *in* (in) *munere* (the gift) *retributionis* (of a benefit) *acceperunt* (they received), *ut* (namely,) *nulla* (none [of them]) *iam* (now) *rubigine* (the blight) *subripiantis* (snatching [them] away) *culpae* (of sin) *mordeantur* (they may be consumed by) ..., *et* (and) ... *aetera* (everlasting) *stabilitate* (with stability) *subsistant* (they should endure). *Quod* (Of which [thing]) *bene* (beautifully) *apud* (in [the writings of]) *Moysen* (Moses) *ipsa* (very) *de* (about) *mundi* (of the universe) *origine* (the origin) *historiae* (the history) *verba* (the words) *testantur* (they testify), *cum* (when) *et* ('both,' part of '*et ... et*' = 'both ... and,' *infra prius* (first) *factum* ('being made' = 'to have been made') *caelum* (the heaven) *dicitur* (it is being said), *et* ('and,' part of '*et ... et*' = 'both ... and,' *supra hoc* (this) *idem* (same [thing]) *postmodum* (afterwards) *firmamentum* (a firmament) *vocatur* (it is called); *quia* (because) *videlicet* (evidently) *natura* (the nature) *angelica* (of angels) *et* ('both,' part of '*et ... et*' = 'both ... and,' *infra prius* (first) *subtilis* (fine-spun) *est* (= 'was') *in* (in) *superioribus* (the above) *condita* (hidden [heavenly regions]), *et* ('and,' part of '*et ... et*' = 'both ... and,' *supra post* (afterwards) *ne* (that not) *umquam* (ever) *potuisset* (it might) *cadere* (fall), *mirabilius* (marvellously) *confirmata* (being strengthened).

English translation of St. Gregory's Morals  
in Job 27:39:65.  
[Job 37:18:]

And the angelic hosts which stood firmly fixed in Divine love, when the proud angels fell, received this *thing* in the gift of a benefit, namely, none of them may now be consumed by the blight of sin snatching them away ..., and ... they should endure with everlasting stability.

Of which *thing*, beautifully in the writings of Moses, the very words about the history of the origin of the universe testify, when both 'the heaven' is being said to have been made first [Gen. 1:1], and then this same *thing* is afterwards called a 'firmament' [Gen. 1:6-8]; because evidently the nature of angels was both first fine-spun in the above hidden heavenly regions, and afterwards marvelously strengthened that it might never fall.

St. Gregory sees in the creation of "the heaven" of Gen. 1:1, a wider reference that includes the "heaven" which later became a "firmament" or atmosphere in the midst

of the waters under it, and above it in the clouds (Gen. 1:6-8) i.e., it was in some sense “strengthened” in the subsequent six day creation. Consistent with Gregory’s belief that there was first an “invisible” “earth” in Gen. 1:1,2 before the making of a visible “earth” during the six creation days at Morals in Job 38:14:34, *supra*; and also consistent with, or manifesting the same type of Christian revisionism of a Platonic type category of thought in which the material objects of the visible world have invisible forms in Ideas or Forms, Gregory here conceives this outward “strengthening” of the visible “heaven” of the second creation day (Gen. 1:1,6-8), as bespeaking an invisible strengthening of the spiritual “heaven,” meaning that which is in the spiritual heaven i.e., the unfallen angels who did not rebel with Lucifer. He further bolsters this interpretation of Gen. 1:1,6-8 through reference to Job 37:18, in which God is said to have made “the heavens” “strong.”

Whatever one thinks of Gregory’s interpretation in Morals in Job 27:39:65, (personally I think this “strengthening” of angels idea with reference to Gen. 1:6-8 and Job 38:18 is very eisegetical i.e., it reads material *into* the text, as opposed to being exegetical and getting material *out of* the text,) the salient point for our immediate purposes is that Gregory once again understands “the heaven” of Gen. 1:1 to contain a distinctive prior creation followed by a time-gap of undisclosed duration. Here at Morals in Job 27:39:65, Gregory considers this was a distinctive prior creation of both the temporal “heaven” (Gen. 1:1) which as part of the wider “heaven” was later “strengthened” during the six creation days on the second day (Gen. 1:6-8), and also of angels in a spiritual “heaven” (Gen. 1:1), who if unfallen were later “strengthened” by God (Gen. 1:6-8; Job 37:18). Hence while he considered the temporal “earth” did not become visible till the first creation day, we know from Morals in Job 38:14:34 that he considered there was an antecedent “invisible” “earth” in Gen. 1:1,2. I.e., this is the idea of the earth as an architect’s plan in the mind of God, and so in an invisible form in ideas or forms in the mind of God.

It is significant that here at Morals in Job 27:39:65 Gregory considers that the wider temporal heaven can be dated in time to the earlier creation of the invisible spiritual heaven i.e., the temporal “heaven” (though not the temporal earth,) is understood on his model as being in existence from the time of Gen. 1:1. Thus the words, “God made the firmament” in Gen. 1:7 on the second creation day (Gen. 1:6-8), refers to the pre-existing temporal “heaven” of Gen. 1:1 being “strengthened.” Thus in Gen. 1:7, “God made (Hebrew, *‘asah*; Latin, *facio*) the firmament,” is not here understood by St. Gregory to mean it was “made” as a creation *ex nihilo*, but rather “made” here in Gen. 1:7 is understood by him to mean a modification of something that pre-existed in Gen. 1:1, as it was “strengthened.” Moreover, with regard to “a premundane fall of angels” i.e., a fall of angels which preceded the fall of Adam, since Gregory considers the angels created in Gen. 1:1 experienced such “a premundane fall” before the first creation day, *it once again follows that he considers the time-gap in Gen. 1:1,2 which preceded the six creation days to have been of some substantial length*, during which time the fallen angels hatched and implemented their rebellion, and changed so as to become “proud.” In this context, Gregory’s reference to when “the proud angels fell,” sees in all the fallen angels one of the bad qualities of arrogant pride found in Lucifer in Isa. 14:12-15, who was “perfect in”

“the day” he was “created,” though at a later time he became fallen, and “iniquity was found in” him (Ezek. 28:15).

Therefore, to the extent that here in St. Gregory’s *Morals in Job* 27:39:65, Gregory considers Gen. 1:1 refers to the creation of both a temporal heaven and also a spiritual heaven of angels; that he considers there was a time-gap in Gen. 1:1,2 during which the fallen angels hatched and implemented their rebellion; and that there was then a subsequent six days creation in Gen. 1:2b-2:3, in which the temporal “heaven” of the second day (Gen. 1:6-8) had existed in some form since the distinctive prior creation of Gen. 1:1, but was now in some sense altered or modified, in Gregory’s words, by being “strengthened;” it follows that once again, while the Gen. 1 & 2 model that St. Gregory here adopts is *not* the historically modern old earth creationist Gap School, nevertheless, *it shows some similar categories of thought to the historically modern old earth creationist Gap School* model of Gen. 1 & 2. Specifically, Gregory here uses some cross-applicable categories of thought in terms of, firstly, the grammatical meaning of Gen. 1:1 not being simply a “summary” of the six creation days; secondly, in terms of a distinctive prior creation followed by a time-gap of the spiritual “heaven” of angels; thirdly, in terms of a distinctive prior creation followed by a time-gap of the “temporal” heaven being modified during the subsequent six creation days; and fourthly, the time-gap being of undisclosed duration but evidently of some reasonable length, during which time the fall of angels occurred; followed by the six creation days of Gen. 1:2b-2:3.

It might also be remarked that while on the one hand, the Gen. 1 & 2 model that St. Gregory here adopts is *not* the historically modern old earth creationist Gap School; on the other hand, like the historically modern old earth creationist Gap School, Gregory’s view that there was a temporal “heaven” of Gen. 1:1 which long preceded the creation of a temporal earth, conforms to some elements in the contemporary scientific data which sees the universe as being created at the time of the Big Bang about 14 billion B.C. + / - 4 billion years, and then the earth being created later about 4.6 billion B.C. . Therefore, while in general terms Gregory’s overall model does not conform to this scientific data, it is nevertheless reasonable to say that *this particular element of his Gen. 1 & 2 model which has points of intersecting agreement with the historically modern old earth creationist Gap School*, shows relevant categories of thought with regard to the meaning of Gen. 1:1, “In the beginning God created the heaven,” as referring to both a temporal creation of the universe “heaven” (Gen. 1:1, outer space, the second heaven,) around 14 billion B.C., as well as the creation of a spiritual “heaven” (Gen. 1:1, the visible abode of God and angels, the first heaven<sup>31</sup>), followed by some later modification in the temporal “heaven” of earth’s atmosphere (the third heaven, II Cor. 12:2), on the second creation day of Gen. 1:6-8.

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<sup>31</sup> Of course, God is omnipresent (e.g., Ps. 139:7-12), but in the first heaven God has a visible presence, and since the Ascension, the incarnate Son of God is bodily present in his humanity until the Second Advent (Acts 1:11), even though in his Divinity he is present in multiple places (Matt. 18:20).

The third Gregory passage in which we find a gap in Gen. 1:1,2 is that of a First Fragment in St. Gregory's Commentary on the Old Testament Book of Ezekiel<sup>32</sup>. The substance of this is very similar in its ideas as St. Gregory's Morals in Job 27:39:65. Once again, Gregory refers to the fall of angels, saying, "Satan (*Satan*) with (*cum*) his army (*legionibus*)" of other angels "fell (*cecidit*, 'they fell');" but that "the angels (*angeli*) who (*qui*) stood firmly (*perstiterunt*)," were "strengthened (*confirmati*)," so "they could (*possent*) not (*non*) fall (*lapsum*)." Once again Gregory refers to the "historical (*historica*) description (*descriptione*)" of this found in "the Book (*libri*) of Genesis (*Geneseos*)." He then says with regard to Gen. 1:1,6-8: "*creavit* (he created) *Deus* (God) *caelum* (heaven) *quod* (which) *postmodum* (afterwards) *vocavit* (he called) *firmamentum* (a firmament). *Caeli* (heavens) *ergo* (Therefore) *fuere* (they were) *hi* (those) *qui* (which) *prius* (first) *bene* (beautifully) *sunt* (they were) *conditi* (being made), *sed* (but) *postmodum* (afterwards) *firmamentum* (a firmament) *appellati* (being called) *sunt* (they were), *quia* (that) *ne* (not) *omnino* (surely) *iam* (now) *cadere* (they should fall) ... ." I.e., with regard to Gen. 1:1,6-8, Gregory says, "God created 'heaven' [Gen. 1:1] which afterwards he called 'a firmament' [Gen. 1:6-8]. Therefore the 'heavens' [Gen. 1:1,6-8] were those which were first beautifully made, but afterwards were called 'a firmament' [Gen. 1:6-8], that they should surely not fall ... ."

Thus in St. Gregory's First Fragment in his Commentary on Ezekiel we once again find that Gen. 1:1 is understood to refer to the creation of both a temporal 'heaven' and a spiritual 'heaven' for the abode of angels. Then in Gen. 1:6-8 the pre-existing temporal heaven is understood to have been "strengthened" on the second creation day, and this is understood by Gregory to simultaneously manifest the fact that the spiritual 'heaven' or more specifically what was in it i.e., unfallen angels, were also "strengthened" so that "they should not fall." Thus once again, we find that Gregory here considers Gen. 1:1 teaches a distinctive prior creation of both a temporal 'heaven' and also a spiritual 'heaven' of angels; that there is a time-gap in Gen. 1:1,2 during which "Satan" and his "army" of unholy angels fell; and then in the subsequent six creation days, a pre-existing temporal 'heaven' made in Gen. 1:1 is in some way modified so as to be "strengthened," i.e., "God made (Hebrew, '*asah*'; Latin, *facio*) the firmament" in Gen. 1:7 is understood to mean a modification of a pre-existing "heaven" created in Gen. 1:1. And once again, as in Morals at Job 27:39:65, we find in this First Fragment in his Commentary on Ezekiel, that Gregory has a Christian revisionist Platonic type category of thought in which God's action which "strengthened" the visible temporal "heaven" of Gen. 1:1 in Gen. 1:7, simultaneously is understood by him to manifest an action by God which "strengthened" the invisible spiritual "heaven" of Gen. 1:1 in Gen. 1:7, by which in specific terms is understood to be the inhabitants of this invisible spiritual "heaven" i.e., the unfallen

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<sup>32</sup> S. Gregori Magni Opera (The Works of St. Gregory the Great), *Homiliae in Hiezechihelem Prophetam* (Homilies in [the writings of] the Prophet Ezekiel), Fragmenta 1 (The First Fragment), *Corpus Christianorum*, Brepols, Turnholti (Turnholt, Brepols, Belgium), Brepols Editores Pontificii, Series Latina CXLII (Volume 142), 1971, p. 401.



angels, whom Gregory considers were thereby “strengthened” in some way so “that they should surely not fall” at some point in the future.

In addition to these three passages from Gregory the Great with regard to there being a distinctive prior creation in Gen. 1:1, and a time-gap in Gen. 1:1,2 before the six creation days; there are two other passages in St. Gregory’s writings which are of interest. These are both general references to Gen. 1:1 that do not specifically consider the issue of a distinctive prior creation in Gen. 1:1 nor the time-gap in Gen. 1:1,2. Both of these are found in Gregory’s *First Homily in the Prophet Ezekiel*<sup>33</sup>.

St. Gregory here divides Scriptural revelation under the name of “prophecy” into “three” different “times,” “past, present, and future.” He then says, “If we show the testimony of holy Scripture. A prophecy about the future is, ‘Behold, a virgin shall conceive, and bear a son’ [Isa. 7:14 in St. Jerome’s Latin Vulgate]. A prophecy about the past is, ‘In the beginning God created the heaven and the earth’ [Gen. 1:1, Latin Vulgate].” And with regard to “a prophecy about the present,” he cites I Cor. 14:24,25 (Homily 1:1). St. Gregory then makes an important apologetics point about creation and Gen. 1:1. He says, “sometimes from the future *may be shown* the past, *and* sometimes from the past may be shown the future. For Moses has said, ‘In the beginning God created the heaven and the earth’ [Gen. 1:1, Latin Vulgate]. But who would believe that he would speak truly of the past, if he would not have to some extent declared the future too? Indeed, in the end of that very book, he mingled a prophecy about coming *things* through the voice of Jacob, saying, ‘The sceptre shall not be taken away from Juda, nor a ruler from his loins, until he that is to be sent come, and he shall be the expectation of nations’ [Gen. 49:10, Latin Vulgate]. ... Why, therefore, has he mingled coming with past *things*, except in order that provided that they would be fulfilled ... he would likewise show that what he said with regard to the past was true?” (Homily 1:2)<sup>34</sup>.

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<sup>33</sup> *Ibid.*, pp. 5,6 (Homilies 1:1 & 1:2).

<sup>34</sup> Latin, “*Prophetiae* (Prophecy) *tempora* (times) *tria* (three) *sunt* (they are), ... *praeteritum* (past), *praesens* (present), *et* (and) *futurum* (future). ... *Si* (if) *ex* (from) *scarae* (of holy) *Scripturae* (Scripture) *testimoniis* (the testimony) *ostendamus* (we show).” *Prophetia* (A prophecy) *de* (about) *futuro* (the future) *est* (it is), ‘*Ecce* (Behold), *virgo* (a virgin) *concipiet* (she shall conceive) *et* (and) *pariet* (she shall bear) *filium* (a son)’ [Isa. 7:14 in St. Jerome’s Latin Vulgate]. *Prophetia* (A prophecy) *de* (about) *praeterito* (the past), ‘*In* (in) *principio* (the beginning) *creavit* (he created) *Deus* (God) *caelum* (the heaven) *et* (and) *terram* (the earth)’ [Gen. 1:1, Latin Vulgate]. ... *Prophetia* (A prophecy) *de* (about) *praesenti* (the present) ... [I Cor. 14:24,25] ...” (Homilia I, I). “... *aliquando* (sometimes) *ex* (from) *futuris* (the future) *praeterita* (the past), *aliquando* (sometimes) *vero* (certainly) *ex* (from) *praeteritis* (the past) *proberentur* (they may be shown) *future* (the future). *Dixerat* (‘he had said,’ indicative active pluperfect = ‘has said’) *enim* (for) *Moyses* (Moses), ‘*In* (in) *principio* (the beginning) *creavit* (he created) *Deus* (God) *caelum* (the heaven) *et* (and) *terram* (the earth)’ [Gen. 1:1, Latin Vulgate]. *Si* (But) *quis* (who) *crederet* (would believe) *quia* (that) *verum* (truly) *de* (of) *praeterito* (the past) *diceret* (he would speak), *si* (if) *de* (of) *futuro* (the future) *etiam* (too) *aliquid* (to some extent) *non* (not) *dixisset* (he would have declared)? *In* (In) *ipsius* (that very)

With regard to the Messianic prophecy of Gen. 49:10 (and St. Gregory also refers in this context to another Messianic prophecy in Deut. 18:15-18), Christ “sprang out of Juda” (Heb. 7:14) and is “the Lion of the tribe of Juda” (Rev. 5:5). “God hath spoken, ... Judah is my lawgiver” (Ps. 60:6,7), and thus the Messiah was also to be a “lawgiver” (AV) or “ruler” (Latin Vulgate & Gregory) (Gen. 49:10).

It is surely significant that St. Gregory here considers we should believe the veracity of Genesis 1:1, “In the beginning God created the heaven and the earth,” because we know that the Scriptures are authoritative and trustworthy through reference to certain prophecies, such as the Messianic prophecy of Gen. 49:10. This is very much an apologetics approach to Gen. 1:1, which first establishes the authority of Scripture in terms of something we can readily verify, namely, fulfilled prophecy, and then says we can therefore trust the supernatural authority of Scripture in other areas. While this sounds like, and indeed still is, a very contemporary way to defend the authority of Scripture, and indeed it is a methodology that I have used<sup>35</sup>, it is surely notable that St. Gregory the Great, used this methodology in early mediaeval times. It might also be remarked, that in both ancient and early mediaeval times, it is clear that creationists who accepted the authority of Scripture in Gen. 1-3, had some differing views as to what it means in precise terms; much like creationists in historically modern times who accept the authority of Scripture in Gen. 1-3, have had some differing views as to what it means in precise terms. Nevertheless, the orthodox both then and now are able to agree on the basic fact that there are parameters in Gen. 1-3 which require God is Creator, and in modern times this requires the specific repudiation of macroevolutionary theory. Moreover both then and now, the orthodox can agree that whatever Gen. 1 & 2 means in precise terms for a creation model, it is part of the Divinely inspired and authoritative Word of God.

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*etenim* (indeed) *libri* (book) *fine* (the end), ... *prophetiae* (a prophecy) *per* (through) *Iacob* (of Jacob) *vocem* (voice) *de* (about) *venturis* (coming [things]) *permiscuit* (he mingled), *dicens* (saying), ‘*Non* (not) *auferetur* (they shall take away) *sceptrum* (the sceptre) *de* (from) *Iuda* (Juda / Judah), *et* (nor) *dux* (a ruler) *de* (from) *femoribus* (the loins) *eius* (of him), *donec* (until) *veniat* (he come) *qui* (who) *mittendus est* (= that is to be sent), *et* (and) *ipse* (he) *erit* (he shall be) *expectatio* (the expectation) *gentium* (of nations)’ [Gen. 49:10, Latin Vulgate]. ... *Cur* (Why) *ergo* (therefore) *praeteritis* (with past [things]) *ventura* (coming) *permiscuit* (has he mingled), *nisi* (except) *ut* (in order that), *dum* (provided that) *implerentur* (they would be fulfilled) ... *ostenderet* (he would show) *etiam* (likewise) *quia* (that) *de* (with regard to) *praeteritis* (the past) *vera* ([was] true) *dixisset* ([‘what] he would have said’ = ‘what he said’)?” (Homilia I, 2).

<sup>35</sup> See my sermons, “Biblical Apologetics: OT prophecies on cities and nations” “1/4” (1 July 2010), “2/4” (8 July 2010), and “3/4” (15 July 2010), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy at Textual Commentaries Volume 3 (Matt. 21-25), (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2011), “Appendix 8: A Sermons Bonus.”

In short, all creationists can agree with the point that St. Gregory the Great here makes in his Homily 1 (Parts 1 & 2), namely, that we can show from fulfilled prophecies that the Bible is a supernaturally and Divinely inspired book that is trustworthy, reliable, and true, and so we can trust it in other areas also, such as in the words of Gen. 1:1, “In the beginning God created the heaven and the earth.” This recognition is complementary to, and not in contradiction with, another apologetics fact which is also true, namely, that by godly reason we can also discern God’s hand in “the creation of the world,” seeing in it “his eternal power and Godhead” (Rom. 1:20). Thus by this means of godly reason we can also independently confirm the absolute accuracy of the broad general meaning of Gen. 1:1, “In the beginning God created the heaven and the earth<sup>36</sup>.” Nevertheless, it is only if we accept the first apologetics point of the Bible’s reliability, that we could then believe something like Job 38:7, namely that when God laid “the foundations of the earth” (Job 38:4), the angels as “the morning stars sang together, and all the sons of God shouted for joy” (cf. “sons of God” applied to angels in Job 1:6, and “sons of God” is here used at Job 38:7 in Hebraic poetical parallelism with “the morning stars”).

We thus find there is some very interesting and valuable material of relevance to a Gap School model of Gen. 1 & 2 in the writings of the western church doctor, St. Gregory the Great. His belief in a distinctive prior creation in a lengthy time-gap before the first six creation days, considered that this distinctive prior creation in Gen. 1:1 saw both the creation of the spiritual heaven of angels, as well as the temporal heaven.

*(Part 3, Chapter 6) The Gap School:*

- a] Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*
- vi] St. John Chrysostom.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, the Archbishop of Constantinople, St. John Chrysostom (347-407), is an eastern church father and doctor. The son of an army officer, he studied both law and theology, preferring the church where he became known as a great preacher of his day, first at Antioch, and then at Constantinople. Hence his name, Chrysostom, means the “golden-mouthed,” from the Greek *chrysostomos* (‘golden-mouthed, from *chruseos* meaning ‘golden’ and *stoma* meaning ‘mouth’). The services of Mattins (Morning Prayer) and Evensong (Evening Prayer), as well as The Litany, in the Anglican 1662 *Book of Common Prayer*, all contain

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<sup>36</sup> See my sermons, “Creation Not Macroevolution 1” on “The Creator,” (29 May 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.”

a final collect (prayer), entitled, “A Prayer of Saint Chrysostom<sup>37</sup>.” This “golden-mouthed” preacher is also referred to favourably in the Homilies of Article 35 of the Anglican 39 Articles. E.g., Book 1, Homily 1, “Of Holy Scripture,” says, “as the great ... and godly preacher St. John Chrysostom saith, ‘whatsoever is required of salvation of man is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge ...’” “And ‘whosever giveth his mind to holy Scriptures with diligent study and burning desire, it cannot be,’ saith St. John Chrysostom, ‘that he should be left without help. For either God Almighty will send him some godly doctor to teach him, as he did to instruct Eunuchus<sup>38</sup>, a noblemen of Ethiope [/ Ethiopia], and treasurer unto queen Candace ...; or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant’.”

In his *Homilies on St. John*, in Homilies 3 and 4 on John 1:1, St. Chrysostom referred to Gen. 1:1 in dealing with anti-Trinitarian Arian heretics who equated “in the beginning” in Gen. 1:1 and John 1:1, in order to claim the Son was created. In Homily 3, Chrysostom says, “let us see the proofs which they produce to us. ‘In the beginning,’ it is said, ‘God made the heaven and the earth, and the earth was invisible and unformed’ (Gen. 1:1,2, LXX).” Now “tell me, what has the word ‘was’ [John 1:1,2] in common with the word ‘made’ [Gen. 1:1]? What hath God in common with man?” “One ‘was in the beginning’ [John 1:2],” whereas “both ‘heaven and earth’ has been ‘made’ in time, and has its ‘beginning’ in time [Gen. 1:1].” We do not read “of the earth, ‘In the beginning was the earth’ (Homily 3 on John 1:1). Continuing this discussion in Homily 4, St. Chrysostom says, “Thou hast heard, that ‘*In the beginning God made the heaven and the earth*’ (Gen. 1:1); what dost thou understand from this ‘*beginning*’? Clearly, that they were *created before all visible things*. So, respecting the Only-Begotten, when you hear that he ‘was in the beginning’ [John 1:1,2], conceive of him as *before* all

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<sup>37</sup> This is “a free translation of a Collect found in the Liturgies of St. Basil and St. Chrysostom” (Bishop Alfred Barry’s *The Teachers’ Prayer Book*, Eyre & Spottiswoode, London, UK, [undated, 19th century], p. 43). Was it written by St. Chrysostom, or named in honour of St. Chrysostom in reference to this prayer’s usage in St. Chrysostom’s Liturgy? Without now considering this issue further, I note that either way it honours the name of St. Chrysostom as a good and godly Christian man.

<sup>38</sup> The Latin “*eunuchus*” means a “eunuch,” and is so found in this form in the Latin Vulgate at Acts 8:27, where we read of “a man of Ethiopia, an eunuch (Latin Vulgate, *eunuchus*, masculine singular nominative noun, from *eunuchus*).” But in this Homily, the Latin Vulgate’s form is used as a proper noun, “Eunuchus,” for this man’s given name. A similar tradition is derived from the Latin Vulgate’s usage of “*dives*” meaning “rich” at Luke 16:19, “There was a certain rich (Latin Vulgate, *dives*, masculine singular nominative adjective, from *dives*) man,” which by tradition has also been used as a proper noun, “Dives,” for this rich man’s given name in the Parable of Lazarus and Dives.

intelligible things (Greek *noeton*), and before the ages” (Homily 4 on John 1:1)<sup>39</sup>. I.e., St. Chrysostom here propounds Holy Scripture in accordance with the classic orthodox rebuttal of the Arian heretics’ false claims about the Son of God being a created being, based on an Arian distortion of the fact that the Greek Septuagint and John 1:1 both start with the Greek words, “*En* (In) *arche*” (‘the beginning,’ feminine singular dative noun, from *arche*), from which it was heretically alleged by the Arians that Gen. 1:1 with John 1:1,2 means that the Son of God was also created “in the beginning” (Gen. 1:1). But St. Chrysostom here states and recognizes the orthodox teaching, i.e., in John 1:1, “in the beginning was (Greek, *en*, ‘he was,’ indicative imperfect, 3rd person singular verb, from *eimi*) the” pre-existent “Word” (John 1:1), and so the pre-existent Son of God “was (Greek, *en*, ‘he was,’ from *eimi*)” already existing and present “in the beginning with God” (John 1:2), when “In the beginning God created the heaven and the earth” (Gen. 1:1). Thus with regard to “In the beginning was the Word” (John 1:1) and “The same was in the beginning with God” (John 1:2), St. John Chrysostom says, “respecting the Only-Begotten, when you hear that he ‘was in the beginning’ [John 1:1,2], conceive of him as *before* all intelligible things, and before the ages” (Homily 4 on John 1:1) (emphasis mine).

Thus with respect to a Gen. 1 & 2 creation model, St. Chrysostom clearly understands Gen. 1:2 (LXX) to mean “‘the earth was invisible and unformed,’” and that the “‘heaven and earth’” of Gen. 1:1 was “created before all visible things.” He therefore understands Gen. 1:1,2 to mean God made an “‘invisible’ (Gen. 1:2)” “‘heaven and earth’” (Gen. 1:1), “before” he “created” “all visible things” in Gen. 1:3-2:3. Contextually, it is clear that Chrysostom does not suggest by this reference to the pre-existent Son of God, simply that he was existing in the time-gap between God’s creation of an “‘invisible’” (Gen. 1:2, LXX) “‘heaven and earth’” in Gen. 1:1, and the visible creation of the later “ages” of Gen. 1:3-2:3, since he is contextually careful to make a sharp distinction between the “‘heaven and earth’” which were “‘made’” “‘in the beginning’” (Gen. 1:1), and the Son of God who “‘was’” i.e., already existing, “‘in the beginning’” (John 1:1) i.e., before any time-gaps in the first two verses of Genesis. Nevertheless, it is clear that Chrysostom considered Gen. 1:1,2 (LXX) to be a distinctive prior creation of the “invisible,” spanning back to an unspecified point in time, which preceded the later “visible” creation of Gen. 1:3-2:3.

What then was this prior “invisible” (LXX) creation that St. Chrysostom understands Gen. 1:1,2 to refer to? In his *Homilies on Genesis*, in Homily 2 on Gen. 1:1, Chrysostom says that in “in this statement, “‘In the beginning God made heaven and earth,’” “there is no mention of unseen powers, nor does it say, ‘In the beginning God made the angels, or the Archangels’.” Rather, in terms of understanding its meaning, God “led” the “Jews” who first read this, “from the visible realities to the Creator of all

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<sup>39</sup> Schaff, P. (Editor), *Nicene and Post-Nicene Fathers*, Vol. 14, Saint Chrysostom’s Homilies on the Gospel of St. John and the Epistle to the Hebrews, 1889, Christian Literature Company, New York, USA, 1890, Homily 3 on John 1:1, pp. 10-16 at p. 11, Homily 4 on John 1:1, pp. 16-20 at p. 17 (emphasis mine on “was” in these quotes).

things, so that from created things they might come to learn the Architect of all, and adore their Maker, not stopping short at creatures.” By contrast, the Apostle “Paul,” when there was a “difference in his audience and the materialism of his listeners,” said in “his letter to the people of Colossae,” “‘In him were created all things - those in the heaven and on earth, the visible and the invisible, whether thrones, dominations, principalities, powers - all were created by him and with him in mind’ [Col. 1:16]<sup>40</sup>.” It is clear from this statement, that St. Chrysostom understood angels to have been created as part of the creation in Gen. 1:1; and from his comments here and in his *Homilies on St. John* that this was clearly earlier than the later visible creation of Gen. 1:3-2:3. Thus St. Chrysostom’s Gen. 1 & 2 creation model clearly considers that there was a distinctive prior creation of an “invisible” world that included angels in Gen. 1:1, followed by a time-gap of an undisclosed duration.

I have previously made some reference in Part 3, Chapter 1, section c, to Pusey, whose name is pronounced “Pue-sey” as in “Pue – what a horrible stench!”<sup>41</sup> Before considering some relevant gap school comments on Saint John Chrysostom and others by the semi-Romanist heretic, Edward Bouverie Pusey (1800-1882), it is my melancholy duty to introduce the good Christian reader to this most vile man, who is one of those “bastards” referred to in Heb. 12:8; and one of those “false teachers” referred to in II Peter 2:1, “who” did “privily ... bring in damnable heresies.” One of the most tragic blights to ever fall upon, and grievously hurt and injure the Anglican Church of Cranmer’s 1662 Protestant *Book of Common Prayer* and Protestant 39 Articles, was the religiously apostate, Pusey, whose work with others gave rise to the semi-Romanist Puseyite movement inside of Anglicanism, named after him in derogatory tones as “Puseyism.” (Puseyism is known by its semi-Romanist followers by such names as “Anglo-Catholic,” “High Church,” or in the case of the semi-Puseyites, as the “Broad-Church”). Pusey was a most wicked and evil man, who worked hard to destroy the Protestantism of Anglicanism, and was accompanied by a shocking, appalling, and horrible success in achieving this most unrewarding goal, as by fifth columnist action (together with others such as the religious liberals,) he helped to sink the Protestant Fleet’s Flag Ship, HMS Anglicanus. By the Puseyites’ distortions of e.g., the Anglican 39 Articles, Pusey promoted semi-Romanist “idolatry” (Gal. 5:20), and semi-Romanist “heresies” (Gal. 5:20) which took the focus off the saving gospel of justification by faith alone (Gal. 3:11) in the atoning merits of Jesus Christ (Gal. 3:13), with its corresponding

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<sup>40</sup> *Saint John Chrysostom Homilies on Genesis 1-17*, Hill, R.C. (translator), The Fathers of the Church Series, Volume 74, [Roman] Catholic University of America, Washington, D.C., USA, 1986, Homily 2 on Gen. 1:1, pp. 29-38 at pp. 33-4 (emphasis mine).

<sup>41</sup> A “pue” meaning a “stench” or bad smell is an English term derived from the French verb *puer* meaning “to stink.” Thus e.g., “he” / “it” “stinks” is French, “*il pue*,” or “she” / “it” “stinks” is “*elle pue*” (indicative present). My usage here of the derogative term of a “Puseyite” with an emphasis on the “pue” sound is a very Low Church Evangelical Anglican type of joke, but I would also note that many of my good fellow Protestants in other traditions would agree with my anti semi-Romanist sentiment.

Protestant simplicity of outward forms of public worship (in what since this time in the 19th century would be now called “Low Church”). In its place, the Puseyites put their focus on semi-Romanist ritualism, with an associated Romeward and homeward focus on the old Roman whore (Rev. 17:1,9). This also resulted in an increased spirit of tolerance towards such daughters of this “mother of harlots” (Rev. 17:5) as the semi-Romanist Eastern Orthodox Churches; and they also turned many Anglican churches into semi-Romanist daughters of this Romish “mother of harlots” (Rev. 17:5), as they peddled an “other gospel” (Gal. 1:8,9). Thus on authority of Scripture, Pusey bound himself in the bonds of anathema, being declared “accursed” (Gal. 1:8,9), for “they which do such things shall not inherit the kingdom of God” (Gal. 5:21). *Long may he burn in hell!*

Yet even religious perverts such as Pusey who sought to “pervert the gospel of Christ” (Gal. 1:7), are generally a mix of good and evil, and so like other heretics, not everything he ever said or did was necessarily bad or heretical. And as previously observed in the section heading of Volume 1, Part 1, Chapter 7, section d, “The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings.” *With such important qualifications in mind*, I note that Pusey followed a form of the old earth creationist Global Earth Gap School. When he argued for it in his dissertation published in e.g., 1864 (1st edition), 1868 (2nd edition), and 1869 (3rd edition), it was before c. 1875 when within the sufficiently incomplete geological science of the day, it was still credible to do so. Although the fact that he died in 1882, and he did not repudiate these views after c. 1875, as seen e.g., in his sixth edition of 1880 (James Parker, Oxford, & Rivington’s, London, UK), and the following retention of his comments in his posthumously published seventh (1883) and eighth (1886) editions<sup>42</sup>, when relative to what was by e.g., his sixth edition of 1880, then the sufficiently complete knowledge of geological science to rule out a global earth gap school model, means that for about the last seven years of his life, Pusey lacked any serious scientific credulity for his global earth gap school views<sup>43</sup>.

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<sup>42</sup> After Pusey’s 1st edition of *Daniel the Prophet* (1864, J. Parker, Oxford, UK), he added in his 2nd edition (1868, J. Parker, Oxford, UK), the words, “I do not allege this” Global Earth Gap School view “as the only solution of the phenomena of Geology;” although he also continued to maintain a Global Earth Gap School model; and these 2nd edition comments (1868) may also be found in his posthumously published in the 8th edition of 1886 (Pusey, E.B., *Daniel the Prophet*: Walter Smith, London, UK, 8th edition, 1886, pp. xvii-xxi).

<sup>43</sup> On the usage of c. 1875 as the cut-off point for global earth gap school scientific credulity, and the associated dispute over events at the start of the Holocene in the d’Orbigny verses Lyell debate; see my relevant comments on c. 1875 in Volume 1, Preface, “Background to this Book: The Long Trek;” and though I would not classify Pusey as “godly,” see also my relevant comments on c. 1875 in Volume 1, Part 2, Chapter 5, section d, subsection ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”; & also Volume 2, Chapter 6, section h, *infra*.

In arguing for the gap school view of Gen. 1:1 in 1864, Pusey, says the “belief that creation” “dated backwards for countless ages,” is found in the ancient view that “the whole spiritual and angelic” world “existed before this world’.” In support of which, he refers to Basil of Caesarea, Gregory Nazianzus, Jerome, and John Chrysostom<sup>44</sup>. Pusey’s reference to “countless ages” is a fair commentary on St. Jerome, who considers the time-gap spans “eternities” or “times,” *supra*; but though these other ancient church fathers and doctors clearly considered there was a time-gap, and we can say that they contextually considered it to be a period of some reasonable length, it would be *too much* to say that they necessarily considered it “dated backwards for countless ages,” although they may have; we simply do not know.

Furthermore, I consider Pusey’s analysis of St. Chrysostom is inadequate, since in addition to the spiritual world of angels, it is also clear that St. John Chrysostom additionally considered there was a temporal creation of a dark flooded earth in Gen. 1:1,2. Later in his Homily 2 of his *Homilies on Genesis*, Chrysostom interprets. “The earth was invisible and lacking all shape” (Gen. 1:2, LXX), to mean, God “produced the earth in a formless condition.” Elucidating on this in his following Homily 3, he says, “when” “Moses” “says, ‘The land was invisible and lacking shape,’ he teaches us precisely how it came to be invisible and lacking shape, adding, ‘darkness was over the deep, and the Spirit of God moved over the water’” (Gen. 1:2). Thus St. Chrysostom concludes “darkness” “was covering the face of the earth,” “and the depths of water.” Hence, “the words of blessed Moses, ‘In the beginning God made heaven and earth’ [Gen. 1:1], and the following verse, ‘The land was invisible and lacking shape’ [Gen. 1:2, LXX], [mean] on account of its being obscured by the darkness and the waters.” Chrysostom repeats this interpretation in his subsequent Homily 4, saying, “after the creation of heaven and earth, the fact that ‘the earth was invisible and lacking all shape’ [Gen. 1:1,2, LXX],” means “it was invisible because it was concealed by darkness and water” for “everything consisted of darkness and water, and nothing else<sup>45</sup>.”

This means that St. Chrysostom considers that an “earth” (Gen. 1:1), covered by “water” and made “invisible” by “darkness,” was in existence before the creation of Gen. 1:3-2:3. Since we know from St. Chrysostom’s comments in his *Homilies on St. John* that he considered the “invisible” creation of Gen. 1:1,2 was some time earlier than the later visible creation of Gen. 1:3-2:3, it follows that he considered a dark flooded earth was in existence for a lengthy period of time before the later creation of Gen. 1:3-2:3. But whether that lengthy period of time during which angels existed was regarded by him

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<sup>44</sup> Pusey, E.B., *op. cit.* (1864), pp. xvii-xviii, referring to “Jerome” “quoted by Petav. De Angel. 1:15;” “S. Basil in the Hexaem. Hom. 1, S. Greg Naz., S. Chrys. and others.”

<sup>45</sup> *Saint John Chrysostom Homilies on Genesis 1-17, op. cit.*, Homily 2 on Gen. 1:1, pp. 29-38 at p. 36; Homily 3 on Gen. 1:1-5, pp. 39-50 at pp. 40-41 (emphasis mine); Homily 4 on Gen. 1:6,7, pp. 51-65 at p. 54 (emphasis mine).



as lasting for years, or decades, or centuries, or millennia, or millions of years, or billions of years, is not something we can confidently know from what he here says.

Moreover, in his *Homilies Concerning the Statues*, St. Chrysostom repeatedly uses Gen. 1:1,2 as a summary formulae for the entire creation of Gen. 1:3-2:3<sup>46</sup>. I consider that reconciliation of these statements in his *Homilies Concerning the Statues* with his *Homilies on Genesis*, requires the conclusion that Chrysostom considered that from the “invisible” creation of Gen. 1:1,2 (LXX), i.e., the dark “earth” flooded with “water,” God made the subsequent creation of Gen. 1:3-2:3. Hence there is a sense in which the later “visible” creation of Gen. 1:3-2:3 is included in the earlier “invisible” creation of Gen. 1:1,2. This is the same idea found in Gen. 2:7 where God takes “dust” he has formerly created, and from it, makes man. This idea is referred to specifically by Chrysostom in his *Homilies on Genesis*, Homily 2, where he says, “‘The earth was invisible and lacking all shape’.” “This” “was not done without purpose; his intention was that you would learn about his craftsmanship from the better part of creation<sup>47</sup>.”

Hence, St. Chrysostom used Gen. 1:1,2 as a summary for Gen. 1:3-2:3, but this was in a different way to which non-gap school interpreters sometimes use it as a summary. In the case of Chrysostom, he seems to have thought that there was a sense in which the invisible creation of Gen. 1:1,2 contained everything in it for the following six creation days (*Homilies Concerning the Statues*). But at least in most instances, this was probably not in a sense of the temporal elements existing before the six days, but in the sense that the architect’s invisible plan for the six creation days was in the Divine Architect’s mind; although in the case of the dark flooded earth of Gen. 1:1,2, he would presumably have had to also seen some amount of the temporal elements being created before the six days. Thus in a somewhat unusual way that combined a later usage in the six days of an uncertain level of temporal elements from a dark flooded earth, with the wider invisible creation in the Divine Architect’s mind; Chrysostom simultaneously used Gen. 1:1,2 as a summary formulae for Gen. 1:3-2:3, and also used Gen. 1:1,2 to refer to a distinctive and prior creation to Gen. 1:3-2:3, since this invisible temporal creation of “the earth” covered with “water” and “darkness,” occurred much earlier in time than the later visible creation (*Homilies on the Gospel of St. John*).

On the one hand, St. Chrysostom certainly did not follow some form of the historically modern old earth creationist Gap School. But on the other hand, there are some notable points of intersecting agreement between the historically modern old earth creationist Gap School and St. Chrysostom’s Gen. 1 & 2 creation model. Specifically, St. Chrysostom clearly considered that the stylistic literary qualities of Gen. 1:1,2 require the conclusion that a prior and distinctive creation, both of the spiritual world of angels,

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<sup>46</sup> Schaff, P. (Editor), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 9, 1889, Saint Chrysostom on the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statues; Homilies on the Statues, Homily 7, pp. 390-5, at p. 391; Homily 8, pp. 395-9 at p. 395.

<sup>47</sup> *Saint John Chrysostom Homilies on Genesis 1-17, op. cit.*, Homily 2 at p. 36.

and also the material elements of the “earth” flooded with “water” and made “invisible” by “darkness,” came into existence for a reasonable period of time before the later six day creation of Gen. 1:3-2:3. Although whether Chrysostom considered that reasonable time was a relatively short period of e.g., a few years, or something longer, up to and including St. Jerome’s “eternities” of “times,” *supra*, is not something we can safely guess at. Given that there were clearly young earth creationists in ancient times e.g., St. Jerome (d. 420), *supra*, and old earth creationists e.g., Origen (d. 254) (see Part 3, Chapter 6, section e, subsection ii, “Ancient Global Earth Gap School ...,” *infra*), in the historical times of St. Chrysostom (d. 407), given that both views were clearly known, and given that he was non-committal on how long the earth was around before the six day creation of Gen. 1, means that *St. Chrysostom may reasonably be said to have been non-committal on the issue of either a young earth or an old earth.* St. Chrysostom thus considered that in addition to referring to the “invisible” creation of everything in the Divine Architect’s mind, the words of Gen. 1:1, “In the beginning God created the heaven and the earth,” included the creation of a spiritual “heaven” of angels, and a temporal “earth” that was covered with temporal “waters” (Gen. 1:2).

*(Part 3, Chapter 6) The Gap School:*

*a] Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*

*vii] St. Augustine.*

Inside the “one Catholick and Apostolick Church” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), which embraces both east and west, St. Augustine of Hippo (354-430 A.D.), is a western church father and doctor. His name is sometimes abbreviated as “Austin.” As one of the four ancient and early mediaeval western church doctors, he receives a black letter day on 28 August on the 1662 Anglican *Book of Common Prayer* Calendar. Among other things, he is remembered for his defence of orthodoxy against the Pelagian heretics who denied the reality of original sin. In this context, St. Austin records that Pelagius’s disciple, Coelestius claimed e.g., “Adam was created mortal, and he would have died, whether he sinned or not;” “Adam’s sin injured himself alone, not the human race,” “The Law, as well as the Gospel, leads to the Kingdom,” “There were men without sin before Christ’s coming,” “new-born infants are in the same condition as Adam before the fall,” “infants ... have eternal life” i.e., universal infant salvation due to the alleged absence of original sin, “That a man can be without sin, if he choose,” and “It is not through the death or the fall of Adam that the whole human race dies ...<sup>48</sup>.” These type of Pelagian ideas which deny original sin are contrary to the orthodox Trinitarian Christology teaching which recognizes Christ as the Second Adam (Rom. 5 & I Cor. 15), who “for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of Virgin Mary, and was made man, and was crucified also for us ... (*Nicene Creed*, found also in the earlier Creed of the 150 Fathers of the *General Council of Constantinople* in 381 as recorded by the *General Council of Chalcedon* in 451; and containing some elements also of the earlier Creed of

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<sup>48</sup> In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-4.

the 318 Fathers of the *General Council of Nicea* of 325 which was recorded and endorsed by the *General Council of Ephesus* in 431; with both creeds being endorsed by the *General Council of Chalcedon* in 451)<sup>49</sup>. Though St. Augustine died about a year before the *General Council of Ephesus* in 431, this third general council upheld St. Austin's repudiation of Pelagius's disciple, Coelestius<sup>50</sup>. So too at the fourth general council, the *General Council of Chalcedon* in 451, Pelagianism was repudiated in the teaching, "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 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)<sup>51</sup>.

The western church father and doctor, St. Augustine, is cited favourably in Article 35 of the Anglican 39 Articles. E.g., Book 1, Homily 1, "Of Holy Scripture," says, "For as, St. Augustine saith, the knowledge of Scripture is a great, large, and a high palace, but the door is very low; so that the high and arrogant man cannot run in, but he must stoop low and humble himself that shall enter into it." Or Book 1, Homily 4, "Of Faith," says, "And St. Chrysostom saith, 'Faith of itself is full of good works: as soon as a man doth believe, he shall be garnished with them.' How plentiful this faith is of good works, ... teacheth at large the eleventh chapter to the Hebrews, saying that faith made the oblation of Abel better than the oblation of Cain. This made Noe to build the ark. ... This faith made Abraham ready at God's commandment to offer his own son and heir Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which one should be born in whom all nations should be blessed; trusting so much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death, and perform his promise ... . All these ... holy men ... had their faith surely fixed in God, when all the world was against them. ... And, although they were not named Christian men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father through the merits of his Son Jesu<sup>52</sup> Christ, as we now do. This difference is between them and us; for they looked when Christ should come, and we be in the time when he is come. Therefore saith St. Augustine, 'The time is altered and changed, but not the faith. For we have both one faith in one Christ.'" (Cf. Article 7, "Of the Old Testament," Anglican 39 Articles.)

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<sup>49</sup> Anglican 1662 *Book of Common Prayer* (Nicene Creed); Bettenson's *Documents*, pp. 25-26; & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 3,5,21,23,50,84.

<sup>50</sup> *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").

<sup>51</sup> Council of Chalcedon, Actio V. Mansi, vii. 166f; in Bettenson's *Documents*, pp. 51-2 (emphasis mine); & also in Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 86.

<sup>52</sup> "Jesu" is a Latin form of "Jesus," used also in e.g., The Greater Doxology in *The Communion Service* of the Anglican *Book of Common Prayer* (1662).

With respect to a Gen. 1 & 2 creation model, on the one hand, St. Augustine (Austin) is definite and committed on some matters, to wit, a distinctive prior creation of a dark flooded earth, and a time-gap before the subsequent creation on the six days, so that he may be fairly regarded as some type of gap schoolman. He clearly recognizes that God “created” “things ... that are in heaven” in the angels (Col. 1:16; cf. Ezek. 28:13,15). But on the other hand, St. Augustine is simultaneously non-committal between a variety of possibilities on some other matters, namely: Were angels created in the time-gap or on Day One? Is the earth young or old? Do the six days symbolize a split second of time with an instantaneous creation, or six literal 24 hour days, or long periods of time? The effect of St. Austin’s non-committal position on a number of relevant elements in his Gen. 1 & 2 creation model, means that in effect he gives a qualified and non-exclusive endorsement to what he considers is the plausibility and validity of a variety of views, all of which he thus clearly considers can be held by someone inside the relevant limits of orthodoxy. St. Augustine’s position is thus valuable for shewing the type of tolerance to diversity of opinion on these kinds of Gen. 1 & 2 creation model issues, that was held during the *Church Fathers’ Era* (post New Testament times ending with the General Council of Chalcedon in 451).

St. Augustine is raising questions rather than providing what he thinks are the answers when he says in Chapter 1 of his *Literal Meaning of Genesis*, e.g., “what is meant by the phrase ‘heaven and earth’ [Gen. 1:1]? Was this expression used to indicate spiritual and corporeal creatures? Or does it refer only to the corporeal, so that we may presume in this book that the author passed over in silence the creation of spiritual beings, and in saying ‘heaven and earth’ wished to indicate all corporeal creation above and below? Or is the unformed matter of both the spiritual and corporeal worlds meant in the expression ‘heaven and earth’ ...? But perhaps we should take “heaven” to mean spiritual beings in a state of perfection and beatitude from the first moment of their creation and take ‘earth’ to mean bodily matter in a state that is not yet complete and perfect. ‘The earth,’ says Holy Scripture, ‘was invisible and formless, and darkness was over the abyss’ [Gen. 1:2]. These words seem to indicate the formless state of bodily substance. Or does the second statement imply the formless state of both substances, so that bodily substance is referred to in the words, “The earth was invisible and formless,” but spiritual substance in the words, “Darkness was over the abyss?” In this interpretation we should understand “dark abyss” as a metaphor meaning that life which is formless unless it is turned towards its Creator. Only in this way can it be formed and cease being an abyss, and be illumined and cease being dark. And then what is the meaning of the statement, “Darkness was over the abyss?” Was there no light? If there was any light at all, there would be a great abundance of it, for that is the way it is in the case of a spiritual creature that turns to God, the changeless and incorporeal Light<sup>53</sup>.”

But later in Chapter 13 he provides what he regards as an answer to some of these questions. St. Augustine taught that the “earth” of Gen. 1:1, and the “water” of Gen. 1:2

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<sup>53</sup> St. Augustine’s *Literal Meaning of Genesis*, *op. cit.*, “The interpretation of Scripture, the meaning of heaven and earth.”

predated the first creation day, though by a limited understanding of “heaven” in Gen. 1:1 which he thought of as “formless matter,” he excluded from Gen. 1:1 the heavenly bodies such as the sun, which he thought were created later during the six days. In a stylistic analysis of Gen. 1 that anticipated the fuller gap-school argument of e.g., Thomas Chalmers (*Remarks on Cuvier’s Theory of the Earth*, 1814) or John Harris (*The Pre-Adamite Earth*, c. 1846), Augustine took the view that each of the creation days started with the formulae of words, “And God said” (Gen. 1:3,6,9,14,20,24), with the consequence that the events of Gen. 1:1,2 therefore occurred “before any of the days began,” since the first day begins in Gen. 1:3, “And God said, Let there be light.”

Augustine said, “A further question, then, arises as to the time when God created these distinct forms and qualities of water and earth. No mention is made of this act in the six days. Hence let us suppose that God did this before any of the days began; for, before any mention of the first days, Scripture says, ‘In the beginning God created the heaven and the earth’ [Gen. 1:1]. By the word ‘earth’ we should then understand earth with its own fully developed form and the waters clearly marked by their visible form flooding over the earth,” and Augustine then quotes Gen. 1:2. “If, therefore, this is the case, why were these forms of earth and water, which are certainly corporeal forms, made before the beginning of days? Why do we not read, ‘God said: *Let there be earth*, and earth was made?;’ and ‘God said: *Let there be water*,’ and water was made?’ Or, “‘God said: *Let there be earth and water*, and so it was done?’<sup>54</sup>”

St. Augustine’s view of a dark flooded earth created before the first creation day starts in Gen. 1:3, is very much like that of St Chrysostom’s, *supra*. On the one hand, once again Austin’s view is certainly not the historically modern old earth creationist gap school view. But on the other hand, once again, there are clear points of intersecting agreement between the historically modern old earth creationist gap school and St. Austin’s view that a distinctive prior creation of the earth and water occurred in Gen. 1:1,2, which predate the subsequent six creation days. And there are clearly points of intersecting agreement with his stylistic analysis of Gen. 1 in which all of the six days start with, “And God said,” with the consequent conclusion that the style of Gen. 1 requires the existence of a distinctive prior creation in Gen. 1:1,2 followed by a time-gap before the subsequent six days which starts in Gen. 1:3 (or I and other historically modern old earth creationist gap schoolmen, would say, starts in Gen. 1:2b).

An associated issue is whether the time-gap in Gen. 1:1 is short time i.e., a young earth, or long time i.e., an old earth. St. Augustine says in *City of God*, that “eternity and time are rightly distinguished by this, that time does not exist without some movement and transition, while in eternity there is no change;” so “who does not see that there could have been no time had not some creature been made, which by some motion could give birth to change.” I.e., Austin’s argument is that time is a created entity by God, but can only exist when something is created, and so time did not exist before “In the beginning God created” (Gen. 1:1). Therefore Austin says, “I do not see how he can be said to

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<sup>54</sup> *Ibid.*, chapter 13, pp. 34-35, “When were water and earth created?” (emphasis mine).

have created the world after spaces of time had elapsed, unless it be said that prior to the world there was some creature by whose movement time could pass. And if the sacred and infallible Scripture say that, ‘In the beginning God created the heavens and the earth’ [Gen. 1:1], in order that it may be understood that he had made nothing previously, ... then assuredly the world was made, not in time, but simultaneously with time.” But while on the one hand, St. Austin thus considered the issue of time and eternity in a broad sense as marked out by Gen. 1:1, and he considered that time was in existence thereafter as seen by the “change and motion” “from the order of the first six or seven days<sup>55</sup>,” on the other hand, St. Augustine does not say how long he thought the dark earth was flooded for in the time-gap following the distinctive prior creation before the first six days.

However, with regard to the time-gap in Gen. 1:1,2 he clearly raises two quite different possibilities in his *Literal Meaning of Genesis* when he asks, “Were heaven and earth made in the beginning of time [Gen. 1:1,2], or first of all in creation [Gen. 1:3ff]?<sup>56</sup>” I.e., he allows for a long time-gap back to “the beginning of time,” i.e., an old earth, or a short time-gap which would effectively join Gen. 1:1,2 to the first creation day and thus be an extremely short time-gap i.e., a young earth. Given that there were clearly young earth creationists in ancient times e.g., St. Jerome (d. 420), *supra*, and old earth creationists e.g., Origen (d. 254) (see Part 3, Chapter 6, section e, subsection ii, “Ancient Global Earth Gap School ...,” *infra*), given that both views were clearly known in the historical times of St. Augustine (d. 430), this means that contextually *St. Austin may reasonably be said to have been non-committal on the issue of either a young earth or an old earth.*

This type of allowance for diverse views on a young earth or an old earth, and uncertainty as to which view is correct, is the same approach of Austin on some other matters in Gen. 1. E.g., when the angels were created. St. Austin is clearly non-committal as to whether the angels were also created as part of a distinctive prior creation in the time-gap (Gen. 1:1,2), or during the subsequent six days on Day One (Gen. 1:3-5). Hence Augustine says, “What the Scriptures teach is to believe concerning the creation of the angels,” i.e., that God created them. “Where Scripture speaks of the world’s creation, it is not plainly said whether or when the angels were created; but if mention of them is made, it is implicitly under the name of ‘heaven,’ when it is said, ‘In the beginning God created the heavens and the earth’ [Gen. 1:1], or perhaps rather under the name of ‘light’ [Gen. 1:3] ...<sup>57</sup>.”

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<sup>55</sup> Philip Schaff’s *Nicene and Post-Nicene Fathers*, 1871, *op. cit.*, Vol. 2, “The City of God,” Book 11, chapter 6, p. 208 (emphasis mine).

<sup>56</sup> St. Augustine’s *Literal Meaning of Genesis*, *op. cit.*, Volume 1, Chapter 1.

<sup>57</sup> Philip Schaff’s *Nicene and Post-Nicene Fathers*, 1871, *op. cit.*, Vol. 2, “The City of God,” Book 11, chapters 6 & 7, pp. 208-210 at p. 209.

This type of allowance for diverse views on a young earth or an old earth or when the angels were created, and uncertainty as to which view is correct, is the same approach of Austin on another matters in Gen. 1. Specifically, the issue of the length of the six days. Concerning “the first three days” of Gen. 1, Augustine considers they “all ... passed without sun, since it is reported to have been made on the fourth day. And first of all, indeed, light was made by the word of God, and God we read, separated it from darkness, and called the light Day, and the darkness Night; by what kind of light that was, and by what periodic movement is made evening and morning, it is beyond the reach of our senses.” Thus on the one hand, Austin did not consider the sun was made till the fourth day; but on the other hand, he did not consider this meant that the first three days were in darkness, but rather, illuminated by some Divinely created light, the knowledge of which “is beyond the reach of our senses<sup>58</sup>.”

Concerning “the first six or seven days” of Gen. 1 & 2, he says, “What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive<sup>59</sup>.” As already discussed, while he formulated the opinion that the seventh day was a long period of time<sup>60</sup>, saying, “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 ...,” i.e., the seventh day of Gen. 2:1-3 is understood to be a long period of time in terms of a gospel rest (cf. Heb. 4:4,9); for “if they have managed by faith to get near to God in this life,” then they “shall enjoy in him eternal rest<sup>61</sup>.” But in the historical context that St. Augustine’s wrote in, his comments allow for multiple interpretations of what these first six days of Gen. 1 were following a distinctive prior creation in Gen. 1:1,2, i.e., instantaneous creation<sup>62</sup>, six literal 24 hour days<sup>63</sup>, or long periods of time<sup>64</sup>. St. Augustine is non-committal on any of these possible views. Thus he regards all these possibilities as within the boundaries of reason and orthodoxy, and so there is in St. Augustine’s view a qualified non-exclusive endorsement of all three views.

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<sup>58</sup> *Ibid.*, p. 208.

<sup>59</sup> *Ibid.* .

<sup>60</sup> Part 3, Chapter 5, section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *supra*.

<sup>61</sup> Philip Schaff’s *Nicene and Post-Nicene Fathers*, 1871, *op. cit.*, Vol. 2, “The City of God,” Book 11, chapter 8, p. 209.

<sup>62</sup> Part 3, Chapter 4, on “The Non-Sequential & Symbolic Creation Days School,” section a, “Ancient Young Earth Creationist Form of Non-Sequential & Symbolic Creation Days School,” *supra*.

<sup>63</sup> Part 3, Chapter 3, section a, “Multiple Ancient Forms of Young Global Earth School,” *supra*.

<sup>64</sup> Part 3, Chapter 5, section a, “Multiple Ancient Forms of Symbolic Days Creationist School,” *supra*.

However, a number of those looking at St. Austin's writings, have been unable or unwilling to recognize the idea of an ambiguous Augustine on certain key elements of his Gen. 1 & 2 creation model. Being uncomfortable with the idea of such an ambiguous Augustine; the open-ended and non-committal quality of St. Augustine's view on e.g., the six creation days and question of a young or old earth, has sometimes led advocates of one particular view, to rightly claim some level of endorsement for their views from St. Austin's comments, while wrongly holding this out as *the only way* to interpret what St. Austin has said. E.g., young earth creationist *Flood Geology Schoolmen* Van Bebbler & Taylor's claim that it is "probable" that "Augustine" "believed in literal days" and "believed in [a] young earth"<sup>65</sup>. In fact, the proposition Austin "believed in [a] young earth" is only one of two possibilities he allowed for, but was non-committal on; and likewise, that "Augustine" "believed in literal days" i.e., 24 hour days, would require the qualifications that 24 hour days are only one of three possibilities he allowed for and was non-committal on, and in allowing for this possibility, he certainly did not thereby think the first three days were "literal days" in the sense of literal solar days with a sun.

But we also find that e.g., old earth creationist *Day-Age Schoolman*, Hugh Ross, claims that "early church fathers ... interpreted the days of Genesis 1 as long periods of time. The list includes ... Augustine (5th century) ..." (1989)<sup>66</sup>. In fact, one could only categorically say this for Austin of the seventh day in Genesis 2; although, once again, one could fairly say that the six creation days symbolizing long periods of time were one of three possibilities he allowed for and was non-committal on; and an old earth was one of two possibilities he allowed for, but was non-committal on. And in fairness to Ross, he appears to have later partially modified this 1989 view, since in 2001 we find that Ross & Archer writing for "the Day-Age View" say, "Though uncertain about the duration of the creation week, ... Augustine explicitly rejected the 144-hour notion"<sup>67</sup>. This appears to represent a greater appreciation in 2001 than in 1989 of some of Austin's ambiguities, but it still fails to recognize that he allowed for either a young or old earth, and included six 24 hour days or 144 hours as one of three possibilities he allowed for and was non-committal on. In short, Ross is here still trying to make Augustine more definitive than what he actually is in his writings.

And likewise, whether or not they personally believed in it themselves, a number of writers, have seen in Austin's ambiguities and uncertainties the possibility of an instantaneous creation model, but then made the error of claiming that this was his view, as opposed to recognizing that this was one of three possibilities he allowed for and was non-committal on. E.g., this erroneous interpretation of Austin which fails to see the ambiguity and uncertainty of his position on this matter, was held by Martin Luther (d.

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<sup>65</sup> Van Bebbler & Taylor, *op. cit.*, p. 95.

<sup>66</sup> Ross's *The Fingerprint of God* (1989), *op. cit.*, p. 141.

<sup>67</sup> Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 69.



1546). Though Luther is my greatest hero outside of Biblical characters, he was not perfect, for only Christ is without sin (Heb. 4:15); and his error here in failing to represent the wider complexities and uncertainties of St. Augustine's Gen. 1 & 2 creation model, reminds us that the great man Luther was not infallible, and nor did he claim to be. And in fairness to Luther, once again, one could fairly say that an instantaneous creation model with the six creation days symbolizing very short periods of time covered in a split-second of time were one of three possibilities St. Austin allowed for and was non-committal on; and a young earth was one of two possibilities he allowed for, and was non-committal on.

In his *Commentary on Genesis* (Gen. 1-21), Luther made usage of the fourteenth century commentary of Nicholas de Lyra<sup>68</sup>. Nicholas de Lyra or Nicholas of Lyra (c. 1270-1349) was a French Roman Catholic of the Franciscan Order, who taught at the Sorbonne in Paris, France, and then founded and taught at the Franciscan's College of Burgundy in Paris. Though all agree the work of de Lyra (or Lyra) had some influence on Luther, the degree of influence of de Lyra's commentaries on Luther is a matter of academic dispute<sup>69</sup>. But e.g., the Lutheran Protestant, J. Theodore Mueller, who was a graduate and then teacher at the Lutheran Concordia Seminary at St. Louis in Missouri, USA, took the view in his 1958 translation of Luther's *Commentary on Genesis*, that "Nicolaus de Lyra" is a "French" figure "whose commentary on the Bible Luther used extensively"<sup>70</sup>.

Certainly in his *Commentary on Genesis*, Luther made some usage of him. Thus taking the view that Augustine followed an instantaneous creation model, Luther then says he disagrees with Augustine. "Hilary [d. 367] and Augustine [d. 430], these two brilliant lights of the Church, are of the opinion that the world was created suddenly, or all at once, and not successively in the course of six days. Augustine trifles with the six days in a strange way, making them days of hidden meaning, according to the knowledge of the angels, and does not let them be six natural days. So there have been many debates in the schools and churches about the knowledge of the angels, which they divided into vespertine<sup>71</sup> and matinal<sup>72</sup> cognition, that is, into knowledge pertaining to the

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<sup>68</sup> Cf. Philip Krey's *Nicholas of Lyra: The Senses of Scripture*, Published by Brill, Leiden in Holland & Boston in USA, 2000. A big weakness in this work is it lacks e.g., an appendix simply translating large parts of Lyra's work e.g., on Gen. 1-3; and also lacks very much quotation of Lyra's work. It is thus very much a secondary interpretation e.g., it wrongly claims that "Augustine's view" was "that the seven 'days' of creation refer merely to levels of angelic knowledge" (*Ibid.*, p. 27).

<sup>69</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Nicholas of Lyra."

<sup>70</sup> *Luther's Commentary on Genesis* by Martin Luther, A new translation by J. Theodore Mueller, Zondervan Publishing House, Grand Rapids, Michigan, USA, 1958, p. 4. (There is a photo of Theodore Mueller on the inside back-cover, with a small amount of biography e.g., he was born in Janesville, Minnesota, USA.)

<sup>71</sup> From Latin *vespertine* meaning "evening."

evening and the morning. This (supposed) knowledge (of the angels) was invented by Augustine and is related at great length by Lyra, in whose works those who care may read more about it. Though these speculations are very subtle, yet they are of no value. Why speak of a twofold knowledge? And what good does it do to conceive of allegories and mysteries at the very beginning of (the book of) Moses? What he means to teach us is nothing about allegorical creatures, or an allegorical world, but something about real creatures, and about a visible world, which we can see, feel, and handle . . . . Lyra thinks that it is necessary for us to understand the instruction and doctrine of the philosophers regarding matter, since without these we cannot understand what was done in the six days. But I doubt whether Lyra understood what Aristotle meant by matter, for Aristotle, just as Ovid, did not mean by matter the shapeless and unformed [cf. ‘without form and void,’ Gen. 1:2] mass of all things. Therefore we will pass by all such questions as unnecessary and rather listen to a better teacher, whom we may follow more safely than the philosophers that dispute about things which they do not know without the Word of God.” “Lyra argues that matter in itself is no more than pure force, or something essentially so flexible and pliable that it can assume form and substance. So also Augustine says in his *Confessions* that matter is almost something nonexistent. To this I cannot agree, for how can that be called nonexistent which is so very real that Moses calls it ‘the heaven and the earth’ [Gen. 1:1]?<sup>73</sup>.”

Though Luther did not research this issue of Austin’s creation model with sufficient rigour, with the consequence that he thought Augustine followed an instantaneous creation model; it should also be remembered that he was writing more than a quarter of a millennium before the rise of the modern science of geology gave us a new intensity of interest in the relationship between Scripture and science in Gen. 1& 2, and more widely in Gen. 1-11. Thus while I do not defend Luther’s lack of more detailed analysis of what St. Augustine actually says, this type of thing was not a big issue in his day. By contrast, in historically modern times, this has become a big issue, and so I do not think young earth creationist writers who are writing in historically modern times can be allowed to simply fall back on repeating Luther’s far too superficial perusal of, and associated misunderstanding of, St. Augustine.

Nevertheless, we find that a number of contemporary writers have interpreted Augustine’s writings to mean an instantaneous creation of a young earth. E.g., as previously mentioned, Robert Bradshaw claims, “Augustine believed that God created all things *ex nihilo* instantaneously<sup>74</sup>.” But Bradshaw has clearly taken Austin’s relevant

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<sup>72</sup> From Latin *matutinus* meaning “morning,” via the French “matin” also meaning “morning.”

<sup>73</sup> *Luther’s Commentary on Genesis* (1958 translation), *op. cit.*, pp. 4-5, & 10 (emphasis mine); words added by Mueller in round brackets (); words added by me in square brackets [].

<sup>74</sup> 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

quotes in isolation from his more general Gen. 1 & 2 creation model. E.g., one of Bradshaw's references is St. Augustine's *Literal Meaning of Genesis* 1:29. Though Bradshaw does not supply the actual quote, Austin here says, "we must not suppose that unformed matter is prior in time to things that are formed; both the thing made and the matter from which it was made were created together." But the point that Bradshaw misses, is that in the wider context of St. Augustine's Gen. 1 & 2 creation model, it is clear from his belief in a distinctive prior creation, that by these words in *Literal Meaning of Genesis* 1:29, he means matter may be formed at the same time something is created *on multiple occasions* i.e., he does not think this had to be simultaneous overall in *one* action in which "God created all things *ex nihilo* instantaneously" (Bradshaw). Indeed, St. Austin says immediately before this as part of *Literal Meaning of Genesis* 1:28, which is also referred to by Bradshaw, without specifically quoting it, "... We must conclude, then, that this same matter is referred to in words carefully chosen by a spiritual man in a manner that is accommodated to unlearned readers or hearers, when before the enumeration of the days it is stated, 'In the beginning God created heaven and earth' etc. [Gen. 1:1], as far as the verse that begins, 'And God said' [Gen. 1:11,20,24]. After that there follows the enumeration of creatures that have been formed." Thus St. Austin here isolates multiple examples of this process of "both the thing made and the matter from which it was made were created together" in Gen. 1:1 (a distinctive prior creation of a dark flooded earth), and then in "the ... creatures that have been formed" on the third, fifth, and sixth days of Gen. 1.

So too, e.g., Duncan & Hall writing for "The 24-hour View" of the six days, refer to the comments of John Calvin (d. 1564), when "Calvin" says, "It is too violent" an interpretation of Gen. 1 "to contend that Moses distributes the work which God perfected at once into six days, for the mere purpose of conveying instruction. Let us rather conclude that God himself took the space of six days, for the purpose of accommodating his works to the capacity of men'." And Duncan & Hall then add this comment, "Calvin rejects Augustine's 'instantaneous creation' interpretation. Augustine's view was neither born of a mastery of the original Hebrew nor motivated by considerations internal to the text; rather, his concern was for theological harmonization with a statement of the Apocryphal book of Ecclesiasticus [/ Sirach] (18:1)<sup>75</sup>." But when one looks at the cited commentary of Calvin<sup>76</sup>, one finds that on the one hand, Calvin's

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1, <http://www.robibradshaw.com/chapter3.htm>); citing with regard to an instantaneous creation interpretation, Augustine, *Literal* 1.14,28-29; 6.6.9, St. Augustine's *Literal Meaning of Genesis*, *op. cit.*, Vol. 41, 1:14,28-29, at pp. 35-36, 183-184.

<sup>75</sup> Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 29-30; citing Calvin's *Commentaries on the First Book of Moses called Genesis*, p. 78.

<sup>76</sup> Calvin's *Commentaries on the First Book of Moses called Genesis*, translated from the original Latin and compared with the French Edition by the Reverend Mr. John King of Queen's College, Cambridge University, UK, Printed for the Calvin Translation Society, Edinburgh, Scotland, UK, 1847, p. 78.

words have been cited fairly, as has his conclusion of rejecting an instantaneous creation model; but on the other hand, contextually Calvin here makes no reference to, nor comment on, Augustine, so that while one could say, “Calvin rejects the ‘instantaneous creation’ interpretation,” one could not say with Duncan & Hall, “Calvin rejects Augustine’s ‘instantaneous creation’ interpretation.” Nevertheless, Duncan & Hall assert, “Augustine ... believed that all creation, rather than occurring in 144 hours, occurred in a nanosecond<sup>77</sup>” i.e., a split-second; and thus they claim that “*contra* [Latin, against] Augustine,” James “Ussher” the Anglican Archbishop of Armagh and Primate of the *Church of Ireland* says that though God “could have perfected all creatures at once and in a moment” i.e., instantaneous creation, “Yet he was six days and six nights in creating the world<sup>78</sup>.” Once again, while it is fair to give Ussher’s view, it is contextually anachronistic to claim that Ussher was specifically writing “*contra* Augustine.” Thus as with the comments on Calvin, so also those with Ussher, there is thus an element of overstatement in terms of giving the impression that the writer is specifically putting Austin “in his rifle-sights” and “then shooting him down;” when in fact, both of these writers did not specifically itemize Austin when they rejected the same view that is here wrongly attributed to Austin. Given that Austin can be interpreted variously, it is thus most hazardous to conclude that a given writer necessarily understood Austin to mean one of three possible interpretations unless one has clear evidence for this, as with Luther, *supra*.

And so too, writing for the old earth “Framework View,” Irons & Kline claim, “Augustine read Genesis 2:4 as stating that God made the heavens and earth and all their hosts in one day. On the basis of these textual considerations, he concluded that the six days were actually one day of creation repeated six times to indicate the steps in which God accomplished his creative work<sup>79</sup>.” (See my comments on Austin and Gen. 2:4 in my discussion of Lavelle, *infra*.) And a similar thing is said by Duncan & Hall writing for “The 24-hour View” who say, “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” (citing St. Augustine’s *Literal Meaning of Genesis* 4:33)<sup>80</sup>. And they further say in 2001, that they “conclude with Augustine and through him, with the Church through the ages until the last 200 years: ‘Creation, therefore, did not take place slowly in order that a slow development might be implanted ... nor were the ages

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<sup>77</sup> Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 47-48.

<sup>78</sup> *Ibid.*, p. 59; citing Ussher in Hasting Robinson (Editor), *Sum & Substance of Christian Religion*, London, UK, 1841, p. 118.

<sup>79</sup> *Ibid.*, p. 90; referring to Ecclesiasticus 18:1 (Apocrypha) in the Latin Vulgate & St. Augustine’s *Literal Meaning of Genesis*, *op. cit.*, Vol. 41, pp. 134-135, 155-157.

<sup>80</sup> *Ibid.*, p. 267; citing St. Augustine’s *Literal Meaning of Genesis* 4:33. To some extent previously discussed in Part 3, Chapter 1, section d.

established at the plodding pace at which they now pass” (citing St. Augustine’s *Literal Meaning of Genesis 4:33*)<sup>81</sup>.

Looking more widely at St. Austin’s *Literal Meaning of Genesis* at Book 4, Chapter 33, this reads (emphasis mine):

But if the angelic mind can grasp simultaneously all that the sacred text sets down separately in an ordered arrangement according to causal connection, were not all these things also made simultaneously, the firmament itself [Gen. 1:6-8, Day 2], the waters gathered together and the bare land that appeared, the plants and trees that sprang forth [Gen. 1:9-13, Day 3], the lights and stars that were established [Gen. 1:14-16, Day 4], the living creatures in the water [Gen. 1:20-23, Day 5] and on the earth [Gen. 1:24,25, Day 6]? Or were they rather created at different times on appointed days?

Thus in the first place, in the broad context of his writings, St. Augustine is referring to events *after the distinctive prior creation and the time-gap* of Gen. 1:1,2 i.e., the subsequent six days; and in the second place, he puts this as an alternative, saying, “Or” “rather created” “on” “different” “days”? Hence Duncan & Hall are not fairly citing Augustine by limiting his comments to an instantaneous creation, and by omitting reference to Austin’s belief in a distinctive prior creation and the time-gap in Gen. 1:1,2.

St. Austin then further says in *Literal Meaning of Genesis 4:33*:

Perhaps we ought not to think of these creatures at the moment they were produced as subject to the processes of nature which we now observe in them ... For ‘he spake and they were made, he commanded and they were created’ [Pss. 33:9; 148:5; cf. “And God said” in Gen. 1 e.g., Gen. 1:3,6]. Creation, therefore, did not take place slowly in order that a slow development might be implanted in those things that are slow by nature; nor were the ages established at the plodding pace at which they now pass ... . Otherwise, ... those creatures that shoot forth roots and clothe the earth would need not one day but many to germinate beneath the ground, and then a certain number of days, according to their natures, to come forth from the ground; and the creation of vegetation, which Scripture places on one day, namely the third, would have been a gradual process.

Thus St. Austin is here talking about the fact that when God commanded e.g., “creatures” to be “produced,” on Days 5 & 6, that this “did not take place slowly,” e.g., as would be required in macroevolutionary theory. But rather, they “they were created” (Ps. 148:5) when “he spake” (Ps. 33:9). This is something that would be true whether St. Augustine was allowing that the six days were an instantaneous creation, six 24 hour days, or six long periods of time. Hence Duncan & Hall are not fairly citing Augustine by removing this contextual qualification.

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<sup>81</sup> *Ibid.*, pp. 175-176; citing St. Augustine’s *Literal Meaning of Genesis 4:27* [*sic.* 4:33], *op. cit.*, Vol. 41.

St. Augustine further says in *Literal Meaning of Genesis* 4:33:

In this narrative of creation Holy Scripture has said of the Creator that he completed his works in six days [Gen. 1:3-2:3]; and elsewhere, without contradicting this, it has been written of the same Creator that, ‘he created all things together’ [Sirach / Ecclesiasticus 18:1, Apocrypha<sup>82</sup>]. It follows, therefore, that he, ‘who created all things together’ [Sirach 18:1, Apocrypha] simultaneously created these six days, or seven, or rather the one day six or seven times repeated. Why, then, was there any need for six distinct days to be set forth in the narrative one after the other? The reason is that those who cannot understand the meaning of the text, *He created all things together*, cannot arrive at the meaning of Scripture unless the narrative proceeds slowly step by step.

But both Duncan & Hall and Irons & Kline (as well as Lavalley who also refers to Austin’s citation of Sirach 18:1, Apocrypha<sup>83</sup>.) fail to perceive that given that when Austin who considered the seventh day is a long day, says in the words, “or rather” (in the same way as earlier he gives alternatives when he says at the start of *Literal Meaning of Genesis* 4:33, “Or were they rather,” *supra*), 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., *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 like what he considers is the long seventh day i.e., seven long symbolic days. But given that Austin believed in a time-gap (although he was non-committal as to whether this was short i.e., a young earth, or long i.e., an old earth,) before the first six days, if *Possibility 1* is taken, then this is an instantaneous creation model where some matter is first created in a distinctive prior creation, and there is then an instantaneous creation of other things after this. Or if *Possibilities 2 or 3* are taken (i.e., if by “or rather,” Austin is here presenting a dual time-frame perspective in which “one day” could be six 24 hour days, or some long periods of time on a Day-Age view), following a time-gap (whether short for a young earth or long for an old earth,) there were then six 24 hour days (*Possibility 2*) or six Day-Age periods of time (*Possibility 3*).

It is also clear that St. Augustine develops the concept of a dual time-frame for these six days. Among men since the fall, only Christ has been without sin (Heb. 4:15), and so we must recognize that even great men of the Christian faith, such as Austin, will have made some mistakes, for only in the fully God and fully human Christ, is there

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<sup>82</sup> Latin Vulgate reads, “*qui* (‘who’ = ‘he’) ... *creavit* (‘he created’ = ‘created’) *omnia* (all things) *simul* (‘simultaneously’ or ‘together’).”

<sup>83</sup> Lavalley, L., “Augustine on the creation days,” *Journal of the Evangelical Theological Society*, Vol. 32, No. 4, 1989, pp. 457-464 at p. 460 ([http://www.etsjets.org/files/JETS-PDFs/32/32-4/32-4-pp457-464\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/32/32-4/32-4-pp457-464_JETS.pdf)).

“perfect man.” Hence unlike St. Jerome who rightly recognizing the Apocrypha were not canonical, Augustine sadly erred in thinking the Apocrypha was canonical. And so he also says in *Literal Meaning of Genesis* 4:33:

As a matter of fact, the creatures mentioned in the narrative of creation were made according to a “before” and “after” during the six days [i.e., not simultaneously, or not in the same day of Gen. 2:4, but over six days], and they were also all made together [i.e., simultaneously or on the same day per his understanding of Gen. 2:4 and Sirach 18:1, Apocrypha]. For this Scripture text that narrates the works of God according to the days mentioned above [Gen. 1:3-2:3], and that Scripture text that says God ‘created all things together’ [Sirach 18:1, Apocrypha], are both true. And the two are one, because Sacred Scripture was written under the inspiration of the one Spirit of truth.

St. Jerome / Hierome was certainly a greater light on the issue of the non-canonicity of the Old Testament Apocrypha than was Augustine (see e.g., Luke 11:51; 24:44 where “Moses” = Hebrew Scriptures’ Pentateuch of Gen. to Deut.; “the Prophets” = Hebrew Scriptures’ Prior Prophets of Joshua to II Kgs & Latter Prophets of Isaiah to Malachi other than Daniel; and “the Psalms” = the Hebrew Scriptures’ Hagiographa named after its first book, Psalms, and containing the rest of the Hebrew canonical Scriptures<sup>84</sup>; & Article 6, Anglican 39 Articles). But the wider salient point for our immediate purposes here is that Augustine is developing the concept of a dual time-frame, and in this sense is using the same type of idea as found in e.g., Ps. 90:2,4, where we read “a thousand years in” the “sight” of “God,” are “as yesterday when it is past, and as a watch in the night.” Augustine thus finds both time perspectives to be true, because from God’s perspective he considers the creation could have been instantaneous or in one day (see Gen. 2:4 and Sirach 18:1, Apocrypha), or six days (see Gen. 1:3-2:3). But if so, from Augustine’s perspective, these six days could still be either six 24 hour days, or six long periods of time. Augustine thus gives these two time periods as alternatives, but alternatives he thinks could be simultaneously true through reference to a dual time-frame. This is therefore an important qualification to his comments about “the creative act of God” being “simultaneous,” since he contextually means by this one of two perspectives from a dual time-frame. Thus on the one hand, Augustine allows that there was an instantaneous creation for the six days, but in terms of a dual time-frame, these are stated as six days for the benefit of men to understand the text; OR, things were made

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<sup>84</sup> Unlike the later Jewish rearrangement of the Hebrew canon to create the so called, “Megilloth” (taking from the Prophets, Ruth and Lamentations, and putting them in the Hagiographa in a new liturgical arrangements with Song of Solomon, Ecclesiastes, & Esther), our Christian arrangement of the 39 canonical Old Testament books reflects the earlier tradition when Ruth was placed on the same scroll as Judges, and so comes after Judges in our Bibles; and Lamentations was placed on the same scroll as Jeremiah, and so comes after Jeremiah in our Bibles. But without now further considering stylistic issues, our Protestant Bible only regards as canonical the same 39 books as the Hebrew Scriptures of Judaism, and on this matter, the learned St. Jerome was in agreement.

in six days, whether 24 hour days or long periods of time, but from a dual time-frame in God's perspective this could be viewed as instantaneous.

I would agree that Augustine's usage of dual time-frames can and has resulted in some confusion among his readers over the years, and that one must be careful to consider what he is actually saying *in toto*. But what this means is that on his Gen. 1 & 2 creation model, following the distinctive prior creation and time-gap of Gen. 1:1,2, Augustine considers these six days could have been an instantaneous creation, six 24 hour days, or six long periods of time. Furthermore, we must remember that this is not the only thing St. Augustine wrote on the matter. Thus when taken in terms of a synthesis with his wider writings, we find it reflects *the same type of ambiguity* that we find in *City of God* when 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).

Thus we find that a number of writers have claimed that St. Augustine believed in an instantaneous creation model (e.g., young earth creationist Flood Geologist, Kent Hovind<sup>85</sup>), when in fact he only allows this as *one possibility*; and even when so allowing it, he does so for the six days which he considers came after a distinctive prior creation and time-gap in Gen. 1:1,2. I.e., this is not the more common instantaneous creation model where *everything* is created instantaneously; but rather, Augustine allows for *the possibility* of another instantaneous creation model, in which some matter is first created in a distinctive prior creation (Gen. 1:1,2), and then as *one of multiple possibilities* as to what the six days means, he then allows for *the possibility* that the following six days were an instantaneous creation of these other things.

Let us now further consider some further instantaneous creation model claims with reference to Louis Lavalley (1989), who also makes the claim that, "Augustine, the famous bishop of Hippo, is venerated by Roman Catholics and Protestants alike. Both quote him to support a non-literal interpretation of the six creation days<sup>86</sup>." Lavelley, who is concerned to reject the claims that Austin can be used in connection with support for an old earth, here shows in the very opening words of his article his propensity for a lack of attention to relevant details. With regard to his statement that "Augustine ... is venerated by Roman Catholics and Protestants alike," this is not correct, as any Protestant usage of the term "venerate" in this context is quite different to the Romanist usage. Thus any such comment requires important qualifications that Lavalley lacks.

On the one hand, Protestants may "venerate" a person or saint such as the honoured ancient church father and doctor, Saint Augustine, in the sense of shewing

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<sup>85</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000. 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."

<sup>86</sup> Lavalley, L., "Augustine on the creation days," *Journal of the Evangelical Theological Society* (1989), *op. cit.*, p. 457.



*reverence* or *great respect* for that person's godly Christian *example* or *ensample*, as through this we are ultimately "looking unto Jesus" (Heb. 12:2) as "an example" (I Peter 2:21) (e.g., I Thess. 1:7; II Thess. 3:9; Heb. 10:37-12:4; I Peter 5:3). Thus e.g., in the Collect for Saint John Baptist's Day (24 June) in the Anglican 1662 *Book of Common Prayer*, this includes the words of prayer to "Almighty God" "through Jesus Christ our Lord," that "we may truly repent according to his preaching, and after his example constantly speak the truth." And 27 May is a black letter day for the "Venerable Bede, Presbyter," who is entitled to such veneration i.e., respect; and we also read in Article 35 of the Anglican 39 Articles, in Book 2, Homily 2, entitled, "Against Peril of Idolatry," that "saith St. Jerome, 'Bishop Ehipanium was ever of so great eneration [i.e., while he was alive,] and estimation, that Valens the Emperor [Eastern Roman Emperor, Regnal Years: 364-378],' who was a great persecutor, 'did not once touch him ...'."

But on the other hand, we Protestants entirely repudiate the Romish concept of "veneration." In Broderick's [Roman] *Catholic Concise Encyclopedia* we read under "Veneration of the Saints" that "special worship, called *dulia*, is due to the saint and angels ... . It is permitted to venerate the saints anywhere ... . Absolute veneration is that accorded to the saints or angels themselves: relative veneration is that given to images, pictures, etc." and "relics may be exposed publicly for veneration<sup>87</sup>." Protestants rightly reject such "veneration" as idolatry contrary to the Second Commandment (Exod. 20:4-6; & e.g., Rev. 22:8,9). E.g., Article 22 of the Anglican 39 Articles says, "The Romish doctrine concerning ... worshipping, and adoration, ... is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Thus when in the 1662 Anglican *Book of Common Prayer* at the Service of Holy Communion the Minister reads the Ten Commandments, and after the first nine commandments the "people" reply, "Lord, have mercy upon us, and incline our hearts to keep this law;" with respect to the Second Commandment, this includes a petition to God for "mercy," to not commit such Romish idolatry. And Article 35 of the 39 Articles, Book 2, Homily 2, entitled, "Against Peril of Idolatry," says, "St. Augustine, the best learned of all ancient doctors, in his forty-fourth Epistle to Maximus saith: 'Know thou, that none of the dead, nor any thing that is made of God, is worshipped as God of the catholic Christians ... .' Note that by St. Augustine such as worshipped the dead or creatures be no catholic Christians."

The learned church father and doctor, St. Austin, here uses "catholic" as it is found in the catholic creeds e.g., the *Nicene Creed*, and so its meaning is very different to the way certain Roman Catholics abuse and misuse this term for their Popish purposes, falsely calling themselves "Catholics<sup>88</sup>." Indeed, as St. Augustine here uses the term, "catholic," these Papists clearly fail the test of catholicity since their idolatry means they

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<sup>87</sup> Broderick, R.C., *The [Roman] Catholic Concise Encyclopedia*, Simon & Schuster, New York, USA, 1957. Imprimatur: Francis Cardinal Spellman, Archbishop of New York, 1956, p. 324.

<sup>88</sup> This point is also made by old earth creationist Local Earth Gap Schoolman, and Anglican clergyman, Henry Jones Alcock, see Part 4, Chapter 6, e.g., section a.

“be no catholic Christians” (Article 35, Anglican 39 Articles); and this is also taught in such Scriptures as e.g., I Cor. 6:9,10 concerning “idolaters” or Gal. 5:20,21 with regard to “idolatry.” We thus find that Lavalley’s unqualified and misleading opening words are shocking and appalling to Protestants, in that he saith, “Augustine ... is venerated by Roman Catholics and Protestants alike,” so that we are alerted from the very outset to be wary of his work *which clearly lacks requisite attention to relevant detail.*

Concerning Lavalley’s second sentence, “Both quote him to support a non-literal interpretation of the six creation days;” while there is some truth in this, this statement fails to recognize the complexity of St. Austin’s model. St. Austin understood Scripture primarily from Latin translations, and in a secondary manner sometimes supplemented this with a Greek translation. His instantaneous creation views are stated in connection with his view of Gen. 2:4 as found in an old Latin Version which lacks the accuracy of either the original Hebrew; or the Greek Septuagint translation of Gen. 2:4, which though not as accurate as the Hebrew or Latin Vulgate at this verse, is more accurate at Gen. 2:4 than the old Latin translation used by St. Augustine; or St. Jerome’s Latin Vulgate which is a fairly literal rendering of the Hebrew, differing only from the AV’s English translation in that St. Jerome here puts the AV’s “heavens” (twice) in the singular as “heaven” (twice), and the Hebrew allows either a singular or plural rendering; and unlike the more literal AV, also rearranging the Hebrew order of words at the end of the verse from “the earth and the heavens” (AV) so “heaven” comes before “earth”<sup>89</sup>. Thus whereas St. Jerome’s Latin Vulgate reads, “*Istae* (These [are]) *generationes* (the generations) *caeli* (of the heaven) *et* (and) *terrae* (of the earth) *quando* (when) *creatae sunt* (= they were created) *in* (in) *die* (the day) *quo* (that) *fecit* (= he made) *Dominus* (the Lord) *Deus* (God) *caelum* (the heaven) *et* (and) *terram* (the earth),” i.e., “These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made the heaven and the earth;” by contrast, the old Latin Version used by St. Augustine reads Latin, “*Hic* (This) *est* (is) *liber* (the book) *creaturae* (of the creation) *caeli* (of the heaven) *et* (and) *terrae* (of the earth). *Cum* (When) *factus est* (= was made) *dies* (the day), *fecit* (= he made) *Deus* (God) *caelum* (the heaven) *et* (and) *terram* (the earth), i.e., “This is the book of the creation of the heaven and of the earth. When the day was made, God made the heaven and the earth.”

It is unfortunate that St. Augustine (d. 430) used this old Latin Version rendering of Gen. 2:4 rather than the more accurate rendering of St. Jerome’s (d. 420) Latin Vulgate. More widely he says in *The Literal Meaning of Genesis* Book 3, Chapter 3, section 6<sup>90</sup>:

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<sup>89</sup> For the old Latin and one English translation of it, see Lavalley, L., “Augustine on the creation days,” *Journal of the Evangelical Theological Society* (1989), *op. cit.*, p. 459, footnote 17.

<sup>90</sup> Translation derived from “The Fathers of the Church on Genesis 1-11,” *Faithful Answers*, The “Original Text” in English, compiled by Robert A. Sungenis of International Publishing, Kolbe Center, 2013 (<http://www.faithfulanswers.com/church->

Now perhaps we have here a confirmation of what we tried to show in the previous book, that God created everything at one time. The earlier narrative [of Gen. 1] stated that all things were created and finished in six successive days, but now to one “day” everything is assigned [in Gen. 2:4], under the terms “heaven and” “earth” [Gen. 2:4], with the addition also of “plants” [in Gen. 2:5]. If, therefore, as I have already said, “day” were understood in its ordinary sense, the reader would be corrected when he recalled that God had ordered the earth to produce the green things of the field [in Gen. 1:11-13 on the third day,] before the establishment of that day that is marked by the sun [as the fourth day in Gen. 1:14-19]. Hence, I do not now appeal to another book of Holy Scripture to prove that God ‘created all things together’ [Sirach / Ecclesiasticus 18:1, Apocrypha]. But the very next page [in the Book of Genesis] following the first narrative of creation [in Gen. 1] testifies to this when it tell us, “When the day was made, God made heaven and earth [Gen. 2:4,5a, Latin Vulgate]; and every green thing of the field [Gen. 2:5a].” Hence you must understand that this “day” [Gen. 2:4] was seven times repeated, to make up the seven days.

Lavallee cites part of this above quote. Specifically, that section in which St. Austin is commenting on in this incorrect Old Latin rendering of Gen. 2:4, where he says in *The Literal Meaning of Genesis* 5:3:6, “Now perhaps here we have a confirmation of what we tried to show in the previous book, that God created everything at one time. The earlier narrative stated that all things were created and finished in six successive days, but now to one ‘day’ everything is assigned, under the terms ‘heaven’ and ‘earth’ [in Gen. 2:4].” But looking at this, Lavallee fails to take into account the fact that Augustine believed in a distinctive prior creation before the six creation days, and so in an unqualified way uses it to indicate that Austin followed an instantaneous creation model<sup>91</sup>. In this sense, his view resembles the error of e.g., Duncan & Hall and Irons & Kline, *supra*. I.e., if this is the meaning of “at one time” in Augustine (see *Possibility 1, supra*), (and this is only one possibility for what his vagaries might mean, as Austin might be presenting this as a dual time-frame perspective, see *Possibilities 2 & 3, supra*.) then it follows that this is an instantaneous creation model where some matter is first created in a distinctive prior creation (Gen. 1:1,2), and there is then an instantaneous creation of other things after this (Gen. 1:2b/3-2:3).

Lavallee’s comments are part of his wider claim that he is “focused on weakness in Augustine’s exegesis to caution against following the tradition, since Darwin, of using Augustine’s illustrious name to support harmonizing Genesis 1 and the idea of an ancient earth and / or [macro]evolutionary development;” and saying that “Nineteenth-century theologians making such reference to Augustine include C[harles] Hodge [1797-1878],

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[fathers-on-genesis-1-11/](http://www.kolbecenter.org/)). The Kolbe Center is a Roman Catholic organization at Mt. Jackson, Virginia, USA (<http://www.kolbecenter.org/>).

<sup>91</sup> Lavallee, L., “Augustine on the creation days,” *Journal of the Evangelical Theological Society* (1989), *op. cit.*, e.g., pp. 457, 459-460.

*Systematic Theology* [1871-1873, 3 volumes], ... W[illiam] Shedd [1820-1894], *Dogmatic Theology* ... [1888], ... [and] J[ames] Orr [1844-1913], *The Christian View of God & the World*, ... 1890-1891 ...<sup>92</sup>.” While I would agree with Lavelle that Augustine cannot be fairly used for the claims of “Darwin” and “[macro]evolutionary development” since Austin was clearly a creationist, nor do I think Austin’s writings can only be used the way Lavalley claims, though I would accept that the ambiguities of Austin reasonably allow the three broad interpretations I have itemized for the creation days, together with a distinctive prior creation and time-gap that would allow for either a young earth or an old earth.

Thus when we make a synthesis of St. Augustine’s writings in which we read these comments of his on an Old Latin Version rendering of Gen. 2:4, *in connection with the fact* that St. Austin also believed in a distinctive prior creation of a dark flooded earth, it follows that when he says “God created everything at one time,” he does not mean “everything” *per se*. Rather, he means, “everything” that occurred on the “six successive days” of Gen. 1:2b-2:3, which in Gen. 2:4 Austin considers are called “one day.” I consider the six days are contextually 24 hour solar days, and coupled with this fact, I do not consider the multiple “generations” as found in the Hebrew of Gen. 2:4 or its translation in the Latin Vulgate, would allow the interpretation Austin here brings to the this verse; as unlike Austin, I consider Gen. 2:4 is a paragraph set off by itself, and so I regard as disjunctive the words of Gen. 2:5, “And every plant of the field” etc.<sup>93</sup>. By contrast, looking at *what Austin here understands and means by Gen. 2:4,5a*, I consider what he means by the words “God created everything at one time” are contextually ambiguous, and do not necessarily mean an instantaneous creation at this point, *although they allow for this as one of three possibilities*. Thus Augustine’s words, “Now perhaps here we have a confirmation of what we tried to show in the previous book, that God created everything at one time. The earlier narrative stated that all things were created and finished in six successive days [in Gen. 1], but now to one ‘day’ everything is assigned, under the terms ‘heaven’ and ‘earth’ [Gen. 2:4,5a]” (*Literal Meaning of Genesis 5:3:6*), do not define a time period for what was done “at one time.” Rather, they make the point that on Austin’s understanding of Gen. 2:4,5a, one could say those things that were made after the distinctive prior creation were made either in six days or in one day i.e., he is saying that a dual time-frame is here introduced, something like there is a dual time frame in II Peter 3:8 where “one day is with the Lord as a thousand years, and a thousand years as one day.” But here at Gen. 2:4, St. Austin offers no clear explanation of the dual time-frame, which could allow this dual-time frame of a “day” in Gen. 2:4 to be either a split second in time (an instantaneous creation), or six 24 hour

<sup>92</sup> *Ibid.*, p. 464; referring to Hodge, C., *Systematic Theology*, Eerdmans, Grand Rapids, Michigan, USA, 1:557; Shedd, *Dogmatic Theology*, 1888, Zondervan, Grand Rapids, Michigan, USA, 1969, 1:475-476; & Orr, J., *The Christian View of God & the World*, 1890-1891, Eerdmans, Grand Rapids, Michigan, USA, 1963, p. 421.

<sup>93</sup> See Volume 1, Part 1, Chapter 2, section b, “Mind the Gap between ‘the heavens’ & ‘the earth’ of Gen. 1:1 & between the first two verses of Genesis.”

days, or long periods of time. Rather, Austin simply seeks to reflect what he understands to be two different perspectives given in the text of Gen. 1:1-2:5a, with Gen. 2:4 as found in the inaccurate rendering of an old Latin Version.

And when this commentary by Austin in his *Literal Meaning of Genesis* Book 5 referred to by Lavalley (1989), is read both in conjunction with Augustine's earlier comments in the *Literal Meaning of Genesis* Book 4 (discussed in connection with the comments of Irons & Kline and Duncan & Hall in *The Genesis Debate* of 2001, *supra*), and in conjunction with his view in *The City of God*, "What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive" (*The City of God*, Book 11:6), which is written in a context where some understood the days on an instantaneous creation model, some on a 24 hour day model, and some understood the sixth day (Irenaeus, *supra*) or the seventh day on a day-age model (Philo & Clement of Alexandria, *supra*), and indeed, Austin himself so understood the seventh day (*The City of God*, Book 11:8); it follows that given God "inhabiteth eternity" (Isa. 57:15), *when we undertake a wider synthesis of St. Austin's writings to try and better understand what his Gen. 1 & 2 creation model was, rather than simply taking isolated quotes from him here and there as "debating points" for one view as opposed to another*, for Austin to say that God did something "at one time" could not be here pinned down to either a long or short time-frame. Therefore, if, as is not usually done by those looking at the writings of Augustine (d. 430), one takes into account the various things that he says, and makes a reasonable synthesis of them, it follows from his clear statement of uncertainty, "What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive" (*The City of God*, Book 11:6), that he was uncertain, unsure, and non-committal on what the six creation days meant in terms of the three broad possibilities around in his day. And so in the historical context in which he wrote in which diverse views existed about how to understand some, or all of the seven days of Gen. 1 & 2, this means St. Austin is allowing for three possibilities following a distinctive prior creation of a dark flood earth without committing himself to any of them, namely, an instantaneous creation of other things after this time-gap of Gen. 1:1,2 i.e., the six days are understood on a non-sequential and symbolic creation days school model; or six 24 hour days; or six long periods of time. Thus Augustine is neither committed to, nor opposes, any of these three views, and so he contextually gives a qualified broad and non-exclusive endorsement to all views both in terms of their validity as possible Gen. 1 & 2 creation models, and also in terms of their orthodoxy inside relevant theological parameters.

Therefore, St. Augustine is writing inside a Gap School model, in which the time-gap between the distinctive prior creation of the dark flooded earth and following six days could be reasonably understood on either a young earth model (e.g., Jerome or Basil), or old earth model (e.g., Origen or Rabbi Abbahu), since Austin is neither committed to, nor opposes, either view, and so he contextually gives a qualified broad and non-exclusive endorsement to both views in terms of their validity as possible Gen. 1 & 2 creation models, and also in terms of their orthodoxy inside relevant theological limits.

However, this type of uncertainty and qualified endorsement to a multiplicity of views which emerges from a reasonable synthesis of what St. Austin says, with a corresponding recognition that in a number of key areas of his Gen. 1 & 2 creation model St. Augustine is vague and ambiguous, is not an overview of his writings that commentators I have looked at generally seem comfortable about. In part, that is because it means St. Augustine was tolerant to, and regarded as within the boundaries of reason and orthodoxy, a variety of possible creation models, to wit, either a young earth or an old earth in the time-gap of Gen. 1:1,2; and thereafter, either an instantaneous creation, six 24 hour days, or six long periods of time. The reason why those writers I have looked at seem to be so uncomfortable with such a view of St. Augustine, seems to stem from the fact that they are not in the first instance guided by a desire to fairly represent what St. Austin believed, and only then make relevant conclusions. Rather, they want to use St. Austin to “score some point,” and thus are not fairly citing him. This is also seen in their lack of synthesis of Austin’s writings in which he clearly followed some form of gap school, a fact generally omitted in their discourses.

Thus so many commentators I have looked at, simply do not want to picture Austin as saying on the meaning of key elements of his Gen. 1 & 2 creation model, e.g., the six days, “I don’t know what they mean, I’m baffled by it;” *and worse still*, UNDER NO CIRCUMSTANCES WHATSOEVER do they want to depict Augustine as saying, “I am tolerant towards the three different views on these six days, I think they are all reasonable views, and I think one can follow any of these three views and still be orthodox.” But in reality, St. Austin has basically said that while he follows a Gap School model, in which he is non-committal on a time gap of either a short young earth duration or a long old earth duration; with regard to the meaning of the six days, he does not know what they mean; he considers the three different views about them, *supra*, are all reasonable views, and they are all views that are within the parameters of theological orthodoxy. *Therefore, if instead of trying to use St. Augustine’s writings as a “political football” to “kick around” in favour of their particular view against all others; different commentators would first fairly represent St. Austin, then paradoxically, THEY COULD ALL USE ST. AUSTIN as giving a qualified endorsement of their view, PROVIDING they also recognized that those of other young earth and old earth creation models with diverse views of the six days also get the same qualified non-exclusive endorsement from St. Augustine.*

Thus on the one hand, clearly St. Augustine did not follow any historically modern form of the old earth creationist Gap School model which gives a treatment of earth’s geological layers. But on the other hand, 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)<sup>94</sup>, 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

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<sup>94</sup> Philip Schaff’s *Nicene and Post-Nicene Fathers* (1871) *op. cit.*, Vol. 2, p. 208.

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. And while St. Austin clearly believes in a distinctive prior creation of the earth in a Gen. 1:1,2 time-gap, 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 Gap School followed by e.g., six 24 hour days (see Part 3 Chapter 3, section a, *supra*), or sequential and symbolic creation days which could have been long periods of time (see Part 3 Chapter 5, section a, *supra*). Thus we cannot doubt that these are some of the possibilities that St. Austin allows for, and regards as within the boundaries of reason and orthodoxy. Therefore there is in St. Augustine's view a qualified non-exclusive endorsement of e.g., a young earth *Gap School* view, for instance, the young earth Gap School view of John Lightfoote. And therefore, there is also a qualified and non-exclusive endorsement in St. Augustine's Gen. 1 & 2 creation model for some of the key broad categories of thought in the historically modern old earth creationist Gap School, whether followed by six 24 hour days, which is the more common Gap School view that thus sees this creation week as constituting the historical origins of the seven day calendar week and weekly sabbatarianism (Gen. 2:1-3; Exod. 16:4-31; 20:8-11; 31:14-17) (e.g., Chalmers, Buckland, Pye Smith, Pratt, Alcock, & myself), or followed by six relatively short day-age periods, which is the less common Gap School view (e.g., Sedgwick & Silliman).

*(Part 3, Chapter 6) The Gap School:*

- a] *Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School.*  
viii] *Summary.*

On the one hand, the gap school in its present form, whether a form of the global earth gap school or local earth gap school, which gives a scientific treatment of earth's geological layers in the time-gap between the first two verses of Genesis 1 as being from "the worlds" (Heb. 1:2; 11:3) of "the generations of the heavens and of the earth when they were created, in the day that the Lord God made the heavens" (Gen. 2:4), is clearly an interpretation of historically modern times. It came about through an interplay between the Bible, godly reason, and scientific discoveries from the Book of Nature. It was first put in its discernibly modern form by Thomas Chalmers in his "Remarks on Cuvier's Theory of the Earth" in 1814 as a Global Earth Gap School; and as the Local Earth Gap School it was first put in its discernibly modern form by J. Pye Smith (*Scripture & Geological Science*). Although the local earth gap school's scientific reason that a global earth in which 24 hour creation days from the sun's rays required that only a portion of the earth be meant, has an further earlier antecedent in the seventeenth

century's John Lightfoote<sup>95</sup>. But on the other hand, it is clear that *the type of debates* we now have over Genesis 1 in connection with this creationist model, are in some ways *the type of debates* that ancient and early mediaeval people had over the meaning of parts of Gen. 1 & 2. They were happy to live with diversity of opinion and so should we. For both then and now, these type of matters are of secondary importance to the primary matters of orthodoxy for a Gen. 1 & 2 creation model.

Thus having looked at the Gen. 1 & 2 creation models in Volume 2, Part 3, Chapter 6, section a, *supra*, on the one hand, it is clear that none of these ancient and early mediaeval church doctors followed any historically modern old earth creationist Gap School model which gives a treatment of earth's geological layers, and so it would be anachronistic to claim that they did. But on the other hand, there are some clear points of stylistic and conceptual intersecting points of agreement on the basic structure of what Gen. 1 & 2 says. In this context, it is notable that six out of the eight, or three-quarters, or 75% of the ancient and early mediaeval church doctors, consider that stylistic and linguistic features requires that there was a time gap in the early verses of Genesis 1, during which there was a distinctive prior creation before the subsequent six creation days (St. Basil the Great, St. Gregory of Nazianzus, St. Jerome, St. Gregory the Great, St. Chrysostom, & St. Augustine). In specific terms, three of these doctors considered this distinctive prior creation to be that of *an angelic creation with invisible heaven*, namely, St. Basil the Great (d. 379), St. Gregory of Nazianzus (d. c. 390), and St. Jerome (d. 420). One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the creation of the temporal heaven*, to wit, St. Gregory the Great (d. 604). One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the temporal creation of a dark flooded earth*, namely, St. Chrysostom (d. 407). And one of them considered this distinctive prior creation to be that of *the temporal creation of a dark flooded earth*; and he allowed for the possibility, that it also was *an angelic creation with invisible heaven*, though he also allowed that the angelic creation might also have been on the first creation day, to wit, St. Augustine (d. 430). And with respect to the fact that both St. Chrysostom and St. Augustine considered the distinctive prior creation of Gen. 1:1,2 included *the temporal creation of a dark flooded earth*, given that this could be reasonably understood on either a young earth model (e.g., Jerome or Basil), or old earth model (e.g., Origen or Rabbi Abbahu), since Chrysostom and Austin were non-committal on either view, they were contextually non-committal on either a young earth or old earth model.

A seventh doctor, St. Ambrose (d. 397), also considered there was a distinctive prior creation of angels, but he placed this before Gen. 1:1 which he limited to a statement for the creation of this world. And the eighth doctor, St. Athanasius (d. 373 A.D.), does not appear to have taken any form of gap school view. However, this is qualified by the fact that we have limited data about Athanasius's views on Gen. 1 & 2,

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<sup>95</sup> See Vol. 1, Part 2, Chapter 9; & Sailhamer's *Genesis Unbound*, 1st edition, 1996, p. 216, footnotes 3 & 4 at p. 257; 2nd edition, 2011, p. 226, footnotes 3 & 4 at p. 269; referring to John Lightfoote's *A Few, and New Observations, Upon the Booke of Genesis*, T. Badger, London, UK, 1642, p. 2.



so that *this appears to be the most likely possibility* for his Gen. 1 & 2 creation model, but on the available data, we cannot be entirely certain as to what he thought on this issue.

It is also notable that if one combines the views from all six of these eight great ancient and early mediaeval church doctors which consider there was a distinctive prior creation in Gen. 1 followed by a time-gap before the subsequent six days of Gen. 1, then one has multiple points of intersecting agreement with the admittedly different historically modern old earth creationist Gap School. These include: 1) a distinctive prior creation in Gen. 1 before the six creation days (St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, & St. Augustine) of: 2) an invisible heaven and angels in Gen. 1:1 (St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, & possibly St. Augustine); with 3) a temporal heaven also created in Gen. 1:1 (St. Gregory the Great); and 4) a temporal earth flooded with water (St. Chrysostom & St. Augustine), for an uncertain duration that could allow for either a young earth or old earth (St. Chrysostom & St. Augustine); with 5) a time-gap between the distinctive prior creation and subsequent six days of uncertain duration (St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, & St. Augustine), 6) on one ancient estimate covering “eternities” of “times” (St. Jerome); followed by 7) either six 24 hour days (St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Jerome, St. Gregory the Great, & possibly St. Augustine on one of three views of the six days he allows for), or six longer symbolic days (possibly St. Augustine on one of three views of the six days he allows for).

On the one hand, none of these six ancient and early mediaeval church doctors ever sought to cumulatively combine all of these seven elements in this way, and even if one or more of them had, or even if we were to do so today, this would still not constitute any of the historically modern forms of the old earth creationist Gap School, with its treatment of earth’s geological layers from the Book of Nature which started to come to light from the late 18th and early 19th centuries. But on the other hand, it is clear from this combination of these seven elements found in these six ancient and early mediaeval doctors, that there are clear points of intersecting agreement with them and the historically modern forms of the old earth creationist Gap School. This shows that even without the historically modern revelations of geology from the Book of Nature, the text of Gen. 1 & 2 can be reasonably understood in terms of the broad stylistic and syntactical structure used in all modern Gap School forms. This thus shows that e.g., the claims of certain young earth creationists that their Flood Geology School interpretation of Gen. 1 & 2 represents the historical way of understanding Gen. 1 & 2 is incorrect; although in fairness to them it was *one* of multiple ways that Gen. 1 & 2 was historically understood in pre-modern times. It also shows that concomitant claims by e.g., young earth creationist Flood Geology Schoolman, Jonathan Sarfati, that that the Gap School’s “attempts to ‘harmonize’ long ages with Genesis ... has not the slightest basis in the Hebrew,” and “seriously violates the tenets of historical-grammatical exegesis”<sup>96</sup> is

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<sup>96</sup> Sarfati, J., “The Gap Theory,” (pamphlet) *Creation Ministries International*, Queensland, Australia [undated, c. 2009 +/- 4 years]. This pamphlet I got in 2013 refers

absurd; as is also the ridiculous claim of old earth creationist Day-Age Schoolmen, Hugh Ross & Gleeson Archer, that the gap school “cannot be reconciled with Biblical inerrancy<sup>97</sup>.”

Indeed, with regard to “historical-grammatical exegesis” (Sarfati) and “Biblical inerrancy” (Ross & Archer), it is to be noted that both the “And” of Gen. 1:2a, “And the earth was without form, and void; and darkness was upon the face of the deep;” and the “And” of Gen. 1:2b, “And the Spirit of God moved upon the face of the waters;” both contain in the underpinning Hebrew a disjunctive vau (vav). The Hebrew conjunction, “v” (vav / vau, ‘And’), is vowelled in transliteration here in Gen. 1:2 as  $V^e$ , and in Hebrew it looks like a colon (: ) under the vau (ו), and so in the Hebrew it is here written as, ם (although in the Hebrew this ם which is known as a  $sh^e\dot{v}a$ , is not actually a vowel, but a pointing, and while it can be silent or vocal, if vocal, it has a vowel-like sound, and hence in transliteration here at Gen. 1:2 it becomes the vowel “e”<sup>98</sup>). It is prefixed to non-verbal forms to form compound words with nouns in Gen. 1:2. “And the earth ...” and “And the Spirit ... .” When this is done, this is grammatically known as *the disjunctive vau*, and contextually indicates that the sentence is introductory to a new narrative or new idea, or new theme within the narrative<sup>99</sup>. Therefore, to read these three

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to Sarfati’s article of “2005,” “The Fall: ... Hugh Ross blunders on plant death in the Bible;” and so it can be dated to *c.* 2009 +/- 4 years.

<sup>97</sup> Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 195.

<sup>98</sup> Depending on one’s transliteration forms, this Hebrew pointing known as ם, is referred to as the “ $sh^e\dot{v}a$ ” (on the transliteration forms used in this work), or “shewa” (Pratico & Van Pelt), or either “shewa” or “sewa” (Weingreen). On the pronunciation forms used by Pratico & Van Pelt, the vocal  $sh^e\dot{v}a$  has “a hurried pronunciation and sounds like the *a* in *amuse*” (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 11); on the pronunciation forms used by Weingreen, the vocal  $sh^e\dot{v}a$  has a “quick vowel-like sound ... like the [first] ‘e’ in ‘because’” (Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, p. 9); and on the pronunciation forms used by Strong, the vocal  $sh^e\dot{v}a$  is pronounced like the “e” in the number “ten” (James Strong’s Hebrew & Chaldee Dictionary in Strong’s Concordance of the Authorized Version). My preferred articulation for the  $sh^e\dot{v}a$  is the *a* of “about” (like Pratico & Van Pelt), and thus the pronunciation of its description as the  $sh^e\dot{v}a$  is “sha-vah,” and in this sense rhymes with the start and end for my pronunciation of the Hebrew name of God, *J’hovah* (Anglicized, “Jehovah”), which is “Ja-ho-vah.” (On my adoption in more recent times of the Western Christian dialect of Hebrew transliterations, which also has some variations within it, see Vol. 1, “Preface,” at “Transliterations of Hebrew letters into English letters.”)

<sup>99</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 20-21, 43-45, 280-282. N.b., the vau may be pointed or vowelled differently than it

sentences in Gen. 1:1,2 disjunctively, as *three sentences each introducing a new narrative*, such as occurs with various forms of the old earth creationist gap school, is certainly *in harmony with historical-grammatical exegesis* at the level of Hebrew grammar. And it is also *in harmony with historical-grammatical exegesis* at the level of the *historical* gap view understanding broadly evident in these six ancient and early mediaeval Christian Church doctors, and this is also specifically seen in St. Augustine's and St. Chrysostom's models of a dark flooded earth. It is also clearly consistent with the Biblical inerrancy of an infallible Bible<sup>100</sup>. Thus young earth creationist Flood Geology Schoolman, Sarfati, and old earth creationist Day-Age Schoolmen, Ross & Archer, "methinks" doth "protest ... too much" (in the contextually different words of Shakespeare's *Hamlet*, Act 3, Scene 2, line 240).

In subsequent sections we shall consider some ancient and other pre-modern writers whose understanding of Gen. 1 & 2 has some further points of intersecting agreement with various historically modern forms of the old earth creationist Gap School. Importantly though, we have first established from these seven elements which come from combining the views of these six great ancient and early mediaeval Christian church doctors, an ongoing important literary framework upholding the validity of the broad stylistic and syntactical structure used in all historically modern Gap School forms. Therefore, contrary to the claims of certain Gap School critics that the old earth creationist Gap School's broad stylistic and syntactical structure is a modern misreading of the text of Gen. 1 & 2, this thus shows that in terms of the historical understanding of Gen. 1 & 2 dating from ancient and early mediaeval times, this area of commonality in all the historically modern forms of the old earth creationist Gap School is *inside the type of parameters* traditionally recognized as *one type of* reasonable and valid way to understand Gen. 1 & 2. E.g., St. Jerome was a young earth creationist, though he believed that there was a time gap in the first part of Genesis 1, during which time there was an angelic creation with an invisible heaven of "prior eternities." Thus if one

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contextually here is in Gen. 1:2 (Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, pp. 40-41).

<sup>100</sup> Some "neo-Evangelicals" incorrectly distinguish between Scriptural "inerrancy" - which they say they do not believe in, and Scriptural "infallibility" - which they say they do believe in. Thus they say the Bible was "infallible" for the purposes written, but it may, and does, contain various historical and scientific errors i.e., "not inerrant." I regard this alleged distinction between an "infallible" Bible but not an "inerrant" Bible as one of the Devil's delusions, whereby men do the Devil's bidding in casting unwarranted doubts upon the Word of God (Gen. 3:1; Matt. 4:6,7), while trying to sound orthodox. Thus they are like the false prophets who are wolves in sheep's clothing (Matt. 7:15), being "false teachers ... who privily ... bring in damnable heresies" (II Peter 2:1). *When I say the Bible is "infallible," I include in that definition the traditional religiously conservative Protestant recognition that it is thereby inerrant* in both its autographs (II Tim. 3:16) and properly constructed Received Text apographs (I Peter 1:25). In this Biblical context, *I maintain "infallible" and "inerrant" are synonyms!*

accepts St. Jerome's calculations for the time-gap of "prior eternities" and thus certainly millions and billions of years; with the different view of St. Augustine and St. Chrysostom that Gen. 1:1,2 refers to the material creation of a dark flooded earth; while none of the views as expressed by these three church doctors is the same as the historically modern old earth creationist Gap School, nevertheless, the proposition of an old earth of billions of years is seen to be *harmonious with certain key broad categories of thought* and stylistic understandings of Gen. 1 as found in these three ancient church fathers and doctors.

(Part 3, Chapter 6) *The Gap School:*

b] *Ancient Young Earth Creationist Form of Global Gap School in Jewish Greek Septuagint & Philo, and in Christian Latin Vulgate & St. Jerome.*

Some relevant discussion of St. Jerome has already been made in Part 3, Chapter 6, section a, subsection iv, *supra*. And some relevant discussion of a gap school style (though not the historically modern gap school,) being found in both the Jewish translated Greek Septuagint and Christian translated Latin Vulgate has also been made in Volume 1, Part 1, Chapter 2, section b with respect to the Hebrew conjunction, "v" (vav / vau / which is vowelled in transliteration as V<sup>e</sup>, 'And') in Gen. 1:2 being found in the Greek Septuagint as "*de* (And)," and the Latin Vulgate as "*autem* (And);" and also in Volume 1, Part 1, Chapter 3, section b with regard to the Hebraic nuance recognized in both the Greek Septuagint which uses "one day (LXX Greek, *mian*)" rather "the first (Greek, *proten*) day" in Gen. 1:5; and also the Latin Vulgate of St. Jerome which uses "one day ('one' or first,' Latin, *unus*)" rather "the first (Latin, *primus*) day" in Gen. 1:5.

In this wider context, a further contrast and comparison between the Jewish Greek Septuagint and Philo the one hand, on the other hand, the Christian church father and doctor, St. Jerome and the Latin Vulgate, is valuable in further showing that the recognition of a distinctive prior creation and associated time-gap before the subsequent six creation days can be found in ancient times in both Judaism and Christianity. Of course in saying this, in the first instance I am not suggesting that all Jews, either then or now, would agree with the Greek Septuagint and / or Philo; nor that all Christians, either then or now, would agree with the Latin Vulgate and / or St. Jerome. Rather, I am merely showing that this was *one* type of view in ancient times. It should also be remembered, that both the Jewish Philo and Christian Jerome were young earth creationists. Nevertheless, amidst the differences in their respective Gen. 1 & 2 creation models, they both offer valuable insights from ancient times for understanding the literary style of Gen. 1 to indicate a distinctive prior creation and associated time-gap before the subsequent six creation days.

Firstly, let us consider St. Jerome's "prior eternities" time-gap estimate, previously referred to in Part 3, Chapter 6, section a, subsection iv, *supra*. This is clearly a very significant passage by St. Jerome dealing with an estimate of how long the time-

gap could be in Gen. 1, which he thought could included “eternities,” and thus contextually here allow for millions and billions of years. Therefore let us consider St. Jerome’s Latin in some greater detail in which I shall provide a suitable translation<sup>101</sup>.

Latin-English Interlinear type rendering of St. Jerome’s Commentary on Titus.

English translation of St. Jerome’s Commentary on Titus.

“Sex (Six) milia (thousands) necdum (not yet) nostri (of our) orbis (world) implentur (they are fulfilled) anni (of years); et (and) quantas (‘how many’ or ‘what’) prius (‘earlier’ or ‘prior’) aeternitates (eternities), quanta (‘how many’ or ‘what’) tempora (‘times’ or ‘periods’), quantas (‘how many’ or ‘what’) saeculorum (‘of ages’) origines (beginnings) fuisse (to have existed) arbitrandum est (= ‘shall it be thought’ or ‘shall be thought’) in (in) quibus (which) angeli (angels), throni (thrones), dominationes (dominions), ceteraeque ([and] other) virtutes (powers) servierint (they may have served) Deo (God), et (and) absque (apart from) temporum (of time) vicibus (successions) atque (and) mensuris (measures), Deo (of God) jubente (‘at commanding’ = ‘at the command’) substiterint (they may have subsisted)!”

Six thousand years of our world are not yet fulfilled; and what prior eternities, what periods, what beginnings of ages, shall be thought to have existed; in which angels, thrones, dominions, and other powers may have served God, and apart from the successions and measures of time, may have subsisted at the command of God!

On the one hand, it is clear that St. Jerome was a young earth creationist who considered the earth would now be about 6,000 years old. But on the other hand, it is clear that he considered that there was a time-gap in the early part of Genesis 1 in which the words of Gen. 1:1, “In the beginning God created the heaven,” referred to a *distinctive prior creation* of angels who existed in “prior eternities” i.e., contextually he here allowed for millions and billions of years in this time gap. This is therefore

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<sup>101</sup> Latin from: S. Hieronymi Presbyteri Opera (The Works of the Presbyter / Elder / Priest St. Jerome), *Commentarii in Epistulas Pauli Apostoli ad Titum et ad Philemonem* (Commentary about the Epistles of Paul the Apostle to Titus and to Philemon), *Pars I Opera Exegetica*, 8, *Corpus Christianorum*, Brepols Publishers, Turnhout, Belgium, Series Latina LXXVII C (Volume 77 C), 2003, p. 10 (Epistle To Titus at 1, lines 134-139).

significant for showing ancient recognition of a grammatical structure of Gen. 1:1 which considered there was a long time-gap being referred to.

St. Jerome's grammatical views on the syntactical meaning of Gen. 1 are also significant in another interesting and connected way as found in his Latin Vulgate rendering of Gen. 1. Key elements of the basic idea found in the Christian writings of St. Jerome's Latin, are earlier found in the Jewish writer Philo's Greek. Therefore we shall first consider the Greek of Philo before returning to the Latin of Jerome. The relevant Greek of Philo conforms to that of the Septuagint. For instance, with respect to the meaning of Gen. 1:5 (LXX), Greek, "*mia* (feminine singular nominative adjective, from *eis-mia-en*)" means "one" or "first;" whereas Greek "*prote* (feminine singular nominative adjective, from *protos-e-on*)" means "first." Thus the Septuagint's "*emera* ('day,' feminine singular nominative noun, from *emera mia*)" of Gen. 1:5 could mean either "the first day" or "one day," since if "the first day" was unambiguously meant then it would have to be, "*emera* (day) *prote* (first)." This fact is regarded as significant by Philo, who considers the meaning is "one day" rather than "the first day" because of a *distinctive prior creation* that occurred in Gen. 1:1,2, which sets the events of this "one day" apart from the distinctive prior creation.

Philo of Alexandria (also known as Philo Judaeus) (c. 15-10 B.C. – c. 45-50 A.D.) was a first century A.D. Jewish philosopher. His understanding of Genesis 1 is based on the Greek Septuagint which reads in Gen. 1:1,2 "*En* (In) *arche* (the beginning) *epoiesen* ('he made' = 'made') *o* ('the,' redundant in English translation) *Theos* (God) *ton* (the) *ouranon* (heaven) *kai* (and) *ten* (the earth). *H* (the) *de* (And) *ge* (earth) *en* ('it was' = 'was') *aoratos* ('invisible' or 'unseen') *kai* (and) *akataskeuastos* (unformed<sup>102</sup>)," i.e., "In the beginning God made the heaven and the earth. And the earth was invisible and unformed" (LXX). In Philo's *On the Account of the World's Creation Given by Moses*, the key Septuagint concept he uses is that in Gen. 1:2 "the earth was invisible" i.e., "unformed (*akataskeuastos*)" in the corporeal or temporal world, but existing as an "invisible (*aoratos*)" earth in the sense that it existed as an architect's plan in the mind of God.

Though Brenton renders the Greek Septuagint here as, "the earth was unsightly (*aoratos*) and unfurnished (*akataskeuastos*)," I think he is wrong to do so. In the Septuagint context of an "invisible" earth, the more natural meaning of *akataskeuastos* is clearly "unformed<sup>103</sup>." Certainly this relevant Septuagint usage of Greek, "*aoratos*" for "invisible," is found more widely in ancient Greek writings. E.g., the ancient Greek philosopher, Plato (5th to 4th centuries B.C.), uses "*aoratos*" for "unseen" or "invisible"

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<sup>102</sup> A compound word, *akata* (a negative prefix, here = 'un') + *skeuastos* ('formed,' Isa. 54:17, LXX of Catena Nicephori, 11th century A.D. & Codex Vaticanus of 4th century A.D., per Rahlfs-Hanhart's Septuagint; also found in Brenton's Septuagint) = "unformed."

<sup>103</sup> Henry Liddell and Robert Scott's *A Greek-English Lexicon*, 1843, Clarendon Press, Oxford, England, UK, new ninth edition, 1940, at "*akataskeuastos*" in LXX.

in *Phaedo* 85e; and he specifically applies it to *the unseen world* in *Sophista* 246a, saying, “*ex* (of) *ouranou* (heaven) *kai* (and) *tou* (of the) *aoratu* (invisible [world])<sup>104</sup>.” So too in the New Testament, we read in Colossians 1:12,13,16 that the “Son” of “the Father,” “created” “all things” “that are in heaven, and that are in earth, visible (*orata* / *horata* from *oratos*<sup>105</sup>) and invisible (*aorata* from *aoratos*<sup>106</sup>).”

Philo regards the six creation days as symbolic periods of time, saying, “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 follows an instantaneous creation model in which he sees the order of the events in the six creation days as an order of priority i.e., he followed one form of *The Non-Sequential & Symbolic Creation Days Model*<sup>107</sup>. Hence he sees the six “days” as symbolic of a different period of time, to wit, a split second, in which God made “all things simultaneously<sup>108</sup>.”

But of special interest to us with regard to Gen. 1:1-5, he considers the Greek of Gen. 1:1-5 detaches *a distinctive prior creation* in Gen. 1:1,2, from the first creation day. He says Greek, “*ten* (the) *proten* (first),” i.e., the “first day,” is “not even called ‘first (*proten*, feminine singular accusative adjective, from *protos-e-on*),’ lest it should be reckoned with the others, but ... ‘one (*mian*, feminine singular accusative adjective, from *eis-mia-en*).’” Thus Philo considers the Septuagint’s type of usage of “one (LXX Greek, *mian*) day” rather “the first (Greek, *proten*) day” in Gen. 1:5, is a stylistic grammatical device to indicate that one should distinguish the later events of “one day” from the earlier events of this *distinctive prior creation* in Gen. 1:1,2. In developing the type of idea found in the Septuagint in which Gen. 1:2 is understood to mean, “the earth was invisible,” Philo considers “God” assumed that a beautiful copy” i.e., the visible earth, “would never be produced apart from a beautiful pattern.” This “pattern” is what he understands to be the “invisible” earth of Gen. 1:2, that precedes the visible earth of subsequent split-second six symbolic days creation<sup>109</sup>. That is, the distinctive prior creation of Gen. 1:1,2 referred to by Philo is that of the Divine Architect’s plan in the mind of God, which was thus in the words of the Greek Septuagint at Gen. 1:2, “*aoratos*

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<sup>104</sup> *Ibid.*, at *aoratos*.

<sup>105</sup> Greek “*orata*” is a neuter plural nominative adjective, from *oratos*.

<sup>106</sup> Greek “*aorata*” is a neuter plural nominative adjective, from *aoratos*; and *aoratos* is a compound word i.e., *a* / “not” + *oratos* / “visible” = “*aoratos*” / “invisible.”

<sup>107</sup> See Vol. 2, Part 3, Chapter 4, section a, *supra*

<sup>108</sup> *Philo*, Greek-English, with an English translation by F.H. Colson & G.H. Whitaker, *op. cit.*, Vol. 1, *On the Account of the World’s Creation Given by Moses*, pp. 10-13.

<sup>109</sup> *Philo*, *op. cit.*, Vol. 1, *On the Account of the World’s Creation Given by Moses*, pp. 14-15.

(‘invisible’ or ‘unseen’),” as it was in God’s mind; “*kai* (and) *akataskeuastos* (unformed),” in the temporal world because it was a plan in God’s mind.

However, when Philo comes to the first part of Gen. 1:1, “In the beginning God made the heaven” (LXX), he says, “that ‘in the beginning he made’ is equivalent to ‘He made the heaven first;’ for it is indeed reasonable that it should come into existence first, ... seeing that it was destined to be the most holy dwelling-place of manifest and visible divine beings (or ‘gods,’ Greek *theon*, masculine plural genitive noun, from *theos*)<sup>110</sup>.” Philo did not believe in a sequential order for the six days, yet he here considers some kind of “heaven” was made “first;” and Philo was not a polytheist, though in describing the creation of the sun, moon, and stars, which he understood to be “on the fourth day” i.e., in his split second instantaneous creationist view, created with a fourth level of priority in terms of the overall six days creation in this *Non-Sequential & Symbolic Creation Days Model*, he describes the sun and moon as “images divine.” He thus understands them as part of the visible creation that came after the earlier creation of this “heaven<sup>111</sup>.” Therefore, given that his description of “the heaven” of Gen. 1:1 cannot contextually mean the visible heavenly luminaries of sun, moon, or stars, and given that he calls it “the most holy dwelling-place of manifest and visible divine beings,” his meaning has to be angels. And given that he is applying Gen. 1:1 to when “he made the heaven first;” this indicates that he thus considers that the distinctive prior creation of Gen. 1:1 is a combination of both the invisible “heaven” which is the abode of angels, and also an “invisible” earth in the sense of an architect’s “pattern” in God’s mind.

Hence Philo says “the Maker made an incorporeal heaven, and an invisible earth<sup>112</sup>.” Only after “The incorporeal world ... was ... finished and firmly settled in the Divine Reason,” i.e., Gen. 1:1,2, only then, “the Creator proceeded to make the heaven, which” was “corporeal” or visible i.e., in what he regards as the six non-sequential symbolic creation days on Gen. 1<sup>113</sup>. Thus in Gen. 1 Philo sees a *distinctive prior creation* of an unspecified time duration in Gen. 1:1,2, followed by the six days of creation understood on a *Non-Sequential & Symbolic Creation Days Model* in an instantaneous creation of a split second; and he considers a distinctive prior creation is supported by the fact that Gen. 1:5 refers to “one (Greek, *mian*) day” as opposed to “the first (Greek, *proten*) day” i.e., so one does not confuse the events of the distinctive prior creation in Gen. 1:1,2 with the later events of “one day.”

In this context, Philo’s view of Gen. 2:4,5 is also of some interest. He considers that “the genesis of heaven and earth” in Gen. 2:4 means that “before the earth put forth its young green shoots, young verdure was present, in the nature of things without

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<sup>110</sup> *Ibid.*, pp. 22-23.

<sup>111</sup> *Ibid.*, pp. 34-35,42-43.

<sup>112</sup> *Ibid.*, pp. 22-23.

<sup>113</sup> *Ibid.*, pp. 26-27.



material shape, and before grass sprang up in the field, there was in existence an invisible grass.” Philo’s Greek words for “invisible” here are “*ouch* (not) *oratos* (visible),” and so clearly related to the Septuagint’s Gen. 1:2, “the earth was invisible (*aoratos* = *a* / ‘not’ + *oratos* / ‘visible’ i.e., ‘not-visible’ = ‘invisible’)<sup>114</sup>.” He thus considers the words of Gen. 2:4 refer to the time of *the distinctive prior creation* of Gen. 1:1,2, although in the meaning of his “invisible,” this would mean that he considered God made an incorporeal architect’s “pattern” for these later visible corporeal things. Thus for Philo these things already existed and had already come into being in the Gen. 1:1,2 period i.e., as an “invisible” architectural creation in the mind of God (Gen. 1:1).

On the one hand, it is clear that Philo was a young earth creationist who followed an instantaneous creation model, and so he was not an advocate of any form of the historically modern old earth creationist Gap School. Thus he considered that when “God said, Let there be light” (Gen. 1:3), he revealed the previously “invisible” plan of the earth from its “darkness” (Gen. 1:2, LXX). Therefore on Philo’s Gen. 1 & 2 creation model, the words, “Let there be light” (Gen. 1:3) included an act of creation of the formerly “invisible” earth (Gen. 1:2, LXX) that was in the Divine Architect’s mind. But on the other hand, Philo considered that Gen. 1:1,2 referred to *a distinctive prior creation* of an unspecified time duration, during which time the generations of Gen. 2:4 transpired i.e., on Philo’s Gen. 1 & 2 creation model, God *thought about* these “generations” in his mind *over time* before he actually made a temporal world. Hence for Philo, this meant that God made an architect’s plan of the “invisible” earth (Gen. 1:1) and what was to go on it (Gen. 2:4), and made “heaven” as the abode of angels; and that this when then followed by the later six day temporal creation. Furthermore, given that Philo considers the Septuagint’s usage of “one (LXX Greek, *mian*) day” rather “the first (Greek, *proten*) day” in Gen. 1:5, is a stylistic grammatical device to indicate that one should distinguish the later events of “one day” from the earlier events of this *distinctive prior creation* in Gen. 1:1,2, we here see a relevant ancient Jewish interpretation of the Jewish translated Greek Septuagint, bringing out this meaning which is implicit in the Greek Septuagint translation itself. Therefore, Philo clearly uses the same type of conceptual categories of stylistic thought and related grammatical understanding of Genesis 1, as the historically modern Gap School does with regard to how Gen. 1 is to be understood in terms of *a distinctive prior creation* followed by a time-gap and then a six day creation; and the same type of connection of Gen. 2:4 to the time-gap in Gen. 1:1,2. *These points of intersecting agreement with the historically modern old earth creationist Gap School at the level of grammar and syntax in terms of how Gen. 1 & 2 should be stylistically understood, are thus a notable precedent from ancient times.*

Similar types of qualifications as are found for Philo thus also exist for the gap school model found in the Septuagint as originally translated by Jews in inter-testamental times (although later Septuagints were also made by Christians). Certainly I am not claiming for the Septuagint anything more than the type of thing one finds with the Jewish Philo’s idea, “In the beginning God made the heaven and the earth. And the earth was invisible and unformed” (LXX). I.e., the *distinctive prior creation* is an

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<sup>114</sup> *Ibid.*, pp. 100-103.

intangible rather than tangible entity, since it is God’s plan to create the earth. Hence Gen. 1:1,2 in the Septuagint reads, “And the earth was invisible (Greek, *aoratos*)” i.e., because it was in the Divine Architect’s mind “and unformed (Greek, *akataskeuastos*)” i.e., because the temporal world was a plan in God’s mind it was “unformed” at the temporal level, so that the “darkness” of secrecy “was over the” Divine plans for the “deep, and the Spirit of God moved over the” plans for the “water” (Gen. 1:2, LXX); “for the Spirit searcheth all things, yea, the deep things of God” (I Cor. 2:10). This is also seen in the fact that the Septuagint’s “one (LXX Greek, *mia*) day” of Gen. 1:2b-5 is set off at some point after this i.e., there is a time-gap between these words and the first creation day. Therefore, on the one hand, the Greek Septuagint has a young earth creationist gap school time-gap idea in Gen. 1:1,2, followed by the “one (LXX Greek, *mia*) day” of Gen. 1:2b-5; but on the other hand, the Septuagint has a different *distinctive prior creation* to that of the historically modern old earth creationist Gap School.

Notably then, in attempting to disprove the Gap School, and more generally showing a general unChristian lack of charity (I Cor. 13) to any old earth creationists who disagree with their young earth theory, the young earth theoreticians, Don Batten, Jonathan Sarfati, Ken Ham, and Carl Wieland, in *The Updated & Expanded Answers Book* on “The 20 most-asked question about creation, evolution, & the Book of Genesis ...” (1999) say, “... Genesis 1:1-2 is found in the Greek translation of the Old Testament, the Septuagint (LXX), prepared about 250-200 BC. The LXX does not permit the reading of any ‘Ruin-Reconstruction’ scenario into these verses ... . A closer look at these verses reveals that the gap theory imposes an interpretation upon Genesis 1:1-2 which is unnatural, and grammatically unsound<sup>115</sup>.” But Batten, Sarfati, Ham, and Wieland, have here been “too smart by half.” In the first place, though the Septuagint is an important and valuable translation (or more precisely, translations, as there are multiple Septuagints), its standard varies considerably, and one could certainly not conclude that a particular understanding of the Hebrew was *ipso facto* “unnatural” or wrong simply because it was different to that found in the Greek Septuagint. Secondly, there is no such thing as “*the Jewish view*” of ancient or later times, any more than there is such a thing as “*the Christian view*” of ancient or later times, on a matter of secondary importance such as this one about what Gen. 1:1,2 means in such precise terms of a particular Gen. 1 & 2 creation model. Therefore the Septuagint can only be considered at this point for *a Jewish view*. And thirdly, while it is true that the Septuagint does not here allow for a Ruin and Reconstruction Gap School interpretation, it simultaneously shows that these young earth theoreticians are wrong to claim that such an interpretation “is ... grammatically unsound,” since it necessarily endorses the same *grammatical* understanding of the Hebrew as the old earth creationist Gap School of historically modern times, namely, that Gen. 1:1,2 tells of *a distinctive prior creation*, followed by a time-gap of unspecified duration, followed by the six creation days.

Notably then, like the Jewish writer Philo, the Christian writer St. Jerome also considered that in Gen. 1 there is *a distinctive prior creation* before the first creation day

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<sup>115</sup> Batten, D. (Editor), Sarfati, J., Ham, K. & Wieland, C., *The Updated & Expanded Answers Book*, *op. cit.*, pp. 45-62 (Gap School), at pp. 56-57.

– in his instance of angels, followed by a time-gap before the six creation days, *supra*; and so too Jerome can be seen to have used a similar linguistic device in his rendering of Genesis 1 in the Latin Vulgate. In translating the Hebrew he reads Latin, “*dies* (day) *secundus* (second)” i.e., “the second day” (Gen. 1:8); “*dies* (day) *tertius* (third),” i.e., “the third day” (Gen. 1:13); “*dies* (day) *quartus* (fourth) i.e., “the fourth day” (Gen. 1:19); “*dies* (day) *quintus* (fifth)” i.e., “the fifth day” (Gen. 1:23); “*dies* (day) *sextus* (sixth)” i.e., “the sixth day” (Gen. 1:31); and “*die* (day) *septimo* (seventh)” i.e., “the seventh day” (Gen. 2:2).

The numbers Jerome uses for days two to six are all masculine singular nominative numbers (Gen. 1:8,13,19,23,31; 2:2). Hence if in harmony with this style St. Jerome had wanted to render Gen. 1:5 as principally meaning “the first day,” then he would have done likewise at Gen. 1:5 and made this Latin, “*dies* (‘day,’ masculine singular nominative noun, from *dies*) *primus* (‘first,’ masculine singular nominative number, from *primus-prima-primum*)” i.e., “the first day.” Instead, he renders it as, “*dies* (‘day,’ masculine singular nominative noun, from *dies*) *unus* (‘one’ or ‘first,’ masculine singular nominative adjective, from *secundus-a-um*).” While in some contexts, Latin “*dies* (day) *unus* (‘one’ or ‘first’)” could be best rendered, “the first day,” in the wider context of the Vulgate’s Gen. 1 this is not so. For while contextually the Latin “*dies* (day) *unus* (‘one’ or ‘first’)” can still be taken as a *double-entendre* for “one day” or “the first day” – and in this sense well replicates the *double-entendre* in the Hebrew, the wider context of Gen. 1 & 2 in which he does not in harmony with the other six days use the more specific form of “*dies* (day) *primus* (the first)” in Gen. 1:5, means that he is very clearly giving an emphasis to its meaning as “one day.” Thus the “one day” (Gen. 1:5) of the Vulgate stands in contradistinction to “the second day,” “the third day” etc. of the Vulgate.

This Latin nuance of the Vulgate thus replicates the Greek nuance of the Septuagint. This Latin nuance is well captured in the Roman Catholic’s Douay-Rheims translation of the Latin as, “there was evening and morning one day” (Gen. 1:5); “and the evening and the morning were the second day” (Gen. 1:8); “And the evening and the morning were the third day” (Gen. 1:13); “And the evening and the morning were the fourth day” (Gen. 1:19); “And the evening and the morning were the fifth day” (Gen. 1:23); “And the evening and the morning were the sixth day” (Gen. 1:31); and “the seventh day” (Gen. 2:2).

Therefore, St. Jerome whom we know understood the words of the Latin Vulgate’s Gen. 1:1, “*In* (In) *in principio* (the beginning) *creavit* (‘he created’ = ‘created’) *Deus* (God) *caelum* (the heaven),” i.e., “In the beginning God created the heaven,” to include a reference to the angelic hosts of heaven, evidently had an understanding of Gen. 1:1-5 in which he wanted to set apart the work of the first creation day from that of an earlier distinctive prior creation in Gen. 1. Given that Jerome (d. 420 A.D.) also considered the earth was in his day less than 6,000 years old, he thus probably agreed with those who interpreted the Gen. 1:2 Latin, “*terra* (the earth) *autem* (And) *erat* (‘it was’ = ‘was’) *inanis* (void) *et* (and) *vacua* (empty),” i.e., “the earth was void and empty” (Gen. 1:2) as meaning it was an “invisible” plan in God’s mind, and thus “void and

empty” as it had not yet been created in the temporal world. I.e., a similar, if not identical view, to that of the Jewish Philo, *supra*, on Gen. 1:1,2; although unlike Philo, Jerome did not then follow an instantaneous creation model for the rest of Gen. 1.

But the salient point for us to here note is that St. Jerome’s belief that there was a *distinctive prior creation* of angels who existed in “prior eternities” as found in the words of Gen. 1:1, “In the beginning God created the heaven,” is given a tangible grammatical argument in the Latin Vulgate of the same type as earlier used in the Greek Septuagint as understood by Philo, in which the reference in Gen. 1:5 as “the evening and the morning were one day,” rather than “the evening and the morning were the first day,” acts as a Latin grammatical stylistic device which is understood to reflect an underpinning Hebrew nuance, in which the first “one day” in Gen. 1:2b-5 is set off after an undisclosed period of time following a distinctive prior creation in Gen. 1:1,2a. The nuance of the Latin Vulgate matches with the fact that we know that St. Jerome considers the angels were created as a distinctive prior creation in Gen. 1:1, and existed in “prior eternities” which were possibly millions or billions of years in duration.

Therefore, on the one hand, it is clear that St. Jerome was not an advocate of the Old Earth Creationist Gap School, and indeed, he was clearly a Young Earth Creationist. But on the other hand, in his understanding of a distinctive prior creation of angels in Gen. 1:1 which spanned “prior eternities” which were possibly millions or billions of years long, and his connected usage in the Latin Vulgate of “the evening and the morning were one day” (Gen. 1:5) as a linguistic nuance from the Hebrew to set off the first creation day from this distinctive prior creation of Gen. 1:1, he used the same basic stylistic conceptual categories of thought and related semantic understanding as does the historically modern Old Earth Creationist Gap School. Thus the work of the church father and doctor, St. Jerome (d. 420), is of clear importance to the historically modern Old Earth Creationist Gap School in showing that these stylistic conceptual categories of thought and the related grammatical understanding of Gen. 1 in his celebrated Latin Vulgate, were understood by one of the Western Church’s four ancient and early mediaeval doctors to be in the Hebrew of Gen. 1.

We thus have a clear understanding stated by the young earth creationist ancient Jewish writer, Philo as to the meaning of the Septuagint’s Greek in Gen. 1:1,2,5; and a matching clear understanding by the young earth creationist Christian writer, St. Jerome, as to the meaning of the Vulgate’s Latin in Gen. 1:1,2,5. And so we find the same understanding in the Greek Septuagint translation of the Hebrew as in the Latin Vulgate translation of the Hebrew. That is, Gen. 1 teaches a *distinctive prior creation* in Gen. 1:1,2, followed by a time-gap, followed by the six creation days; and that Gen. 1:5 means “one day” rather than “the first day,” so as to not confuse God’s creative work on the first creation day with his *distinctive prior creation* in Gen. 1:1,2. Therefore it is surely reasonable to conclude that the same type of stylistic conceptual categories of thought and related grammatical understanding as the historically modern old earth creationist Gap School uses with regard to how Gen. 1 is to be understood in terms of a *distinctive prior creation*, followed by a time-gap, and then a six day creation; are supported from ancient times by both Jewish and Christian writers in connection with the two classic

translations of ancient times, to wit, the Greek Septuagint and Latin Vulgate respectively. *This is clearly a very significant recognition.* (The meaning of the Hebrew and corresponding accuracy of the Greek Septuagint and Latin Vulgate at Gen. 1:5 is discussed at Part 1, section c, “The Second of Seven Keys to understanding Gen. 1-11,” at “Some linguistic points of Hebrew, Latin, & Greek,” under “The meaning of ‘the first day’ or ‘one day’ in Gen. 1:5.”)

(Part 3, Chapter 6) *The Gap School:*

c] *Was Josephus a young earth or old earth gap man or not?*

Against the Jewish backdrop discussed in the previous section b, of Part 3, Chapter 6, as found in both the Greek Septuagint and Philo, *supra*; the inconclusive and unclear comments of another ancient Jewish writer, Josephus, are also of interest. The first century A.D. Jewish historian, Josephus says on Gen. 1:1-5, “‘In the beginning God created the heaven and the earth’ [Gen. 1:1]” and “‘the earth had not come into sight, but was hidden in thick darkness [Gen. 1:2]” (Thackeray)<sup>116</sup>; “and a wind moved upon its surface, God commanded that there should be light; and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was ‘Night,’ and the other he called ‘Day;’ and he named the beginning of light and the time of rest, the evening and the morning” (Whiston)<sup>117</sup>. “This then should be the first (Greek, *prote*, feminine singular nominative adjective, from *protos-e-on*) day; but Moses spoke of it as ‘one (Greek, *mian*, feminine singular accusative adjective, from *eis-mia-en*)’ day” (Thackeray) “- the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time” (Whiston) (*Antiquities of the Jews*, 1:1:1; emphasis mine). Josephus makes the point that in Gen. 1:5 the word rendered “the first” (Hebrew, *‘echad*; LXX Greek, *mia*,) can also be rendered “one” i.e., “the evening and the morning were one day.” The ambiguities of Josephus here in *Antiquities of the Jews*, 1:1:1, mean that he could be read to mean either, the evening started with the “darkness” of the Gen. 1:1 creation i.e., no time-gap in which Gen. 1:1-5 is simply regarded as the first day; or he could be read to mean the beginning of this first creation day dated from a point in which the “darkness” of the first day was cut off from a longer pre-existing “darkness” in Gen. 1:2b, i.e., in which there was a time-gap in the first two verses of Genesis. And if the latter view is taken, there is then a second issue of whether he understood by Gen. 1:2, “the earth had not come into sight, but was hidden in thick darkness,” an invisible earth as a plan in the Divine Architect’s mind, or a temporal earth; and if a temporal earth, the question would then be left open as to whether this was a short time-gap of a young earth, or a long time-gap of an old earth.

<sup>116</sup> Josephus in Nine Volumes, Greek-English, with an English translation by H. St. J. Thackeray, William Heinemann & Harvard University Press, Cambridge, Massachusetts, USA, 1967 reprint, Vol. 5, pp. 14-15.

<sup>117</sup> *Josephus, The Complete Works*, Translated by Whiston (d. 1752).

If Josephus had not made his comments on “one day” as opposed to “the first day” for Gen. 1:5, I would have said that the view that he does not think there was a time-gap is the better way to read his commentary. But given that he is following the Greek Septuagint idea in Gen. 1 of “one day” as opposed to “the first day,” although not saying whether or not he agrees with the Greek Septuagint’s idea of an “invisible” earth as an architect’s plan in God’s mind, or a temporal earth, means that Josephus *quite possibly, though not definitely, did consider there was a time-gap* before Day One. It also means he could have been either a young earth creationist or an old earth creationist. However, *in view of the fact that Josephus does not elucidate on the matter*, but says, “the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time,” means *we cannot be really sure exactly what Josephus thought about this matter*. Thus *it is possible* that Josephus is another ancient example of one who followed some form of either a young earth or old earth creationist gap school model, but *it is possible* that he is not. Was he some kind of gap man? We simply do not know. It is an enigma and an open question.

*(Part 3, Chapter 6) The Gap School:*

*d] Was Justin Martyr a young earth or old earth gap man or not?*

Of some relevance and interest is the Gen. 1 & 2 creation model of St. Justin Martyr (c. 103 to c. 165). Justin (Justinus) Martyr is favourably referred to in Homily 9, Book 2, Article 35 of the Anglican *39 Articles*, entitled (short-title), “Of Common Prayer and Sacraments.” This says, “Justinus Martyr, who lived about one hundred and sixty years after Christ, saith of the administration of the Lord’s Supper in his time: ‘Upon the Sunday assemblies ... the writings of the apostles and prophets are read. Afterwards, when the reader doth cease, the chief minister maketh an exhortation ... . After this we rise all together, and offer prayers: which being ended, ... bread and wine and water are brought forth; then the head minister offereth prayer and thanksgivings with all his power, and the people answer, Amen.’ These words with their circumstances, being duly considered, do declare plainly, that not only the Scriptures were read in a known tongue, but also that prayer was made in the same, in the congregations of Justin’s time.” Justin’s martyrdom, which gives rise to reference to him as Justin Martyr, is recorded in the great Protestant work, *Foxe’s Book of Martyrs*, at the Account of the Fourth Primitive Persecution, Under the Roman Emperors, being under Marcus Aurelius Antoninus, which commenced in 162 A.D. . This records that Justin was among those who “being commanded to deny their faith and sacrifice to pagan idols, ... refused to do either,” and “therefore,” “they were ... condemned to be scourged and beheaded.” *Foxe’s Book of Martyrs* also says that “seven pieces of the writings of this celebrated martyr are now extant,” including “the two ‘Apologies’ ... [and] ‘An Oration to the Greeks,’” both of

which we shall now consider with regard to his Gen. 1 & 2 creation model<sup>118</sup>; although the issue of whether or not Justin Martyr wrote *Oration to the Greeks* is now disputed.

The church historian, Eusebius of Caesarea (d. 339) makes reference to Justin Martyr, and lists among his works, both his “Apology” and “Oration to the Greeks” (*Ecclesiastical History* 4:9:8-10 & 4:18). But while his authorship of the two books of his *Apology* is not now in question, dispute has arisen as to whether or not he wrote *An Oration to the Greeks*<sup>119</sup>. One view is that, “His discourse, or oration to the Greeks, he wrote soon after his conversion, in order to convince the heathens of the reasonableness of his having deserted paganism<sup>120</sup>.” If so, differences in writing style between this and later works, together with the fact that in *Oration to the Greeks*, Greek thought is rejected, whereas in the *First & Second Apology*, Greek philosophy is accepted, may be regarded as part of the change in values and writing style of Justin over time. Another view is that these differences are such that the author of *Oration to the Greeks* cannot possibly have been Justin Martyr, and so the work is attributed to “Pseudo-Justin<sup>121</sup>.” Due to priorities within my time-constraints, I am not able to carefully go over these works and make my own assessment on the matter, and so I am presently non-committal as to which view is correct; and I shall simply present the two views in this section as “View 1: Justin wrote *Oration to the Greeks*” and “View 2: Pseudo-Justin wrote *Oration to the Greeks*.”

With regard to a Gen. 1 & 2 creation model in his undisputed works of the *First & Second Apology*, St. Justin Martyr says, “God, in the beginning, created in his goodness

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<sup>118</sup> William Bramley-Moore’s *Foxe’s Book of Martyrs* (1563 & 1867), *op. cit.*, “Account of the Fourth Primitive Persecution, Under the Roman Emperors, which commenced A.D. 162,” pp. 13-16 at pp. 14-15 (quotations are from this edition); & William Forbush’s *Foxe’s Book of Martyrs* (1926), abridged edition (2004), *op. cit.*, “The Fourth Primitive Persecution, Under Marcus Aurelius Antoninus, A.D. 162” pp. 13-17 at pp. 14-15 (this shorter edition e.g., only refers to his “first” and “second” “Apology”).

<sup>119</sup> “St. Justin, Martyr,” [Roman] *CatholicInfo.com, Traditional [Roman] Catholic Forum*, June 2014 ([http://www.catholic.org/saints/saint.php?saint\\_id=4144](http://www.catholic.org/saints/saint.php?saint_id=4144) & <http://www.cathinfo.com/catholic.php/avatars/uploaded/1992.avtr/Fr-David-Hewko-Says-No-to-Neo-SSPX-Masses/B-Walters-regrets-not-having-more-children/Saudi-Arabia-asserts-itself/Funeral-Orations-St-Gregory-Nazianzen-and-St-Ambrose/Rules-for-this-subforum-READ-FIRST/A-Few-Points-About-The-Ottaviani-Intervention?a=topic&t=32105>).

<sup>120</sup> “St. Justin MARTYR,” *EWTN Global [Roman] Catholic Network*, [undated; accessed 2014] (<http://www.ewtn.com/saintsholy/saints/J/stjustin.asp>).

<sup>121</sup> “Exhortation to the Greeks,” *Wikipedia* ([http://en.wikipedia.org/wiki/Exhortation\\_to\\_the\\_Greeks](http://en.wikipedia.org/wiki/Exhortation_to_the_Greeks)).

everything out of shapeless matter” (Justin’s *First Apology*)<sup>122</sup>. But that Justin Martyr means this as a commentary on Gen. 1:2ff, rather than the heretical Origen type of idea which denies creation *ex nihilo*<sup>123</sup>, is evident from his clear statement that “God made the universe” (Justin’s *Second Apology*)<sup>124</sup>, which is thus a commentary on Gen. 1:1. Therefore the model of St. Justin Martyr is like that of St. Ambrose at this point of a two-fold process i.e., firstly, the creation of matter by God in Gen. 1:1, secondly, God’s usage of this matter in what he subsequently made in Gen. 1:2ff<sup>125</sup>.

At this point there is a different synthesis of the data depending on whether or not Justin Martyr also wrote *Oration to the Greeks*. On *View 1: Justin wrote Oration to the Greeks*, all this happened in a rapid time frame in which Gen. 1:1,2 is understood to be part of the first day (Gen. 1:1-5) i.e., with no prolonged time-gap going over 24 hours in Gen. 1:1,2. This is clear from the fact that in *An Oration to the Greeks* reference is made to how “Plato .... wrote: ‘Time was ... created together with the heavens, so that, ... they were created together ... .’ ... He knew that the creation of time was, from the beginning, made up of days, months, and years. Now, ... that first day which was created together with the heavens constituted the very beginning of all time (for, after Moses had written: ‘In the beginning God created heaven and earth’ [Gen. 1:1], he added: ‘And one day was made’ [Gen. 1:5], as if to designate the whole of time by part of it ...” (*An Oration to the Greeks*)<sup>126</sup>. Contextually “day” is here being used for 24 hour days as “days” are distinguished from “months, and years.” If Justin Martyr is the author of *Oration to the Greeks*, this therefore requires that Justin Martyr is the same view as Ambrose, *supra*, that is, there is a two-fold process i.e., firstly, the creation of matter by God in Gen. 1:1, secondly, God’s usage of this matter in what he subsequently made, and thirdly, with Gen. 1:1,2 understood to be inside a 24 hour first day (Gen. 1:1-5).

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<sup>122</sup> St. Justin Martyr in *The Fathers of the Church Series, A New Translation*, Translated by Thomas B. Falls, under Editorial Director, Ludwig Schopp, [Roman Catholic] Christian Heritage Incorporated, New York, USA, 1948, p. 42, The First Apology, Chapter 10.

<sup>123</sup> Origen was a mix of orthodoxy and unorthodoxy, but on Origen’s unorthodox model at this point, see Part 3, Chapter 6, section f, on Anathema 6 of the 15 *Anathemas Against Origen* by the Fifth General Council of Constantinople II (553), *infra*.

<sup>124</sup> St. Justin Martyr in *The Fathers of the Church Series, op. cit.*, p. 124, The Second Apology, Chapter 5.

<sup>125</sup> See Volume 2, Part 3, Chapter 3, section a, on Ambrose, *supra*.

<sup>126</sup> St. Justin Martyr [including what some regard as the writings of Pseudo-Justin,] in *The Fathers of the Church Series, op. cit.*, pp. 415-416, “Exhortation to the Greeks” (*Fathers of the Church Series* title) or “An Oration to the Greeks” (*Foxe’s Book of Martyrs* title), Chapter 33 (emphasis mine).



However, on *View 2: Pseudo-Justin wrote Oration to the Greeks*, then while Justin Martyr has the same view as Ambrose on the first two of these components i.e., firstly, in understanding Gen. 1:1 to represent God's creation *ex nihilo* of the matter of the universe, and secondly, in understanding God then changing this matter in Gen. 1:2ff to make the creation of Gen. 1 & 2; it would mean that he then makes no comment on a time-frame, and so could potentially be allowing either a short time, or a long time.

*View 2: Pseudo-Justin wrote Oration to the Greeks*, appears to have been followed by some old earth creationist Gap Schoolman who have considered Justin Martyr's comments from his *First & Second Apologies* in isolation from anything written in *An Oration to the Greeks*. Does the fact that they make no reference to this issue indicate they rejected the view of Justinian authorship of *Oration to the Greeks*, or that they were unaware of the relevant comments in *Oration to the Greeks*? If the latter, the combination of accuracy drawn from Justin's *First & Second Apologies*, coupled with error consequent upon not undertaking a synthesis of what they may have regarded to be his work *Oration to the Greeks*, paradoxically has the same effect on their conclusions as if they regarded the author of *Oration to the Greeks* as Pseudo-Justinian.

The consequence of this methodology in only looking at Justin's *First & Second Apologies*, and not also considering *Oration to the Greeks*, whether brought about by accident in that they negligently failed to consider what they may have regarded to be his work, or by design in that they considered *Oration to the Greeks* was written by Pseudo-Justinian, is that a number of old earth creationist Gap Schoolmen have rightly concluded that Justin considered there was a time-gap between a distinctive prior creation by God of matter in Gen. 1:1, and the subsequent usage by God of that matter in the creation days in Gen. 1:2-2:3 (Justin's *First & Second Apologies*); and they then concluded that this was regarded by him as an indefinite time-gap. However, I think they should have at the very least referred to the alternative view i.e., it was a time-gap that Justin considered occurred inside the first 24 hour day on the basis of *Oration to the Greeks*, and then stated that they disagreed with the view that Justin wrote *Oration to the Greeks*; and the fact they have not done so indicates to me that they *may* not have been aware of the relevant matters found in *Oration to the Greeks*.

But either way, this combination of accuracy drawn from Justin's *First & Second Apologies*, coupled with a failure to refer to the disputed matter of whether or not Justin wrote *Oration to the Greeks*, and the relevance of this to the issue of how long the time-gap was on his creation model in the two-fold process of firstly, 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, has given rise to an unqualified claim by certain historically modern old earth creationist Gap Schoolman, that Justin Martyr considered there was a time-gap of undisclosed duration. *Yet this also fails to recognize that even if View 2 is correct i.e., Pseudo-Justin wrote Oration to the Greeks, the matter would still be open as to whether this indefinite time-gap Justin believed in was a long or short time-gap.* Hence this type of methodology of omitting reference to *Oration to the Greeks* either accidentally or deliberately, has been followed by a number of old earth creationist Gap Schoolman. Thus it is found in, e.g., Harris (c. 1846) quoted in Custance (1970), who says, "St. Justin

Martyr, supposes an *indefinite* period between the creation and the first ordering of things<sup>127</sup>.” This same combination of accuracy and unqualified claim which makes no reference to the issue of *Oration to the Greeks* is also found in, e.g., Hitchcock (d. 1864, various editions e.g., 1851 & 1859) cited in Alcock (1897); and Delitzsch (1861)<sup>128</sup>.

Importantly though, whether one follows *View 1: Justin wrote Oration to the Greeks* or *View 2: Pseudo-Justin wrote Oration to the Greeks*, Justin Martyr’s Gen. 1 & 2 creation model as drawn from his *First & Second Apologies* has some points of intersecting agreement with some historically modern old earth creationist models which 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. For example, such a model is found among old earth creationist Day-Age Schoolmen, Ross & Archer, who in *The Genesis Debate* (2001) inaccurately say the writings of “Justin Martyr ... endorse six consecutive thousand-year periods for the Genesis creation days<sup>129</sup>.” And it is also found in the old earth creationist Gap School, such as followed by those referring to Justin Martyr, *supra*, namely, Harris, Custance, Hitchcock, Alcock, and Delitzsch (who later changed from a Gap School model to a Day-Age model)<sup>130</sup>. Therefore, such old earth creationists, whether following the historically modern Day-Age School or some form of the historically modern Gap School, may reasonably find intersecting points of agreement between their old earth Gen. 1 & 2 creation models, and that of the Gen. 1 & 2 creation model of St. Justin Martyr with regard to the fact that he considered there was a two-fold process resulting in a time-gap between a distinctive prior creation *ex nihilo* of the matter of the universe in Gen. 1:1, followed by God’s subsequent usage and molding of this matter in the creation days of Gen. 1:2-2:3.

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<sup>127</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 120-1; quoting John Harris’s *The Pre-Adamite Earth*, Ward & Company, London, England, UK, [undated, c. 1846].

<sup>128</sup> Alcock’s *Earth’s Preparation for Man*, pp. 14-15, citing Edward Hitchcock’s *Religion of Geology*, p. 47; & Delitzsch, F., *A System of Biblical Psychology*, 1855, second edition 1861, translated 1866, first published in English 1867, printed in *Clark’s Foreign Theological Library*, 4th series, T. & T. Clark, Edinburgh, Scotland, UK, 1877, Vol. 13, p. 77.

<sup>129</sup> Hagopian’s *The Genesis Debate: Three views on the days of creation*, *op. cit.*, pp. 69 & 78 (footnote 10).

<sup>130</sup> See Volume 2, Part 3, Chapter 6, section h, subsection iii, subdivision A, on Delitzsch, *infra*.

*(Part 3, Chapter 6) The Gap School:*

- e] Ancient Old Earth Creationist Forms of Gap School.*
  - i] An ancient & early mediaeval view of the  
“thousand generations” of  
I Chron. 16:15-17 & Psalm 105:8-10.*
  - ii] Ancient Global Earth Gap School (Origen).*
  - iii] Ancient Local Earth Gap School (Abbahu).*

*(Part 3, Chapter 6) The Gap School:*

- e] Ancient Old Earth Creationist Forms of Gap School.*
  - i] An ancient & early mediaeval view of the  
“thousand generations” of  
I Chron. 16:15-17 & Psalm 105:8-10.*

The meaning of Ps. 105:7-11 as the covenant of grace made with Adam going down “a thousand generations” to “Abraham,” “Isaac,” and “Jacob” also known as “Israel” (Gen. 32:28; 35:10), is discussed in Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy,” section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?” Protestant Christians recognize the same 39 canonical Old Testament books written in Hebrew and Aramaic as the Jews do<sup>131</sup>. In this context, a Jewish commentary on Ps. 105:8-10 is of interest and relevance. In particular, we shall consider material from the Jewish *Babylonian Talmud* which was written *c.* 500 A.D., and so is “on the cusp” of late ancient and early mediaeval times; and the Jewish *Midrash Rabbah* which was written at different times, but its *Canticles Rabbah* that we shall consider comes from *c.* 650-900 A.D. .

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<sup>131</sup> Though the Jews use the same canonical 39 Old Testament books as Protestant Christians, the stylistic arrangement is different. It consisted in New Testament times of the *Pentateuch* (Gen. to Deut.); *Prophets* (*Prior Prophets*: Joshua – II Kgs, & *Latter Prophets*, Isaiah – Malachi, other than Daniel); and *Hagiographa* (Daniel & all other Old Testament books; but by a latter tradition now used by Jews, Ruth is taken out of the *Prior Prophets* and Lamentations is taken out of the *Latter Prophets*, and both are placed in the *Hagiographa*). By contrast the Protestant arrangement is: Pentateuch (Gen. to Deut. in same order as Jews); Historical Books (Joshua to II Chronicles = older Jewish *Prior Prophets* in same order as Jews before Ruth was later taken out & transferred to Jewish *Hagiographa*, plus I & II Chronicles, Ezra, Neh. & Esther); Poetical Books (Job, Psalms, Proverbs, Ecclesiastes, & Song of Sol.); The Major Prophets (Isa., Jer., Lamentations of Jeremiah, Ezek., Daniel), and Minor Prophets (Hosea to Malachi in same order as Jews).

However, before doing so, at this point I remind the reader of my desire to *distance myself from* those who have cited different ancient or later pre-modern Jewish or Christian writers on Gen. 1-11 who either support, or allegedly support the modern view they are advocating, and from this citation have then tried to give the impression that the view they cite was *the only* such view and therefore *the* ancient or later pre-modern Jewish or Christian view. Therefore, before discussing the Jewish *Midrash Rabbah* and *Talmud*, it must once again be stressed that one finds in these works a dialogue or debate between rabbis who may express *different* views. Hence on issues about creation models, there is no such thing as e.g., *the* ancient Jewish view or *the* pre-modern Jewish view, any more than there is such a thing as *the* ancient Christian view or *the* pre-modern Christian view, although one may look for intersecting points of agreement between them. E.g., there is no doubt that the general view and orthodox view of both Jews and Christians was for a historical Adam who was a real man, rather than a figurative Adam said to “symbolize” all men; or that all ancient Jewish and Christian writers understood Gen. 1 & 2 to teach creation by direct act of God, rather than e.g., macroevolution.

Thus e.g., in the Jewish *Midrash Rabbah* or *Talmud*, stereotypically one may read about a group of Jewish Rabbis in which “Rabbi” 1 says something, Rabbi 2 says either the same thing or disagrees and says something else, then Rabbi 3 may come in and say something that disagrees with Rabbi 2 and agrees with Rabbi 1, etc. . These Rabbis in the discourse may be contemporaries, or may be separated by long periods of time so that e.g., in the above reference to Rabbi 3, he might be either a contemporary of Rabbi 1 or 2, or he might be speaking decades after the death of Rabbis 1 & 2. Hence in considering what is *a* Jewish view on Ps. 105:8-10, *I am not suggesting that all Jews either then or now necessarily agree with it.* Indeed, as seen in the difference of interpretation between two twentieth century Jews, Rabbi Ginzberg and Rabbi Epstein, *infra*, the Jews themselves are not entirely agreed on what to make of some elements of the historical Jewish rabbinical interpretation of Ps. 105:8-10. Rather, just as in both ancient, later pre-modern, and modern times, one has different Jewish or Christian views on which of the Creationist Schools best understands Gen. 1 & 2, so likewise, one finds in e.g., the Jewish *Babylonian Talmud* (c. 5th century A.D.) some different rabbinical views.

The Hebrew word, “midrash,” means an “exposition” or “investigation” or “story;” and “rabbah” means “great.” Hence “Midrash (‘An exposition,’ masculine singular noun, from *midrash*) Rabbah (‘of the Great<sup>132</sup>,’ feminine singular noun, from *rabbah*),” means “An Exposition of the Great.” Here “the Great” refers to a series of Jewish works on certain Old Testament books all referred to as “Great<sup>133</sup>.” In the

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<sup>132</sup> Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two (or more) nouns together implies the word “of.” See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

<sup>133</sup> Though elements of the Midrash Rabbah comes from clearly earlier times as Rabbis from before these dates are cited, in their final form: Genesis Rabbah (c. 400-600 A.D.); Exodus Rabbah (c. 900-1,000 A.D.); Leviticus Rabbah (c. 400-600 A.D.);

*Canticles Rabbah* (c. 650-900 A.D.), “Rabbi Eleazar ben Abuna said in the name of Rabbi Aha: For twenty-six generations the *Aleph* [א, Hebrew letter ‘A,’ *first* letter of Hebrew alphabet] complained before the Almighty saying: ‘Sovereign of the Universe, Thou hast set me at the head of the alphabet, yet didst thou not create the world with me, but with *Beth* [ב, Hebrew letter ‘B,’ *second* letter of Hebrew alphabet], as it says, *In the beginning* [Hebrew, בְּרֵאשִׁית / *B<sup>e</sup>re’shiyth* compound word, *B<sup>e</sup>* / ‘In’ + *re’shiyth* / ‘{the} beginning’] *God created the heaven and the earth* (Gen. 1:1). God replied: ‘My world and its fullness have been created only for the sake of the Torah [Hebrew, ‘law’],’ as it says, *The Lord for the sake of wisdom founded the earth* (Prov. 3:19). ‘Tomorrow I will reveal myself and the law to Israel, and will put thee in the first of the commandments, and with thee I will commence, as it says, *I am* (Hebrew, אֲנִי / *’anokiy*<sup>134</sup>) *the Lord thy God* (Exod. 20:2). Bar Huta said: Why is it called *Aleph* [א, Hebrew letter ‘A’]? Because it holds good for a thousand [Hebrew, אֶלֶף / *’eleph*, starting with Hebrew letter ‘A’ as a vowel pointer] generations, as it says, *The word which he commanded to a thousand generations* (Ps. 105:8)<sup>135</sup>.”

The basic rabbinical argument here considers that because the first word of Gen. 1:1 is “*B<sup>e</sup>re’shiyth* (compound word, *B<sup>e</sup>* / ‘In’ + *re’shiyth* / ‘{the} beginning’)” Rabbi Abuna says in the name of Rabbi Aha, that God “didst ... create the world ... with” the Hebrew letter “*Beth* [= ‘B’],” which is the second letter of the Hebrew alphabet. By contrast, the Ten Commandments given by God on Mount Sinai and found in Exod. 20:2-17, starts with the Hebrew letter *Aleph* (= “A”) in the word “*’Anokiy* (I [am]),” also starting with Hebrew letter ‘A’ as a vowel pointer, in “I am the Lord thy God,” etc. . Thus on this Jewish logic, the first letter of the alphabet, “A,” which is the start of the law given on Mt Sinai, “complained” that it had to wait to catch up to the second letter of the alphabet, “B,” which is found at the start of creation in the first word of Gen. 1:1, because it took “twenty-six generations” from the creation of the letter “A” until the giving of the

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*Numbers Rabbah* (after c. 1200 A.D.); *Deuteronomy Rabbah* (uncertain, possibly c. 900 A.D.); *Canticles Rabbah* (c. 650-900 A.D.); *Ruth Rabbah* (c. 650-900 A.D.); *Esther Rabbah* (c. 400-600 A.D.); *Lamentations Rabbah* (c. 400-600 A.D.); & *Ecclesiastes Rabbah* (c. 650-900 A.D., but editor used introductions from earlier times). These are all in the Jewish *Aggadic Midrash* (Tales of the Great) on the Hebrew Old Testament.

<sup>134</sup> Hebrew reads from right to left. There should not be a gap between the two consonants (כּ = *Nk*), but my computer pallet will not allow me to vowel the “N (כּ)” with a long “o” i.e., “*o* (the dot on top of the כּ),” without creating a space.

<sup>135</sup> See Freedman, H. & Simon, M. (Editors), *Midrash Rabbah: Esther & Song of Songs*, Vol. 9, pp. 242-3 (section 4 on S. of Sol. 5:11, at “black as a raven”); in Freedman & Simon’s, *Midrash Rabbah*, translated into English in 10 volumes, Soncino Press, London, UK, 1939 (changing their spelling of “Alef” to alternative “Aleph”) (emphasis mine).

law under Moses on Mt. Sinai in Exodus 20, a view based on a Jewish understanding of Prov. 3:16 that “The Lord ... founded the earth” in Gen. 1:1 specifically “for the sake of” the “wisdom” found in the law. This view clearly does not consider there was a time-gap between the first two verses of Genesis, since it is looking to 26 generations from Adam as dating from Gen. 1:1, to the law given at Sinai. *It must be said that this type of “alphabet soup” Jewish logic about the “A” in Exodus 20:2 and the “B” in Gen. 1:1, has never appealed to Christians (nor for that matter to all Jews), and in my opinion, justifiably so!*

But what is of more note is the fact that “Bar Huta said, Why is it called *Aleph* [Hebrew letter ‘A’]? Because it holds good for a thousand [Hebrew, אֶלֶף *l’eleph*] generations, as it says, *The word which he commanded to a thousand generations* (Ps. 105:8).” Commenting on the words “Because it holds good for a thousand [Hebrew, אֶלֶף *l’eleph*] generations,” Rabbi Freedman in the 20th century says, “Or perhaps: ‘because it brings the thousand generations to a close (so in Bacher, *Aggadah Pal Amor* 3:661). These Rabbis held that the decision to give the Torah was made nine hundred and seventy-four generations before the Creation, and it was given twenty-six generations after the creation; thus a thousand generations after the decision was made<sup>136</sup>.”

In the first place, it must be clearly understood that since the Jews’ general apostasy in inter-testamental times, they have lost sight of the covenant of grace found in the Old Testament (e.g., Gen. 15:6; Ps. 32:1,2; cited in Rom. 4:1-8), and instead look to salvation through works’ righteousness either under the covenant of works issued at Mt. Sinai in the Ten Commandments (e.g., Matt. 19:16-20; John 3:10; Gal. 6:12), or through various works’ righteousness inventions found in the Apocrypha such as “alms maketh an atonement for sins” (Sirach / Ecclesiasticus 3:30, Apocrypha), or justification by the works via persons who “pray for the dead” (II Maccabees 12:44, Apocrypha). (The incorrect status of these Apocryphal books as canonical in Roman Catholicism and Eastern Orthodoxy thus being an element in their “other gospel,” Gal. 1:9, of justification by a combination of faith and works.) Or others looked to the covenant of circumcision given to Abraham (Gen. 17:9-14) misinterpreted as a covenant of works here in Ps. 105:7-10 (see Rabbi Levi & Rabbi Samuel ben Nahman, *infra*). 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. But even unto this day, when Moses is read, the veil is upon their heart” (II Cor. 3:14,15). Of course, like e.g., the Roman Catholics and Eastern Orthodox, the Jews have an impossible ambition, since “by the works of the law shall no flesh be justified” (Gal. 2:16). That is because sinless perfection is not possible for fallen men since Adam’s fall; and thus “the law was our schoolmaster” to help us realize this, and hence “to bring us unto Christ;” so that as only recognized in religiously conservative Protestant Christianity, we cry out for mercy under the covenant of grace, “that we might be justified by faith” (Gal. 3:24; cf. 4:22-31).

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<sup>136</sup> *Ibid.*, p. 243, footnote 2.

Thus in the first place the Jewish Rabbinical treatment of Psalm 105:7-10 in the Canticles Rabbah of *Midrash Rabbah*, wrongly isolates the Sinai covenant of works as the relevant “covenant” of Ps. 105:7-10, rather than the covenant of grace. Then in the second place, in order to get a termination date with the giving of the law at Mt. Sinai, instead of taking the natural meaning of Ps. 105:10 as the three patriarchs “Abraham,” “Isaac,” and “Jacob” also known as “Israel,” they instead interpret “Israel” to mean national Israel. In Exodus 19:2 we read of national Israel, “Thus shalt thou say to the house of Jacob, and tell the children of Israel” etc. . Thus on this Jewish view of Ps. 105:9, “Israel” is understood to be national Israel (e.g., Exod. 19:1-3) in the words, “And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.” Hence the words of Psalm 105:8, “He hath remembered his covenant for ever, the word which he commanded to a thousand generations,” are dated back from the giving of the law at Mount Sinai under Moses, rather than from the time of Jacob. And in the third place, because this covenant came at the end, not the beginning of this time, the Hebrew preposition “*l*” which here contextually means “to” in “the word which he commanded to a thousand generations” (Ps. 105:8)<sup>137</sup>, is somewhat distorted to mean “after.”

But notwithstanding these very real defects in this Jewish interpretation, it is notable that they recognize the contextual need to count “a thousand generations” down to the time of “Jacob” or “Israel” (Ps. 105:8,10). But at this point, because these Jewish rabbis do not recognize an absence of gaps in the Hebrew genealogies, nor a gap between the first two verses of Genesis, they count back 26 generations from Moses to Adam whose creation they think of as within 6 days of Gen. 1:1, and are then left with 974 somewhat mysterious generations which they place *before the creation* in Gen. 1:1.

One also finds reference to these somewhat mysterious 974 generations in the late ancient or early mediaeval Jewish *Babylonian Talmud* which dates to c. 500 A.D. . Here in *Shabbath* 88b, “Rabbi Joshua ben Levi said: ‘When Moses ascended on high, the ministering angels spoke before the Holy One, blessed is he, ‘Sovereign of the universe! What business has one born of a woman amongst us?’ ‘He has come to receive the Torah,’ answered he to them. Said they to him, ‘That secret treasure which has been hidden by thee for nine hundred and seventy-four generations before the world was created, thou desirest to give to flesh and blood!’<sup>138</sup>”

And in *Hagigah* 13b-14a, we read, “Rabbi Aha ben Jacob said: Upon those who pressed forward, for, it is said, ‘Who pressed forward before their time, whose foundation was poured out as a stream’ [Job 22:16 ‘flood’ in, ‘Which were cut down out of time, whose foundation was overflowed with a flood,’ & Dan. 7:10 ‘stream’]. It is taught: Rabbi Simeon the Pious said: These are the nine hundred and seventy-four generations who pressed forward to be created before the world was created, but were not created: the

<sup>137</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *l*.

<sup>138</sup> Epstein, I (Editor), *Hebrew-English Edition of the Babylonian Talmud*, Translated in English by H. Freedman, Soncino Press, New York, USA, 1987, *Shabbath* 88b (emphasis mine).

Holy One ... rose and planted them in every generation<sup>139</sup>.” Commenting on *Hagigah* 13b-14a in the twentieth century, the footnote written under the Editorship of Rabbi Isidore Epstein (1894-1962), sometime of Jews’ College in London, UK, said, “According to the Rabbinic interpretation of Ps. 105:8, the Divine Plan originally envisaged the creation of a thousand generations prior to the giving of the Torah, but foreseeing their wickedness, God held back nine hundred and seventy-four generations, and gave the Torah at the end of twenty-six generations from Adam<sup>140</sup>.”

Thus the 26 generations are regarded as: 1) Adam, 2) Seth, 3) Enos, 4) Cainan, 5) Mahalaleel, 6) Jared, 7) Enoch, 8) Methuselah, 9) Lamech, 10) Noah, 11) Shem, 12) Arphaxad, 13) Salah, 14) Eber, 15) Peleg, 16) Reu, 17) Serug, 18) Nahor, 19) Terah, 20) Abraham, 21) Isaac, 22) Jacob – also known as Israel, 23) Levi, 24) Kohath, 25) Amram, & 26) Moses (Gen. 5:3-32; 11:10-27; 29:28,30,34; Exod. 1:1,2; 6:16-20).

Hence this Jewish Rabbinical tradition first says that Ps. 105:7-10 requires “a thousand generations” before “Israel,” but then says 974 of these “envisaged” generations were then “held back” (Rabbi Epstein), and instead “planted ... in every generation” (Rabbi Simeon the Pious).

But there are diverse Jewish rabbinical interpretations on the 974 generations. Hence also commenting on this in *The Legends of the Jews* (1925), the Jewish Rabbi, Louis Ginzberg (1873-1953), says, “The legend about the nine hundred and seventy-four generations which existed prior to the creation of the world (or cautiously expressed, the generations that God had intended to create), originally presupposed a pre-existent chaos ... . Subsequently the legend concerning the nine hundred and seventy-four generations was brought into relation with the Haggadah that the Torah was created one thousand years [*sic?* ‘generations’?, see Rabbi Freedman, *supra*<sup>141</sup>] prior to the creation of the world ... . See ... Shabbat 88b ...<sup>142</sup>.”

<sup>139</sup> Epstein, I (Editor), *Hebrew-English Edition of the Babylonian Talmud*, Translated in English by J. Rabbinowitz, Soncino Press, London, UK, 1984, 1990, Volume Ta’anith, Megillah, & Hagigah, *Hagigah (Chagigah)* 13b-14a (emphasis mine).

<sup>140</sup> *Ibid.*, 13b, footnote 75.

<sup>141</sup> Given Ginzberg’s context of “the nine hundred and seventy-four generations,” is his “one thousand years” an error for “one thousand generations”? I think that he *probably* means “one thousand generations,” and shall proceed on this basis. But I am not entirely sure and I allow for the possibility that I could be wrong here, for Jewish rabbinical views were diverse, and in Genesis Rabbah (c. 400-600 A.D.), “Said Rabbi Hama ben Rabbi Hanina: ... the Torah ... preceded the creation of the world by two thousand years ...” *Midrash Rabbah: Genesis (Bereshith)* 8:2, Vol. 1, p. 56; in Freedman & Simon’s, *Midrash Rabbah, op. cit.* .

<sup>142</sup> Ginzberg, L., *The Legends of the Jews*, Translated by H. Szold, Vol. 5, Notes to Volumes I & II, Jewish Publication Society of America, Philadelphia, USA, 1925, pp. 3-4 (emphasis mine).



In harmony with the view of Rabbi Ginzberg that there was diversity of views among Jewish rabbis on the 1,000 generations, and that one view considered there was in fact a 1,000 generations, is a view found in the *Midrash Rabbah* at *Ecclesiastes Rabbah* (c. 650-900 A.D., although the editor used introductions from earlier times). Here we read amongst diverse interpretations “of man ... but a woman,” “Another interpretation ‘of man’: i.e., Moses who came in the thousandth generation, ‘but a woman’: i.e., the Torah which was given to the thousandth generation, as it is written, ‘The word which he commanded to a thousand generations’ (Ps. 105:8).” *Thus on this view, Moses did not come in the 26th generation from Adam, but in the 1000th generation*<sup>143</sup>.

Furthermore, among those who considered that some of the originally “envisaged” 1,000 generations were “held back” (Rabbi Epstein), there was some diversity of opinion as to the exact number so held back. Though the much quoted 974 generations held back with 26 to Moses, *supra*, was the most common, it was not the only breakup. In the *Midrash Rabbah* at *Genesis Rabbah* (c. 400-600 A.D.), Rabbi Eleazar says, God “contemplated creating a thousand generations, and” then asks, “how many of them were blotted out?” In reply, the more common Jewish rabbinical view on the 1,000 generations is first given, “Rabbi Huna said in the name of Rabbi Eliezer, the son of Rabbi Jose the Galilean, Nine hundred and seventy-four. What is the proof? – *The word which he commanded after* [Hebrew ל' = ‘to’ not ‘after’] *a thousand generations* (Ps. 105:8), which refers to the Torah.” Then the less common Jewish rabbinical view on the 1,000 generations is given, “Rabbi Levi in the name of Rabbi Samuel ben Nahman, Nine hundred and eighty. What is the proof – *The word which he commanded after* [Hebrew ל' = ‘to’ not ‘after’] *a thousand generations* (Ps. 105:8) refers to circumcision”<sup>144</sup>. So too in *Midrash Rabbah* at *Ecclesiastes Rabbah* (c. 650-900 A.D., although the editor used introductions from earlier times), Rabbi Samuel ben Nahman says, “nine hundred and eighty” “generations” “were eliminated” on the basis of Ps. 105:8. On this view the remaining 20 generations would be 1) Adam, 2) Seth, 3) Enos, 4) Cainan, 5) Mahalaleel, 6) Jared, 7) Enoch, 8) Methuselah, 9) Lamech, 10) Noah, 11) Shem, 12) Arphaxad, 13) Salah, 14) Eber, 15) Peleg, 16) Reu, 17) Serug, 18) Nahor, 19) Terah, & 20) Abraham; and so Ps. 105:8-10 seems to have been read as meaning “a thousand generations” till the “covenant he made with Abraham.” I.e., on this alternative Jewish view, the “covenant” in Ps. 105:7-10 is understood to be the “covenant” of circumcision given to Abraham (Gen. 17:9-14). Commenting on Rabbi Nahmen’s 980 generations, the 20th century Jewish Rabbi Cohen states his preference for the more common Jewish rabbinical view. “It was revealed after twenty-six generations

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<sup>143</sup> Freedman & Simon (Editors), *Midrash Rabbah, op. cit.*, Ecclesiastes, Midrash Ecclesiastes 7:1 on Eccl. 7:28, p. 211 (emphasis mine).

<sup>144</sup> Freedman & Simon (Editors), *Midrash Rabbah, op. cit.*, Genesis, Midrash Genesis 28:4 on Gen. 6:7, pp. 225-226 (emphasis mine).

from the Creation, whereas, according to the Psalmist, it should have been given to the thousandth generation. Therefore 974 were eliminated from the Divine Plan<sup>145</sup>.”

Thus in the first place the Jewish Rabbinical view of Rabbi Levi & Rabbi Samuel ben Nahman about 980 generations, with twenty generations to Abraham, wrongly looks to the covenant of circumcision given to Abraham (Gen. 17:9-14) misinterpreted as a covenant of works here in Ps. 105:7-10, rather than the covenant of grace. Then in the second place, in order to get a termination date with the giving of covenant of circumcision to Abraham, instead of taking the natural meaning of Ps. 105:10 as the three patriarchs “Abraham,” “Isaac,” and “Jacob” also known as “Israel,” they instead interpret the words to simply apply to “Abraham.” The termination is thus with “Abraham” in Ps. 105:9 rather than “Israel” in Ps. 105:10. And in the third place, because this covenant came at the end, not the beginning of this time, the Hebrew preposition “*l*” which means “to” in “the word which he commanded to a thousand generations” (Ps. 105:8), is given the meaning of “after” in a somewhat distorted manner.

We thus find a variety of Jewish Rabbinical views: whether *View 1*, the idea “the nine hundred and seventy-four generations which existed prior to the creation of the world” were in some kind of “a pre-existent chaos” (Rabbi Ginzberg); or *View 2*, the view that this later came to be more “cautiously expressed,” as “the generations that God had intended to create” i.e., 974 were “held back” (e.g., Rabbi Ginzberg or Rabbi Epstein); or *View 3*, as “the Torah was created one thousand years [*sic?* ‘generations’?] prior to the creation of the world;” the idea of “a thousand generations” to “Israel” is generally present in some form (Ps. 105:8,10) (Rabbi Ginzberg); or less commonly the view of *View 4*, “a thousand generations” to Abraham (Rabbi Levi & Rabbi Samuel ben Nahman). But irrespective of which of these different Jewish rabbinical views of Ps. 105:7-10 one looks at, *the idea of counting back 1,000 generations remains* for three of these views (Views 1, 2, & 4, *supra*), and possibly four views (if in View 3, “one thousand years” is an error meaning “one thousand generations”).

Therefore one finds this basic point of interpretation of *counting back 1,000 generations* in at least three Jewish views (Views 1, 2, & 4, *supra*). This remains so, irrespective of the fact that Jewish Views 2 & 4 first gives the 1,000 with one hand, and then takes them away with the other hand by saying in View 2, that of these “envisaged” 1,000 generations 974 were then “held back” (Rabbi Epstein), and instead “planted ... in every generation” (Rabbi Simeon the Pious), or 974 of them were so blotted out” (Rabbi Huna in the name of Rabbi Eliezer, the son of Rabbi Jose the Galilean, in answer to Rabbi Eleazar) or in View 4, that 980 of them were so “blotted out” (Rabbi Levi & Rabbi Samuel ben Nahman, in answer to Rabbi Eleazar). Thus amidst some diversity of modern Jewish opinion as to whether or not Jewish rabbinical views remained the same over time as “the Rabbinic interpretation” (Rabbi Epstein), or changed over time on the

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<sup>145</sup> Freedman & Simon (Editors), *Midrash Rabbah, op. cit.*, Ecclesiastes, Midrash Ecclesiastes 1:15 on Eccl. 1:15, pp. 44-5 (emphasis mine), footnote 39 (Rabbi A. Cohen); see Midrash Eccl. 4:1 on Eccl. 4:2, p. 112.

meaning of the these 1,000 generations (Rabbi Ginzberg) – which I think is the better view; the significant point to observe is that at least three of these Jewish rabbinical views (Views 1, 2, & 4, *supra*) recognize the contextual need to count “a thousand generations,” usually down to the time of “Israel,” or less commonly down to the time of “Abraham,” in Ps. 105:7-10. And it is also notable that one of them counts the 1,000 generations without qualification (View 1, *Midrash Rabbah*, Ecclesiastes 7:1 on Eccl. 7:28, & Rabbi Ginzberg, d. 1953). *Thus there are clearly at least three rabbinical views from pre-modern times, which all concur that the meaning of Ps. 105:8-10 is that there were “a thousand generations” to be counted back from either “Abraham” or “Israel,” and most consider that there were “a thousand generations” before the time of “Israel,” understood as national Israel under Moses (even though some then take away e.g., 974 of these on the basis they were “held back” or “blotted out”).*

Therefore, on the one hand, these Jewish rabbinical views stemming from *The Babylonian Talmud* (c. 5th century A.D.) and *Midrash Rabbah* in *Genesis Rabbah* (c. 400-600 A.D.), *Ecclesiastes Rabbah* (c. 650-900 A.D., although the editor used introductions from earlier times), and *Canticles Rabbah* (c. 650-900 A.D.), are most assuredly *not* the view of Ps. 105:8-10 that I have put for the old earth creationist Local Earth Gap School paradigm I endorse in Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy,” section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?” or Part 2, e.g., Chapter 6. But on the other hand, these diverse Jewish rabbinical views share *an important point of intersecting agreement* with the view I have there put, in that they all recognize the fundamental point that *the meaning of Ps. 105:8-10 is that there were “a thousand generations” to be counted back from either “Abraham” or “Israel,” and most consider that there were “a thousand generations” before the time of “Israel.”*

Thus there is an important point of intersecting agreement with my understanding of Ps. 105:8-10, in that there is clearly a long and ancient history of Jewish commentary in the Talmud, and long pre-modern history in the *Midrash Rabbah*, which counts a thousand generations to either “Abraham” or “Israel” in Ps. 105:8-10. It is clear that amidst clear and obvious diversity between this Jewish tradition and the one found in Parts 1 & 2 of this work, this Jewish tradition uses the same type of stylistic understanding as to the meaning of the Hebrew in Ps. 105:8-10 i.e., it means that one is meant to count back a 1,000 generations. *This is clearly a very significant point of intersecting agreement and recognition from ancient and early mediaeval times.*

(Part 3, Chapter 6) *The Gap School:*

e] *Ancient Old Earth Creationist Forms of Gap School.*

ii] *Ancient Global Earth Gap School (Origen).*

If we ask of the ancients, *Did God create successive “worlds” (Heb. 11:3) before the six creation days?*; the answer comes back in the negative from the majority of

ancients among both Christians and Jews. But the answer comes back in the affirmative from a minority in Christian Church debates through reference to Origen's Global Earth Gap School understanding of e.g., Eccl. 1:9,10. It likewise comes back in the affirmative from a minority in Jewish debates, through reference to such rabbis as Abbahu and his Local Earth Gap School understanding of Gen. 1:5; 2:4, which will be discussed in Part 3, Chapter 6, section e, subsection iii, *infra*.

Origen's writings are a mix of good and bad, containing both good material inside of orthodox parameters, and unorthodox material outside of orthodox parameters. As discussed in Volume 1, Part 1, Chapter 7, section d, "The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings." St. Jerome's says in a Letter to Tranquillinus on "the advisability of reading Origen's works. Are we, you say, to reject him altogether," "or are we," "to read him in part? My opinion is that we should sometimes read him for his learning just as we read Tertullian," "and some other church writers," "and that *we should select what is good and avoid what is bad in their writings* according to the words of the Apostle, 'Prove all things, hold fast that which is good' (I Thess. 5:21). Those, however, who are led by some perversity in their dispositions to conceive for him too much fondness or too much aversion seem to me to lie under the curse of the prophet, 'Woe unto them that call evil good and good evil; that put bitter for sweet and sweet for bitter!' (Isa. 5:20). For *while the ability of his teaching must not lead us to embrace his wrong opinions, the wrongness of his opinions should not cause us altogether to reject the useful commentaries which he has published on the Holy Scriptures*<sup>146</sup>."

Thus where Origen is heretical, he was rightly condemned by the Trinitarian teaching of the first four general councils (which includes their creeds and anti-Pelagian teaching which is relevant to Christology and soteriology), and clarifications on their Trinitarian teaching in the fifth and sixth general councils. For while these general councils sometimes "erred" on certain non-Trinitarian matters (e.g., the fifth council wrongly claimed the perpetual virginity of Mary contrary to e.g., Matt. 1:25; 12:46,47; and the sixth council wrongly claimed the status of general council "inspiration"), nevertheless, the Trinitarian teachings of these first six "general councils" was "taken out of holy Scripture" (Article 21, Anglican 39 Articles, cf. Articles 8 & 35). Thus the fifth general council of Constantinople II (553) rightly pronounced an "anathema" on "Origen" and his "heretical books" as "condemned and anathematized by ... the four holy synods," i.e., "of Nicea [325], of Constantinople [381], ... of Ephesus [431], and of Chalcedon [451]<sup>147</sup>;" and the sixth general council of Constantinople III (680-681)

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<sup>146</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 6, St. Jerome: Letters & Select Works, 1893, pp. 133-4 (Letter 62:2) (emphasis mine).

<sup>147</sup> Tanner (Editor), *Decrees of the Ecumenical Councils, op. cit.*, pp. 113 (Sentence Against the "Three Chapters") & 119 (Anathema 11, Against the "Three Chapters").

affirmed its support for the “fifth” “synod” of 553 A.D. “against ... Origen” and other Trinitarian heretics<sup>148</sup>.

Looking in specific terms at some the relevant heresy condemned in the first four general councils with respect to Origen, it relates to Christology and soteriology. Origen had heretical ideas about man’s constitutional nature being a trichotomy i.e., soul + spirit + body = man; as opposed to the orthodox position of soul (or spirit) + body = man, as seen in the fact that because he was fully man consisting of a reasonable soul and body, it was possible for Christ’s soul to separate from his body in order to descend by a local motion into hell (Ps. 16:9,10; Acts 2:26-32), wherefore we read in both the *Apostles’ Creed* and *Athanasian Creed* that, “Jesus Christ” “descended into hell” (*Anglican Book of Common Prayer*, 1662). But Origen’s trichotomist heresy facilitated his associated claims that pre-existent souls (or spirits) that are joined to a human body; and his view of pre-existent souls being fallen angels, some of which are then born into men as their souls, and others of which become the devils of this world, in which he considered all would eventually be saved<sup>149</sup>. This was thus contrary to e.g., the orthodox Christological definition of “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 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 ...” (*Council of Chalcedon* in 451<sup>150</sup>). It is also contrary to the teaching of the *Nicene Creed* which is named after, and partly written by the Council of Nicea (325); being the Western Church refinement and clarification of the earlier creed of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), and creed of the *Second General Council of Constantinople* (381) as later recorded and endorsed by the *Fourth General Council of Chalcedon* (451), with both creeds being further endorsed by the *General Council of Chalcedon* (451). For the *Nicene Creed* says the “Lord Jesus Christ, the only-begotten Son of God, ... for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us ... . And he shall come again with glory to judge both the quick and the dead ... . And I look for the resurrection of the dead, and the life of the world to come ... ” (*The Communion Service, Anglican Book of Common Prayer*, 1662). Thus because soteriology deals only with man as Adam’s race (Rom. 5:12-21), Origen was heretical to include fallen angels in its orbit; and also heretical to deny the Final Judgement via his universalist salvation claims. Origen also heretically

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<sup>148</sup> *Ibid.*, pp. 124-125.

<sup>149</sup> See e.g., Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” at section c, “Body + Soul = A man,” subsection i, “The dichotomist constitutional nature of man as body & soul;” & Part 1, Chapter 7, section c, subsection iii, at Subheading A, “The anti-dichotomist heresy of Origen’s (d. 254) Old Earth Creationist form of the Global Creation Gap School.”

<sup>150</sup> Council of Chalcedon, Actio V. Mansi, vii. 166f; in Bettenson’s *Documents*, pp. 51-2.

denied e.g., that “the Son of God” is “equal to the Father, as touching Godhead” (*Athanasian Creed*), *infra*. However, where Origen was orthodox he was never so condemned.

This type of diversity referred to by the church father and doctor, St. Jerome (d. 420), means that while Origen (d. 254) is *not* an ancient church *father* (I Cor. 4:15), he is an ancient church *writer* who may be selectively cited. We thus find this type of selectivity used by the orthodox for Origen in both ancient and modern times. Thus on the one hand, in ancient times, St. Jerome (d. 420), quite rightly rejects Origen’s heresies on pre-existent souls, saying, “It is impossible that you should hold the opinion of Origen,” “and other heretics that it is for the deeds done in a former life that souls are confined in earthly and mortal bodies. This opinion is indeed, flatly contradicted by the Apostle who says of Jacob and Esau that before they were born they had done neither good nor evil (Rom. 9:11)<sup>151</sup>.” And he also quite properly describes Origen’s denial of a *bodily* resurrection as “poison<sup>152</sup>.” But on the other hand, where Origen’s view do not conflict with orthodoxy, St. Jerome cites Origen favourably. E.g., in his “Preface to the translation of Origen’s two homilies on the Song of Songs,” Jerome says, “Origen, whilst in his other books ... has surpassed all others, has in the Song of Songs surpassed himself<sup>153</sup>.” Notably, St. Jerome makes a similar, though not identical type of distinction, between the canonical Old Testament and the Apocrypha. And thus he is referred to in Article 6 of the Anglican 39 Articles, which upholds the Protestant teaching that the “canonical books of the Old ... Testament” are the same 39 books as the Jewish canon, and this Article further says of “the other books” of the Apocrypha, “as Hierome saith” i.e., Jerome, “the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.”

And so too in modern times, the Dutch Reformed derived, Louis Berkhof of the USA (d. 1957), makes a similar type of distinction in his *Systematic Theology*. Thus on the one hand, Berkhof rejects Origen’s view on “The Origin of the Soul in the Individual,” i.e., on “the pre-existence of the soul” as further “combined ... with the notion of a pre-temporal fall” of devils. Thus Berkhof records, but rejects, the view of “Origen” who “advocated the theory that the souls of men existed in a previous state, and that certain occurrences in that former state account for the condition in which those souls are now found. Origen looks upon man’s present condition with all its inequalities and irregularities, physical and moral, as a punishment for sins committed in a previous existence.” Origen was also a Trinitarian heretic who denied that “the Son of God” is “equal to the Father, as touching Godhead” (*Athanasian Creed*), as taught in John 5:18 and Philp. 2:6. The Greek *homoousion* used in the creeds of the General Councils of Nicea (325) and Constantinople (381), requires multiple English words to convey

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<sup>151</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers*, *op. cit.*, Vol. 6, p. 284 (Letter 144).

<sup>152</sup> *Ibid.*, p. 436 (Pamachus 25) cf. e.g., pp. 428,432-6.

<sup>153</sup> *Ibid.*, p. 485 (Jerome to Damasus, 383 A.D.).

different shades of its meaning e.g., it includes in it the idea of a “[Supreme] Being” in which the three Divine Persons are of “one [Supreme] Being (Greek, *homoousion*)<sup>154</sup>.” But for our immediate purposes, Origen’s denial of this is best captured by saying that he denied that the Son was “one substance (Greek, *homoousion*)” or “one essence (Greek, *homoousion*)” with the Father or “consubstantial (Greek, *homoousion*)” with the Father, as found in both the creed of the 318 council fathers of Nicea (325) and creed of the 150 council fathers of Constantinople (381), which as refined is now found in the words of the *Nicene Creed* that the “Son of God” is “of one substance with the Father<sup>155</sup>.” In failing to recognize that the Son and “Father” are thus “one” (John 10:30; cf. “one” in I John 5:7,8); and that for the Son “to be equal with God” (Philp. 2:6) includes both “God the Father” (Philp. 2:11) and God “the Spirit” (Philp. 2:1), Origen denied “the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal;” for “the whole three Persons are co-eternal together: and co-equal” (*Athanasian Creed*<sup>156</sup>). Hence Origen denied “that the Father, the Son, and the Holy Spirit have a single Godhead and power and substance, a dignity deserving the same honour and a co-eternal sovereignty” (*Council of Constantinople*, 381<sup>157</sup>). So that instead of recognizing the same type of Divine nature in both the Father and the Son, Origen heretically claimed the Son’s Deity or Divine nature was inferior to that of the Father’s, and in turn heretically claimed the Holy Ghost was in turn inferior to the Son. And hence Berkhof says, “Origen” was involved in “teaching explicitly that the Son is subordinate to the Father *in respect to essence* [Greek, *homoousion*], and the Holy Spirit is subordinate even to the Son. ... Thus the consubstantiality of the Son and the Holy Spirit with the Father was sacrificed, ... and the three Persons of the Godhead were made too differ in rank.” But on the other hand, in discussing “creation in general,” Berkhof also notes that “Origen” held the orthodox view of “the doctrine of creation *ex nihilo*” “as a *free* act of God<sup>158</sup>.”

And so with these type of qualifications, we also find that in Article 35 of the Anglican 39 Articles (1562 & 1570), Origen is rightly denied the honorific titular prefix of “St.” or “Saint,” which in Anglican tradition is sometimes used in general reference to

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<sup>154</sup> *An Australian Prayer Book* for use together with *The Book of Common Prayer*, 1662, Standing Committee of the General Synod of the Church of England in Australia (since St. Bartholomew’s Day, 24 August 1981, known as the Anglican Church of Australia), Anglican Information Press, St. Andrew’s House, Sydney Square, N.S.W., Australia, 1978, p. 118 in “Nicene Creed” for “Holy Communion, First Order.”

<sup>155</sup> Anglican 1662 *Book of Common Prayer* (Nicene Creed); Bettenson’s *Documents*, pp. 25-26; & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 5 & 24.

<sup>156</sup> Anglican 1662 *Book of Common Prayer*.

<sup>157</sup> Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 28.

<sup>158</sup> Berkhof’s *Systematic Theology*, pp. 82,126,196,197.

a saint inside the universal sainthood of all believers, for both New Testament saints and prominent figures from the church fathers' era (post NT to Council of Chalcedon, 451), and less commonly a figure from this time through to the sixth century. (And for "saints" after this time only in a localized context, for instance, a church dedicated to the glory of God and in memory of a saint e.g., in the Anglican Diocese of Sydney, St. Bede's Drummoyne named after Bede d. 735, or St. John's Parramatta named after NSW Governor John Hunter d. 1821.) For even though Origen (d. 254) was a prominent figure inside the church fathers' era (post New Testament times till Council of Chalcedon in 451), his heresies mean he was not an ancient church "father" (I Cor. 4:15; I Thess. 2:11; I Tim. 1:2,18; II Tim. 1:2; 2:1; Titus 1:4; Philm. 10), but rather, an ancient church *writer*. Thus while he may be cited with orthodox ancient church writers who are also church fathers, Origen himself was not a church father. However, he is favourably cited in appropriate contexts. E.g., Homily 2, Book 2, Parts 2 & 3, Article 35 of the Anglican *39 Articles*, entitled, "Against Peril of Idolatry," says, "Origenes [/ Origen] in his book against Celsus saith thus: 'Christian men and Jews, when they hear these words of the Law, 'Thou shalt fear the Lord thy God' (Deut. 6:13) and 'shalt not make any image' (Exod. 20:4), do not only abhor the temples, altars, and images of the gods, but, if need be, will rather die than they should defile themselves with any impiety'" (Part 2). For concerning the "Jews, to whom this law was first given," "neither would they suffer any image make among them: and Origen addeth this cause, lest their minds should be plucked from God to the contemplation of earthly things" (Part 3). Or Homily 15, Book 2, entitled, "Of the worthy receiving of the Sacrament of the Body and Blood of Christ," says, "we may perceive that we ought to purge our own soul from all uncleanness, iniquity, and wickedness, 'lest, when we receive the mystical bread,' as Origen saith, 'we eat it in an unclean place, that is in a soul defiled and polluted with sin'." Or in Homily 8, Book 1, entitled, "Of the Declining from God," we find, "Origen saith, 'He that with mind, with study, with deeds, with thought and care, applieth and giveth himself to God's Word, and thinketh upon his laws day and night, giveth himself wholly to God, and in his precepts and commandments is exercised, this is he that is turned to God.' And on the other part he saith, 'Whosoever is occupied with fables and tales, when the Word of God is rehearsed, he is turned from God. Whosoever in time of reading God's Word is ... in his mind of worldly business, of money, or of lucre, he is turned from God. Whosoever is entangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this world, he is turned from God' So that ... whosoever hath not a special mind to that thing that is commanded or taught of God, ... he is plainly turned from God ... ."

We thus find that among the orthodox, as seen in e.g., the comments of the church father who is one of the Western Church's four great ancient and mediaeval church doctors, St. Jerome (d. 420), the Anglican 39 Articles (1562 & 1570), and the *Systematic Theology* of the Reformed Protestant, Louis Berkhof (d. 1957), there is a historical ambivalence towards Origen (d. 254), *for when he is good, he is very good, and when he is bad, he is very bad, and he can be anything in between very good and very bad*. One should generally distinguish between an intellectually gifted person with a bouncy-type of mind who bounces around various ideas and concepts, from an erratic person who simply lacks a stable mind. But one of the unusual complexities of Origen is that he



exhibited both traits. Origen went through massive mood swings, and when he had a mood swing onto his good side, he might exhibit a highly intelligent and bouncy mind; but when he had a mood swing onto his bad side, he might be fairly described as erratic. Thus on a good mood swing, he might e.g., produce some valuable commentary on Holy Scripture, or accurately cite some Scriptures in accordance with the Received Text and theological orthodoxy. But on a bad swing, he might e.g., prune down, cut away, or in some other way corrupt a Scripture from the purity of the Received Text; or promote some heresy; and indeed, on one occasion, he even went so far as to literally emasculate himself, wherefore he became a eunuch. *These complexities, uncertainties, and instabilities in Origen's mind, writings, and lifestyle, make him a difficult and complex character to study.* Certainly if one was looking for “a fairly simple and straightforward character” to study, Origen would *not* be the right man to select. Therefore the good Christian reader should understand that in imposing logical analytical categories of thought onto Origen's works, which dice and dissect his thought into a framework that allows us to extract the good gold from the bad dross, I am, by the grace of God, seeking to bring order out of Origen's chaos which is an unusual mixture of the good and bad; so that the stability of thought in what is extracted from the good of Origen, is segregated from the instability and bad of Origen's mind. *For when Origen is good, he can be very good, and indeed, as one writing inside of orthodoxy, TOO GOOD TO IGNORE; but when Origen is bad, he can be very bad, and indeed, as a heretic writing outside of orthodoxy, TOO BAD TO IGNORE; and Origen can also be anything in between these two extremes.* Such are the fluctuations, instabilities, uncertainties, difficulties, complexities, and mood swings of this most unusual ancient church writer.

In regard to Origen's Gen. 1 & 2 creation model, in addition to, for instance, the ancient church doctors, St. Basil the Great (d. 379), St. Gregory Nazianus (d. c. 390), and St. Augustine of Hippo (d. 430), it is notable that old earth creationist Gap Schoolmen, John Harris (c. 1846), Edward Hitchcock (c. 1859), Henry Alcock (1897), and Arthur Custance (1970), all make some reference to Origen as supportive of gap school concepts. E.g., Alcock cites “Hitchcock's summary ...: ‘Augustine, ... and others supposed that the first verse of Genesis describes the creation of matter distinct from and prior to the work of the six days ... . Still more explicit are Basil, ... and Origen ... .’ ... Theologians who had no object save to understand the chapter [of Genesis 1], came to such conclusions. The point ought to be carefully remembered<sup>159</sup>.” However, Robert Bradshaw (1999) denies that Origen advocated any form of the gap school, and criticizes Custance's associated usage of Origen. He says, “During the twentieth century Origen has been credited with coining the Gap Theory,” i.e., the old earth creationist Gap School, but “he never held” this “as a model of how Christians

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<sup>159</sup> Alcock's *Earth's Preparation for Man* (1897), pp. 14-15, citing Hitchcock's *Religion of Geology*, p. 47, Edward Hitchcock (1793-1864) had a number of editions published between 1851 and 1859 by Phillips, Sampson, & Company, Boston, USA, although there were also some UK prints, e.g., by Collins, Glasgow, UK from 1851 to 1871, but since he died in 1864 I shall cite this as c. 1859; Custance, A.C., *Without Form and Void* (1970), *op. cit.*, pp. 18,118 (quoting Fitzgerald), 120-121 (quoting Harris), 178; Harris, J., *The Pre-Adamite Earth*, *op. cit.*, [undated, c. 1846] p. 355.

today should interpret Genesis<sup>160</sup>.” Unbeknown to Bradshaw, as seen by the nineteenth century writers, Harris (c. 1846), Hitchcock (c. 1859), and Alcock (1897), *supra*, this claim that he attributes to Custance (1970) predates “the twentieth century.” While I would accept that Origen did not follow the historically modern old earth creationist Gap School, I would nevertheless maintain that Origen is a creationist who did adhere to an ancient form of an old earth global gap school. But given my general concern of first *fairly representing* an ancient (or other pre-modern) writer, and only then considering whether or not there are any relevant points of intersecting agreement with a historically modern Gen. 1 & 2 creation school, in view of Bradshaw’s claims, a more detailed analysis of Origen is clearly warranted.

With respect to a Gen. 1 & 2 creation model, we have previously discussed at Volume 2, Part 3, Chapter 5, section a, that Origen (c. 185-254) thought of “the seventh day as a long period of time,” “and rest of God, which follows the completion of the world’s creation, and which lasts during the duration of the world ...” (Origen’s *Against Celsus* 6:61)<sup>161</sup>. Furthermore, on some sort of gap school model, Origen considered that the teaching of there being an “evening” and “morning” to one day (Gen. 1:5), the second day (Gen. 1:8), and the third day (Gen. 1:13), required that the sun, moon and stars referred to at the fourth day (Gen. 1:14-19), together with the “heaven” (Gen. 1:1), had to be made as part of a distinctive prior creation in Gen. 1:1. Hence the ancient church Greek writer, Origen, says in *First Principles* as it found in its Greek form, “Now what man of intelligence will believe that the first and the second and the third day, and the evening and the morning existed without the sun and moon and stars? And that the first day, if we may so call it, was even without a heaven?” Or as found in its Latin form, Origen says, “What man of intelligence, I ask, will consider it a reasonable statement that the first and the second and the third day, in which there are said to be both morning and evening, existed without the sun and moon and stars; while the first day was even without a heaven?”<sup>162</sup>,

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<sup>160</sup> Bradshaw, R.I., “Creationism and the Early Church,” UK, 1999, Appendix, citing Custance, A.C., *Without Form and Void*, *op. cit.*, p. 18 (when I first learnt of his claims he was at website <http://www.robibrad.demon.co.uk>, but his website has now moved to <http://www.robibradshaw.com/>, with a link to <http://www.robibradshaw.com/contents.htm>, & a link to “Origen’s Interpretation of the Creation” at <http://www.robibradshaw.com/appendix1.htm>).

<sup>161</sup> Origen’s *Against Celsus* Book 6, Chapter 61, in Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, *op. cit.*; 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).

<sup>162</sup> Origen’s *First Principles*, chapter 3, English translation of Greek & Latin, in *Origen on First Principles*, translated into English by G.W. Butterworth, with an Introduction by Henri de Lubac, Society for Promoting Christian Knowledge, London, UK, 1936, reprint: Peter Smith, Gloucester, Massachusetts, USA, 1973, p. 288.

Moreover, in Origen's *First Principles* (Books 3 & 4), in Book 3, Origen refers to "this objection, 'If the world had a beginning in time, what was God doing before the world began?'" "They raise this objection when we say that this world began at a definite time and when in accordance with our belief in Scripture we also calculate how many years old it is." "We," "will give a logical answer that preserves the rule of piety, by saying that God did not begin to work for the first time when he made this visible world, but that just so after the dissolution of this world there will be another one, so also we believe that there were others before this one existed. Both of these beliefs will be confirmed by the authority of Divine Scripture. For Isaiah teaches that there will be another world after this, when he says, 'There will be a new heaven and a new earth, which I will cause to endure in my sight, saith the Lord' [Isa. 65:22]. And that there were other worlds before this one Ecclesiastes shows when he says, 'What is it that hath been? Even that which shall be. And what is it that hath been created? That very thing that is to be created; and there is nothing at all new under the sun. If one should speak and say, 'See, this is new; it hath been already, in the ages which were before us' [Eccl. 1:9,10]. By these testimonies each proposition is proved at the same time, namely, that there were ages in the past and that there will be others hereafter. We must not suppose, however, that several worlds existed at the same time, but that after this one another will exist in its turn<sup>163</sup>."

In his *First Principles* (Book 2), Origen, says, "This world," "which is called an 'age' [e.g., Matt.13:39,40,49], is said to be the end of many 'ages.' Now the holy Apostle teaches that Christ did not suffer in the age that was before this, nor yet in the age before that; and I do not know whether it is in my power to enumerate all the previous ages in which he did not suffer. I will, however, quote the statements" "from which I have arrived at this point of knowledge. He says, 'But now once at the consummation of the ages he has been manifested to put away sin by the sacrifice of himself' [Heb. 9:26]. He says that Christ has become a 'sacrifice' once, and that 'at the consummation of the ages he has been manifested to put away sin.' But after the present age, which is said to have been made for the 'consummation' of other 'ages,' there will yet be further 'ages to come' [Eph. 2:7], for we learn this plainly from Paul himself when he says, 'that in the ages to come he might show the exceeding riches of his grace in kindness towards us' [Eph. 2:7]. He did not say, 'in the age to come;' nor 'in two ages;' but, 'in the ages to come.' I think, therefore, that the indications of this statement point to many ages<sup>164</sup>."

I do not agree with Origen that one can conclude that "ages" in the plural of Eph. 2:7 necessarily means more than two ages, as it could mean exactly two ages i.e., the millennium "age" following the Second Advent, and the post-millennium "age" after the

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<sup>163</sup> *Origen on First Principles*, Butterworth, G.W. (translator), 1936, reprint, Harper & Row, New York, USA, 1966, pp. 238-9 (First Principles 3:5:3). Cf. Origen in Book 2 on Matt.13:39,40,49; Eph. 2:7; Heb. 9:26; *Ibid.*, pp. 88-9 (First Principles 2:3:5) (emphasis mine).

<sup>164</sup> *Ibid.*, pp. 88-9 (First Principles 2:3:5).

millennium. Nevertheless, it is clear from these passages, that Origen adhered to a view of past worlds or “ages” through reference to both Old Testament (Eccl. 1:9,10) and New Testament (Heb. 9:26) Scriptures, and his understanding of past and future “ages” is analogous and goes beyond merely a reference to diverse historical periods, and includes what may fairly be called different worlds since he contextually includes in this e.g., ages following the Second Advent. Origen’s usage of Eccl. 1:9,10 also seem to imply that the same “sun” existed through different “ages,” which is also the view of the historically modern gap school. And Origen’s view that, “God did not begin to work for the first time when he made this visible world, but that just so after the dissolution of this world there will be another one, so also we believe that there were others before this one existed,” so that with reference to “Ecclesiastes” 1:9,10 he considers “that there were ages in the past and that there will be others hereafter” (Origen’s *First Principles* 3:5:3, *supra*), clearly shows a belief in non-human death long before Adam existed.

In ancient times, the church father and doctor, St. Jerome (d. 420), recognized that Origen taught this, although he did not agree with him on this matter. E.g., St. Jerome says that in his “*First Principles*,” “Origen,” “in his Second Book” “maintains a plurality of worlds; not however, as Epicurus taught, many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another ... in regular succession. He is in doubt whether one world shall be so completely similar to another as to leave no room for any difference between them, or whether one world shall never wholly be indistinguishable from another<sup>165</sup>.” St. Jerome also quotes from Origen’s “Third Book” of “*First Principles*,” at that part of the section quoted above, including Origen’s usage of Eccl. 1:9,10; Isa. 65:22, with Origen’s associated conclusion, “that there was a world before this world and that after it there will be another<sup>166</sup>.”

Origen is a writer of uneven standard. He is sometimes right, and sometimes wrong. Therefore I leave the good Christian reader, (or anyone else reading this work), to ponder the following questions. Did King Solomon mean by, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (Eccl. 1:9), when taken with, “one generation passeth away, and another generation cometh: but the earth abideth forever” (Eccl. 1:4); that upon this “earth” (Eccl. 1:4) and under this “sun” (Eccl. 1:9), there were in fact many “generations of the heavens and of the earth” (Gen. 2:4) between the first two verses of Genesis? Or put another way, is Eccl. 1:4,9, at least in part, a Divine commentary on Gen. 2:4 and the associated time-gap between Genesis 1:1 and Genesis 1:2?

Though Origen here refers to simply “a world before this world” (Origen’s Letter 124:9), it is clear from elsewhere in his *First Principles* that he believed in multiple worlds before this one. Hence he elsewhere once again drew attention to the fact that

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<sup>165</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 6, St. Jerome, 1893, pp. 238,240 (Letter 124) (emphasis mine).

<sup>166</sup> *Ibid.*, p. 241 (Letter 124:9) (emphasis mine).

Eccl. 1:9,10 refers to “ages in the past” (Origen’s *First Principles* Book 3, chapter 5, section 3); and then as to their full scope, he concluded, “I do not know whether it is in my power to enumerate all the previous ages that have existed” (Origen’s *First Principles* Book 2, chapter 3, section 5).

Furthermore, Origen took the same view as St. Basil of Caesarea, St. Gregory of Nazianzus, and St. Jerome, of an angelic creation in Gen. 1:1. In the Greek Septuagint, Job 40:19 (verse 14 in Brenton’s Septuagint, or verse 19 in Rahlfs-Hanhart’s Septuagint), the Greek *arche* could be rendered as either “the chief” (Brenton) or “the first” or “the beginning” (Origen) with respect to the creature of Job 40:15-24. And so translating the Greek *arche* Origen’s way it reads, “This is the beginning (*arche*) of the Lord’s creation; made to be played with by his angels;” and in Job 40:19, the Hebrew *re’shiyth* can likewise also mean “the chief” (AV) or “the first” or “the beginning,” although the Hebrew original lacks the Septuagint’s addition with respect to this creature being “made to be played with by his angels.” It is also relevant for understanding Origen here, to realize that this same Greek word, *arche*, means “the beginning” in the Septuagint’s Gen. 1:1, which reads, “In the beginning (*arche*) God made the heaven and the earth” (LXX).

Against this backdrop, of relevance to Gen. 1 & 2, Origen argued, “there is a beginning in a matter of origin, as might appear in the saying: ‘In the beginning God made the heaven and the earth’ [Gen. 1:1]. This meaning, however, appears more plainly in the Book of Job in the passage: ‘This is the beginning of God’s creation’ [Job 40:19] ... . One would suppose that ‘the heavens and the earth’ [Gen. 1:1] were made first, of all that was made at the creation of the world. But the second passage [Job 41:19] suggests ... that as many beings were framed with a body, the first made of these was the creature called ‘dragon’ [Job 40<sup>167</sup>], but called in another passage ‘the great whale’ ... [Job 3:8, LXX<sup>168</sup>] which the Lord tamed. ... It is possible, however, that the ‘dragon’ is not positively ‘the beginning of the creation of the Lord’ [Job 40:19], but that there were many creatures with a body for the angels to mock at [Job 38:7 ?; 41?], and that the ‘dragon’ was the first of these [Job 40:15,19] ... . This meaning of the term ‘beginning’ [Gen. 1:1; Job 41:19], as of origin, will serve us also in the passage, in which ‘wisdom’ speaks in the Proverbs [Prov. 8:1,5,11,12,14]. ‘God,’ we read, ‘created me the beginning of his ways, for his works’ [Prov. 8:22]. Here the term [‘beginning’] could be interpreted as in the first application we spoke of, that of a ‘way’ [Job 41:19]: ‘The Lord,’

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<sup>167</sup> Hebrew *behemoth* in Job 40:15, or Greek *drakon* in Job 40 verse 20 in Brenton’s Septuagint, or verse 25 in Rahlfs-Hanhart’s Septuagint, meaning a “dragon” or “serpent,” cf. Rev. 12:9.

<sup>168</sup> Job 3:8 Septuagint addition reads, “even he that is ready to attack the great (*megas*) whale (*ketos*),” which is in turn cross-referable to Gen. 1:21 (LXX) where these same root Greek words are found in a plural form for ‘great whales,’ but where the underpinning Hebrew is *tanniyn*; and Hebrew *tanniyn* is also found in Isa. 27:1 where it is rendered as Greek *drakon* in the Septuagint (and “dragon” in the AV). Thus Origen here appears to be making these type of Hebrew and Greek Septuagint connections.

it says, ‘created (LXX Greek, *ktizo*; different to Hebrew *qanah*, ‘possessed’) me the beginning (LXX Greek, *arche*; Hebrew *re’shiyth*) of his ways’ [Prov. 8:22, LXX]<sup>169</sup>.”

Certainly I would not agree with Origen’s equation of the creature called “behemoth” (Job. 40:15) with the “dragon” (Isa. 27:1; Rev. 12:9), whom he further identifies as “the Devil,” *infra*, nor his equation of this with a body for the Devil, *supra*. Nevertheless, it is surely noteworthy that more than one and a half millennium, or 1500 years, before the science of geology, on the basis of Job 40, which says of “behemoth” on one possible translation, that he “is the beginning of God’s creation” (Job 40:19), that a Bible commentator in Origen (d. 254) concluded that the creature Job calls “behemoth” must have been created in Gen. 1:1 before the later six day creation, during an undisclosed period of time when “the angels” were in existence, *supra*. And on the basis of Prov. 8:22 where we read of wisdom in the Greek Septuagint, “The Lord created me the beginning (LXX Greek, *arche*; Hebrew *re’shiyth*) of his ways” (LXX), that “behemoth,” must be “not positively the beginning of the creation of the Lord.”

In Origen’s old earth creationist gap school model, we thus find that Origen considered “behemoth” of Job 40 was “the Devil himself<sup>170</sup>.” This was part of his wider view of Gen. 1:1. Origen said, “regarding the Devil and his angels,” the “opinion” “held by most” was “that the Devil was an angel, and that, having become apostate, he induced as many of the angels as possible to fall away with himself.” “This also is part of the church’s teaching, that the world was made and took its beginning at a certain time, and is to be destroyed on account of its wickedness. But what existed before this world or what will exist after it, has not become certainly known to the many, for there is no clear statement regarding it in the teaching of the church<sup>171</sup>.” Thus into this vacuum described by Origen, he sought to insert an elaborate angelology and devilology at Gen. 1:1, in which God created an invisible corporeal world (Gen. 1:1), which he transmuted into a corporeal world (Gen. 1:2), of which the Devil (“behemoth”) was simply one example.

Origen made a distinction which said “God created two general [world] natures, a visible, that is, corporeal nature; and an invisible nature, which is incorporeal.” “But this corporeal nature admits of a change of substance; whence also God, the arranger of all things, has the service of this matter at his command in the moulding, or fabrication, or re-touching of whatever he wishes, so that the corporeal nature may be transmuted, and

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<sup>169</sup> Menzies, A. (Ed.), *Ante-Nicene Christian Library: Additional Volume Containing ... Selections from the Commentaries of Origen*, T. & T. Clark, Edinburgh, Scotland, UK, 1897, Origen’s Commentary on John, section 17(2), p. 306 (emphasis mine).

<sup>170</sup> Origen’s *De Principiis*, Book 1, Chapter 5; in Roberts, A., & Donaldson, J. (Editors), *Ante-Nicene Christian Library Series*, Vol. 10, *The Writings of Origen*, Translated by F. Crombie, T. & T. Clark, Edinburgh, Scotland, UK, 1878, Vol. 1 (of 2 volumes), p. 53 (emphasis mine).

<sup>171</sup> Origen’s *De Principiis*, Preface sections 6 & 7, *op. cit.*, p. 5.

transformed into any forms or species whatever” (Ps. 102:25,26?). He then asks whether “the whole of the bodily nature will, in the consummation of all things, consist of one species,” and quotes Gen. 1:1, “‘In the beginning God created the heavens and the earth’<sup>172</sup>.” Developing this idea further, he says that “nowhere” “in the canonical Scriptures” is “the word ‘matter’ used for the substance which is said to underlie bodies.” “Very many, indeed, are of the opinion that the matter of which things are made is itself signified in the language used by Moses in the beginning of Genesis, ‘In the beginning God made heaven and earth; and the earth was invisible, and not arranged’ [Gen. 1:1,2, LXX]. Moses would seem to mean nothing else than shapeless matter. But if this be truly matter, it is clear that the original elements of bodies are not incapable of change<sup>173</sup>.”

With this type of thinking in mind, Origen considered that at “the beginning of the creation of God” (Gen. 1:1), “we are to suppose that God created a great number of rational and intellectual creatures” i.e., angels and other pre-existent souls. “These, then, are the things which we are to believe were created by God in the beginning, i.e., before all things. And this, we think, is indicated even in that beginning which Moses has introduced in terms somewhat ambiguous, when he says, ‘In the beginning God made the heaven and the earth’ [Gen. 1:1]. For it is certain that the firmament is not spoken of [Gen. 1:6-9, second day], nor the dry land [Gen. 1:10, third day], but that heaven and earth from which we now see afterwards borrowed their names<sup>174</sup>.”

Origen’s view that an original spiritual “heaven and earth” (Gen. 1:1) which contained “a great number of rational and intellectual” spiritual “creatures,” were transmuted (Gen. 1:2) into a physical heaven and earth, so “that heaven and earth from which we now see afterwards” in Gen. 1:3-2:3 “borrowed their names” from the earlier heaven and earth of Gen. 1:1 (Gen. 1:3-2:3); and of which the transformation of the Devil into a “dragon” (“behemoth,” Job 40:15) involves his ideas of transmutation of souls. Indeed, it interconnects with Origen’s unorthodox belief in the pre-existence of souls, which he connects with what would not without Origen’s nexus be an intrinsic issue of orthodoxy in the form a pre-temporal fall of some of the angels to devils<sup>175</sup>.

On the one hand, it must be candidly said that neither I nor any orthodox Protestant who supports the gap school would endorse Origen’s unorthodox views on Gen. 1 & 2 involving such ideas as transmutation of souls. Origen’s views on pre-existent souls being fallen angels, some of which are then born into men as their souls, and others of which become the devils of this world, were certainly heretical. His soul

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<sup>172</sup> *Ibid.*, Book 3, chapter 6, p. 271.

<sup>173</sup> *Ibid.*, Book 4, chapter 1, p. 349.

<sup>174</sup> *Ibid.*, Book 2, chapter 9, pp. 126-127. Cf. Custance, A.C., *Without Form and Void* (1970), *op. cit.*, pp. 18 (citing *De Principiis*, Book 2, chapter 9), 118,121,178.

<sup>175</sup> Berkhof’s *Systematic Theology*, p. 196.

heresies and religious universalism was rightly condemned in the Biblically sound Trinitarian teaching of the first four general councils (which includes their creeds and anti-Pelagian teaching which is relevant to Christology and soteriology), and clarifications on their Trinitarian teaching in the fifth and sixth general councils. E.g., in connection with Trinitarian Christology and Christ as the Second Adam (Rom. 5 & I Cor. 15), the *Nicene Creed* says, the Son of God “for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of Virgin Mary, and was made man, and was crucified also for us ... (*Nicene Creed*, found also in the earlier Creed of the 150 Fathers of the *General Council of Constantinople* in 381 as recorded by *General Council of Chalcedon* in 451; and containing some elements also of the earlier Creed of the 318 Fathers of the *General Council of Nicea* of 325 which was recorded and endorsed by the *General Council of Ephesus* in 431; with both creeds being endorsed by the *General Council of Chalcedon* in 451)<sup>176</sup>. Thus Christ died for men, and not devils; and the teaching of Final Judgment in the same *Nicene Creed* repudiates other elements of Origen’s universalism. Thus as with his other unorthodox views, I stand with the orthodox in condemning Origen’s heresies. And so when looking at these type of things in his creation model, we are reminded that Origen was in a number of particulars, a theologically “murky character.”

But on the other hand, Origen was never condemned in other areas where his views were inside of orthodoxy, even if others did not agree with him on them. And so it must also be said, that amidst “the murk,” there are some “gold nuggets” that one can extract from Origen’s Gen. 1 & 2 creation model. This is a Biblical principle of refusing the evil and choosing the good (Isa. 7:15,16; Heb. 5:14). It is certainly the case that Origen’s ancient old earth creationist global earth gap school model is *not* the same as the historically modern gap school in any of its forms. But it is also the case that there are some clear points of intersecting agreement with it. This is seen in terms of a distinctive prior creation followed by a time-gap, in Origen’s view that Eccl. 1:9,10 in some connection with Isa. 65:22 and Heb. 9:26, teaches an old earth in which there were a plurality of worlds before our present world; and in this context, he further implies, though does not state plainly, that the same “sun” existed through this succession of different ages or worlds. Furthermore, there are some clear points of intersecting agreement between Origen’s view of Job. 40:19 teaching that “behemoth” predates the creation account of the six days of Gen. 1, and that “it is possible ... that there were many creatures with a body” at this time, with either a historically modern local earth gap school view that Job 40:19 teaches that “behemoth” understood as the wild and dangerous hippopotamus is an example of the animal inhabitants referred to in Isa. 45:18, or a historically modern global earth gap school model that also looks to various dangerous creatures before the six day creation. For we read, “thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited ...” (Isa. 45:18). And given that

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<sup>176</sup> Anglican 1662 *Book of Common Prayer* (Nicene Creed); Bettenson’s *Documents*, pp. 25-26; & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 3,5,21,23,50,84.



Origen believed in a succession of worlds, *supra*, this creation of “behemoth” would have been conceptualized by him as being on some kind of old earth. Thus notwithstanding the very real differences between these two broad old earth creationist gap school models from ancient times (Origen) and modern times (historically modern gap school in any of its forms), in both models there are dangerous creatures created by God as a distinctive prior creation in the time-gap before the later six creation days.

Therefore the points of intersecting agreement with Origen’s old earth creationist gap school, and the historically modern old earth creationist gap school, in areas where Origen was not unorthodox, even if other orthodox Christians both then and later disagreed with him, are as follows. 1) There was a distinctive prior universe wide and global creation in Gen. 1:1. 2) God created a succession of global worlds on this old earth. 3) The same sun has existed over these different worlds (implied, not plainly stated by Origen in connection with his usage of Eccl. 1:9,10). 4) God created the angels during the time-gap in the first two verses of Genesis. 5) God created wild and dangerous creatures such as “behemoth” during the time-gap in the first two verses of Genesis. 6) This was then followed by the six day creation of Gen. 1 of man’s world (understood by Origen as a universal creation, and thus equating a historically modern global earth gap school, rather than a local earth gap school)<sup>177</sup>. *It is thus notable that in ancient times Origen (d. 254) derived these categories of thought from his understanding of Scripture without any reference to the much later historically modern science of geology which dates from the late 18th and early 19th centuries.*

Thus contrary to the claims of Rob Bradshaw (1999) which denies that “Origen” followed any form of old earth creationist “Gap” School, and that “he never held” this “as a model of how Christians today should interpret Genesis,” *supra*, it is clear that he did adhere to an ancient form of an old earth global gap school, even though this was not a form of the historically modern old earth creationist Gap School.

Therefore, while on the one hand, Origen considered that, “the Mosaic account of the creation ... teaches that the world is not yet ten thousand years old” (Origen’s *Against Celsus* 1:19); on the other hand, he also considered that there had been a succession of worlds *before this one* which he thought “is not yet ten thousand years old.” Thus this citation of Origen’s *Against Celsus* 1:19 by young earth creationist Flood Geology Schoolman, Jonathan Sarfati, to allege that Origen was a young earth creationist, is clearly wrong, and a misuse of Origen’s statement<sup>178</sup>. And more generally, the fact that

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<sup>177</sup> Though I reject the Global Earth “Lucifer’s Flood” Gap School, in relation to this model, one might also find a seventh point of intersecting agreement in seeing the Devil as playing a key role in the immediately preceding events before the last world’s creation.

<sup>178</sup> As referred to in Part 3, Chapter 1, section d, *supra*, Sarfati, J., “The early church believed Genesis as written” (2012), *Creation Ministries International* 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->

Origen followed an ancient form of an old earth creationist gap school, further shows as erroneous, the claims of Sarfati, that that the Gap School's "attempts to 'harmonize' long ages with Genesis ... has not the slightest basis in the Hebrew," and "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 views<sup>179</sup>," which is clearly an unsustainable and poorly researched claim. That is because, while it is true that the old earth creationist gap school is a historically modern school, *as indeed is Sarfati's Flood Geology School*; it is also clear from the above six points of intersecting agreement between Origen's Gen. 1 & 2 creation model and that of the historically modern Gap School, that one can stylistically understand Gen. 1 & 2 this way long before, and quite autonomously from, the rise of the modern science of geology.

Therefore, unlike Bradshaw (1999) and Sarfati (2012), and like old earth creationist Gap Schoolmen, John Harris (c. 1846), Edward Hitchcock (c. 1859), Henry Alcock (1897), and Arthur Custance (1970), I consider that one may make some reference to Origen as being supportive of gap school concepts. And in this context, I think Origen can be fairly cited as following an ancient form of an old earth creationist Global Earth Gap School, albeit one not the same as a historically modern old earth creationist Global Earth Gap School, but nevertheless one with some key intersecting points of agreement, *supra*.

(Part 3, Chapter 6) *The Gap School*:

e] *Ancient Old Earth Creationist Forms of Gap School*.

iii] *Ancient Local Earth Gap School (Abbahu)*.

If we ask of the ancients, *Was the creation of Gen. 1:2b-2:3 global or local?*; the question is not directly answerable since the concept of a global earth was not known to them. Nevertheless, the majority answer of the ancients seems to be "everything there is," which in our terms I would designate as global. However a minority view existed among *some* of the Jewish Rabbis in the *Midrash Rabbah* of Leviticus dating from ancient to early mediaeval times (c. 400-600 A.D.), who thought that it was a local creation. For instance, Rabbi Abbahu, Rabbi Berekiyah, Rabbi Aha, Rabbi Joshua in the name of Rabbi Hanna, and Rabbi Phinehas in the name of Rabbi Reuben, *infra*.

If we ask of the ancients, *Did God create successive "worlds" (Heb. 11:3) before the six creation days?*; the answer comes back in the negative from the majority of ancients among both Christians and Jews. But the answer comes back in the affirmative from a minority in Jewish debates, through reference to the Gen. 1 & 2 creation model of

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[history?utm\\_medium=email&utm\\_source=infobytes&utm\\_content=au&utm\\_campaign=emails](#) (emphasis mine).

<sup>179</sup> Sarfati, J., "The Gap Theory," *op. cit.* [undated, c. 2009 +/- 4 years].

Rabbi Abbahu in his Local Earth Gap School understanding of Gen. 1:5; 2:4 and Eccl. 3:11. It likewise comes back in the affirmative from a minority in Christian Church debates through reference to Origen's Global Earth Gap School understanding of e.g., Eccl. 1:9,10, as discussed in Part 3, Chapter 6, section e, subsection ii, *supra*.

Certain old earth creationist Gap Schoolmen have sometimes cited the Jewish Targum of Onkelos in this context. E.g., Allison & Patton (1997) say, "Custance notes that the earliest Aramaic translation of the Old Testament, the Targum of Onkelos, gives the following interpretation for Genesis 1:2: 'and the earth was laid waste.' This rendering clearly indicates that the Jewish scholarship compiling" this "believed something happened between the first two verses of Genesis 1 which resulted in" a "destruction of the" earth. Allison & Patton interpret this as a global "destruction of the original creation"<sup>180</sup>. Custance's translation of "the Aramaic verb" "tsadh'ya" (from "𐤆𐤌𐤆") as "to lay waste" (1970)<sup>181</sup>, is earlier found in John Etheridge who translates this "was waste" i.e., "And the earth was waste ... ." (1862). On Etheridge's translation, "In the first times the Lord created the heavens and the earth. And the earth was waste and empty;" this Aramaic Targum appears to make a distinction between an earlier "first times" (Gen. 1:1), and a later time when "the earth was waste" (Gen. 1:2)<sup>182</sup>.

Due to prioritizations within my time constraints, I have not further researched the accuracy of Etheridge's & Custance's usage of Onkelos; but looking at this quote as it is here given, Allison & Patton's view is *prima facie* overly interpretive as it may have been understood to be either a global or a local destruction. We simply do not know. But whether a global destruction (Custance, Allison & Patton), or a local destruction, the Jewish Targum of Onkelos is generally dated to the 3rd century A.D., and if understood as a global destruction, which is one of two possibilities, it is in turn reflective of a Jewish view of the destruction of a world before this one. And it is therefore notable that in this same general historical era, we find a bit later in time that e.g., the Jewish Rabbi Abbahu (c. 279-320) also believed in a destruction of worlds in a time-gap before the six creation days of Gen. 1, *infra*.

Furthermore, in support of a Jewish translation tradition which considered Gen. 1:2 means "and the earth was made desolate," which was clearly *not the only Jewish view*

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<sup>180</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man, A Biblical ... View of Creation, Based on the writings of Finis Dake*, Dake Publishing, Georgia, USA, 1997, second printing 2000, pp. 19-20; citing Custance, A.C., *Without Form and Void* (1970), *op. cit.*, pp. 14-15.

<sup>181</sup> Custance, A.C., *Without Form and Void* (1970), *op. cit.*, p. 15.

<sup>182</sup> The Pentateuch Targum of Onkelos on Gen. 1:2; quoted and translated into English in Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 14-15,79-80. *The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch*, Translated from the Chaldee by John W. Etheridge, Longman & Co., London, England, UK, 1862, Vol. 1, p. 35.

as seen by, for instance, the Greek Septuagint's translation of Gen. 1:2, I note the commentary in the *Midrash Rabbah at Midrash Leviticus* (c. 400-600 A.D.). Here we read, "... Hananiah, Mishael, and Azariah ... said to Nebuchadnezzar, '... O king, ... we will not serve thy gods' (Dan. 3:16ff). Nebuchadnezzar spoke and said to them, 'HAZEDA, O Shadrach, Meshach, and Abednego' (Dan. 3:14). What is the meaning of 'Hazedā'? Rabbi Abba son of Kahana said it means, 'Really?' while Rabbi Jose son of Hanina said it means, 'Desolation (zedu)': 'What, Nebuchadnezzar asked, 'have you come to make of my idolatry? Desolation?' The Aramaic translation of 'waste' in the expression, 'waste and void' (Gen. 1:2) is *zadia*<sup>183</sup>."

What is the salient point for our purposes in this Jewish midrash (exposition)? Dan. 3:14 says, "Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meschach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" In the Old Testament Book of Daniel, the Hebrew tongue ends at Dan. 2:4b and recommences at Dan. 8:1, with Dan. 2:4b-7:28 being in Aramaic. Showing the Authorized Version's italics for added words, the Aramaic word here rendered in the AV as, "*Is it true ...?*," is what on Freedman & Simon's transliteration forms is "Hazedā," *supra*, and on the transliteration forms I am using is "*hatz<sup>e</sup>da*' (𐤆𐤌𐤁𐤀 / compound word, *ha*, an interrogative particle indicating a question + *tz<sup>e</sup>da*', 'true,' masculine singular noun, from *tz<sup>e</sup>da*' = '[Is it] true?')." At this point, I would remind the good Christian reader (and anyone else) that the Hebrew and Aramaic are very similar tongues, as previously stated in Volume 2, Part 3, Chapter 1, section b, "Hebrew & Aramaic; 'I give you special Jewish deal ... . Two languages for de price of one!'" The Aramaic *tz<sup>e</sup>da*' is a "Hebraism from B[iblical] H[ebrew] 𐤌𐤍𐤁𐤀 [ / *tz<sup>e</sup>diyāh*, a feminine noun]<sup>184</sup>." And Hebrew *tz<sup>e</sup>diyāh* meaning "lying in wait" (Strong's Concordance), as found in Num. 35:20,22 "i.e., with malicious intent"<sup>185</sup>. And the Hebrew verbal form (e.g., Exod. 21:13; I Sam. 24:11,) is found in Zeph. 3:6 where we read, "their cities are destroyed (Hebrew *nitzdu* / 𐤍𐤏𐤁𐤀, a passive perfect, common plural 3rd person niph'al verb, from *tzadah* / 𐤏𐤏𐤁𐤀)<sup>186</sup>." If we return now to the relevance of all this to the *Midrash Leviticus*, *supra*, Rabbi Jose ben Hanina is referring to a linguistically similar Aramaic word connecting Dan. 3:14 with this type of meaning of "desolation," when he says, "The Aramaic translation of 'waste' in the expression, 'waste and void' (Gen. 1:2) is *zadia*." Therefore, for our immediate purposes, what these Jewish Rabbis think Dan. 3:14 might

<sup>183</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, *op. cit.*, Vol. 4, Midrash Leviticus, Midrash Leviticus (Behar) 33:6 on Lev. 25:1,14 pp. 422-423.

<sup>184</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *tz<sup>e</sup>da*'.

<sup>185</sup> *Ibid.*, at *tz<sup>e</sup>diyāh*.

<sup>186</sup> The idea of the niph'al verb is that it is: passive ("he *was* heard"), reflexive ("he heard *himself*"), or reciprocal ("they heard *one another*") (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 286-287), and it is here clearly passive in the past tense, i.e., "are destroyed."

mean is not the primary issue, rather, the primary issue for us is that in this connection, Rabbi Jose ben Hanina quotes from an Aramaic translation of Gen. 1:2 in which he understands Gen. 1:2 to mean, “and the earth was made desolate” i.e., the same type of view that one finds in the Jewish Targum of Onkelos, *supra*. Logically, this view is in turn therefore connected to a wider idea found in the *Midrash Rabbah* in Rabbi Abbahu’s Gen. 1 & 2 creation model of a succession of worlds destroyed by God, *infra*.

There is nothing “new” about the modern type of diverse views over the meaning of Gen. 1 on this type of issue. Diversity of opinion occurred in ancient times among Christians over Origen’s view of a succession of worlds, as seen by St. Jerome’s disagreement with Origen’s Gen. 1 & 2 creation model, discussed in the previous section d, subsection ii (of Part 3, Chapter 6). And these type of diverse view also occurred in ancient times among Jews. E.g., Rabbi Abbahu (c. 279-320) was a Palestinian Jew. He became head of the rabbinical academy at Caesarea in Palestine, and was the head of a group of Jewish scholars known as the *Rabbis of Caesarea*. He was regarded as the leading Jewish sage of Caesarea and Tiberius in Palestine, and records exist of his controversies with Christian theologians. The Babylonian Talmud says in *Mo’ed Katan*, that, “When Abbahu died, the pillars of Caesarea wept<sup>187</sup>.”

On the one hand, I side with Christians against benighted Jews like Rabbi Abbahu, who like others Jews that deny Jesus Christ is the Messiah have “their minds ... blinded: for until this day remaineth the ... vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when” such spiritually blinded persons “shall turn to the Lord, the vail shall be taken away” (II Cor. 3:14-16). But on the other hand, where such Jewish writers state matters that are within the parameters of Christian orthodoxy, and are useful and good, then they may be profitably cited. Hence e.g., we find that in the Anglican 39 Articles, at Article 35, Homily 2, Book 2, entitled, “Against Peril of Idolatry,” favourable reference is made to both orthodox statements of the Christian heretic, Origen (d. 254), and also the infidel Jewish writer, Josephus (first century A.D.). And in this context, when I consider some of the work done on an old earth creationist local earth gap school model by the Jewish Rabbi Abbahu, like “the columns” or “pillars of Caesarea,” I too shed a metaphoric “tear” for Rabbi Abbahu. For in terms of a Gen. 1 & 2 creation model developed long before the historically modern science of geology, while on the one hand, I strongly disagree with the Jewish ethnocentric methodological view of Gen. 1:2b-2:3 found in the work of Rabbi Abbahu and some other Jewish Rabbis in the *Midrash Rabbah*, which leads to the heretical

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<sup>187</sup> Wigider, G. (Ed), *The New Standard Jewish Encyclopedia*, Facts on File, New York, USA, 1992, p. 2; Longman, I. (Ed), *The Universal Jewish Encyclopedia*, in ten volumes, Universal Jewish Encyclopedia Incorporated, New York, USA, 1939, Vol. 1, p. 16, quoting the Talmud (*Mo’ed Katan* 25b). Another translation of this can also be found in Epstein, I (Ed.), *Hebrew-English Edition of the Babylonian Talmud*, Soncino Press, London, England, UK, 1984,1987,1990, *Mo’ed Katan* translated by D.H.M. Lazarus (“When the soul of Rabbi Abbahu went into repose the columns at Caesarea wept with tears”).

conclusion that Adam is the progenitor of only the Jewish race, rather than the orthodox teaching that Adam is the progenitor of the human race *infra*; on the other hand, I thank God for *some* of the relevant broad-brush categories of thought of Rabbi Abbahu's old earth creationist local earth gap school model where they intersect with the historically modern old earth creationist local earth gap school endorsed in this work. And in looking at Rabbi Abbahu's Gen. 1 & 2 creation model, I also remind the reader of both Jewish and Christian diversity of models, so that there is no such thing as "*the Jewish view*" on such a matter, any more than there is such a thing as "*the Christian view.*" Thus Rabbi Abbahu's Gen. 1 & 2 creation model is *a Jewish model* from ancient times.

In the *Midrash Rabbah* (Genesis Rabbah, c. 400-600 A.D.), at *Bereshith* (*B<sup>e</sup>r'eshiyth*<sup>188</sup>) (Genesis) 3:7 on Gen. 1:5 we read, "'And there was evening,' etc. [Gen. 1:5]. Rabbi Judah ben [son of] Rabbi 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 [first day].' Rabbi 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.*'<sup>189</sup>." Coming in connection with Rabbi Judah ben Rabbi Simon's comments on the terminology of "the evening and the morning" in Gen. 1:5 showing "that a time-order existed before this," also requires that on this model the sun was understood to precede the first day, so as to establish this "time-order"<sup>190</sup>."

Of course, not all Jewish Rabbis agreed with Rabbi Abbahu and Rabbi Judah ben Rabbi Simon on this matter. E.g., *an alternative* rival Jewish view found in the Talmud is, "The sages said, It," i.e., "the light on the first day," "is identical with the luminaries [Gen. 1:14-19]; for they were created on the first day, but they were not hung up [in the firmament] till the fourth day"<sup>191</sup>." But Rabbi Hershon first records another view of Rabbi Eleazar, who said, "the light which the Holy One ... created on the first day" came

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<sup>188</sup> Hebrew "*B<sup>e</sup>r'eshiyth* (/ בְּרֵאשִׁית, = *b<sup>e</sup>* / 'in' + *r'eshiyth* / '[the] beginning,' a feminine singular noun)," is a compound word, and in the Hebrew it is the very first word of the Book of Genesis, translated "In the beginning," and so is the Hebrew name for Genesis. We have the name of this first Book of the Bible in the English via the Greek Septuagint's *Genesis* (Γενεσις, a feminine singular nominative noun), meaning e.g., 'birth' or 'generation;' as also found in the Latin Vulgate's "*Liber* ('The Book,' masculine singular nominative noun, from *liber*) *Genesis* ('of beginning' or 'of birth,' a feminine singular genitive noun, from *genes*)."

<sup>189</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, pp. 23-4.

<sup>190</sup> See also my associated criticism of Gerald Schroeder's inaccurate claims about Rabbi Abbahu's model in Vol. 2, Part 3, Chapter 5, section b, subsection iii, *supra*.

<sup>191</sup> Epstein, I (Editor), *Hebrew-English Edition of the Babylonian Talmud*, *op. cit.*, 1990, *Hagigah* (*Chagigah*) 12a; also referring in a footnote to Genesis Rabbah 1:14 & Rashi to Gen. 1:14.

from God, but “when God observed the generations of” “depraved” “deeds” that men would commit, “he” “hid it from them, as it is said, (Job 38:15), ‘He withheld from the wicked their light.’ He reserved it, however, for the righteous in the world to come” (cf. Isa. 24:23; Rev. 21:23) i.e., the sun was then made on the fourth day. “The Mishnic Rabbis, however,” says Hershon, “maintain that the lights were created on the first day, but were not suspended (in the sky) till the fourth day<sup>192</sup>.”

Those two Jewish views which consider the sun was made before the fourth day, whether the view that it was made on the first day but not hung up till the fourth day (Talmud, *Hagigah / Chagigah* 12a); or the view that it pre-existed the first day and so evidences an established “time-order” of God “creating worlds and destroying them” in the time-gap of Gen. 1:1 (Rabbi Abbahu, *Midrash Genesis* 3:7 on Gen. 1:5), are thus two alternative Jewish views to a third Jewish view that the sun was made on the fourth day, and “the light which the Holy One ... created on the first day” came from “God” (Rabbi Hershon, *The Pentateuch According to the Talmud*). But it is surely notable that *two of these three Jewish views*, consider the sun was made *before* the fourth day.

Of interest also in this context, is the *Midrash Rabbah* at Midrash Genesis 1:14 on Gen. 1:1. Here we read “ETH the heavens and ETH the earth,” i.e., ETH is the Hebrew definite direct object marker for these accusative nouns<sup>193</sup>. “Rabbi Ishmael asked Rabbi Akiba, ‘Since you have studied twenty-two years under Nahum of Gimzo’,” a town in Judea, who taught “‘ETH’” was an indicator of “‘extensions’,” i.e., it extends and adds to the verse, “what of the ETH written here?” Said he to him, ‘... *ETH the heavens* is to include the sun and moon, the stars and planets; *WE-ETH the earth* is to include trees, herbage, and the Garden of Eden<sup>194</sup>.’” This Jewish view of Rabbi Akiba that these accusative nouns include the fulness of the heaven and the earth, is a significant point of intersecting agreement with the historically modern gap school, which though not agreeing with the interpretation of Rabbi Akiba that Gen. 1:1 included “the Garden of Eden,” nevertheless considers that as part of the distinctive prior creation of Gen. 1:1, “God created the heaven and the earth” in Gen. 1:1 includes the sun, moon, stars and other planets under “the heavens,” together with trees and herbage, as well as various animals; for “the earth is the Lord, and the fulness thereof” (Ps. 24:1a).

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<sup>192</sup> Hershon, P.J., *The Pentateuch According to the Talmud*, Part 1, Genesis, translated by Rev. M. Wolkenberg, 1878, Bagster & Sons, London, UK, 1883, pp. 7-8; referring to Chaguigah, Folio 12, column 1.

<sup>193</sup> Concerning the Hebrew *'eth* immediately before “the heaven,” and the *v<sup>e</sup>'eth* (= *v<sup>e</sup>*, “and” + *'eth*) immediately before “the earth,” or on Freedman & Simon’s transliteration system the “ETH” and “WE-ETH” respectively, as definite direct object markers indicating the following nouns are in the accusative, see my comments at Vol. 2, Part 3, Chapter 5, section b, subsection iii, *supra*.

<sup>194</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, p. 13. Epstein here explains the significance of ETH, and also refers to “V. Hag. 12a where this is repeated with some variations.”

Of course, Rabbi Abbahu (d. 320 A.D.) was living in a pre-scientific era in terms of the historically modern science of astronomy, and so his concept of where the sun was located in his Gen. 1 & 2 creation model was not scientifically correct. This is seen in the *Midrash Rabbah*, on *Midrash Genesis (Bereshith)* 6:5-6 on Gen. 1:17, “And God set them in the firmament of the heaven.” “Rabbi Phinehas said in Rabbi Abbahu’s name: ‘This verse is explicit, and the men of the Great Assembly<sup>195</sup> further explained, Thou art the Lord, even Thou alone; Thou hast made the heaven, the heaven of heavens, with all their host (Neh. 9:6): thus where are all their hosts set? In the second ‘raki’a, which is above the heaven<sup>196</sup>. From the earth to the ‘raki’a’ is a five hundred years’ journey, and the thickness of the ‘raki’a’ is a five hundred years’ journey, and from the first ‘raki’a’ to the next ‘raki’a’ is a five hundred years’ journey: see then how high it is!<sup>197</sup>”

To his argument of pre-existing time indicated by Gen. 1:5, Abbahu adds a further reason for his belief in worlds created and destroyed in Gen. 1:1,2, with his commentary on Gen. 2:4. In the *Midrash Rabbah* at *Bereshith* (Genesis) 12:3 on Gen. 2:4, we read, “‘These are the generations of the heaven’ etc. . . Rabbi Abbahu said: “‘wherever ‘these are’ (*eleh* [= *'elleh*]) is written, it disqualifies (rejects) the preceding; [whereas] ‘and these are’ (*we-eleh* [= *v<sup>e</sup>'elleh*, compound word, *v<sup>e</sup>* / ‘and’ + *'elleh* / ‘these [are]’) adds to the preceding. Here [in Gen. 2:4], where ‘These are’ is written, it disqualifies the preceding. What does it disqualify? ‘Formlessness and void’ [Gen. 1:2]<sup>198</sup>.” Thus Abbahu considered the “generations” of Gen. 2:4 occurred before Gen. 1:2 i.e., these are the former worlds of Gen. 1:1. He thus also evidently understood “formlessness (Hebrew *tohuw*) and void (Hebrew *bohuw*)” in Gen. 1:2 to refer to a destruction event. And when taken with Rabbi Abbahu’s commentary on Gen. 1:5, this was evidently the destruction of previous worlds.

That Rabbi Abbahu understood Gen. 1:2 as a destruction event, is also seen in what he regarded as its prophetic typology pointing to the destruction (Gen. 1:2) and rebuilding (Gen. 1:3) of the Jewish temple. Thus in the *Midrash Genesis*, “Rabbi Abbahu and Rabbi Hiyya Rabbah were engaged in discussion. Rabbi Abbahu said:

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<sup>195</sup> Freedman & Simon’s Editorial footnote (1939), “The Rabbis believed that there were seven heavens, the name of the second being raki’a (firmament); v. Hag. 126.”

<sup>196</sup> Freedman & Simon’s Editorial footnote (1939), “This is the meaning attached to The heaven of heavens, heaven itself meaning the first one.”

<sup>197</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes (1939), Vol. 1, *op. cit.*, *Midrash Genesis*, pp. 45-46.

<sup>198</sup> *Ibid.*, p. 89. See also Genesis Rabbah 30:3 (*Ibid.*, pp. 233-234), where on Gen. 6:9 Rabbi Abbahu uses a similar argument to say “the generation of the flood” are cancelled out by Noah’s later post-flood generations. (Although unlike Abbahu, I would say that contextually Gen. 6:9 more specially applies to the “generations” of his “three” pre-flood “sons, Shem, Ham, and Japheth,” Gen. 6:10.)



‘From the very beginning of the world’s creation the Holy One, blessed be he, foresaw the deeds of the righteous and the deeds of the wicked. Thus, ‘Now the earth was formless and void’ [Gen. 1:2] alludes to the deeds of the wicked [i.e., in destroying the temple, *infra*]; ‘And God said: Let there be light’ [Gen. 1:3], to the actions of the righteous [i.e., in rebuilding the temple, *infra*]. ... Rabbi Hiyya Rabbah said: ‘From the very beginning of the world’s creation the Holy One, blessed be he, foresaw the Temple built [Gen. 1:1], destroyed [Gen. 1:2], and rebuilt [Gen. 1:3]. ‘In the beginning God created’ [symbolizes the Temple] built [Gen. 1:1], as you read, *That I may plant the heavens, and lay the foundations of the earth, and say unto Zion: Thou art My people* (Isa. 51:16)<sup>199</sup>. ‘Now the earth was tohu’ [Gen. 1:2] ... alludes to [the Temple] destroyed<sup>200</sup>, as you read, ‘I beheld the earth, and, lo, it was tohu’ [Freedman & Simon’s Editorial translation, ‘waste,’ Jer. 4:23]. ‘And God said: Let there be light’ [Gen. 1:3], i.e. rebuilt and firmly established in the Messianic era, as you read, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, etc. (Isa. 60:1)<sup>201</sup>.’ Thus while I would not agree with Rabbi Abbahu and Rabbi Hiyya Rabbah’s prophetic typology of Gen. 1:1-3, it clearly lacks propriety if one does not first believe there was a creation in Gen. 1:1, that it was destroyed, or partially destroyed in Gen. 1:2, and then rebuilt in Gen. 1:3. Hence this once again is connected to elements of Rabbi Abbahu’s destruction of worlds view.

Thus commenting on this in the twentieth century, Rabbi Epstein (1939) says, “If a passage commences with ‘these are,’ it implies that only the things that follow are worthy to be counted, but not what went before. If a passage commences with ‘And these are,’ it indicates that these too are worthy, in addition to what went before. According to the Rabbis, God created other worlds before the present one, but destroyed them, reducing them to ‘formlessness and void’ [Gen. 1:2]. This is intimated in the present verse, ‘These are the generations of the heaven, etc.,’ [Gen. 2:4] ...<sup>202</sup>.” (The *Midrash Rabbah* then gives some other quite different alternative views by other Rabbis as to what Gen. 2:4 means.)

So too in the *Midrash Rabbah* in the *Ecclesiastes Rabbah* (c. 650-900 A.D., though the editor used introductions from earlier times), Rabbi Abbahu is cited on Eccl. 3:11, “*He hath made everything beautiful in his time*,” Rabbi Tanhuma said: ‘In its due time was the universe created. It was not meet to be created before then, but it was created in its proper time, as it is said, *He hath made everything beautiful in its time*.

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<sup>199</sup> Freedman & Simon’s Editorial footnote (1939), “I.e. the foundations are laid when God will say ‘Thou art,’ etc., which will come to pass with the rebuilding of Zion and the Temple ... .”

<sup>200</sup> Freedman & Simon’s Editorial comment on Hebrew “tohu” that it can mean “unformed;” however, contextually, the meaning here given is that of “destroyed.”

<sup>201</sup> Genesis Rabbah 30:3, *Ibid.*, pp. 18-19 (emphasis mine).

<sup>202</sup> *Ibid.*, p. 89.

Rabbi Abbahu said: From this [we learn] that the Holy One, blessed is he, kept on constructing worlds and destroying them, until he constructed the present one and said, ‘This pleases me, the others did not’<sup>203</sup>.’ And in the *Genesis Rabbah*, we also read, ‘Rabbi Tanhuma commenced: *He hath made everything beautiful in its time* (Eccl. 3:11). Said Rabbi Tanhuma: ‘The world was created when it was due, and the world was not fit to be created earlier. Rabbi Abbahu said, ‘Hence we learn that the Holy One, blessed is he, went on creating worlds and destroying them until he created these [heavens and earth], and then he said, <These please me; those did not please me>.’ Rabbi Phinehas said, ‘The proof of Rabbi Abbahu’s statement is, <And God saw everything which he had made>, etc.’, i.e., “and behold, it was very good” (Gen. 1:26)<sup>204</sup>.

Significantly, when one considers Rabbi Abbahu’s comments on Eccl. 3:11, there is nothing to contextually limit his view about the creation of worlds to local worlds. Therefore, I think it is reasonable to conclude that he understands by this universal worlds, or what for us are a succession of global worlds. Therefore, it is also reasonable to cross-apply this back into his meaning for Gen. 1:5; 2:4, *supra*.

Rabbi Abbahu’s Gen. 1 & 2 creation model did not consider that the angels were created in the distinctive prior creation before the six creation days as seen by the *Midrash Rabbah*, on *Midrash Genesis (Bereshith)* at Gen. 1:2. ‘Rabbi Abbahu said: ... the earth sat bewildered and astonished, saying, ‘The celestial beings [i.e., ‘the angels’ in Freedman & Simon’s Editorial comment] and the terrestrial ones [i.e., ‘man’ in Freedman & Simon’s Editorial comment] were created at the same time: yet the celestial beings are fed by the radiance of the Shechinah, whereas the terrestrial beings, if they do not toil, do not eat. Strange it is indeed!’ ...<sup>205</sup>.’ Rabbi Abbahu thus dates the creation of the angels to the sixth day, the same as Adam. By contrast, showing typical diversity of opinion among the Jewish Rabbis of the *Midrash Rabbah*, Rabbi Johanan considers, ‘The angels were created on the second day;’ and ‘Rabbi Levi said in the name of Rabbi Mama ben Rabbi Hanina: ‘The Holy One ... created ... on the second’ “day,” “the angels;” whereas to the question, “When were the angels created? ... Rabbi Hanina said: ‘They were created on the fifth day ...’<sup>206</sup>.”

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<sup>203</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, in ten volumes (1939), *op. cit.*, Ruth & Ecclesiastes, translated by A. Cohen, p. 86 (emphasis mine).

<sup>204</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 9:2, p. 64.

<sup>205</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 2:2, p. 15 (changing “terrestrial” to “terrestrial”).

<sup>206</sup> *Ibid.*, Midrash Genesis (Bereshith) 1:3, p. 5 (Rabbis Johanan & Hanina), Midrash Genesis (Bereshith) 3:8, p. 24 (Rabbi Johanan), & Midrash Genesis (Bereshith) 11:9, p. 86 (Rabbi Levi).

Other ancient debates occurred over Genesis 1, that should remind us that sequels of these debates in historically modern times have ancient forerunners. E.g., is the world created in Gen. 1:2b-2:3 a global or local world? Rabbi Abbahu further discusses this.

In the *Midrash Rabbah*, the concept of the “world” being “created” is used in a Jewish commentary for a local earth of Israel. In the *Midrash Rabbah*, the *Midrash Leviticus* was compiled in either the fifth to sixth centuries A.D.<sup>207</sup> (or c. 400-600 A.D.), and it clearly uses the concept of “Israel’s world<sup>208</sup>.” In *Midrash Leviticus* (Bechokkothai) 36:4, we read, “Rabbi Phinehas in the name of Rabbi Reuben explains,” “that the Holy One, blessed is he, said to his world, ‘O my world, my world! Shall I tell thee who created thee, who formed thee? Jacob has created thee, Jacob has formed thee” i.e., racially. “Rabbi Joshua son of Rabbi Nehemiah in the name of Rabbi Hanna son of Rabbi Isaac said, ‘The heaven and the earth were only created for the sake of Jacob, as is proved by the text, *For he established a testimony because of Jacob* (Ps. 83:5), and *testimony* in this context denotes naught but heaven and earth, as may be inferred from the verse, *I call heaven and earth as testimony against you* (Deut. 30:19).’ Rabbi Berekiah said, ‘The heaven and earth were created only for the sake of Israel, for it is written, *Because of reshith* [= *r’eshiyth* / ‘[the] beginning,’ i.e., ‘In the beginning’] God created the heaven and the earth (Gen. 1:1), and ‘*reshith*’ cannot but signify Israel, as is proved by the text, *Israel is the Lord’s hallowed portion, his reshith* [“first-fruits” AV] *of the increase* (Jer. 2:3).’ Rabbi Aha said, ‘The heaven and the earth were only created for the sake of Moses.’” “Rabbi Abbahu said, ‘Everything was created only for the sake of Jacob, as is proved by the text, *Not like these is the portion of Jacob, for he is the former of all things* (Jer. 10:16), which means that he formed all things because of Jacob<sup>209</sup>.”

This Midrash Leviticus commentary contains a twofold claim. Firstly that the “world” was “created” by “Jacob” (Phinehas in the name of Reuben). The world “created” by “Jacob” was clearly a racial world i.e., the Jewish race descended from Abraham, Isaac, and Jacob. Thus this is necessarily a regional world of Israel, since the Jews certainly did not think that the world of the Gentiles was created from Jacob’s loins. While this included a midrash rendering of Isa. 43:1 which I could not accept as accurate<sup>210</sup>, by racial generation it is not incorrect for the Jewish race to isolate Jacob as

<sup>207</sup> Wigider, G. (Ed), *The New Standard Jewish Encyclopedia*, op. cit., p. 593. Though “600” is the start of the 7th century, I use it here as an approximate rounded figure.

<sup>208</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, op. cit., Vol. 4, Midrash Leviticus, Midrash Leviticus 13:5 on Lev. 11:1, p. 170.

<sup>209</sup> *Ibid.*, pp. 460-1.

<sup>210</sup> “But now thus saith the Lord, He that created thee is Jacob, and he that formed thee is Israel” (*Ibid.*, p. 460). While this is a possible translation of the Hebrew, I consider the correct sense is found in both the Greek Septuagint and Latin Vulgate, and also found for us in the Authorized (King James) Version of 1611, “But now thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel.”

their unique patriarch (e.g., Deut. 1:8; Rom. 9:3,4,11-13), and so in a biological sense the one who “created” the Jewish “world.”

Secondly, this midrash says “the heaven and earth” of Gen. 1:1-2:3 “were created only for the sake of Israel” (Rabbi Berekiah), i.e., “Everything was created only for the sake of Jacob” (Rabbi Abbahu). Since this is first qualified by saying that the “world” in question was “created” by “Jacob” (Rabbi Phinehas in the name of Rabbi Reuben) i.e., the Jewish world, it follows that contextually this is a regional “heaven and earth” of Israel that is referred to, since like other Jews, these Jews have never claimed that the wider universal “heaven and earth” was made only for Jews.

This is also reflected in the parallel view of Rabbi Aha, “The heaven and the earth were only created for the sake of Moses.” Now we cannot doubt that the world created by God for Moses was the local world of the Promised Land of ancient Israel. E.g., in Deut. 2:25 we read that God will “put the dread” “and fear of the upon the nations that are under the whole heaven,” and this is contextually the local “heaven” of the “seven nations” (Deut. 7:1). Hence in *Midrash Leviticus*, the creation of the world in Gen. 1:1-2:3, is understood to refer to the creation of a local world for Jews, which Rabbi Aha takes to therefore more specifically mean Israel or the Promised Land. This therefore constitutes an ancient instance of Jewish commentators taking a local creation view of Genesis 1, in which the Promised Land or Israel is isolated as the original world of Gen. 1:2b-2:3.

Though Local Earth Gap Schoolman, John Sailhamer, makes no references to these Jewish sources, his Promised Land model concurs with this view<sup>211</sup>. There is other commentary in the *Midrash Rabbah* on Genesis also relevant to this idea of Israel as the Promised Land being located in Eden. Thus commenting on Gen. 2:14, “the fourth river is Euphrates,” “Rabbi Hanina ben Igud and Rabbi Joshua of Siknin in the name of Rabbi Levi said: ‘...it is written, *As I was by the side of the great river, which is Hiddekel*’ – Tigris (Dan. 10:4) ... . But at the creation of the world this [river Euphrates] is not designated ‘great,’ why then is it designated ‘great’ elsewhere?’ Because it flows on its way and encompasses the Land of Israel, of which it is written, *For what great nation is there, that hath God so nigh unto them* (Deut. 4:7) ...<sup>212</sup>.”

On this type of view, to make “Hiddekel” or the Tigris, “that is it which goeth toward the east of Assyria” (Gen. 2:14) fit in with the topography of Israel, a figurative meaning may be given to Assyria or Asshur. Thus in commenting on Gen. 2:14, Jewish “Rabbi Huna said in Rabbi Aha’s name: ‘All kingdoms [which] are designated after the

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<sup>211</sup> See Volume 2, Part 3, Chapter 6, section h, subsection iv, “Modern Local Earth Gap School.”

<sup>212</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 16:3, pp. 126-127 (emphasis mine, changing the untranslated Hebrew “Eretz” to “the Land of”).

name of Asshur [are so called] because they enrich themselves (*mith-'ashroth*) at the expense of Israel. ... Rabbi Jose ben Rabbi Halafta said: 'All the kingdoms designated by the name of Mizrayim (Egypt) are so called because they persecute (*meziroth*) Israel.' "Rabbi Jose ben Rabbi Halafta said, ' ... And the fourth river is Perath (Euphrates): that is Edom ...<sup>213</sup>.'" So likewise, the "Pison" or Pishon (Gen. 2:11) and the words, "The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is gold" (Gen 2:11), may be given a figurative meaning. Hence "Ranni Joshua ben Levi said: '...Pishon, that is Babylon, ... :,'" and the words, "which compasseth the whole land of Havilah," "refers to Nebuchadnezzar, the wicked, who came up and encircled the whole of the Land of Israel, ... . 'Where there is gold' refers to the words of the Torah, of which it is said, *More to be desired are they than gold, yea, than much fine gold* (Ps. 19:11) ... . 'There is bdellium and the onyx stone' (Gen. 2:12) alludes to [Old Testament] Scripture, [Jewish:] Mishnah, Talmud, legal decisions, and homiletic expositions<sup>214</sup>.'" As discussed in Volume 1, Part 1, Chapter 11, section c, this Euphrates type of Jewish usage of the Edenic Rivers seeks to understand them as being closer to the area of Israel, so that the Euphrates is here understood as flowing through the Persian Gulf, around the Arabian Peninsula, and up into the region of Edom bordering southern Israel, and this also looks to be the same idea with the Euphrates. By contrast, the application of the "Hiddekel" or Tigris to "all kingdoms" that "enrich themselves at the expense of Israel;" or the Pison to "Babylon," with "gold" to the Pentateuch, and "bdellium and the onyx stone" to the Old Testament and various Jewish writings; are all figurative interpretations that I would not in any sense accept as a valid reading of Gen. 2:11-14. (And also of some relevance, like some other Jewish Rabbis, Rabbi Abbahu did not think Noah's local Flood included the Land of Israel<sup>215</sup>.)

On the one hand, it is clear that Rabbi Berekiah applied Gen. 1:1-2:3 to the Land of Israel, i.e., this is not a gap school understanding of Gen. 1:1,2, since it regards the words "in the beginning" (Gen. 1:1) as applying to a local creation of the land (or earth) of Israel. But on the other hand, we know from his other comments, *supra*, that Rabbi Abbahu did understand Gen. 1:1,2 to refer to previous worlds that God created and destroyed, and so by contrast, Rabbi Abbahu must therefore have understood Gen. 1:2b-2:3 to apply to a local creation in the Land of Israel. Of course, not all Jews either then or later, have agreed with these local creation interpretations of Gen. 1.

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<sup>213</sup> *Ibid.*, Bereshith 16:4, p. 129 (emphasis mine). Cf. also Rabbah Leviticus (Shemini) 13:5, (Midrash Leviticus, *op. cit.*, pp. 169-170).

<sup>214</sup> *Ibid.*, Bereshith 13:5, p. 169 (using the AV's reading for Gen. 2:11, rather than Freedman & Simon's reading). The interested reader will find further examples of this type of thing at pp. 169-170. E.g., to achieve the same result, "Rabbi Huna said: 'All governments may be called by the name <Asshur>, in as much as they made themselves strong (*ashsher*) at the expense of Israel'" (p. 170).

<sup>215</sup> See Volume 2, Part 3, Chapter 7, *infra*.

Rabbi Abbahu clearly regarded the seven days of the creation week as literal days. This is e.g., seen his claim that the lamp of a Jewish synagogue goes back to the first 24 hour sabbath day in Gen. 2:1-3. Thus in the *Midrash Rabbah*, on *Midrash Genesis (Bereshith)* at Gen. 2:3, “And God blessed the seventh day, and sanctified it.” “Rabbi Levi said in the name of the son of Nezirah: ... Samuel said: ‘Why do we recite a blessing over a lamp [fire] at the termination of the Sabbath? Because it was then created for the first time.’ ... Rabbi Abbahu in Rabbi Johanan’s name said: ‘At the termination of the Day of Atonement, too, we recite a blessing over it, because the fire rested the whole day’.” And at this point, Freedman & Simon’s Editorial footnote (1939) says, “I.e. no fire was lit on that day ...<sup>216</sup>.”

The Gen. 1 & 2 creation model of Rabbi Abbahu was clearly creationist, in which God is Creator. This is seen in e.g., the *Midrash Rabbah*, on *Midrash Genesis (Bereshith)* at Gen. 1, “Rabbi Abbahu said in Rabbi Johanan’s name: ‘He [God] created them ... not with labour or wearying toil did the Holy One, blessed be he, create his world, but <by the word of the Lord> , and <the heavens> were already <made> (Ps. 33:6),<sup>217</sup>.’” And he refers to God as saying, “I created the world,<sup>218</sup>.”

I concur with Rabbi Abbahu that Hosea 6:7 means, “like Adam,” not “like men” (AV), in the words, “ ... But they like Adam have transgressed the covenant ...<sup>219</sup>.” Hence in the *Midrash Rabbah*, on *Midrash Genesis (Bereshith)* at Gen. 3:9, we read, “Rabbi Abbahu said in the name of Rabbi Jose ben Rabbi Hanina: ‘It is written, <But they are like a man (Adam), they have transgressed the covenant> (Hosea 6:7). <They are like a man (Adam)> means <like Adam>: just as I led Adam into the Garden of Eden and commanded him, and he transgressed my commandment, whereupon I punished him by dismissal and expulsion, ... so also did I bring his descendants into the Land of Israel and command them, and they transgressed My commandment, and I punished them by sending them away and expelling them ...<sup>220</sup>.’”

Certainly I do not agree with all elements of Rabbi Abbahu’s Gen. 1 & 2 creation model. E.g., his Jewish methodological ethnocentric interpretation of Gen. 1 in which Rabbi Abbahu claims, “Everything was created only for the sake of Jacob,” nor his

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<sup>216</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 11:2-4, pp. 80-82. Rabbi Abbahu says this again at *Ibid.*, Bereshith 12:6, p. 92.

<sup>217</sup> *Ibid.*, Bereshith 12:10, p. 95.

<sup>218</sup> *Ibid.*, Bereshith 39:11, p. 321.

<sup>219</sup> See Volume 1, Part 1, Chapter 5, section c.

<sup>220</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 19:9, pp. 155-156 (changing the untranslated Hebrew “Eretz” to “the Land of”).

associated view that the location of the Eden *was therefore* the Promised Land<sup>221</sup>. It would mean, e.g., that Adam was conceptualized not as the progenitor of mankind, but only as the progenitor of the Jews, and this element of Abbahu's Jewish model is therefore heretical. For concerning Adam as man's progenitor, whose historic fall brought death and sin to Adam's race i.e., the human race (Gen. 2:18,21-25; 3:7,20,21; Ps. 51:5; Eccl. 7:25; Jer. 17:9; Matt. 19:8; Rom. 5:12-8:23; I Cor. 15:22,45,47,49), 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, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation ... ." And so on authority of Scripture, the Pelagians were rightly condemned by the third and fourth general councils in the *Council of Ephesus* (431) and *Council of Chalcedon* (451)<sup>222</sup>.

Nevertheless, it is surely significant that in the fourth century A.D., Rabbi Abbahu (d. 320) followed an old earth creationist Local Earth Gap School model about 1,500 years before Pye Smith from c. 1839! Therefore the points of intersecting agreement with Rabbi Abbahu's old earth creationist local earth gap school, and the historically modern old earth creationist local earth gap school, in areas where Rabbi Abbahu was not unorthodox, even if others who were orthodox in their Gen. 1 & 2 creation model both then and later disagreed with him, are as follows. 1) There was a distinctive prior universe wide and global creation in Gen. 1:1. 2) God created a succession of global worlds on this old earth, as God "went on creating worlds and destroying them until he created this one" (*Midrash Rabbah*, Genesis 3:7 on Gen. 1:5). 3) The same sun has existed over these different worlds (implied not plainly stated by Rabbi Abbahu on Rabbi Judah ben Rabbi Simon's comments on the terminology of "the evening and the morning" in Gen. 1:5 showing "a time-order existed before this," i.e., "a time-order" was understood to be established by the sun's rising and setting). 4) This was then followed by the six day creation of the world of Gen. 1:2b-2:3, understood by Rabbi Abbahu as a local creation on a local earth (like the other Jewish Rabbis of *Midrash Leviticus*, Bechokkothai, 36:4, understood by Abbahu as the Promised Land of ancient Israel<sup>223</sup>). *It is thus notable that in ancient times Rabbi Abbahu (d. 320) derived these*

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<sup>221</sup> Cf. *Ibid.*, Midrash Genesis, Bereshith 33:6, p. 266, at Part 3, Chapter 7, section b, *infra*.

<sup>222</sup> Bettenson's *Documents*, pp. 53-54 (on Pelagius's disciple, Coelestius, in St. Augustine's *De gestis Pelagii*, 23), p. 335 (Council of "Ephesus – 431: Nestorianism and Pelagianism condemned," emphasis mine), & pp. 51-52 (*Council of Chalcedon* on Heb. 4:15, "Lord Jesus Christ ... like us in all respects, apart from sin ..."); & Tanner (Editor), *Decrees of the Ecumenical Councils, op. cit., Council of Ephesus* on Coelestius (Celestius) at pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4); & *Council of Chalcedon* at p. 86 (on Heb. 4:15).

<sup>223</sup> Though I reject the identification of the Land of Eden as the Promised Land, as found in John Sailhamer's old earth creationist Local Earth Gap School model

*categories of thought from his understanding of Scripture without any reference to the much later historically modern science of geology.*

On the one hand, I certainly am not suggesting that Rabbi Abbahu's old earth creationist local earth gap school is the same as the historically modern old earth creationist local earth gap school which benefits from a scientific treatment of earth's geology. But on the other hand, I consider these four points of intersecting agreement between Rabbi Abbahu's 4th century A.D. model and the historically modern old earth creationist local earth gap school, to be such foundational elements of the Local Earth Gap School endorsed in this work, that the title pages of both Volume 1 and 2 read:

**CREATION, NOT MACROEVOLUTION -  
MIND THE GAP:**

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

Thus I give "honour to whom honour" is "due" (Rom. 13:7).

Rabbi Abbahu (c. 279-320) was head of the Caesarea rabbinical academy, and head of the Jewish scholars known as the *Rabbis of Caesarea*. He was regarded as the leading Jewish sage of Caesarea and Tiberius. The Babylonian Talmud says that, "When Abbahu died, the pillars of Caesarea wept." I thank God I was privileged to visit Israel in February 2002, and this included seeing the Biblical New Testament areas of Caesarea (e.g., Acts 8:40 – the Apostle Philip at Caesarea, & Acts 21:8 – the Apostle Paul *et al* at Caesarea) and Tiberias. Both of which were in a later time also Rabbi Abbahu's "old stomping grounds." The reader will find some of my Sea of Tiberias photos in Volume 1, Part 2, Chapter 12, section c (the Sea of Galilee is also known as "the Sea of Tiberias," John 6:1; 21:1).

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(*Genesis Unbound*, 1996 & 2011), in relation to this model, one might also find a fifth point of intersecting agreement in so locating Eden in the borders of ancient Israel.





Roman Aqueduct at Caesarea, Israel. At Caesarea the first white Caucasian / Japhethite convert was baptized by St. Peter (Acts 10:24-28) & St. Paul was bought to trial (Acts 25). Right photo: Gavin at Roman Aqueduct, Caesarea, Israel. February 2002.



Scenes of Old City, Caesarea, Israel. February 2002.



The Amphitheatre in Roman Forum, Old City, Caesarea, Israel. February 2002.



Gavin at the Amphitheatre in Roman Forum, Old City, Caesarea, Israel. February 2002.



Port town of Tiberias, built by Herod Antipas (Matt. 2:1). Sea of Galilee, Israel, Feb. 2002.



A Protestant Church, St. Andrew's Presbyterian Church, at Tiberias, Israel. February 2002.

Therefore, Rabbi Abbahu (d. 320) is an enigmatic figure since on the downside he wrote in criticism of the truthfulness Christianity as opposed to Judaism, and thus he exhibited a veil over his heart and mind in the reading of the Old Testament with respect to the Messiah or Christ (II Cor. 3:3-18). But on the upside, Rabbi Abbahu wrote some

very insightful and valuable creationist material on Gen. 1& 2 which is of value to both Jews and Christians who follow an old earth creationist local earth gap school model.

*(Part 3, Chapter 6) The Gap School:*

- f] The issue of an old earth with non-human death before Adam.*
  - i] St. Basil – a champion of orthodoxy, on non-human death before Adam.*
  - ii] Origen’s (& Abbahu’s) ancient old earth creationist school & the issue of orthodoxy.*
  - iii] Historically modern old earth creationists & non-human death before Adam.*

*(Part 3, Chapter 6) The Gap School:*

- f] The issue of an old earth with non-human death before Adam.*
  - i] St. Basil – a champion of orthodoxy, on non-human death before Adam.*

Contemporary young earth creationists have sometimes falsely claimed that the issue of animal death before Adam is some kind of test of orthodoxy; and at this point, they themselves have become schismatic heretics causing unnecessary “divisions” in the church (I Cor. 11:18,19)<sup>224</sup>. I found this type of thing in mail sent to me in October 2014 from the young earth creationist organization, *Creation Ministries International* in Queensland, Australia. I refer to two pieces of relevant information from them, one in connection to their links with Seventh-day Adventism, and a second in connection with their schismatic claims against old earth creationists.

With regard to *Creation Ministries International* links with one of the four major cults of contemporary times, to wit, Seventh-day Adventism, it should be remembered that Seventh-day Adventists are a Judaizing group. For example, they claim that Jewish dietary laws still apply, e.g., Leviticus 7:23,25 says, “Speak unto the children of Israel, saying Ye shall eat no manner of fat, of ox, or of sheep, or of goat ... .” “For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even that soul that eateth it shall be cut off from his people;” and so the Judaizing Seventh-day Adventists say one cannot eat animal fat. Or Leviticus 17:10,11 says, “... whatsoever man ... among you, ... eateth any manner of blood: I will even set my face against ...,” “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that make an atonement for the soul.” And so the Judaizing Seventh-day Adventists say one cannot eat animal blood. Leviticus 11 says the animals which for Jewish sacrificial purposes are clean can

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<sup>224</sup> See e.g., Kent Hovind in Volume 1, Part 1, Chapter 8, section c, who claims of the orthodox who recognize that there was animal death before the Fall of Adam, that they have “crossed over the line, where that’s a heretical doctrine.”

be eaten, and those which are unclean such as the pig cannot, and once again, contrary to such New Testament Scriptures as Mark 7:18,19; Colossians 2:16, and I Timothy 4:4,5, the Judaizing Seventh-day Adventists say one cannot eat what is designated as unclean in the Jewish dietary code. Thus with respect to Old Testament Mosaic “ordinances” that Christ blotted “out,” we find that contrary to Scripture these Judaizers “judge” a “man” “in meat” (Col. 2:14,16). And John 19:42 refers to Friday as “the Jews’ preparation day;” and the Judaizing Seventh-day Adventists say one should keep “the Jews’ preparation day” of Friday as part of keeping the following Jews’ Sabbath day of Saturday. For example, Exodus 31:13,16,17 says, “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep;” “Wherefore the children of Israel shall keep the sabbath,” “It is a sign between me and the children of Israel.” And so contrary to such New Testament Christian Scriptures as Galatians 4:10,11 or Colossians 2:16, and the keeping of the Christian Sunday on the first Easter Sunday in John 20:19-23, or on the first Sunday after Easter in John 20:26-29, or in the Sunday Service of Acts 20:7, or the recognition of Sunday sacredness in I Corinthians 16:2 and Revelation 1:10; we find that the Judaizing Seventh-day Adventists say that Gentile Christians should keep the Jews’ Sabbath day of Saturday. And so whether with respect to Jewish dietary laws or Jewish days, it is really a case of, “O come on, let’s be Jewish!”

Notably then, the young earth creationist “Creation Ministries International” Ministry Calendar for October and November 2014 says, e.g., that in Queensland, they have Don Hardgrave on the Jewish Sabbath day of Saturday 11 October at Pine Rivers Seventh-day Adventist Church; and on the Jews’ Sabbath day of Saturday 25 October at Southpine Seventh-day Adventist Church. Don Batten is listed for speaking in South Australia on the Jewish Sabbath day of Saturday 18 October at Kadina Seventh-day Adventist Church; and on the Jews’ Sabbath day of Saturday 25 October, at Para Vista Seventh-day Adventist Church; and in Victoria on the Jewish Sabbath day of Saturday 29 November at Geelong Seventh-day Adventist Church. In Victoria, Mark Harwood is listed for speaking on the Jews’ Sabbath day of Saturday 1 November at the Dandenong Polish Seventh-day Adventist Church. And in Western Australia, they have Carl Wieland, speaking on the Jewish Sabbath day of Saturday 25 October at Maida Vale Seventh-day Adventist Church; and on the Jews’ Sabbath day of Saturday 29 November 2014 at Busselton Seventh-day Adventist Church. Bearing in mind the words of Galatians 4:10,11, against Gentile Christians keeping the Jewish Sabbath “days;” or Colossians 2:16, “Let no man therefore judge you in meat, or in drink,” “or of the sabbath days;” it follows that the words of II John 9-11 are fatal for this kind of embrace of Judaizers. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.” “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.”

And in this same October 2014 mail, the young earth creationist *Creation Ministries International*, also included their October to December 2014 newsletter, which in a pages 1 & 2 lead article by Gary Bates says, “the very concept of an earth billions of years old is based upon the belief that the many hardened, sedimentary rock layers in geological formations worldwide were laid down and accumulated slowly over billions of

years,” “instead of being the result of the global Flood of Noah’s time.” “The problem for old-earth ... Christians is that most of these layers contain fossils. This is a massive record of death, disease, carnivory, tumours, broken bones and so on; that, Biblically, would only have started to happen after the Fall of man and the entrance of sin and death,” “Romans 5:12, 8:20-22.” “In short, an old earth belief” “even minus [macro]evolution,” “violates the logic of the Gospel and the reason for Christ’s” “the last Adam’s” “substitutionary death on a cruel cross.” And so we here see a confusion in the Biblical distinction made in, for example, Genesis 9:3,6, between the killing of animals not being intrinsically immoral, and the civil killing of a human being which is immoral. And a confusion as to the death related to sin that Christ died for, which Romans 5 to 8 in fact states is human spiritual and physical death, not animal death.

The matter also takes on a further significance when it is remembered that St. Basil the Great (d. 379) was also a young earth creationist, though he had a very different model of animal death before Adam’s fall than historically modern young earth creationists like Gary Bates of *Creation Ministries International*, *supra*; and St. Basil is a recognized champion of orthodoxy in matters relating to Gen. 1-3. The importance of the young earth creationist model of St. Basil the Great (d. 379) has been earlier referred to in the Dedication of Volume 1 of *Creation, Not Macroevolution – Mind the Gap* on St. Basil’s Day, 2014. It is also further discussed at Volume 2, Part 3, Chapter 6, section a, subsection ii, *supra*. But there is another important element of St. Basil’s young earth creationist model that needs to be now considered, in part because St. Basil is remembered as a champion of orthodoxy in the relevant theological areas that touch upon Gen. 1-3 creation models both through reference to the creationist statements of the first four general councils as now found in the *Nicene Creed*, and also soteriological and Christological Trinitarian matters with regard to Christ as the Second Adam and associated treatment of the first Adam and consequences of the Fall. Thus e.g., the documents connected with the *Third General Council of Constantinople* in 381, include “A letter to the bishops gathered in Constantinople,” that is addressed to e.g., “... Ambrose [Bishop of Milan, d. 397, an ancient Western Church Latin writing father and doctor], ... Basil [Bishop of Caesarea, d. 379, an ancient Eastern Church Greek writing father and doctor], and” other “holy bishops<sup>225</sup>.” The relevant matter to now be considered relates to the issue of non-human death before Adam on St. Basil’s model, an issue raised recently by Dyke & Henry (2014).

In a *Reasons To Believe* of California, USA, article by Daniel Dyke of Cincinnati Christian University, USA, and Hugh Henry of Northern Kentucky University, USA<sup>226</sup>,

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<sup>225</sup> Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 25.

<sup>226</sup> Daniel J. Dyke is a graduate of Princeton Theological Seminary, USA (1981), and presently a teacher of Old Testament at Cincinnati Christian University, Cincinnati, Ohio, USA. Hugh Henry is a graduate of Virginia University, USA (1971), and was formerly of Varian Medical Systems, but is presently a physics teacher at Northern Kentucky University in Highlands Heights, Kentucky, USA.

entitled, “Did Vertebrate Animals Die before the Fall of Man?” (2014), the question is asked, “What is the position of Church tradition?” To this the answer given is, “Basil of Caesarea (fourth century) made a definitive statement on the issue in Homily 9 of his *Hexaemeron*. He states that animal life at the time of the creation was much the same as it is today. ‘But let us return to the spectacle of creation. The easiest animals to catch are the most productive. It is on account of this that hares and wild goats produce many little ones, and that wild sheep have twins, for fear lest these species should disappear, consumed by carnivorous animals. Beasts of prey, on the contrary, produce only a few . . . . Thus in nature all has been foreseen, all is the object of continual care.’ Under God’s plan, nature is balance. Basil’s example of differing fertility rates between prey and predators is but one way of maintaining stability. Since Basil writes that the animal kingdom was the same before and after the fall, it appears he did not share the YEC [/ young earth creationist] view [*sic.*, this should be qualified i.e., he did not share the general view of historically modern young earth creationists] of vertebrate death before the fall. Basil’s *Hexaemeron* is a Christian classic, and his position on this issue was not called into question by other early church fathers, many of whom were quick to correct potential heresies. It is difficult to argue that church tradition supports the YEC [/ young earth creationist] position on vertebrate death before the fall<sup>227</sup>.”

On the one hand, this article by Dyke & Henry (2014) is over-simplistic in that it fails to acknowledge that there is also a church tradition which claims there was no animal death before Adam. E.g., before the King James Bible of 1611 became *the* Protestant Bible of the English speaking world, the Bishops’ Bible (1568) was largely the Anglican Protestant’s Bible, and the Geneva Bible (1560) was largely the Puritan Protestant’s Bible. And in what I regard as an erroneous view, the Geneva Bible on Rom. 8:20 claims, “The creatures shall not be restored before that God’s children be brought to their perfection,” i.e., by “restored” the claim is being made that Rom. 8:20 includes all animals in the words, “Because the creature is subject to vanity” (Geneva Bible). In fact, I consider “creature” here contextually refers to the human creature only, as e.g., most eloquently argued by old earth creationist Gap Schoolman, professor in geology at Oxford University, and Anglican clergyman, William Buckland (d. 1856)<sup>228</sup>. Furthermore, this article by Dyke & Henry (2014) manifests the same concern I have with so many modern writers citing ancient or later pre-modern Jewish or Christian writers, in that there is a failure to first fairly represent their Gen. 1 & 2 creation model, and only then look for points of intersecting agreement with historically modern

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<sup>227</sup> Dyke & Henry’s “Did Vertebrate Animals Die before the Fall of Man?,” *Today’s New Reason To Believe (Reasons To Believe* Email Articles sent from [tnrtb@reasons.org](mailto:tnrtb@reasons.org), RTB, California, USA), 29 Sept. 2014; with link to <http://www.reasons.org/articles/did-vertebrate-animals-die-before-the-fall-of-man>; citing St. Basil’s *Hexameron* (Homily 9), in Philip Schaff & Henry Wace (Editors), *Nicene & Post-Nicene Fathers*, (Christian Literature Publishing Company, Buffalo, New York, USA, 1895, translated by Blomfield Jackson, revised and edited for New Advent by Kevin Knight), Vol. 8 (<http://www.newadvent.org/fathers/32019.htm>).

<sup>228</sup> See Vol. 1, Part 1, Chapter 3, sections h & i.

creationist models. In this particular instance, the fact that Dyke & Henry seek to put a contrast between “the YEC [/ young earth creationist] view of vertebrate death before the fall” and “Basil,” gives the impression that St. Basil was not himself a young earth creationist. This is an inaccurate inference, and it is one that is more specifically made as a claim by Hugh Ross in *The Fingerprint of God* (1989) when he says, “Many of the early church fathers ... interpreted the creation days of Genesis 1 as long periods of time. The list includes ... Basil (4th century), Augustine (5th century).” Although as previously discussed, St. Basil’s Gen. 1 & 2 young earth creationist model clearly used 24 hour days<sup>229</sup>.

But on the other hand, Dyke & Henry (2014) are completely correct to say that in St. Basil’s Gen. 1 & 2 creation model, he considered that the animals were the same both before and after the fall of Adam in that they were created as “carnivorous animals,” or “beasts of prey” (*Hexaemeron*, Homily 9). *Dyke & Henry have therefore correctly and succinctly isolated a most important element of St. Basil’s Gen. 1 & 2 creation model with respect to the issue of animal death before Adam and orthodoxy*, for St. Basil is recognized as a champion of orthodoxy on matters that relate to Gen. 1-3, such as the issue of Adam and the fall as seen through reference to Christological Trinitarian incarnation teaching relevant to Christ’s work as the Second Adam. *At this point, Daniel Dyke & Hugh Henry are to be commended for the excellence of their work.*

Though Dyke & Henry (2014) limit their discussion to one part of St. Basil’s *Hexaemeron*, Homily 9, in fact relevant matters to young earth creationist St. Basil’s Gen. 1 & 2 creation model and the issue of animal death, are found in his *Hexaemeron* Homilies 1, 7, 8, & 9<sup>230</sup>. What is clear from these comments, is that St. Basil the Great considered there were carnivorous animals before Adam’s fall, and that the nature of animals was the same before and after Adam’s fall *except that* before the Fall, by some miraculous means connected with the fact that in his state of original righteousness, unfallen man always being “full of hope in the Creator” (*Hexaemeron* Homily 7:3), and having requisite “confidence in the Lord” per Ps. 91:13 & Acts 28:3-6 (*Hexaemeron* Homily 9:5,6), was by God’s protection preserved from any harm to himself from these dangerous and carnivorous creatures, so that they would never attack or hurt them.

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<sup>229</sup> Ross’s *The Fingerprint of God* (1989), *op. cit.*, p. 141; & see Part 3, Chapter 1, section c, *supra*.

<sup>230</sup> Philip Schaff & Henry Wace (Editors), *Nicene & Post-Nicene Fathers*, 1894, reprint Eerdmans, Grand Rapids, Michigan, USA, Vol. 8, showing in brackets after the pagination the on-line edition revised and edited for New Advent by Kevin Knight, *Hexaemeron Homilies:*

	Homily	1,	pp.	52-58
<a href="http://www.newadvent.org/fathers/32011.htm">http://www.newadvent.org/fathers/32011.htm</a> );	Homily	7,	pp.	89-94
<a href="http://www.newadvent.org/fathers/32017.htm">http://www.newadvent.org/fathers/32017.htm</a> );	Homily	8,	pp.	94-101
<a href="http://www.newadvent.org/fathers/32018.htm">http://www.newadvent.org/fathers/32018.htm</a> );	& Homily	9,	pp.	101-107
<a href="http://www.newadvent.org/fathers/32019.htm">http://www.newadvent.org/fathers/32019.htm</a> ).				

Therefore let us now consider some relevant sections from St. Basil's *Hexaemeron* Homilies 1, 7, 8, & 9.

In *Hexaemeron* Homily 1, commenting on, "In the beginning God made the heaven and the earth" (Gen. 1:1, LXX), St. Basil who also believes in a distinctive prior creation of angels in the time-gap of Gen. 1:1,2, says (emphasis mine):

[5.] ... 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 ... perfected his works in it ... of ... 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 (Col. 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, both a school and training place where the souls of men should be taught and a home for [animal] beings destined to be born and to die. Thus was created, of a nature analogous to that of this world and the animals and plants which live thereon, the succession of time, for ever pressing on and passing away and never stopping in its course.

St. Basil here makes a distinction in Homily 1:5 between "men" whom he does not say were meant to be mortal, and animals "destined to be born and to die" i.e., he understands animal and plant death to be a design feature of the original creation before man's fall.

In *Hexaemeron* Homily 7, commenting on, "And God said, Let the waters bring forth abundantly the moving creature that hath life' 'after their kind,' 'and fowl that may fly above the earth' 'after their kind'" (Gen. 1:20,21), St. Basil says (emphasis mine):

[3.] The food of fish differs according to their species. Some feed on mud; others eat sea weed; others content themselves with the herbs that grow in water. But the greater part devour each other, and the smaller is food for the larger ... . The crab loves the flesh of the oyster; but, sheltered by its shell, a solid rampart with which nature has furnished its soft and delicate flesh, it is a difficult prey to seize ... . [6.] 'God created great whales' (Gen. 1:21). Scripture gives them the name of great not because they are greater than a shrimp and a sprat, but because the size of their bodies equals that of great hills. Thus when they swim on the surface of the waters one often sees them appear like islands. But these monstrous creatures do not frequent our coasts and shores; they inhabit the Atlantic ocean. Such are these animals created to strike us with terror and awe ... . Sword fish, saw fish, dog fish, whales, and sharks, are not therefore the only things to be dreaded; we have to fear no less the spike of the stingray even after its death, and the sea-hare, whose mortal blows are as rapid as they are inevitable. Thus the Creator wishes that all may keep you awake, so that



full of hope in him you may avoid the evils with which all these creatures threaten you.

These words of St. Basil on Gen. 1:20,21 in Homily 7:3,6, once again clearly show that he considers carnivorous sea life is part of the original creation. St. Basil's words, "the greater part devour each other," and reference to "the crab" and "dog-fish," remind me of the words of the English poet, Ted Hughes (1930-1998), when he says of things in the sea, "nothing touches, but clutching, devours," in his poem, "Relic" (emphasis mine).

I found this jawbone at the sea's edge:  
 There, crabs, dogfish, broken by the breakers or tossed  
 To flap for half an hour and turn to a crust  
 Continue the beginning. The deeps are cold:  
 In that darkness camaraderie does not hold;  
Nothing touches but, clutching, devours ... .  
 ... This curved jawbone did not laugh  
 But gripped, gripped and is now a cenotaph<sup>231</sup>.

But also of interest in St. Basil's *Hexaemeron* Homily 7, are St. Basil's words, "Thus the Creator wishes that all may keep you awake, so that full of hope in him you may avoid the evils with which all these creatures threaten you." While these are contextually applying to a post-fall situation in which we are now kept "awake" so as to avoid these dangerous creatures, *the implication is that before the fall* men who were "full of hope in" God would thereby "avoid the evils which all these creatures threaten" man with. Thus *the implication is that before the fall* of man, God would by some miraculous means have ensured that when these carnivorous or otherwise dangerous saw men, they would never attack or hurt them. *While this is an implication and never plainly stated by St. Basil, it seems to me to be how he reconciled the orthodox teaching of man's conditional bodily mortality before the fall (Gen. 2:17) with his model of dangerous carnivores being part of the Genesis 1 creation before The Fall.*

In *Hexaemeron* Homily 8, commenting on, "And God said, Let the earth bring forth the living creature after his kind, and creeping thing, and beast of the earth after his kind: and it was so" (Gen. 1:24), St. Basil says (emphasis mine):

[7.] ... During the day, also, how easy it is for you to admire the Creator everywhere! ... Is there any kind of bird whose nature offers nothing for our admiration? Who announces to the vultures that there will be carnage when men march in battle array against one another?

Though Homily 8:7 must again be put in a post-fall context since St. Basil is here referring to the human mortality of military "battle," it is also clear that he considers the

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<sup>231</sup> *Ted Hughes Selected Poems 1957-1967*, Faber & Faber, London, UK, p. 49.

vulture's instinctual appetite to eat dead flesh pre-dates man's fall, even though it is here found in a post-fall context.

In *Hexaemeron* Homily 9, commenting on, "The creation of terrestrial animals" (Gen. 1:24,25), the good Christian reader (and anyone else reading this work,) should be aware that while St. Basil refers to an animal "soul," he considers the "soul" of an animal is distinctive from, and very different to, that of a man. He does not claim that men and animals have the same "soul" - a proposition that would be heresy and one that the orthodox St. Basil never claims, and so he stays within orthodoxy on this point; for even though *more commonly* it is said man has a soul, and animals do not; St. Basil says man has one kind of "soul," to wit, a reasonable soul for "we have been made in" the "image" of "God;" whereas animals have a different type of "soul" which exhibits an "absence of reason" in these creatures. Thus in both instances the uniqueness of the human soul is recognized with man being a dichotomy of body and reasonable soul<sup>232</sup>. St. Basil says (emphasis mine).

2. 'Let the earth bring forth the living creature' (Gen. 1:24). Behold the word of God pervading creation, beginning even then the efficacy which is seen displayed today, and will be displayed to the end of the world! As a ball, which one pushes, if it meet a declivity, descends, carried by its form and the nature of the ground and does not stop until it has reached a level surface; so nature, once put in motion by the Divine command, traverses creation with an equal step, through birth and death, and keeps up the succession of kinds through resemblance, to the last. ...

3. 'Let the earth bring forth the living creature' (Gen. 1:24). Thus when the soul of brutes appeared it was not concealed in the earth, but it was born by the command of God. Brutes have one and the same soul of which the common characteristic is absence of reason. But each animal is distinguished by peculiar qualities. The ox is steady, the ass is lazy, the horse has strong passions, the wolf cannot be tamed, the fox is deceitful, the stag timid, the ant industrious, the dog grateful and faithful in his friendships. As each animal was created the distinctive character of his nature appeared in him in due measure; in the lion spirit, taste for solitary life, an unsociable character. True tyrant of animals, he, in his natural arrogance, admits but few to share his honours. He disdains his yesterday's food and never returns to the remains of the prey. Nature has provided his organs of voice with such great force that often much swifter animals are caught by his roaring alone. The panther, violent and impetuous in his leaps, has a body fitted for his activity and lightness, in accord with the movements of his soul. The bear has a sluggish nature, ways of its own, a sly character, and is

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<sup>232</sup> See comments on St. Basil who says one should "make a difference between the soul of cattle and that of man;" and then refers to "the human soul" as opposed to "the soul of beasts," in Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, "Specific Consideration of Hugh Ross's anti-dichotomist heresy."

very secret; therefore it has an analogous body, heavy, thick, without articulations such as are necessary for a cold dweller in dens.

... The bear, which often gets severely wounded, cares for himself and cleverly fills the wounds with mullein, a plant whose nature is very astringent. You will also see the fox heal his wounds with droppings from the pine tree; the tortoise, gorged with the flesh of the viper, finds in the virtue of marjoram a specific against this venomous animal and the serpent heals sore eyes by eating fennel. ... What lesson do these animals teach man? They not only show us in our Creator a care which extends to all beings, but a certain presentiment of future even in brutes ... .

[4.] ... the she wolf fights to defend her little ones ... .

[5] But let us return to the spectacle of creation. The easiest animals to catch are the most productive. It is on account of this that hares and wild goats produce many little ones, and that wild sheep have twins, for fear lest these species should disappear, consumed by carnivorous animals. Beasts of prey, on the contrary, produce only a few and a lioness with difficulty gives birth to one lion; because, if they say truly, the cub issues from its mother by tearing her with its claws; and vipers are only born by gnawing through the womb, inflicting a proper punishment on their mother. Thus in nature all has been foreseen, all is the object of continual care. If you examine the members even of animals, you will find that the Creator has given them nothing superfluous, that he has omitted nothing that is necessary. To carnivorous animals he has given pointed teeth which their nature requires for their support. Those that are only half furnished with teeth have received several distinct receptacles for their food. ...

Thus we are right in saying that it is impossible to find anything superfluous or wanting in creation. Well! God has subdued this monstrous animal to us to such a point that he understands the lessons and endures the blows we give him; a manifest proof that the Creator has submitted all to our rule, because we have been made in his image. It is not in great animals only that we see unapproachable wisdom; no less wonders are seen in the smallest. The high tops of the mountains which, near to the clouds and continually beaten by the winds, keep up a perpetual winter, do not arouse more admiration in me than the hollow valleys, which escape the storms of lofty peaks and preserve a constant mild temperature. In the same way in the constitution of animals I am not more astonished at the size of the elephant, than at the mouse, who is feared by the elephant, or at the scorpion's delicate sting, which has been hollowed like a pipe by the supreme artificer to throw venom into the wounds it makes. And let nobody accuse the Creator of [‘accuse ... of,’ Greek, *egkaleito* ... *eneken*, better here rendered, ‘bring a charge against {the Creator} on account of,’ *infra*] having produced venomous animals, destroyers and enemies of our life. Else let them consider it a crime in the schoolmaster when he disciplines the restlessness of youth by the use of the rod and whip to maintain order.

[6.] Beasts bear witness to the faith. Have you confidence in the Lord? Thou shalt walk upon the asp and the basilisk and you shall trample under feet the lion and the dragon. With faith you have the power to walk upon serpents and scorpions (Ps. 91:13). Do you not see that the viper which attached itself to the hand of Paul, while he gathered sticks, did not injure him, because it found the saint full of faith? (Acts 28:3-6.) If you have not faith, do not fear beasts so much as your faithlessness, which renders you susceptible of all corruption. But I see that for a long time you have been asking me for an account of the creation of man, and I think I can hear you all cry in your hearts, We are being taught the nature of our belongings, but we are ignorant of ourselves. Let me then speak of it, since it is necessary, and let me put an end to my hesitation.

It is clear from *Hexaemeron* Homily 9:2, that St. Basil considers that from the “beginning” of “creation,” “by the Divine command, traverses creation with an equal step, through birth and death,” that animal death is regarded as part of the original creation’s design from before the fall of man. And this is also seen in *Hexaemeron* Homily 9:3, “As each animal was created the distinctive character of his nature appeared in him in due measure; in the lion spirit, taste for solitary life, an unsociable character. True tyrant of animals, he ... disdains his yesterday’s food and never returns to the remains of the prey.” “The bear, which often gets severely wounded, cares for himself and cleverly fills the wounds with mullein ... . You will also see the fox heal his wounds with droppings from the pine tree; the tortoise, gorged with the flesh of the viper, finds in the virtue of marjoram a specific against this venomous animal and the serpent heals sore eyes by eating fennel.” In St. Basil’s *Hexaemeron* Homily 9:5 the reference to the fact that “hares and wild goats produce many little ones, and that wild sheep have twins, for fear lest these species should disappear, consumed by carnivorous animals. Beasts of prey, on the contrary, produce only a few ... . Thus in nature all has been foreseen, all is the object of continual care;” as noted by Dyke & Henry (2014) in their quote of *Hexaemeron* Homily 9:5 means that, “Under God’s plan, nature is balance. Basil’s example of differing fertility rates between prey and predators is but one way of maintaining stability. Since Basil writes that the animal kingdom was the same before and after the fall,” unlike some of his fellow young earth creationists, “he” recognized “vertebrate death before the fall,” *supra*.

And Basil the Great’s statement in *Hexaemeron* Homily 9:5, “If you examine the members even of animals, you will find that the Creator has given them nothing superfluous, that he has omitted nothing that is necessary. To carnivorous animals he has given pointed teeth which their nature requires for their support,” is reminiscent of some of the things said by St. Basil’s fellow young earth creationist, Jobe Martin, in that that they show design features that point to God’s creation of non-Edenic non-vegetarian creatures, designed for a world of predators in the King’s Royal Parklands. Though Jobe Martin shows that creatures in their present form must have been created; he does not give an explanation for this along St. Basil’s lines, and so I conclude that in his particular

instance he has not fully thought through the ramifications of his own findings<sup>233</sup>. If he did, he would have to reject a model of gentle vegetarian animals in Eden (Gen. 1:30; cf. the New Eden in Isa. 11:9; 65:25); though in doing so, if he stayed inside a young earth creationist paradigm, he might conceivably be attracted to, a model along the lines of St. Basil's, though this is speculative.

St. Basil's statement in *Hexaemeron* Homily 9:5 & 6 is also important for once again helping us understand how his Gen. 1 & 2 creation model reconciled his view of dangerous and carnivorous animals before Adam's fall, with the human conditional bodily immortality that existed before the Fall (Gen. 2:17). St. Basil refers, "at the scorpion's delicate sting, which has been hollowed like a pipe by the supreme artificer to throw venom into the wounds it makes." As rendered from the Greek by Philip Schaff & Henry Wace (1894), Basil then says, "And let nobody accuse the Creator of having produced venomous animals, destroyers and enemies of our life." However, the word here rendered by Schaff & Wace as "accuse" is Greek *egkaleito* (ἐγκαλείτω) from *egkaleo*, and *egkaleo* has the idea of "bring a charge against" (Acts 19:38; 23:28,29; 26:2,7; Rom. 8:33). Therefore, I consider this might be better translated here as, "let nobody bring a charge against the Creator on account of (Greek *eneken* / ἐνεκεν) having produced venomous animals" etc.<sup>234</sup>. I.e., this is a warning against the type of blasphemy referred to in Volume 1 put forth by some of St. Basil's fellow young earth creationists who have committed the deadly sin of blasphemy against God on this matter of his having created carnivores and dangerous creatures<sup>235</sup>.

Given that St. Basil first says that venomous creatures were part of the original creation, why does he then say, "let nobody bring a charge against the Creator on account of having produced venomous animals and enemies of our life"? The answer seems to be that he considers God created them to be like a "schoolmaster" or school teacher who administers corporal punishment to students. Does this mean that before the Fall, on St. Basil's Gen 1 & 2 creation model men would have been so punished? Absolutely not! For St. Basil considers if someone has "confidence in the Lord," then he shall "walk upon

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<sup>233</sup> See Vol. 1, Part 2, Chapter 4, section c, subsection ii, & Part 2, Chapter 12, section f.

<sup>234</sup> St. Basil the Great in: Migne (Greek Writers Series) (1886 Paris Edition), *PATROLOGIA*, first volume on St. Basil, p. 201 (Homily 9 in *Hexaemeron* 9:5) (Greek & Latin). The connected Latin translation of the Greek found in Migne at p. 202 is Latin *incuset* from *incuso* and can mean "accuse," so that the above rendering of *Hexaemeron* Homily 9:5 looks like the later Latin translation may have been allowed, without reasonable justification, to affect the translation of the Greek. For St. Basil was an Eastern Church Greek writer and so the Greek is more authoritative in his instance, just like for a Western Church Latin writer the Latin is more authoritative in his instance.

<sup>235</sup> See Vol. 1, Part 1, Chapter 8, section c. Concerning the deadly sin of blasphemy, see "abominable" in Rev. 21:8; with blasphemy as *one* example of this in Rev. 2:9; 13:1,5,6; 16:9,11, 21; 17:3.

the asp and the basilisk and ... trample under feet the lion and the dragon” (Ps. 91:13). And he gives as an example of this, “the viper which attached itself to the hand of Paul, while he gathered sticks,” and “did not injure him, because it found the saint full of faith (Acts 28:3-6).” Thus *the implication is that before the fall* of man, when man was in a state of original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29; & Gen. 1:26,31 with Hab. 1:12,13; Eph. 4:24; Col. 3:10), God would by some miraculous means have ensured that when these carnivorous or otherwise dangerous creatures saw men, they would never attack or hurt them because in his state of original righteousness, man would always have such faith that, “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet” (Ps. 91:13). *While this is an implication that is never plainly stated by St. Basil in a pre-Adamic Fall context, it seems to be how he reconciled the orthodox teaching of man’s conditional bodily mortality before the fall (Gen. 2:17) with his model of dangerous carnivores being part of the Gen. 1 creation before The Fall.* Thus on St. Basil’s model, unfallen men would have exercised faith in God, who would have undertaken to perform necessary miracles to ensure that otherwise dangerous creatures would never hurt unfallen men. Hence on St. Basil’s Gen. 1 & 2 creation model e.g., an unfallen man might in complete safety watch a lion catch and maul his prey, much like we today (in the early 21st century) fallen men might watch this on a DVD (Digital Video Disc) nature documentary in the safety of a TV (television) screen.

Therefore with respect to both *Hexaemeron* Homilies 7:3 and 9:5,6, it emerges from a synthesis of St. Basil’s writings and his known orthodoxy, that I conclude by inferences in St. Basil’s young earth creationist Gen. 1 & 2 creation model, unfallen man in original righteousness always being “full of hope in the Creator” (*Hexaemeron* Homily 7:3), and having requisite “confidence in the Lord” per Ps. 91:13 & Acts 28:3-6 (*Hexaemeron* Homily 9:5,6), was miraculously preserved by God from any harm to himself from the dangerous and carnivorous creatures God created as part of the original creation of Gen. 1 i.e., before man’s fall. And St. Basil evidently considers a man of faith will still be so protected. On the one hand, I agree with St. Basil that *providing a man does not go looking for trouble* (e.g., I would say by willfully and deliberately standing in front of a dangerous animal, or unnecessarily going into a known danger area,) God will protect a man who is under his directive will, so that “they shall take up serpents” (Mark 16:18) as St. Paul did (Acts 28:3-6). But on the other hand, I would also note that the two verses before Ps. 91:13, are Ps. 91:11,12 which say, “For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone;” and Christ makes it plain to us in his temptation by the Devil who cites this passage in Matt. 4:5-7, that *we are not to thereby presume upon the protection of God by deliberately doing something stupid like e.g., jumping off a tall building.* And indeed, Satan’s misuse of Ps. 91:11,12 shows us how he might seek to tempt a man into such a sin of presumption (Ps. 19:13). Furthermore, while Mark 16:18 means a Christian under God’s directive will is indestructible until his work is complete, we are not the judges of when that is, and we might think a man’s work is not complete, but God who knows all things, may know better in a given instance that may surprise others at the time.

In a qualified way I would also concur with elements of St. Basil thinking with respect to the view that God created dangerous creatures as they are, and then performed miracles to keep unfallen men safe from them, but unlike Basil, I would locate the relevant miracles in God's segregation of the World of Eden from such creatures. I also allow for the possibility that God *might* have sometimes taken man out on an excursion into the King's Royal Parklands, or under God sanctioned angel supervision, *possibly* angels supervised such an excursion; and if so, this is a qualified and limited point of intersecting agreement with St. Basil's model. But if so, I would also consider that there is still no sense in which man's dominion mandate at that time extended to anything beyond the World of Eden (Gen. 1:26-28; 2:10-14); and as an invited guest into the King's Royal Parklands, God would have ensured a miraculous protection of Adam and / or Eve. But this possibility of any such God sanctioned excursion into the King's Royal Parklands is *highly speculative* and may never have occurred. We simply do not know.

Therefore, in the terms that Basil of Caesarea's model conceptualizes the matter i.e., men in a general contact with such dangerous creatures, and God performing miracles to keep unfallen men safe from them, I would not agree with him. Thus I do not concur with St. Basil's Gen. 1 & 2 creation model in which *man was commonly in the same local ecological system* as the dangerous and carnivorous creatures, which on St. Basil's young earth creationist Gen. 1 & 2 model God made on the six 24 hour creation days of a universal or global earth. Therefore I do not consider he is correct to argue by inference that man was in the same local ecological system as carnivorous lions or bears, and was protected from them before Adam's Fall by some miraculous means connected with the fact that in his state of original righteousness, unfallen man always being "full of hope in the Creator" (*Hexaemeron* Homily 7:3), had the requisite "confidence in the Lord" per Ps. 91:13 & Acts 28:3-6 (*Hexaemeron* Homily 9:5,6) for such protection. Rather, I consider Basil's model is incorrect relative to Biblical passages requiring that the animals of Eden were gentle vegetarians as stated in Gen. 1:30, and as further seen in the fact that in Eden restored such creatures as "the lion" and "bear" and "asp" "shall not hurt nor destroy" (Isa. 11:6-9). For in "the new heavens and the new earth" (Isa. 66:22), "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). Nevertheless, while I do not think any such person has carefully and correctly thought through the meaning and ramifications of Gen. 1:30; Isa. 11:6-9; 66:25; I can still accept that someone following this type of Gen. 1 & 2 creation model, whether St. Basil or someone else, can do so and still be perfectly orthodox on all the fundamentals of the faith.

Importantly then, though on the old earth creationist Local Earth Gap School Persian Gulf model endorsed in this work, I consider the original Eden was, and new Eden will be, geographically segregated areas where these gentle vegetarian animals have domestic natures in which "the lion shall eat straw like the ox," and when there are still children around just after the Second Advent, "the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den" (Isa. 11:7,8); so that I disagree with St. Basil's idea that unfallen man was physically in the same local ecological system as such dangerous carnivores; nevertheless, there are some notable

points of intersecting agreement between St. Basil's young earth creationist model, and the old earth creationist models of both myself and others. Specifically, St. Basil considers that there were wild, dangerous, and carnivorous animals around who would kill and prey upon each other *before the Fall of Adam*. Thus like historically modern Old Earth Creationists in general, this historically ancient Young Earth Creationist model considers that there was non-human death before the Fall as part of God's design in creation. And in particular, given that on my Local Earth Gap School model unfallen man would never seek to leave the segregated area of Eden (unless in theory God invited him on a supervised excursion), *not that he could have even if he wanted to, either then or before Noah's Flood*, to the extent that unfallen man would always be perfectly content with God's segregation of him in the World of Eden, there is a sense in which he would exhibit the trait of always being "full of hope in the Creator" (*Hexaemeron* Homily 7:3), and having the requisite "confidence in the Lord" per Ps. 91:13 & Acts 28:3-6 (*Hexaemeron* Homily 9:5,6) to steer clear of such dangerous animals. Thus *in a qualified way*, there is also some further level of intersecting agreement between St. Basil model and my model on this issue.

Adam experienced spiritual death which is *one* element though not the only element of Rom. 5:12 (e.g., Rom. 6:13; Eph. 2:1,5), as Rom. 5:12 is also concerned with how physical death and sin "passed upon all men" in that "death reigned from Adam to Moses" (Rom. 5:12,14). Thus both spiritual and physical death result in men due to Adam's primal sin, for God declared, "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), even though Adam's immediate physical death sentence was stayed by "the covenant" of "grace" (Gen. 3:15,21; 4:4; 6:8,9,18). Thus the Biblical definition limits the physical death consequent upon Adam's primal sin to man's mortality (Rom. 5:12-21; 6:23; 8:19-25; I Cor. 15:22,45,47,49). Given that the writings of the Christian Church father and doctor, St. Basil, were known in ancient and early mediaeval times; and given that he is specifically referred to with favour by the *Third General Council of Constantinople* in 381, *supra*; and given that more generally, when defining relevant matters of orthodoxy with respect to the effect of Adam's sin as part of the issue of soteriology and Christology with respect to the Second Adam, Christ, the impact of Adam's sin is always limited by the relevant teachings of the first six general councils to the Biblical definition which limits the death consequent upon Adam's primal sin to man; it follows that these writings of St. Basil may be used to show that orthodoxy has been historically understood to allow for, (though not require,) non-human death before Adam.

Of course, that is not to say that those who sat in the first six general councils agreed with St. Basil on this issue of animal death before Adam, although some of them may have, in general, we simply do not know. But given that in general the ancient writers were not prepared to specifically endorse these views of St. Basil on animal death before Adam's fall, means that at least in most instances, we can probably say that they were either non-committal on the issue, or disagreed with St. Basil on the issue. And in the case of ancient church writers where we know a good deal about their Gen. 1 & 2 creation model, we can say that they did not in general agree with St. Basil on this issue of animal death before Adam. *But the salient point for our immediate purposes, is that*



*like the first six general councils, in regard to the Biblical teaching of sin and death, this element in St. Basil's writings was not considered to be a matter of orthodoxy.*

And as previously discussed in connection with the *Geneva Bible* (1560), orthodoxy also historically allowed for Gen. 1 & 2 creation models which considered there was no animal death before Adam's Fall. Nevertheless, we have in St. Basil the Great's *Hexaemeron* Homilies 1, 7, 8, & 9, clear evidence from the pen of a recognized champion of orthodoxy on matters relevant to creation and Adam's Fall in Gen. 1-3, such as the issue of Adam and the fall as seen through reference to Christological Trinitarian incarnation teaching relevant to Christ's work as the Second Adam; that a Gen. 1 & 2 creation model that considered there was non-human death of, for instance, animals, before the Fall, was regarded as inside the boundaries of orthodoxy. Therefore, it is clear from pre-modern historical times i.e., before the late eighteenth century, that the issue of whether a Gen. 1 & 2 creation model did or did not consider there was non-human death before Adam's fall was *not* regarded as a defining issue of theological orthodoxy.

*(Part 3, Chapter 6) The Gap School:*

- f] The issue of an old earth with non-human death before Adam.*
- ii] Origen's (& Abbahu's) ancient old earth creationist school & the issue of orthodoxy.*

As discussed in Part 3, Chapter 6, section e, subsections ii & iii, a minority view in ancient times existed among both Christians and Jews that God created a succession of worlds in a time-gap in the first two verses of Gen. 1. This is found in the old earth creationist global gap school model of the ancient church writer, Origen (d. 254), and the old earth creationist local earth gap school model of the ancient Jewish writer, Rabbi Abbahu (d. 320 A.D.). Whether considering the global earth model of Origen or local earth model of Abbahu, both models broadly agree at the point of the succession of global worlds before the later 6 day creation of Gen. 1, and this is the salient point for our immediate purposes in this section e of Part 3, Chapter 6. Both Origen and Abbahu had wider followings, and though we do not have a lot of detail on them, we know from St. Jerome's comments, that among Christians some selected the good from Origen and rejected the bad, so that we know Origen's writings were used critically by at least some Christians.

Thus St. Jerome (d. 420) says in *Epistle Sixty-Two* to Tranquillinus, "you ask me," "for an opinion as the advisability of reading Origen's works. Are we, you say, to reject him altogether," "or are we," "to read him in part? My opinion is that we should sometimes read him for his learning just as we read Tertullian," "and some other church writers," "and that *we should select what is good and avoid what is bad in their writings* according to the words of the Apostle, 'Prove all things, hold fast that which is good' (I Thess. 5:21). Those, however, who are led by some perversity in their dispositions to conceive for him too much fondness or too much aversion seem to me to lie under the

curse of the prophet, ‘Woe unto them that call evil good and good evil; that put bitter for sweet and sweet for bitter!’ (Isa. 5:20). For *while the ability of his teaching must not lead us to embrace his wrong opinions, the wrongness of his opinions should not cause us altogether to reject the useful commentaries which he has published on the Holy Scriptures*<sup>236</sup>.’ Moreover, it is clear that in saying this, St. Jerome was familiar with Origen’s views on a succession of worlds, for he says in his “*First Principles*,” “Origen,” “in his Second Book” “maintains a plurality of worlds; not however, as Epicurus taught, many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another ... in regular succession. He is in doubt whether one world shall be so completely similar to another as to leave no room for any difference between them, or whether one world shall never wholly be indistinguishable from another<sup>237</sup>.’ And he also quotes from Origen’s “Third Book” of “*First Principles*,” including Origen’s usage of Eccl. 1:9,10; Isa. 65:22 (discussed in Vol. 2, Part 3, Chapter 6, section e, subsection ii, *supra*), with Origen’s associated conclusion, “that there was a world before this world and that after it there will be another<sup>238</sup>.’ Thus Origen’s usage of Eccl. 1:9,10 and associated view that, “God did not begin to work for the first time when he made this visible world, but that just so after the dissolution of this world there will be another one, so also we believe that there were others before this one existed” (Origen’s *First Principles* 3:5:3<sup>239</sup>), clearly shows a belief in non-human death before Adam existed.

This is significant because like St. Augustine (d. 430), St. Jerome is a great defender of orthodoxy with regard to the reality of original sin from the fall in Gen. 3 in opposition to the Pelagians. “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5). “Hear ye this, O house of Jacob,” “I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb” (Isa. 48:1,8; cf. Gen. 25:26). And “the heart is deceitful above all things and desperately wicked: who can know it?” (Jer.17:9). E.g., pointing to man’s descent from Adam, the word for “man” is Hebrew *’adam* in Job 14:1-5, “Man [Hebrew, *’adam*] that is born of woman is of a few days ... . He cometh forth like a flower, and is cut down ... .And dost thou ... bringest me into judgement ...? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass” i.e., human mortality (Job 14:1,2,5) is here linked to man’s descent from Adam as “Man [Hebrew, *’adam*]” (Job 14:1), and the fact that in judgment (Job 14:3) a man is always “unclean” (Job 14:4) is transgenerational

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<sup>236</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 6, St. Jerome: Letters & Select Works, 1893, pp. 133-4 (Letter 62:2) (emphasis mine).

<sup>237</sup> *Ibid.*, pp. 238,240 (Letter 124) (emphasis mine).

<sup>238</sup> *Ibid.*, p. 241 (Letter 124:9) (emphasis mine).

<sup>239</sup> *Origen on First Principles* (1936), *op. cit.*, pp. 238-9 (First Principles 3:5:3) (emphasis mine).

because he is a “man [Hebrew, *'adam*]” (Job 14:1), and thus such sin originates with Adam<sup>240</sup>. Therefore the words of Job (Job 12:1) in Job 14:1-5 contain references to the same broad teaching that one finds with respect to the first Adam in Rom. 5:12-19; or Rom. 6:23, “the wages of sin is death;” or Rom. 3:23, “All have sinned, and come short of the glory of God.” Of course, like Rom. 6:23, Job 14:1-5 is contextually referring to man *in general*, and while “not one” man “can bring a clean thing out of an unclean” (Job 14:4), God can and did perform miracles to bring the incarnate Son of God forth as the second Adam (Rom. 5:12-19; I Cor. 15:22,45,47,49) who like the first Adam before the Fall, was without sin (John 8:46; II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19).

Thus in Palestine (in modern Israel), the heresies of Pelagius were opposed by the Christian Church father and doctor, St. Jerome<sup>241</sup>. Though St. Jerome died in 420 (or 419) A.D., and St. Augustine died in 430 A.D., their orthodox teachings in opposition to Pelagianism were upheld and endorsed by the third general council, namely, the *Council of Ephesus* in 431. The General Council of Ephesus condemned Pelagianism in reference to Pelagius’s disciple, Coelestius, and was thus opposed to those who “apostatize ... to ... the views of ... Coelestius,” so that these “revolters” who “have adopted the opinions of Coelestius” are condemned in contrast to the “orthodox”<sup>242</sup>. Hence as I state in Part 3, Chapter 1, section d, *supra*:

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. ... 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 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 (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), 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

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<sup>240</sup> It might also be remarked that in the Book Job, what Job’s “friends” say, may or may not be correct, and so it must always be assessed. Cf. Job 15:1,14; 25:1,4.

<sup>241</sup> Bettenson’s *Documents*, p. 53.

<sup>242</sup> Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4) (unlike Tanner who prefers the spelling, “Celestius,” using the spelling, “Coelestius”).

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 ...<sup>243</sup>" 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)<sup>244</sup>.

For our immediate purposes, what is significant about these definitions of Trinitarian orthodoxy found in the first four general councils (Nicea 325, Constantinople 381, Ephesus 431, Chalcedon 451), and the Trinitarian clarifications on them in the fifth and sixth general councils (Constantinople II 553, & Constantinople III 681), which includes their creeds and anti-Pelagian teaching, and which orthodox Protestants recognize are Biblically sound and correct, so that their Trinitarian teachings are upheld by orthodox Protestant Christians as a manifestation of Biblical authority (e.g., Articles 8, 9, 21, & 35 Anglican 39 Articles); is that while they include a condemnation of the Pelagian teaching of Coelestius, *supra*, they nowhere regard the issue of animal (or plant) death before Adam's fall as an issue of orthodoxy. *This is particularly significant* because like St. Jerome, they were clearly familiar with the writings of Origen, and clearly prepared to condemn Origen's writings where appropriate, and yet they never condemned them with respect to this issue of multiple worlds and therefore animal (and plant) death before Adam. Of course, that is not to say that they agreed with Origen on this issue of animal death before Adam, any more than they agreed with the orthodox St. Basil on animal death before Adam's fall, *supra*, although some of them may have, in general, we simply do not know. But given that in general the ancient writers were not prepared to specifically endorse these views of Origen on multiple worlds, means that at least in most instances, we can probably say that they were either non-committal on the issue, or disagreed with Origen on the issue. And in the case of ancient church writers where we know a good deal about their Gen. 1 & 2 creation model, we can say that they did not agree with Origen on this issue of multiple worlds. E.g., we can say with regard to all eight of the ancient and early mediaeval church doctors, that we know enough about their Gen. 1 & 2 creation models to say that none of them agreed with Origen's view of

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<sup>243</sup> In Augustine's *De gestis Pelagii*, 23; in Bettenson's *Documents*, pp. 53-54.

<sup>244</sup> Council of Chalcedon, Actio V. Mansi, vii. 166f; in Bettenson's *Documents*, pp. 51-2.

multiple worlds being created and destroyed by God in a time-gap in the first two verses of Genesis 1, occasioning animal (and other non-human) death. *But the salient point for our immediate purposes, is that like the first six general councils, in regard to the Biblical teaching of sin and death, this element in Origen's writings was not considered to be a matter of orthodoxy.*

Thus on the one hand, the fifth general council of Constantinople II (553) pronounced an “anathema” on “Origen” and his “heretical books” as “condemned and anathematized by ... the four holy synods,” i.e., “of Nicea [325], of Constantinople [381], ... of Ephesus [431], and of Chalcedon [451]<sup>245</sup>,” and the sixth general council of Constantinople III (680-681) affirmed its support for the “fifth” “synod” of 553 A.D. “against ... Origen” and other Trinitarian heretics<sup>246</sup>. And as further discussed in Part 3, Chapter 6, section e, subsection ii, *supra*, Origen was contextually condemned by these general councils for his heresies to do with the Trinity, the soul, soteriology (with his failure to limit Christ’s atonement to human beings by extending it to devils), and universalism. But on the other hand, Origen was never condemned in other areas where his views were inside of orthodoxy, even if others did not agree with him on them. Indeed, he was e.g., a creationist and so Berkhof says, in discussing “creation in general,” that “Origen” held to “the doctrine of creation *ex nihilo*” “as a *free* act of God.” However, Berkhof rejects what he calls Origen’s “idea of an eternal creation<sup>247</sup>.” What does Berkhof mean by Origen’s “idea of an eternal creation”? When I formerly looked at these comments, I thought that by using the terminology of “creation” in a wider context of discussing what God created, Berkhof was making an overstatement as a young earth creationist against Origen’s idea of an old creation and an old earth. But having looked again more carefully at what Berkhof says, I now realize that Berkhof is in fact referring to Origen’s heretical idea of *eternally existing elements* which were *not created by God*, and so I now think that Berkhof is correct here, subject to the qualification that I think Berkhof’s usage of the term “creation” for “an eternal creation” is poorly worded in the context, and Berkhof should have clearly stated that by “creation” in Origen’s “idea of an eternal creation,” he did not mean “creation” *by God*, but the idea

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<sup>245</sup> Tanner (Editor), *Decrees of the Ecumenical Councils, op. cit.* (1990), pp. 113 (Sentence Against the “Three Chapters”) & 119 (Anathema 11, Against the “Three Chapters”). Tanner says at Constantinople II (553), “Our edition does not include the text of the anathemas against Origen” (p. 105). This is an extraordinary omission reminding us of the dangers of Jesuitry, here posed in this subtle omission by Norman P. Tanner, S.J. (= misnamed “Society of Jesus” = Jesuit) of the 15 Anathemas Against Origen, for Tanner is Editor of this work in an era where certain religious liberals and other heretics have been trying to promote Origen in a way that removes the orthodox warning of his heresies, and associated qualified and careful usage of Origen (Heb. 5:14).

<sup>246</sup> *Ibid.*, pp. 124-125.

<sup>247</sup> Berkhof’s *Systematic Theology*, p. 126.

of eternal elements that Origen heretically denies were created by God<sup>248</sup>. Thus in the *Anathemas Against Origen* in the fifth general council of Constantinople II (553), Anathema 6 includes a condemnation of this idea, “If anyone shall say ... that the world which has in itself elements more ancient than itself, and which exists by themselves, viz.: dryness, damp, heat, and cold, and the image ([Greek,] *idean*) to which it was formed, was so formed, and that the most holy and consubstantial Trinity did not create the world, but that it was created by the working intelligence ([Greek,] *demiourgos*) which is more ancient than the world, and which communicates to it its being: let him be anathema<sup>249</sup>.”

Therefore Berkhof’s reference to “Origen” holding the orthodox view of “the doctrine of creation *ex nihilo*” “as a *free* act of God;” also requires the qualification that while Origen’s doctrine allowed for *some* orthodox acts of creation *ex nihilo*, it also denied creation *ex nihilo* in other areas. It was thus a mix of orthodoxy and unorthodoxy. But to the extent that he allowed for some creation *ex nihilo*, there are *some* creationist elements of Origen’s views which are orthodox. Nevertheless, Origen’s idea of a “world” with eternal “elements,” “which exists by themselves,” and so God in “Trinity did not create the world,” but rather, “it was created by the working intelligence (Greek, *demiourgos*)” (Anathemas of the General Council of Constantinople II, 553), means that he limited God’s creative work in a manner that is clearly contrary to the teaching of the opening words of the *Nicene Creed*, “I believe in one God the Father Almighty, maker ... of all things, visible and invisible” (Anglican 1662 *Book of Common Prayer*), which are drawn from both the Creed of the 318 Fathers of the *General Council of Nicea* of 325 which was recorded and endorsed by the *General Council of Ephesus* in 431, and which says, “We believe in one God the Father Almighty, maker of all things, visible and invisible;” and also the Creed of the 150 Fathers of the *General Council of Constantinople* in 381 as recorded by the *General Council of Chalcedon* in 451, which says, “We believe in one God the Father Almighty, maker ... of all things, visible and invisible;” with both creeds being endorsed by the *General Council of Chalcedon* in 451)<sup>250</sup>.

The *General Council of Constantinople II* in 553 pronounced 15 anathemas against Origen. In non-exhaustive detail, some selected examples of these fifteen anathemas include such things as e.g., Origen’s heretical teachings claiming “pre-existence of souls” (Anathema 1); limitation of “the creation of all reasonable things” to “only intelligences (Greek, *noas*), without bodies and altogether immaterial” (Anathema

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<sup>248</sup> I have thus now altered some earlier comments I made in Volume 1, Part 1, Chapter 7, section d, in this Volume 2’s Appendix 2: “Corrigenda to Volume 1.”

<sup>249</sup> Philip Schaff & Henry Wace (Editors), *Nicene & Post-Nicene Fathers*, Second Series, reprint by Erdmans, Michigan, USA, 1979, Vol. 14, pp. 318-319 at p. 318 (emphasis mine).

<sup>250</sup> Bettenson’s *Documents*, pp. 25-26; & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 3,5,21,23,50,84.

2); or the claim the “the sun, the moon, and the stars are ... reasonable beings ... that ... have only become what they are because they turned towards evil” (Anathema 3). Or the idea that the creatures of Anathema 2, *supra*, after they fell either entered human bodies to become “men” or exist as devils or “evil spirits” (Anathema 4). That in Origen’s “two-fold race” of devils in “which the one includes the souls of men, and the other the ... spirits who fell,” “one” of these “reasonable beings” created by God is a “spirit” that has “become Christ.” And “that the world which has in itself elements more ancient than itself, and which exists by themselves, ... was ... formed, and that the ... consubstantial Trinity did not create the world, but that it was created by the working intelligence (Greek, *demiourgos*) which is more ancient than the world, and which communicates to it its being” (Anathema 6). Or Origen’s denial that “the Divine Logos made man” had “an animated body with a reasonable soul (Greek *psuche logike*)” and “that he descended into hell and ascended into heaven” (Anathema 9; cf. *Apostles’ & Athanasian Creeds*). Or Origen’s claim that “after the resurrection” of Christ “the body of the Lord was ethereal;” and “after the resurrection” “bodies shall be annihilated” (Anathema 10; cf. e.g., “the resurrection of the body” in the *Apostles’ Creed*). But for our immediate purposes, the significant point is that Origen was not condemned for his belief in a succession of worlds in which there was non-human death before Adam by this General Council whose Trinitarian teachings, including its support for the creeds and anti-Pelagian teachings of the first four General Councils are standards of orthodoxy (although other matters dealt with by this Council of 553 are not necessarily correct, e.g., its erroneous claims of an “ever-virgin” Mary is contrary to Scripture, Matt. 1:25; 12:46,47; John 2:17 & 7:5 with Ps. 69:8 – “my brethren” // “my mother’s children” and Ps. 69:9; Articles 8,21, & 35, Anglican 39 Articles).

Thus one should make a threefold distinction in Origen’s writings, to wit, areas where he is orthodox, areas where he is not orthodox, and areas which are outside the limits of orthodoxy irrespective of whether one thinks he is right or wrong. And in this threefold classification, Origen’s broad view of there having been a succession of worlds with associated non-human death before Adam is clearly in this third category. This is also harmonious with our earlier finding that St. Basil was a champion of orthodoxy and he also believed in animal death before the Fall of Adam.

Of course, as religiously conservative Protestant Christian, I recognize that the ultimate source of authority is the infallible Word of God. Indeed, Article 21 of the Anglican 39 Articles says, “General Councils ... when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.” But I do not doubt that these findings in the Trinitarian teachings of the first six general councils, together with various ancient church writers and the ancient and early medieval church doctors, accords with the Biblical teaching. That is, the issue of animal death, or other non-human death, before Adam’s fall, is not an issue of orthodoxy. People may be right or wrong in their views on the matter, but either way, it is not a matter of orthodoxy.

Thus I say in Volume 1, that the nexus between death and sin is *not* related to sin outside of man's world; but is related to human mortality (Rom. 5:12; I Cor. 15:22), and man was created after the start of last Ice Age starting c. 68,000 B.C. . E.g., I say:

on the information presently available to me from the Holy Bible and the Book of Nature, with regard to a nexus between sin and death, I would only be confident of the issues of spiritual death to men (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality being connected to Adam's primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22)<sup>251</sup>.

And:

one can use a combination of revelation and reason to reasonably conclude that the Biblical account does not conflict with the geologists discoveries of animal and plant death for hundreds of millions of years before Adam's Eden. Physical death is *not* related to sin outside of man's world; but certainly *is* related to human mortality (Rom. 5:12; I Cor. 15:22); and the sin-death nexus issues of the gospel (Rom. 6:23) are concerned with spiritual death to men (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality being connected to Adam's primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22)<sup>252</sup>.

*(Part 3, Chapter 6) The Gap School:*

*f] The issue of an old earth with non-human death before Adam.  
iii] Historically modern old earth creationists  
& non-human death before Adam.*

It is clear from both the writings of a champion of orthodoxy, St. Basil the Great (d. 379), and also Origen (d. 254) who was a mix of orthodoxy and unorthodoxy, that the issue of non-human death, for instance, animal death, before the Fall of Adam, was known in ancient times on a number of Gen. 1 & 2 creation models. It is also clear from the Biblically sound definitions of Christology with respect to soteriology and Christ as the Second Adam in connection with the effects of the sin of the First Adam, that the Biblically sound Trinitarian teaching of the first four general councils of Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451), together with the associated Trinitarian clarifications on them by the fifth and sixth general councils of Constantinople II (553) and Constantinople III (681), which includes the creeds and anti-Pelagian teachings of these six general councils; that the issue of whether a creation model does or does not consider there was non-human death before Adam's fall, for instance, animal death, was considered to be a matter that was outside the defining limits of orthodoxy.

The founder of Bob Jones University (BJU), at Greenville, South Carolina, USA, Bob Jones Sr. (1883-1968), and also his son who first served as President of BJU when

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<sup>251</sup> Volume 1, Part 1, Chapter 8, section c.

<sup>252</sup> Volume 1, Part 2, Chapter 20, section a.



his father was Chancellor, and who after his father's death succeeded him as Chancellor, Bob Jones Jr. (1911-1997), both followed a form of the old earth creationist Gap School (Gen. 1:1,2) in the Global Earth Gap School found in the *Scofield Bible* (1917) of Cyrus Scofield (1843-1921). Bob Jones Sr. actively advocated a form of the Global Earth Gap School that I do not agree with, other than at those points where it intersects with the Local Earth Gap School, for instance, on old earth creationism with a time-gap of undisclosed duration between the first two verses of Genesis into which fits most of earth's geological layers<sup>253</sup>. Both Bob Jones Sr. and Bob Jones Jr., also wisely upheld the Biblical prohibition on racially mixed marriages (e.g., Gen. 6); so that under them, BJU had "a policy, based on its understanding of the Bible," that "forbade interracial dating and marriage among its students"<sup>254</sup>.

But notwithstanding its old earth creationist origins under both Bob Jones Sr. and Bob Jones Jr., Bob Jones University has now (as at 2014) largely become a young earth creationist institution. It has also tragically "dirtied her skirts" by "playing the slut-girl," and lowering herself down, down, down, into the gutter, to do the dirty thing they call "miscegenation." For following the death of Bob Jones Jr. in 1997, the BJU prohibition on racially mixed marriages was lifted, in order for "the new guard" to ensure BJU would be "conformed to this world" (Rom. 12:2), in harmony with "the lust of the flesh" (I John 2:16). Typical of this change is the Young Earth Theorist, Dan Olinger (b. 1954) of South Carolina, USA. Olinger was formerly a President of the BJU Alumni Association, and formerly the Supervisor of Secondary Authors at BJU Press; but since 2008 he has been Chairman in the Division of Bible, School of Religion, at Bob Jones University. In the following 2006 address he advocated the Young Earth Theory.

This is ... where Evangelicals, conservative Christians, disagree the most. And there are a great number of Evangelicals who would completely accept the old earth creation theory. In the last thirty years most of the major Evangelical Colleges ... [are] old earth. ... But that isn't really a new thing, because in the 1800s, ... a lot of Evangelicals ... were trying to reconcile science and the Bible, and trying to figure out if ... there were millions of years in there that might have been missed. And there were several theories ... the Day-Age Theory ... where each day in Genesis is a long period of time .... Another one, the most popular by far was the Gap Theory, and I mentioned Bob Jones Jr. [d. 1997], the late Chancellor out at Bob Jones [University] was a gap theorist, he was an old earth creationist. And the reason was that ... the *Scofield Reference Bible* held to the

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<sup>253</sup> For Bob Jones Sr., *Word of Truth* (WOT), audio-recordings by Bob Jones University, Greenville, South Carolina, USA. Four sets, WOT 101-152 [undated, 1950s]; WOT 201-251 [undated, 1950s]; WOT 301-352 [undated, 1950s or 1960]; WOT 401-452 [undated, c. 1961]. WOT 222, 248, 435 (Scofield); & WOT 235, 320, 407 (Gap School); Scofield, C., *Scofield's Study Bible*, Oxford, USA, 1917.

<sup>254</sup> Wright, M., *Fortress of Faith*, Bob Jones University Greenville, South Carolina, USA, 3rd edition, 1984, p. 377. See e.g., Marshall Neal's *Race Relations* (pamphlet), Bob Jones University, Greenville, South Carolina, USA, 1986.

Gap Theory ... And .. today there's Hugh Ross ... whose belief is ... Progressive Creationism [*sic.* Hugh Ross is an Old Earth Creationist] ... that evolution happened, but that God stepped in at certain key points to give it a little kick; first life, first human, God steps in and ... gets it over that hump which you couldn't get over without a God involved. [This is not a fair representation of Hugh Ross's model, which is old creationist<sup>255</sup>.] Let me ... give you the main reason that I've a problem with old earth creation, that means I disagree with Dr. Bob [Jr.]. And I still work at Bob Jones [University]. And I heard him say in Chapel once ... "Now I know that nobody on either the Science Faculty or the Bible Faculty agrees with me on this." And we were all sitting there, "That's right. Amen. Amen." He mentioned it on the [Bob Jones University] Chapel platform only once, in all the years I heard him preach there, he mentioned it only once.

The main problem I have with any kind of old earth creationism is in Romans chapter 5 ... verse 12 ... . Death entered into the world by sin. Now I heard Dr. Bob [Jones] Jr. once preach a sermon on the Fall of Adam of Eve. And he was apt to lapse into lyricism in his preaching; and he describes Adam and Eve passing down the path of garden, and not noticing for the first time a leaf fall slowly from the tree, and wafts its way to the floor of the garden.

What does it mean that "death" "entered" "the world" "by sin" [Romans 5:12]? In my opinion that statement means that there was no "death" before "sin." ... There were no carnivores before sin ... . There was no decay. Now that raises some interesting questions. Could leaves fall from trees before the Fall of Adam? ... How do you define "death"? And now Evangelicals are widely divided on this very question. In a recent debate between Hugh Ross and ... a young earth creationist group, ... the colleague of Ross essentially said, "Animals are not alive in the sense that we are alive, and they don't die in the sense that we die." Why's it so important? You've gotta' have all these millions of years to come up with all these fossils ... . If those fossil organisms died before Adam's sin, we young earth guys say, "You got a problem with verse 12 [of Romans 5], death before sin."

So what the old earth guys do, is they say, "Well it depends what you mean by death. For example, we know they could eat fruit. You could "eat" the "fruit" of any "tree" in "the garden" [Gen. 1:29; 2:16]. Now when you eat an apple, there are living cells in there which are broken down by your digestive system and are no longer living. Cellular death could clearly occur before Adam's sin. Could they eat plants but not animals? There's a difference ... between eating a carrot and eating an apple, because a carrot is a root animal ... . When you eat a carrot you kill the whole plant. [N.b., animals could eat carrots if they were in Eden because they were vegetarians, Gen. 1:30, but men could not

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<sup>255</sup> The terminology of "progressive creation" was coined by Bernard Ramm (d. 1992), and is very different to Hugh Ross's model. See my discussion of Ramm and Progressive Creation in Volume 1, Part 2, Chapter 4, section c, subsection vi.

eat carrots as they were not vegetarians, but fruitarians, Gen. 1:29] Unlike an apple, where you pull an apple off a tree and the organism keeps on living and producing. So some would distinguish between those two. You can have cellular death but not organism death. Some would say you can have plant death ... but not animal death. Ross [would] ... say, "You can have animal death, but not human death." And I will say, [if] you look at Romans 5, he's talking about humans isn't he? That's why ... I think somebody who believes the Bible can argue using legitimate principles of interpretation that there's room in here for animal death. I don't hold that position ... . But I can't go to Romans 5 and say clearly, no animals died before verse 12 ... . I have to be honest with the data ... . So I got a problem with all of the old earth guys, but ... I'm not gonna' stand here and say they're heretics. I'm not gonna' say they're going to hell. I expect to see Dr. Bob [Jones, Jr.] in heaven, and ... Hugh Ross's salvation – I'll leave that up to him and God ...<sup>256</sup>.

With respect to the issue of non-human death before Adam's fall in Gen. 3, in August 2014, old earth creationist, Hugh Ross of *Reasons To Believe* (RTB) in California, USA, responded to a question on when "diseases came about" relative to "the fall." Ross said that the "RTB model posits that bacteria have existed since" "3.8 billion" B.C., as "on" the "scientific data," this is "the best date for life's origins." "Most bacteria that reside in and on" man's "body play a symbiotic role" as "part of God's good design," whereas "others play a purely parasitic role." In this context, "the Creator outfitted our bodies with amazing immune response systems" which "normally prevent parasitic bacteria and viruses from doing any significant damage. However, disease can override" man's "immune response systems – sometimes through" a man's "own choices." A man "might fail to live a healthy life style or fail to maintain environmental health standards. Sometimes sinful activities," for instance, the vile and abominable sin of sodomy in the form of "bestiality" (Lev. 18:23), result in benign bacteria and viruses micro-evolving into pernicious bacteria and viruses." And there is "also the reality of the breakdown of" men's "bodies as a consequence of thermodynamics (the law of decay) and old age." Hence it is "important to note how often sin factors into the origin and spread of disease. Before Adam ... sinned, disease (at least for humans) would not have been as big ... a problem." "For example," with respect to sodomy with a beast (Lev. 18:23), "avoiding bestiality would have limited pathogen transmission to humans from other species." "However, even if Adam ... had never sinned," man "would still have required access to the Tree of Life due to the toll of decay and aging. According to Genesis 3:22," (Gen. 3:22,23, says, "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken;") even after" "Adam" "had sinned," our first parents, Adam and Eve, "had the potential to live forever by eating of the Tree of Life," and "hence" this is "why God

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<sup>256</sup> Dan Olinger's "Problems with Old Earth Creationism," Sermon, Heritage Bible Church, Greenville, South Carolina, USA, Sunday 9 July 2006 (<http://www.sermonaudio.com/sermoninfo.asp?SID=82508214571>).

drove them out of the Garden and prevented” man “from perpetuating” his “wickedness longer<sup>257</sup>” i.e., Ross here understands the Tree of Life to have had an elixir of life<sup>258</sup>.

Ross concluded this 2014 article, by saying, “For more on RTB’s perspective of the origin of human disease, see” an “article written by my colleague,” at *Reasons To Believe*, “Rana,” entitled, “Did God create flesh-eating bacteria? A creation model for the origin of human disease” (2010). Among other things, Rana says, “A number of different bacteria cause ... disease ... . Despite the name, flesh-eating microbes” do not “really eat flesh. Instead, they destroy tissue near the site of infection by releasing toxins.” “Did God create bacteria to infect” men “and cause diseases ...? Are these microbes part of God’s good creation?” In “an explanation for the origin of human diseases,” Rana then gives two “Foundational Tenets.” Firstly, “*Microorganisms can be understood as part of God’s good design*” because “they ... play a key role in ecosystems and in maintaining human health,” e.g., “viruses function critically in cycling nutrients in the oceans” because “microbes infect and destroy other microorganisms, resulting in the release of nutrients into the ecosystem.” “Additionally, bacteria help maintain human health ... . Estimates indicate that over a thousand bacterial species exist in the human gut ... . Bacteria in the gut help harvest energy from food, and changes in the gut flora are associated with obesity. Researchers also think that lack of exposure to bacteria during the early years of life is responsible for the increase in autoimmune disorders, such as asthma, and may lead to increased risk of cardiovascular disease in later life. (This idea is referred to as the hygiene hypothesis.)

Secondly, “*Microorganisms can evolve*. ... There is ... an abundance of evidence that microorganisms (like viruses, [and] bacteria ...) evolve.” “While” the “RTB” “Creation Model for the Origin of Human Disease,” “would maintain that God created microbes for a variety of reasons, (including parasites that infect animals ... to control their populations,) he did not create corresponding human pathogens,” i.e., any microorganism or virus that can cause disease, “when he made” man in Gen. 1 & 2. But “he did create beneficial microbes that would form mutualistic symbiotic associations with” man “by populating” his “exterior and interior surfaces. But because microorganisms can evolve, our model predicts that a small fraction of the human microbiome became pathogenic over time as a consequence of mutations occurring within the context of the large population sizes.” (Though Rana does not here specifically say so, this would be related to the Fall, per the comments of the lead in article by Ross, *supra*.) “Microbes that infect ... animals would be another source of human pathogens.” With respect to such a cross-species possibility, “researchers recently observed” a “Human-to-Poultry Host Jump” (2009). “So ... how can the origin of flesh-eating microbes specifically be explained? One possibility is that bacterial

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<sup>257</sup> Ross’s “Q & A: How did human disease originate?,” *Today’s New Reason To Believe* (*Reasons To Believe* Email Articles sent from [tnrtb@reasons.org](mailto:tnrtb@reasons.org), RTB, California, USA), 28 August 2014 (<http://www.reasons.org/articles/q-a-how-did-human-disease-originate>).

<sup>258</sup> See Vol. 2, Part 5, Chapter 4.

strains ... in animals host-jumped to humans. Another possible explanation is that non-flesh eating strains were associated with humans all along, but ... evolved tissue-destructive capacities” (due to the Fall, *supra*). This “creation model readily accounts for the origin of” “diseases” in man, “and at the same time allows us to view viruses, bacteria, and other human pathogens as part of God’s good creation<sup>259</sup>”.

Rana has also argued that “animal death and carnivorous activity keep ecosystems stable.” He notes that “broadly defined,” there are “four major categories of organisms” which “comprise ecosystems. Primary producers (plants), which convert sunlight ... into ... energy ... . Primary consumers (herbivores) feed on plants. Carnivores, located at the ecosystem’s top level, consume the herbivores. And finally, decomposers convert the ecosystems ... remains ... into inorganic materials used by the primary producers. ... If not checked, exploding herbivore numbers will cause an ecosystem to collapse by over-consuming the primary producers ... .” Rana then considers two different models for controlling numbers, namely, “top-down regulations in which carnivores control herbivore numbers;” as opposed to “bottom-up regulation, in which altered foliage and plant defenses control herbivore levels.” But *he then makes the error of seeing these as rival possibilities in that he only allows for God to have made one type of ecosystem*, and so he says, on the one hand, “Top-down control of herbivore numbers would explain, in part, why God would have instituted carnivorous activity prior to the Fall. On the other hand, the theological model that espouses ‘no animal death before the Fall’ would require a different means to regulate herbivore levels,” e.g., young earth creationists, “Don Batten,” “Ken Ham, Jonathan Sarfati, and Carl Wieland.” Although I concur with his finding that “the theological position asserting ‘no animals death before the Fall’ is scientifically untenable<sup>260</sup>.”

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<sup>259</sup> *Ibid.*, with link to Rana’s “Did God create flesh-eating bacteria? A creation model for the origin of human disease,” 1 March 2010 (<http://www.reasons.org/articles/did-god-create-flesh-eating-bacteria-a-creation-model-for-the-origin-of-human-disease>); citing, Steven W. Wilhelm & Curtis A. Suttle, “Viruses & Nutrient Cycles in the Sea,” *BioScience*, Vol. 49, 20 Jan. 1999, pp. 781-788; Peter J. Turnbaugh, P.J., *et al*, “An Obesity-Associated Gut Microbiome with Increased Capacity for Energy Harvest,” *Nature*, Vol. 444 (21 Dec. 2006), pp. 1037-1031; Ley, R.E., *et al*, “Microbial Ecology: Human Gut Microbes Associated with Obesity,” *Nature*, Vol. 444 (21 Dec. 2006), pp. 1022-1023; Guarner, F., *et al*, “Mechanisms of Disease: The Hygiene Hypothesis Revisited,” *Nature Reviews Gastroenterology & Hepatology*, Vol. 3, May 2006, pp. 275-284; Thomas W. McDade *et al*, “Early Origins of Inflammation: Microbial Exposure in Infancy Predict Lower Levels of C-Reactive Protein in Adulthood,” *Proceedings of the Royal Society B: Biological Sciences*, Vol. 277, 7 April 2010, pp. 1129-1137; & Lowder, B.V., *et al*, “Recent Human-to-Poultry Host Jump, Adaptation, & Pandemic Spread of *Staphylococcus aureus*,” *Proceedings of the National Academy of Sciences, USA*, Vol. 106, 17 Nov. 2009, pp. 19545-19550.

<sup>260</sup> Rana’s “Animal Death Prevents Ecological Meltdown,” “New Evidence for Design,” *Connections*, Magazine, Reasons To Believe, California, USA, Vol. 5, Numbers 3 & 4, 3rd & 4th Quarters, 2003, pp. 8-10; referring to Robert L. Smith’s *Elements of*

Because I consider Eden was a segregated area with a very different ecological system, I would say that the bottom-up regulation model is the one that in broad terms God used in the World of Eden (Gen. 1:30), and in this sense consider that young earth creationists, Batten, Ham, Sarfati, & Wieland have some valuable insights on the matter, even though I would be a lot more qualified than they are in terms of only applying it to a local world of Eden. Furthermore, I would also note that God could have supernaturally controlled animal populations through inhibiting fertility. Moreover, in the new heaven and new earth, which I also understand will be a local, rather than a global, new Eden, reference is made to the Hebrew *baqar* in Isa. 11:7; 65:25. While this could refer to various types of cattle, one such type may be translated as in the AV as the “ox” (Isa. 11:7) or “bullock” (Isa. 65:25); and so the Hebrew here allows, but does not require, that this might refer to a castrated bull. If so, this would be a non-supernatural method of animal population control. But whether God uses some form of supernatural means of inhibiting animal fertility, or castration, or both, I would see this as likely to be one factor, together with bottom-up regulation, for animal population control in both the old Eden and new Eden which are clearly examples of local ecological systems that are designed by God to be without carnivores (Gen. 1:30; Isa. 11:6-9; 65:25). By contrast, I would see God more generally having used top-down control of herbivore numbers via carnivores as a factor in the “worlds” (Heb. 1:2; 11:3) he created before the Fall, and for regions beyond the World of Eden existing contemporaneously with Eden in the old out-of-bounds to man region of the King’s Royal Parklands, together with catastrophes such as diseases. Therefore, *I consider the evidence is that God has used different models with different ecological systems he has created at different times.* But for all that, in terms of the issue of animal death before Adam’s Fall, though I am more qualified than is old earth creationist, Rana, I concur with him that God has used carnivores over millions and millions of years before Adam as *one* mechanism (I do not say the only mechanism) for top-down control of herbivore numbers. And I would also concur with him that this is “evidence for design” by “God<sup>261</sup>.”

Of course, as an old earth creationist Gap Schoolman, in connection with animal and plant death before Adam, I would also look to Divine catastrophism e.g., as part of God destroying one world to create another in the time-gap between the first two verses of Genesis (Gen. 2:4; Heb. 1:2; 11:3). E.g., old earth creationist, Day-Age Schoolman, Hugh Ross refers to, “The most devastating of mass extinction events in Earth’s recent history, the Permian-Triassic catastrophe,” which “occurred” on Ross’s dating system at “251.5 million” B.C., “and lasted nearly 80,000 years. This one disaster resulted in the loss of 96% of all marine species.” Although on alternative dates and figures, this dates to c. 258 million B.C., and saw the extinction of between c. 80% and 95% of all marine

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*Ecology & Field Biology*, Harper & Row, New York, USA, 1977, pp. 47-71; Don Batten (Editor), Ken Ham, Jonathan Sarfati, and Carl Wieland, *The Revised & Expanded Answers Book*, Master Books, Green Forest, Arkansas, USA, 2000, p. 111.

<sup>261</sup> *Ibid.*, pp. 8 & 10.

life<sup>262</sup>. But such diversity of exact dates and figures is reflective of the difficulty of precise calculations for periods so long ago, and either way “the big picture” remains the same. And the big point Ross rightly makes from this, is that any reasonable “explanation for life’s remarkable recovery after mass extinction events” such as this one, most naturally constitutes “evidence for creation” as opposed to the “[macro]evolutionary theory” found in “Charles Darwin’s ... *Origin of Species*” (1859). For example, Ross refers to a Darwinian attempts to explain the creation of new species though reference to mixotrophs, which are organisms that have an ability to gain nutrition either from nutritional sources, or make their own food via photosynthesis. But as Ross notes, there is no evidence that such creatures can macroevolve so as “to account for prolific speciation,” and indeed, all reasonable “speciation models say they could not have” done so “by natural means<sup>263</sup>.” As discussed in Volume 1, this would requires the addition of new genetic information and new genetic material for which there is no known natural process and no observed instance, since what microevolution there is within a genus, species, or subspecies, comes about due to the rearrangement or loss of pre-existing genetic material<sup>264</sup>. Thus God’s creation of worlds in the time-gap between the first two verses of Genesis, is also an example of what old earth creationist Gap Schoolman, Josiah Porter (d. 1889), in *Brown’s Bible* says is included in the reference to “the earth” in Genesis 1:1, “In the beginning God created the heaven and the earth.” For this verse “refers to a prior act of God – an event anterior to those described in the subsequent part of the chapter. The heaven includes the whole celestial spheres, angels and spirits; and the earth includes the multitudes of animals which the researches of geology have brought to light entombed in the various strata<sup>265</sup>.”

Thus one the one hand, old earth creationists such as e.g., Day-Age Schoolmen, Ross (b. 1945) & Rana (b. 1963), or Gap Schoolmen such as e.g., Buckland (d. 1856), Sedgwick (d. 1873), or myself (b. 1960), are interested in studying the issue of non-human death before Adam in historically modern Gen. 1 & 2 creationist models. But on the other hand, it is clear from consideration of both the writings of a champion of orthodoxy in the church father and doctor, St. Basil the Great (d. 379), and also Origen (d. 254) who was a mix of orthodoxy and unorthodoxy, that the issue of non-human death, for instance, animal death, before the Fall of Adam, was known in ancient times on

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<sup>262</sup> Volume 1, Part 2, Chapter 3, section f.

<sup>263</sup> Ross, H., “Mixotrophs – An Evolutionary ‘Nice Try,’” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 2, No. 1, 2010, pp. 12-13; citing White, R.V., “Earth’s Biggest ‘Whodunut’: Unraveling the Clues in the Case of the End-Permian Mass Extinction,” *Philosophical Transaction of the Royal Society of London*, Series A 360, 2002 A.D., pp. 2963-2985; & Ross’s *More Than a Theory*, Baker Books, Grand Rapids, Michigan, USA, 2000, pp. 149-179.

<sup>264</sup> Volume 1, Part 2, Chapter 4, section c.

<sup>265</sup> *Brown’s Bible* (1778), *op. cit.*, [undated mid to late nineteenth century] (emphasis mine).

a number of Gen. 1 & 2 creation models. It is also clear from the Biblically sound definitions of Christology with respect to soteriology and Christ as the Second Adam in connection with the effects of the sin of the First Adam, which were considered as part of the wider Biblically sound Trinitarian definitions of orthodoxy articulated by the first four general councils of Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451), together with the Trinitarian clarifications on them in the fifth and sixth general councils of Constantinople II (553) and Constantinople III (680-681), which includes their creeds and anti-Pelagian teachings; that as seen by both young earth creationist, St. Basil of Caesarea's Gen. 1 & 2 creation model which has animal death before Adam's fall, and also old earth creationist Origen's Gen. 1 & 2 creation model which considers there was a succession of worlds created and destroyed before this present one; that in ancient and early mediaeval times it was not regarded as beyond the boundaries of orthodoxy to have a Gen. 1 & 2 creation model which considered there was non-human death before Adam's fall. Of course, nor was it regarded as beyond the boundaries of orthodoxy to have a Gen. 1 & 2 creation model which considered there was no such non-human death before Adam's fall. Put simply, in harmony with the Biblical teaching that limits the effect of Adam's sin on death to the consequence of human death (Rom. 5:12-21; 6:23; 8:19-25; I Cor. 15:22,45,47,49), the issue of whether there was or was not non-human death before Adam's Fall, for instance, animal death, is not historically regarded in Christian Church tradition as a matter that defines theological orthodoxy one way or the other i.e., it is outside the defining boundaries of orthodoxy.

*(Part 3, Chapter 6) The Gap School:*

*g] Gap Schools between Ancient & Modern Times.*

*i] Jewish Midrash Exodus (c. 900-1,000 A.D.).*

*ii] Was King Edgar of England (d. 975)  
a gap man or not?*

*iii] Jewish Zohar (c. 1260-1492).*

*iv] John Lightfoote (1602-1675).*

*v] Rosenmuller (d. 1816, wrote 1776).*

*vi] Dathe (d. 1791, wrote 1763-1781).*

*(Part 3, Chapter 6) The Gap School:*

*g] Gap Schools between Ancient & Modern Times.*

*i] Jewish Midrash Exodus (c. 900-1,000 A.D.).*

If we ask from the writings of Jews and Christians in ancient and mediaeval times, *Was there a distinctive prior creation followed by a time-gap in Gen. 1:1,2 before the following six creation days?*; on a number of occasions, though not always, the answer comes back in the affirmative. But amongst those Jews and Christians so giving



an affirmative answer, there is then disagreement as to what that distinctive prior creation was. Bearing in mind that there are a multiplicity of Jewish Rabbinical views in such Jewish writings as the Talmud and Midrash Rabbah, in the *Midrash Rabbah* one finds *one* such a view in the *Midrash Exodus* (c. 900-1,000 A.D.). In *Midrash Exodus* 15:22 on Exodus 22:1, we read, “He created the light, for it says, ‘In the beginning God created the heaven and the earth’ (Gen. 1:1); afterwards it is written, ‘And God said, Let there be light’,” “But David explained that it was after he had created light that he created the heavens, for it says, ‘Who coverest thyself with light as with a garment’ (Ps. 104:2), and after this we read, ‘Who stretchest out the heavens like a curtain’,” “a proof that the heavens [Gen. 1:1] were created after he had created light. Three things preceded the creation of the world: water, wind, and fire. The waters conceived and gave birth to thick darkness [Gen. 1:2]; the fire conceived and gave birth to light [Gen. 1:3]; the wind conceived and gave birth to wisdom<sup>266</sup>.” This is only one Jewish view, and not all Jews, either then or now, would agree with it. Nevertheless, this is an ancient Jewish view which sees a distinct prior creation in Gen. 1:1,2, to the latter creation of Gen. 1:3-2:3, in which the elements of creation, namely, “water, wind, and fire” (with “fire” resulting in “light”), “preceded the creation of the world” by an unspecified time.

A reconstruction of the *Midrash Exodus* 15:22 chain of logic, seems as best as I can assess it, to have gone something like this. There is a gap of unspecified time between Gen. 1:1,2 and Gen. 1:3. In Gen. 1:2 reference is made to “waters” and so water preceded creation of the world. In Gen. 1:2 reference is made to “darkness” and so darkness “preceded the creation of the world.” Because “darkness” is said to have been over the “waters” (Gen. 1:2), the “waters” “gave birth to thick darkness.” In Gen. 1:2 reference is made to “the Spirit of God” which these Jews translated as “wind of God” (Hebrew *ruwach*, which can mean either “spirit” or “wind,” cf. John 3:8), and so “wind” “preceded the creation of the world.” Because “wind” can also mean “spirit,” there is some interconnection here, so that the Spirit of God acted as a wind in Gen. 1:2, but also is the Spirit of “wisdom” (Prov. 8:1,22,23). In Gen. 1:3 reference is understood to be made not to the creation of light, but to pre-existing light, i.e., “Let there be light,” and since light comes from fire, “fire” must have “preceded the creation of the world;” a conclusion also considered to be supported by Ps. 104:2. (Some of these broad ideas have some similarities with the dark flooded earth of St. Chrysostom and St. Augustine, discussed in Vol. 2, Part 3, Chapter 6, section a, subsections vi & vii). Certainly this is not the historically modern old earth creationist gap school, but the idea that God created things in Gen. 1:1,2 which “preceded the creation of the world” in Gen. 1:3-2:3 by a period of time evident in the fact that they e.g., “darkness” “preceded the creation of the world,” and all “gave birth” to something else, means that once again there are clearly some points of intersecting stylistic agreement in some categories of thought on the meaning of Gen. 1:1,2 between such thinking of *a distinctive prior creation* of water, wind, and fire, and the historically modern old earth creationist gap school.

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<sup>266</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah, op. cit.*, Vol. 3, Midrash Exodus translated by S.M. Lehrman, Midrash Exodus, pp. 187-8.

(Part 3, Chapter 6) *The Gap School:*

g] *Gap Schools between Ancient & Modern Times.*

ii] *Was King Edgar of England (d. 975)  
a gap man or not?*

The Global Earth “Lucifer’s Flood” Gap Schoolman, Arthur Custance (1910-1985), refers favourably to the view of “Erich Sauer,” that “king Edgar of England (943-975) adopted the same view” “as Caedmon” on “Gen. 1:1 and 2.” In this context, Custance says that “around 650 A.D., the English poet Caedmon (who died c. 680) wrote about Genesis and the creation, and presented the view that man had really been introduced in order to replace the angels which had conducted their dominion over the earth so ruinously. Fallen angels were responsible for the catastrophe” of Gen.1:2<sup>267</sup>. Given that when Custance wrote in 1970, it was some 95 years since c. 1875, after which time any form of the Global Earth Gap School had ceased to be scientifically defensible; and given that he follows a form of the Global Earth “Lucifer’s Flood” Gap School popularized by George Pember (1876), that adds in what I regard as the unsustainable claims of devilology in which it is alleged that a global pre-Adamite Flood was brought about in Gen. 1:2 in connection with the fall of angels<sup>268</sup>; I clearly consider that one must use Custance’s work with a good deal of caution.

Concerning Custance’s presupposition that Caedmon considered “Fallen angels were responsible for the catastrophe” found in “Gen. 1:1 and 2;” Custance cites a poem in which Caedmon says that following the fall of angels, “the Lord cast them ‘that had committed a dire sin’ (line 46) into a specially created ‘joyless house of punishment,’ banishing them from heaven (line 68). “Therefore Holy God willed by his plenteous power that under the circle of the firmament of the earth should be established with sky above and wide water, a world-creation ... in a place of the foes whom in their apostasy he hurled from bliss’<sup>269</sup>.” In my opinion, a more natural construction of “the Lord cast them ‘that had committed a dire sin’ into a specially created ‘joyless house of punishment,’” would be that he cast them down into hell; although in at least some instances, not all such devils were cast into hell *permanently* at that time, since *after* he created “a world-creation” “in a place” above hell i.e., Caedmon thinks the earth was built above a pre-existing hell for angels, then some of these devils were later permitted onto the earth. *Therefore I would consider Custance’s reading of Caedmon as an unlikely meaning*, although I do not claim infallibility and others may disagree with me,

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<sup>267</sup> Custance, A.C., *Without Form and Void*, Doorway Papers, Ontario, Canada, 1970, pp. 18 & 20; referring to Sauer, E., *Dawn of the World Redemption*, Eerdmans, Grand Rapids, Michigan, US, 1953, p. 36.

<sup>268</sup> This view is further discussed in Part 3, Chapter 6, section h, subsection iii, subdivision A, “Global Earth ‘Lucifer’s Flood’ School,” *infra*.

<sup>269</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 19-20.

as clearly Arthur Custance does. But even though I do not accept Custance's presupposition that his Global Earth "Lucifer's Flood" Gap School was earlier established in the writings of Caedmon (d. 680), I am nevertheless prepared in the interests of fairness to autonomously assess Custance's claim derived from Sauer that this is the view later found in the writings of "king Edgar of England (943-975)."

Custance does not cite the quote that his and Sauer's claim is based on from King Edgar (Regnal Years: King of the Mercians and Northumbrians from 957; king of the West Saxons or Wessex, from 959; and King of England, 959-975). But it may be found in the work of another Global Earth "Lucifer's Flood" Gap Schoolman, John Kurtz (1809-1890), a German Lutheran who was a Professor of Theology at Dorpat (or Tartu) in Estonia<sup>270</sup> (1850-1870), before retiring to Marburg in his native Germany<sup>271</sup>. Kurtz claims, "the angels who rebelled against God, who lost their principality and were obliged to leave their first habitation, had originally inhabited our earth." He refers to an "original state [of] our earth" which became "the 'thohu vabohu' [= Hebrew *tohuw vabohuw* i.e., 'without form and void,' AV] of Gen. 1:2 as the consequence of the fall of the angels." Kurtz claims this "view is very old. In the tenth century Edgar king of England said in confirmation of the law of Oswald, 'As God drove the angels from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon earth that justice might obtain there'." Kurtz appears to consider that this is the earliest known reference to this view, and he also says, "we cannot discover any trace of it among the [Church] Fathers;" for "we do not find that they had held that chaos had been the consequence of the fall of angels" (1859)<sup>272</sup>.

With respect to the statement of Edgar (d. 975), "As God drove the angels from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon earth that justice might obtain there," it must be remembered that in the tenth century, any relevant reference to the Bible by Edgar would be to the Latin Vulgate. The Vulgate contains several words that could potentially mean "chaos," although depending on context none of them necessarily mean "chaos." These include, Latin, *chaos*, *confusio*, *congeries*, and *abyssus*.

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<sup>270</sup> The place known in German and Swedish as "Dorpat," was known in Estonia till 1893 as "Derpt," and then "Yuryev" (1893-1918), and then "Tartu" (1918 to present). Kurtz's works are written in German, and so on the title page of *History of the Old Covenant* (1859), *infra*, he is referred to as "Professor of Theology at Dorpat."

<sup>271</sup> Kurtz was born in Monschau (south-west of Aachen in north-west Germany), and educated at Halle (east-central Germany) and Bonn (western Germany), "Johann Heinrich Kurtz," *Wikipedia* ([http://en.wikipedia.org/wiki/Johann\\_Heinrich\\_Kurtz](http://en.wikipedia.org/wiki/Johann_Heinrich_Kurtz)).

<sup>272</sup> In *Clark's Foreign Theological Library*, New Series, Volume 21: Kurtz, J.H., *History of the Old Covenant*, translated from the German by the Reverend Alfred Edersheim, T. & T. Clark, Edinburgh, Scotland, UK, 1859, p. lvii (British Library copy).

Latin, “*chaos*” is found at Luke 16:26 in most Vulgate manuscripts and the main text of Wordsworth & White’s Latin Vulgate New Testament (1911), although a slim minority reading of “*chasma* (chasm),” is preferred in the main text of Weber-Gryson’s Latin Vulgate (1969, 5th edition 2007). It is here rendered “chaos” in the Roman Catholic Douay-Rheims Version (which is an English translation from the Latin), “between us and you, there is fixed a great chaos,” in the Parable of Lazarus and Dives, although given that Latin “*chaos*” can also mean e.g., “empty space” (Stelten<sup>273</sup>), I would think this a better rendering, and so contextually Edgar could not be basing his relevant views on Luke 16:26 in the Vulgate.

A second Latin word potentially meaning “chaos,” though not necessarily meaning “chaos,” is *confusio*, which has the idea of a “confusion, disorder, trouble” (Woodhouse<sup>274</sup>), and so in a derivative figurative sense might potentially refer to the idea of a “chaos.” The word is used quite widely in the Vulgate<sup>275</sup>, but for our immediate purposes, some of the relevant passages using this root word, as found in the Douay-Rheims Version, include: I Sam. 5:6 which read in some Vulgate manuscripts (Weber-Gryson), “And the hand of the Lord was heavy upon the Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion (Latin, *confusio*) of a great mortality in the city.” Jer. 3:24,25, “Confusion (Latin, *confusio*) hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters. We shall sleep in our confusion (Latin, *confusio*), and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of the Lord our God.” Jer. 7:19, “Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion (Latin, *confusio*) of their own countenance?” Ezek. 16:52,63, “Therefore do thou also bear thy confusion (Latin, *confusio*), thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast

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<sup>273</sup> Stelten, L.F., *Dictionary of Ecclesiastical Latin*, Hendrickson Publishers, Massachusetts, USA, 1995, at *chaos*.

<sup>274</sup> Woodhouse, S.C., *The Englishman’s Pocket Latin-English & English-Latin Dictionary*, Routledge & Kegan Paul, London, UK, 1913; reprint 1983, at Latin *confusio* & English “chaos.”

<sup>275</sup> I Sam. 5:6; 20:13; Job 8:22; Pss. 35:26; 40:16; 44:16; 69:8,20; 71:13; 89:46; 109:29; 132:18; Prov. 10:5,14; 12:4; 18:13; Isa. 30:3,5; 42:17; 45:16; 54:4; 61:7; Jer. 3:24,25; 6:15; 7:19; 8:12; 10:17; 11:13; 20:18; Ezek. 7:18; 16:7,22,52,63; 32:3; 36:6,7,15; 39:26; 44:13; Dan. 9:7,8; Obadiah 10; Micah 2:6; 7:10; Hab. 2:10; Zeph. 3:5,19; Luke 21:25; Acts 19:29; Philp. 3:19; Heb. 12:2; I Peter 2:4; Jude 13; Rev. 3:18. And in the OT Apocrypha: I Esdras 9:7, Apocrypha; Judith 8:19; 9:2; 14:6, Apocrypha; Sirach 3:12; 4:25; 5:17; 20:24,25,28; 22:3; 25:29; 29:19; 42:1, Apocrypha; Baruch 1:15; 2:6, Apocrypha; Additions to Daniel, Dan. 3:33,40, Apocrypha; I Macc. 1:29, Apocrypha; & II Macc. 5:7.

justified thy sisters.” “That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion (Latin, *confusio*), when I shall be pacified toward thee for all that thou hast done, saith the Lord God.” Dan. 9:7,8, “To thee, O Lord, justice: but to us confusion (Latin, *confusio*) of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee. O Lord, to us belongeth confusion (Latin, *confusio*) of face, to our princes, and to our fathers, that have sinned.” Obadiah 10, “For the slaughter, and for the iniquity against thy brother Jacob, confusion (Latin, *confusio*) shall cover thee, and thou shalt perish for ever.” Micah 7:10, “And my enemy shall behold, and she shall be covered with shame (Latin, *confusio*), who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.”

And from the Apocrypha of St. Jerome’s Latin Vulgate, i.e., “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, Anglican 39 Articles), Judith 8:19 & 14:16, Apocrypha, “For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion (Latin, *confusio*): but we know no other God but him.” “And said: One Hebrew woman” i.e., Judith, “hath made confusion (Latin, *confusio*) in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.” Baruch 2:6 Apocrypha, “To the Lord our God belongeth justice: but to us, and to our fathers confusion (Latin, *confusio*) of face, as at this day.” And I Maccabees 1:29, Apocrypha, “And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion (Latin, *confusio*).”

Consider e.g., Baruch 1:15,16, Apocrypha, “And you shall say: To the Lord our God belongeth justice, but to us confusion (Latin, *confusio*) of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem, to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.” If King Edgar (d. 975) was thinking of the Latin *confusio* either here, or with a similar meaning elsewhere, then when he says, “As God drove the angels from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon earth that justice might obtain there;” then his meaning is that the fall of angels brought “confusion” or “chaos” to the earth *after the creation of man*. Thus it would include the Fall (Gen. 3) and later. So that the point would be that “confusion” or “chaos” reigns due to the power of devils, but by God’s power, the devils can be driven away as e.g., Christ drove devils away in Matt. 8:28-34. I.e., this does not mean that devils cannot come back after this happens at a future time. E.g., Christ drove the Devil away in Matt. 4:10,11; but the Devil came back in Matt. 16:23 and was again driven away by Christ, and he again came back in Luke 22:3; and after Matt. 16:23 Christ warned Peter of Satan’s then future return in Luke 22:31. And so if this is Edgar’s meaning, he then says that in contrast to such “confusion” or “chaos” reigning, is the orderly reign of a godly king.

A third Latin word potentially meaning “chaos,” though not necessarily meaning “chaos,” is *congeries* (Job 21:32; Sirach or Ecclesiasticus 39:22, Apocrypha; II Maccabees 9:4, Apocrypha), which has the idea of a “heap, pile, [or] mass” (Woodhouse), and so once again, in a derivative figurative sense *might potentially* refer to the idea a “chaos.” Consider e.g., from the Douay-Rheims Version at Job 21:32, “He shall be brought to the graves, and shall watch in the heap (*congeries*) of the dead.” Or II Maccabees 9:4, Apocrypha, “And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common (*congeries*) burying place of the Jews.” And so if this is Edgar’s meaning, then he is possibly thinking in terms of “chaos” producing death i.e., once again, when he says, “As God drove the angels from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon earth that justice might obtain there;” then his meaning is that the fall of angels brought “confusion” or “chaos” to the earth *after the creation of man*, with an emphasis in his mind on “a heap (*congeries*)” of dead bodies brought about by the sin of Adam in eating the apple in connection with the temptation of the Devil (Gen. 3).

A fourth Latin word potentially meaning “chaos,” though not necessarily meaning “chaos,” is *abyssus*. The word is used quite widely in the Vulgate<sup>276</sup>, but for our immediate purposes, some of the relevant passages using this root word, as found in the Douay-Rheims Version, include: Ps. 36:7 (Vulgate 35:7), “Thy justice is as the mountains of God, thy judgments are a great deep (*abyssus*). Men and beasts thou wilt preserve, O Lord.” Or Ezek. 31:15, “Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep (*abyssus*): and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.” Consider e.g., Gen. 1:2, “And the earth was void and empty, and darkness was upon the face of the deep (*abyssus*); and the Spirit of God moved over the waters.” If King Edgar (d. 975) was thinking of the Latin *abyssus* here, then when he says, “As God drove the angels from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon earth that justice might obtain there;” then his meaning is that the fall of angels brought a pre-Adamite Flood in Gen. 1:2 *before* the creation of man i.e., the Global Earth “Lucifer’s Flood” Gap School type of view.

Therefore with reference to St. Jerome’s Latin Vulgate, the Global Earth “Lucifer’s Flood” Gap School type of view of Kurtz (1859), Sauer (1953), and Custance (1970) is *one* possible meaning of Edgar’s words, though *not the only* possible meaning. And so I leave the good Christian reader (or anyone else) with a series of questions to

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<sup>276</sup> Gen. 1:2; 7:11; 8:2; 49:25; Exod. 15:5,8; Deut. 8:7; 33:13; Job 28:14; 38:16,30; 41:23; Pss. 33:7; 36:7; 42:8; 71:20; 77:17; 104:6; 106:9; 107:26; 135:6; 148:7; Prov. 3:20; 8:24,27; Isa. 51:10; 63:13; Ezek. 26:19; 31:4,15; Amos 7:4; Jonah 2:6; Hab. 3:10; Luke 8:31; Rom. 10:7; Rev. 9:1,2,11; 11:7; 17:8;20:1,3. And in the OT Apocrypha Judith 9:8, Apocrypha; Sirach 1:2; 16:18; 23:28; 24:8,39; 42:18; 43:23, Apocrypha; Additions to Daniel, Dan. 3:55, Apocrypha.

ponder for himself. If the view of Kurtz, Sauer, and Custance were correct, would it not have been so extraordinary in terms of the contemporary theological thinking of the day, that Edgar (d. 975) would surely have elucidated on it further with a succinct reference to Gen. 1:2? Or did Edgar so elucidate on it either orally, or in a written form that is now lost? Put simply, Was King Edgar of England a gap man or not?

(Part 3, Chapter 6) *The Gap School:*

g] *Gap Schools between Ancient & Modern Times.*

iii] *Jewish Zohar (c. 1260-1492).*

The *Zohar* first appeared in thirteenth century Spain among the Jewish Cabalist community. It was published by the Jewish writer, Moses ben Shem de Leon (d. 1305). Though it claims to be a much earlier work from the second century A.D., its authenticity has been questioned from the outset. Though some, e.g., Arthur Custance, consider the “*Zohar* ... represents an opinion held towards the end of the first century and the early part of the second” century A.D.<sup>277</sup>, and to the extent that it draws on ancient material of the second century A.D. with Rabbi Abbahu’s view, there is *some* accuracy in Custance’s claims; nevertheless, in general terms, more plausibly the *Zohar* appears to be a much later document. Thus e.g., the *Encyclopedia Judaica* (c. 1972, corrected edition 1978), considers it was written during the High Middle Ages between about 1270 and 1300 A.D., or the *Encyclopedia Britannica* (1999) dates it to between about 1260 and 1492<sup>278</sup>. It was evidently written in the Middle Ages, and its calculation for “the time of redemption” commencing about 1300 A.D. gave it a contemporary Jewish significance. The writer, probably, de Leon, drew on the *Midrash Rabbah* and other Jewish writings<sup>279</sup>.

In the relevant section of the *Zohar* at *Bereshith* 24b to 25b<sup>280</sup>, reference is first made to a Jewish opinion from an unnamed source. Moses de Leon was here citing the views of Rabbi Abbahu in the *Midrash Rabbah*, but because he was anachronistically claiming the *Zohar* was a much earlier work, he did not name Rabbi Abbahu (c. 279-320). Thus the *Zohar* first says, “‘These are the generations of the heavens and the earth’ [Gen. 2:4]. We have laid down that the expression ‘these are’ denotes that those [words] mentioned before are henceforth of no account. In this case what is referred to is the product of *tohu* (emptiness) hinted at in the second verse of the first chapter, ‘and the earth was *tohu* and *bohu*’ [Gen. 1:2]. These it is of which we have learnt that ‘God

<sup>277</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, p. 15.

<sup>278</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Judaism: The Judaic tradition: Jewish mysticism: Main lines of development: The making of the *Zohar* (c. 1260-1492).”

<sup>279</sup> *Encyclopedia Judaica*, *op. cit.*, Vol. 16, pp. 1194-1215.

<sup>280</sup> *The Zohar*, translated into English by H. Sperling & M. Simon, Soncino Press, London, UK, 1934, reprinted 1978, Vol. 1, pp. 97-101.

created worlds and destroyed them’.” Thus this idea of God creating a succession of worlds in the time-gap between the first two verses of Genesis, certainly represents a view (I do not say the only view), of both ancient Judaism (Rabbi Abbahu) and mediaeval Judaism (*Zohar*).

To this unnamed source, the *Zohar* then gives some commentary. “On account of this the earth was ‘dazed’ (*tohah*) and ‘bewildered’ (*bohah*).” It then gives an allegorical “explanation” of what is meant by stating that this means “God created the world by means of” the Pentateuch or “Law.” The “waters” of Gen. 1:9 are said to refer to the Pentateuch, which was put in “one place” on the third day because it went to Israel. Hence “the Gentiles who did not accept” the Pentateuch “were left dry and parched. It is in this way that God created worlds and destroyed them.” Arguably, an implication of this *Zohar* interpretation, although one that might be disputed on the basis that it is too inferential, is the same fate may have also befallen the earlier worlds made before this one in Gen. 1:3-2:3 i.e., they were “destroyed” *for lack of the Pentateuch*. And the *Zohar* also then further warns that those without or opposed to the Pentateuch or Law now, also seek “to bring the world back to the state of ‘tohu’ and ‘bohu’ [Gen. 1:2], and they caused the destruction of the temple [in 70 A.D.]. However, ‘tohu’ and ‘bohu’ gave place to light [Gen. 1:3] so when God revealed himself they will be wiped off the earth.”

But reflecting diversity among Jews on such matters, the *Zohar* then gives multiple views on the meaning of Gen. 2:4,5. In e.g., one explanation, the Pentateuch is likened to “the rain” which must first “descend” before “Israel” who are likened “to herbs and trees” can “shoot up” (Gen. 2:5). Then, “according to another explanation,” “every plant of the field before it was in the earth” refers to “the first Messiah,” “every herb of the field before it grew” refers to “the second Messiah,” and “there was not a man to till the ground” does not refer to Adam, but rather, refers to “Moses” who had not yet given the Pentateuch. When I read such Jewish interpretations of Gen. 2:4,5 referring not to Adam but to Moses and a “first” and “second Messiah,” I am forcefully reminded of the fact that these Jewish “minds” are “blinded,” and that a “veil untaken away” remains “in their “reading of the old testament” (II Cor. 3:14). On the one hand, I think the *Zohar* makes a significant contribution in recording the view certainly adhered to by some followers of medieval Judaism, from its unnamed source, that Gen. 1:1,2; 2:4 refers to that “which we have learnt that ‘God created worlds and destroyed them’.” But on the other hand, I think the *Zohar* then obscures the meaning of this through its allegorical interpretations about the Pentateuch or “Law” (Hebrew *Torah*).

This recognition of intersecting agreement with one Jewish School of interpretation and the Gap School with respect to “the generations” of Gen. 2:4 predating the creation of Gen. 1:3-2:3, was first recognized in the mid-nineteenth century by the gap man, Joseph Bailey, Principal of St. Aidan’s Theological College, Birkenhead (Liverpool University). Referring to the *Zohar*, as found in Ludovicus Capellus’ work *Selections from the Zohar*, Bailey translated into English the Latin and Hebrew of Capellus’ edition of the *Zohar* at *Bereshith* 24b on Gen. 1:2; 2:4. Bailey’s quote says, “‘These are the generations of the heaven and the earth’ [Gen. 2:4]. Wherever there is written *ail-le* [= *’elleh*, “these (+ ‘are’ in italics as added)”] e.g., with *tholedoth* [=



*towl<sup>e</sup>dowth*, ‘[the] generations,’ a feminine plural noun, from *towl<sup>e</sup>dah*], the former words are put aside. ‘And these are the generations’ [Gen. 2:4] of *tohu* [“without form,” AV] which are signified in verse 2 [of Genesis 1]. ‘The earth was *tohu* and *bohu* [“void,” Gen. 1:2, AV]. These are the worlds of which it is said that the blessed God created worlds and destroyed them, and on that account the earth was *tohu* and *bohu*, desolate and empty<sup>281</sup>.’”

Thus the basic gap school idea of a succession of worlds in the time-gap between the first two verses of Genesis, was clearly *a* Jewish view found in both ancient times (Rabbi Abbahu) and mediaeval times (*The Zohar*).

(Part 3, Chapter 6) *The Gap School:*

g] *Gap Schools between Ancient & Modern Times.*

iv] *John Lightfoote (1602-1675).*

John Lightfoote (/ Lightfoot<sup>282</sup>) was first an Anglican, then during the 1640s and 1650s Interregnum he became a Puritan, and then following the Restoration of the legally Anglican Protestant Christian Crown and Royal Family in 1660, he became an Anglican once again. The relevant treatment of John Lightfoot’s Local Earth Gap School views are found in Volume 1 of this work, *Creation, Not Macroevolution – Mind the Gap* (2014), at Part 2, Chapter 9, subsection b, entitled, “Sometime Anglican & sometime Presbyterian Westminster Divine, John Lightfoot, rejects the Flat Earth Theory.” As there discussed, we find that Lightfoot followed a young earth creationist local earth gap school model in the seventeenth century.

Writing in *The Genesis Debate* (2001) for “The 24-hour View,” Duncan & Hall claim Lightfoot believed in 24 hour days. They say, “Lightfoot was the leading Hebraist of his day and treated ... each of the creation days as natural days ... . He was so specific as to” say that “the heaven moved in darkness ‘twelve hours’ before God commanded the

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<sup>281</sup> Bailey, J., “On the Nature of Language,” *Transactions of the Victoria Institute*, London, UK, Vol. 3, 1868-1869; referred to in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 207.

<sup>282</sup> For instance, his name is spelt without a final “e” as “John Lightfoot of Ashley” in the official 1643 “List of the Divines who met in the Assembly at Westminster” (*Westminster Confession of Faith*, With a Foreword by Alexander McPherson, Free Presbyterian Publications, Bell & Bain Ltd., Glasgow, Scotland, UK, 1958, 1976, 1994 (ISBN 0-902506-08-0 & ISBN 0-902506-35-8), pp. 15-16, “A List of the Divines who met in the Assembly at Westminster,” at p. 16); and with a final “e” in Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 216 (main text), footnote 3 at p. 257 (“John Lightfoote, *A Few, and New Observations, Upon the Booke of Genesis ... 1642*”); 2nd edition, 2011, p. 226 (main text), footnote 3 at p. 269 (“John Lightfoote, *A Few, and New Observations, Upon the Booke of Genesis ... 1642*”).

creation of light, and also that the six creation days were 24-hour days and natural days<sup>283</sup>.” But in the first place, Duncan & Hall’s summary of Lightfoot fails to state that he considered that this was a local creation of about half the globe, which though not precisely stated in terms of geography, appears to have approximated the old world of Europe, Asia, Africa, and Australia – known on e.g., a 1644 map as “New Netherlands” (also known as “New Holland”)<sup>284</sup>, and the new world of the Americas. And in the second place, they fail to state that Lightfoot considered that from the perspective of the Americas in the New World, a prior distinctive creation of 12 hours occurred in Gen. 1:1,2, with a later creation in the six 24 hour days of Gen. 1. In dealing with this same general era of the seventeenth century, Duncan & Hall also wrongly describe Royalist Anglican, Daniel Featly, as one of the “Puritans.” This adds insult to injury to this King James Version translator, who in Anglican hagiology is a holy confessor who was persecuted by Puritans for being a Royalist Anglican e.g., there was a Puritan attempt to murder him, and he was later imprisoned by the republican revolutionary Puritans; and then, when very ill he was released on bail and lived out his dying days just before his 1645 death at what was then Chelsea College; and now part of the College Court grounds of the Royal Chelsea in London, which annually celebrates Royal Oak Day or Oak Apple Day remembering the birth in 1630 and return in 1660, of King Charles II<sup>285</sup>.

*(Part 3, Chapter 6) The Gap School:*

g] *Gap Schools between Ancient & Modern Times.*

v] *Rosenmuller (d. 1816, wrote 1776).*

John Rosenmuller (1736-1816) was a German Lutheran Protestant. Bernard Ramm, quoting Anton Pearson, claims that the gap school “received its first scientific

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<sup>283</sup> Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, pp. 49-50.

<sup>284</sup> Clark, C.M.H., *A History of Australia*, Melbourne University Press, Victoria, Australia, 1962, reprint 1979, p. 30.

<sup>285</sup> Hagopian’s *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.*, p. 50. For a better treatment of Daniel Featly, see my Textual Commentaries, Vol. 3 (Matt. 21-25), Printed by Officeworks at Parramatta in Sydney, Australia, 2011, Preface, section 10, “Dedication: The Anglican Calendar,” Chapter 7, section i, subsection c, “KJV translators Daniel Featly *et al*” (<http://www.gavinmcgrathbooks.com>).

treatment by Rosenmuller ... in his *Antiquissima Telluris Historica* (1776)<sup>286</sup>.” In fact, I consider that distinction must go to Thomas Chalmers in his *Remarks on Cuvier’s Theory of the Earth* (1814), and thus first done in connection with the geological work of the French Protestant, Cuvier, who was “by birth, education, and conviction a devout Lutheran<sup>287</sup>,” as used by the Scottish Protestant, Chalmers, a Presbyterian. Chalmer’s work came about 40 years after Rosenmuller’s views were published in 1776, and I consider that Rosenmuller wrote before the modern science of geology was established.

William Smith is fairly called the “father of English geology,” though I see the modern origins of geology earlier than 1799 with William Hutton (1726-1797), who first established a theory of uniformitarianism and catastrophism (different to the theory of uniformity later adopted by Lyell,) with his dissertation to the Royal Society of Edinburgh in 1785 and his published work *Transactions* in 1788. Hutton recognized by, e.g., reference to Roman roads in Europe built 2,000 years earlier, that the natural processes of erosion are quite slow and so (even allowing for some catastrophism and the supernatural element that Lyell did not,) the earth had to be a lot older than 6,000 years. His work was given a wider audience when summarized and presented by Professor John Playfair (1748-1819) of Edinburgh University in *Illustrations of the Huttonian Theory of the Earth* (1802), (and later developed in an anti-supernaturalist and significantly different way by Charles Lyell, that was rightly rejected by creationist gap school men like Adam Sedgwick, *infra*)<sup>288</sup>.

This means that like Dathe’s view of 1763-1781 discussed in this subsection v of Part 3, Chapter 6, section f; Rosenmuller’s views of 1776 discussed in the following subsection vi, are from a pre-geological science era. As translated from the Latin in Pye Smith’s *Scripture & Geological Science* (1852), in his *Antiquissima Telluris Historia* (1776), Rosenmuller said, “‘In the beginning God created’ the universe, ‘the heavens and the earth’ [Gen. 1:1]. But, with respect to this earthly globe, it was not at once the abode of men and animals, as it is now; but there was a period during which it was utterly destitute of such a furniture of things as it now possesses; it did not enjoy the light of the sun, and it was completely covered with water [Gen. 1:2, pre-Adamite flood]. Whether, at its first being brought into being, it possessed a constitution like that of comets, being consequently uninhabitable [i.e., not the historically modern gap school view]; or whether it was reduced into its actual state, after a vast space if time, by some kind of universal inundation of water, with the concurrence of other causes both natural and extraordinary

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<sup>286</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 24,118,126; quoting Ramm’s *The Christian View of Science and Scripture*, Paternoster, London, UK, 1955, p. 196.

<sup>287</sup> Coleman, W., *Georges Cuvier, Zoologist*, Harvard University Press, Massachusetts, USA, 1962, p. 16 referred to in “Georges Cuvier,” *Wikipedia* ([http://en.wikipedia.org/wiki/Georges\\_Cuvier](http://en.wikipedia.org/wiki/Georges_Cuvier)).

<sup>288</sup> Gribbin, J., *Science: A History 1543-2001*, Penguin Books, London, England, UK, 2002, pp. 312-5,321.

[i.e., a historically modern global earth gap school view]; cannot be with certainty determined from the Mosaical narrative<sup>289</sup>.”

It is clear from this that before the science of geology, on the one hand, Rosenmuller considered there was a distinctive prior creation, followed by a time-gap, in Gen. 1:1,2. But on the other hand, he was non-committal as to whether or not Gen. 1:1,2, did or did not teach something that could be specially equated with the historically modern gap school view. Nevertheless, Rosenmuller clearly allowed for something that could be specially equated with the historically modern global earth gap school as one of two possibilities, a fact later built on by Global Earth Gap Schoolman, Thomas Chalmers from 1814, who giving the global earth gap school its first scientific treatment, benefited from the background presence of such an interpretation raised by Rosenmuller as a possibility. And thereafter, it was also built on by Local Earth Gap Schoolman, Pye Smith, from c. 1840, who gave the local earth gap school its first scientific treatment. Although to this must be made the qualification, that the historically modern local earth gap school endorses and continues the same understanding of Gen. 1:1,2 as the historically modern global earth gap school down to some point in the *Late Pleistocene II* (starting from the last Ice Age 68,000 B.C. to end of last Ice Age c. 8,000 B.C.); and hence it broadly endorses this element in the earlier work of such Global Earth Gap Schoolmen as, e.g., Thomas Chalmers and William Buckland.

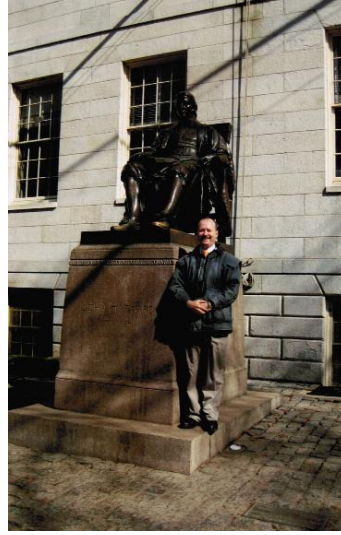
The Ice Ages (2.5 million B.C. to c. 8,000 B.C.) of the Quaternary Worlds were first recognized through the work of old earth creationist, Louis Agassiz (d. 1873) of Harvard University, USA, and he was assisted in his ice ages work in the United Kingdom by old earth creationist, William Buckland (d. 1856) of Oxford University, UK. I thank God I visited North America in March 2009, and the following photos of Harvard University, Boston Massachusetts are from that time.

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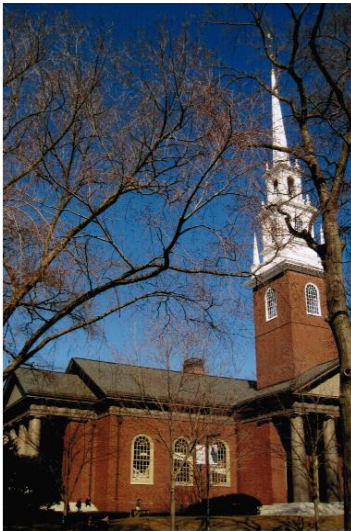
<sup>289</sup> Pye Smith's *Scripture & Geological Science* (1852), p. 432, quoting and translating from the Latin, Rosenmuller, J.G., *Antiquissima Telluris Historia, a Mose Gen. 1 descripta*, Ulm, Germany, 1776, pp. 6,10,11,12,71 (emphasis mine).



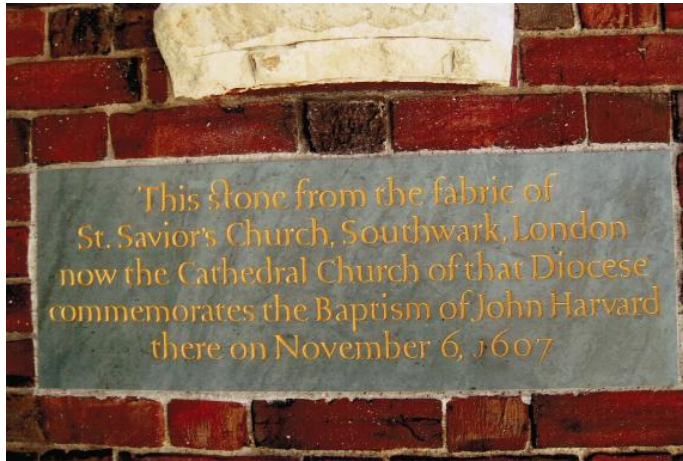
Harvard University, Boston, Massachusetts, USA, where old earth creationist, Louis Agassiz (d. 1873) was a teacher. March 2009.



Gavin at statue of John Harvard, founder of Harvard University, Boston, USA, March 2009.



Anglican (Episcopal) Chapel, Harvard University, Boston, Massachusetts, USA. March 2009.



Stone at Harvard Anglican Chapel from Southwark<sup>290</sup> Cathedral (near London Bridge), where John Harvard was baptized in 1607 during the reign of King James of the King James Bible of 1611. USA, March 2009.

<sup>290</sup> Some level of pronunciation variation may occur due to diverse accents, but in broad terms, “Southwark” is pronounced “Suth” as in “Southern” + the sound after the “M” up to the “c” in Celtic “Mc” names where the “c” is not silent e.g., McSweeney, where unlike other Celtic “Mc” names where the “c” is silent (e.g., McGrath), the “c” is pronounced but *not* in the stronger “ac” sound of those with an “a” in front of the “c” e.g., “MacIntosh.”

(Part 3, Chapter 6) *The Gap School:*

g] *Gap Schools between Ancient & Modern Times.*

vi] *Dathe (d. 1791, wrote 1763-1781).*

John Augustus Dathe (1731-1791<sup>291</sup>) of Leipzig<sup>292</sup>, was a German Lutheran<sup>293</sup>, who as per the discussion in the previous subsection, also wrote in a pre-geological science era. I agree with much of, though not all of, the translation of Dathe's Latin found in Custance, and so I here give the following translation, staying fairly close to the rendering used by Custance<sup>294</sup>. Dathe claimed<sup>295</sup>, Latin, "Vau (Vau) *ante* (before) םוּׁוּ"

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<sup>291</sup> "Johann August Dathe or Dathius (1731-1791)," *Latin Bible Versions the Age of Reformation* ...(<http://www.diva-portal.org/smash/get/diva2:344499/FULLTEXT01.pdf?>).

<sup>292</sup> "Johann August Dathe," *Wikipedia* ([http://de.wikipedia.org/wiki/Johann\\_August\\_Dathe](http://de.wikipedia.org/wiki/Johann_August_Dathe)), in German, click on "translate" at top right for English version.

<sup>293</sup> "Johann August Dathe (1731-1791)," *Post Reformation Digital Library* ([http://www.prdl.org/author\\_view.php?a\\_id=3077](http://www.prdl.org/author_view.php?a_id=3077)), says that the religious "tradition" of "Dathe" was that of a "Lutheran;" and this is repeated at their list of authors which says the religious "tradition" of "Dathe, Johann, A. (+ [= Christian death date] 1791)" of the "Theology" "Faculty" at "Leipzig," was that of a "Lutheran" ([http://www.prdl.org/authors.php?a\\_in=ALL&era=Early%20Modern&tradition=Lutheran](http://www.prdl.org/authors.php?a_in=ALL&era=Early%20Modern&tradition=Lutheran)).

<sup>294</sup> My concerns with both Custance's Hebrew and Latin are as follows. 1) in Custance the vau is wrongly shown in further detail than that given by Dathe in brackets as "ׁוּ" (*uw*), which is the wrong contextual pointing here in Gen. 1:2 where it is ׁוּ i.e., *V<sup>e</sup>* in which the sh<sup>c</sup>va' is a *disjunctive vau*, and contextually indicates that the sentence is introductory to a new narrative or new idea, or new theme within the narrative (see Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, pp. 40-41; & my comments on this at Part 3, Chapter 6, section a, subsection viii). By contrast, the vau is vowelled as Custance shows it when it comes before one of the labials i.e., the letters "b," "m," or "p" (see my comments on Num. 5:23, *infra*). 2) Custance wrongly renders the Hebrew *hajaḥ* as "the earth," which is Hebrew, "ḥa'ares (compound word, ḥa / 'the' + 'aretz, feminine singular pausal noun, from 'eretz. A pausal noun indicates a reader pauses, i.e., here after, "And the earth;" Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 406). 3) Custance reads "*insignam*" (a Latin "declension" that does not exist), for Latin, *insignem* ('remarkable,' a feminine singular accusative adjective, from *insignis*; matching *mutationem*, 'change,' a feminine singular accusative noun, from *mutatio*). A fourth concern is itemized in the main text with respect to Dathe's claims on the Hebrew of Gen. 1:1,2, *infra*.

<sup>295</sup> Dathe's Latin as found in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 24; quoting Dathe, J. Auguste, *Libre VI*, "Ex recensione textus Hebraei et Versionum

(Hebrew root word, *hajah*, from *hajthah* in Gen. 1:2 which is an active perfect, 3rd person singular feminine, kal verb from *hajah* – the verb “to be<sup>296</sup>,” rendered in the AV as ‘was’ from ‘it was,’) *non* (not) *potest* (it is able) *verti* (to be translated) *per* (by) ‘*Et*’ (‘And,’ at the start of Gen.1:2), *nam* (for) *refertur* (it is being referred) *ab* (to) *vs. 1* (verse 1) *ubi* (where) *narratum* (the narrative) *fuit* (= ‘it has’), *terram* (the earth) *acque* (and) *coelum* (the heaven) *a* (by) *Deo* (God) *esse creatam* (= ‘were created’). *Jam* (Now) *pergit* (it proceeds) *vs. 2* (verse 2) *de* (‘about’ or ‘concerning’ = ‘about how’) *terram* (the earth) *eam* (that) *incertum* (uncertain) *quo* (which) *tempore* (a time), *insignem* (‘remarkable’ or ‘notable’) *subiisse* (‘to have undergone’ = ‘had undergone’) *mutationem* (change). *Igitur* (Therefore) *vau* (vau) *per* (‘in [the form of]’ = ‘means’) *postea* (afterwards) *et* (and) *explicandum* ([is so] to be interpreted), *uti* (as) *saepe* (oftentimes [it is]): *e.g. Num. 5:23 et Deut. 1:19.*” Which being interpreted from the Latin means, the “Vau before [Hebrew] *hajah* is not able to be translated by ‘And’ [at the start of Gen.1:2], for [then] it would refer to verse 1, where the narrative has, ‘And the earth and the heaven were created by God.’ Now verse 2 proceeds about how that the earth, which [at] an uncertain time, had undergone remarkable change. Therefore vau means ‘afterwards,’ and [is so] to be interpreted, as oftentimes [it is], e.g., Num. 5:23 and Deut. 1:19.”

I consider Dathe’s claims here about elements of the Hebrew are incorrect. His claim that the “Vau before [Hebrew] *hajah* is not able to be translated by ‘And’ [at the start of Gen.1:2], for [then] it would refer to verse 1, where the narrative has, ‘And the earth and the heaven were created by God’;” is certainly wrong. It can most assuredly mean “And<sup>297</sup>,” and as previously discussed at Part 3, Chapter 6, section a, subsection viii, *supra*, this is pointed with a *sh<sup>e</sup>va*’ (i.e., in transliteration, <sup>e</sup>), and so is a *disjunctive vau* which contextually indicates that the sentence is introducing a new narrative, new idea, or new theme within the narrative. Therefore for Dathe to claim that it “is not able to be translated by ‘And,’ for [then] it would refer to verse 1, where the narrative has, ‘And the earth and the heaven were created by God’,” is a fundamental violation of Hebrew grammar, which contextually indicates that this “And” is a *disjunctive vau* introducing a new narrative. This is also recognized in both the Greek Septuagint and Latin Vulgate, being rendered from the Hebrew in the Septuagint with Greek, “*de* (And),” and from the Hebrew in the Vulgate with the Latin, “*autem* (And);” and also from the Hebrew into English in the Authorized King James Version as “And.” Thus the presence of the conjunction “And” as found in the Authorized Version at the start of Gen. 1:2a is an important stylistic indicator that the words of this verse form a separate thought to those of Gen. 1:1.

Paradoxically then, some ten pages before his favourable reference to Dathe’s argument, Custance makes some reference to this Hebrew argument on the *sh<sup>e</sup>va*’ at Gen.

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antiquarum Latine versi, notisque philologicis et criticis illustrati,” Halle, 1791, in six volumes.

<sup>296</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *hajah*.

<sup>297</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *V<sup>e</sup>*, *et al.*

1:2. But Custance wrongly refers to “the initial *waw* [/ *vau* / *vav*]” with the symbol “ו” (*w*) rather than ו̇ i.e., *V<sup>e</sup>*, thereby indicating that he does not actually understand this element of Hebrew grammar<sup>298</sup>; as the *vau* is vowelled as Custance shows in “the bump rule” when it comes before one of the labials i.e., the letters “b,” “m,” or “p” (see my comments on Num. 5:23, *infra*). Hence Custance appears to be grabbing hold of different Hebrew grammar arguments given by different proponents of a Gap School understanding of Gen. 1:1,2, without really understanding those arguments at the level of the Hebrew grammar, for which reason he does not realize that he is supporting two mutually exclusive claims as to what the Hebrew means at Gen. 1:1,2.

Dathe concludes, “Therefore *vau* means ‘afterwards,’ and [is so] to be interpreted, as oftentimes [it is], e.g., Num. 5:23 and Deut. 1:19.” Num. 5:23 says, “And the priest shall write these curses in a book, and he shall blot them out with the bitter water.” As in English, the Hebrew starts this verse with “And,” as found in, “*V<sup>e</sup>kathab* (וְכָתַב) / compound word, *V<sup>e</sup>* / ‘And’ + *kathab*, ‘he shall write’ = ‘shall write,’ an active perfect, masculine singular 3rd person kal verb, from *kathab*.” However, *unlike* Gen. 1:2 where the *V<sup>e</sup>* (ו) is twice prefixed to nouns, and so forms a *disjunctive vau*, by contrast, here at Num. 5:23 the *V<sup>e</sup>* is prefixed to a verb, and so this is a *conjunctive vau* which is a *vau* that links a clause in a sequential way, or in a temporal way (expressing relations of time), or in a logical and often consequential way<sup>299</sup>. Furthermore, this verb is in the perfect tense, and in Hebrew the combination of the *vau* with a perfect verb grammatically forms *the vau conversive* in which the perfect verb becomes an imperfect verb<sup>300</sup>. Hence it does not mean e.g., “And he shall have written;” but rather, “And he shall write.” Clearly then, this is a *very different vau* that the one at Gen. 1:2; and yet Dathe here claims that it is an example of his unsustainable argument about the *vau* at Gen. 1:2. There is also a second *conjunctive vau* at Num. 5:23 which has the same sequential grammatical properties of a *conjunctive vau*, and is also a *vau conversive* showing the grammatical properties of *vau* + perfect verb = *vau conversive*, “and he shall blot (Hebrew *uwmachah* / וַיִּמְחֶהוּ, compound word, *uw* / ‘and’ + *machah*, an active perfect, masculine singular 3rd person kal verb, from *machah*) them out with the bitter water.” Here because the *vau* (ו) comes before the letter “m,” which is one the labials, it is

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<sup>298</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 14 (on the sh<sup>e</sup>va’ at Gen. 1:2) & 24-25 (on Dathe).

<sup>299</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 281.

<sup>300</sup> *Ibid.*, pp. 198-199. As with Greek and Latin grammarians, different Hebrew grammarians sometimes prefer different terminology. Thus Weingreen dislikes this type of “conversive” terminology since it only applies to “consecutive” narratives, and so he prefers the terminology of a *vau* “consecutive” (Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, p. 91).



vowelled with a long “u” i.e., Hebrew ו (vau) <sup>301</sup>. At Num. 5:23, the vau is on both occasions rendered in the Septuagint with the Greek, “*kai* (and);” and in the Vulgate on the first occasion by the Latin suffix “*que*” in “*scribetque* (‘And he shall write,’ compound word, *scribet*, ‘he shall write,’ indicative active future, 3rd person singular verb, from *scribo*; + *que*, ‘and,’ an enclitic particle translated *before* the compound word it is suffixed to),” and on the second occasion by the Latin, “*et* (and).” And on both occasions it is rendered by the English “and” in the King James Version (1611). Thus by adding in this reference to Num. 5:23, Dathe’s Hebrew grammatical argument has increased from one unsustainable argument at Gen. 1:2, to a second unsustainable argument at Num. 5:23. *Dathe is thus in double trouble!*

Dathe also refers to Deut. 1:19. Here we twice find a *vau conversive* in the words, “And when we departed (Hebrew *vannicca* / וַנִּסַּע, compound word, *va* / ‘And’ + *vannicca* / ‘when we departed,’ an active imperfect, common plural 1st person kal verb, from *naca* / ‘from Horeb, we went through (Hebrew *vannelek* / וַנֵּלֶךְ, compound word, *va* / ‘and,’ deemed redundant in English translation in AV + *nnelek*, ‘we went through,’ an active imperfect, common plural 1st person kal verb, from *halak*) all that great and terrible (Hebrew *v<sup>e</sup>hannowra* / וְהַנֶּחֱשֶׁת <sup>302</sup>, compound word, *v<sup>e</sup>* / ‘and’ + *ha* / ‘the,’ definite article, redundant in English translation in AV, + *nnowra* / ‘terrible,’ masculine singular passive, participle niphal verb, from *jare*) wilderness, which ye say by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came (Hebrew *vannabo* / וַנָּבֹא <sup>303</sup>, compound word, *va* / ‘and’ + *nabo* / ‘we came,’ an active imperfect, common plural 1st person kal verb, from *bow*) to Kadesh-barnea.”

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<sup>301</sup> The three Hebrew letters, “b (ב),” “m (מ),” or “p (פ),” are known as labials, and if a vau comes before one of them it is vowelled with a long “u” i.e., as ו (vau); and so these letters are sometimes combined and remembered by English speakers studying Hebrew as the “bump rule” (even though the English “u” sound of “bump” does not have the Hebrew long “u” sound of “flute”). Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 43 & 44; & Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, pp. 40-41.

<sup>302</sup> Hebrew reads from right to left. There should not be a gap between the vowel pointer vau (= w / ו) and “r” / resh (ר), but my Hebrew computer pallet will not allow me to vowel the vau (ו) with a long “o” i.e., “o (the dot on top of the ו),” without creating a space.

<sup>303</sup> Hebrew reads from right to left. There should not be a gap between the last two consonants (בא), but my computer pallet will not allow me to vowel the “b (ב)” with a long “o” i.e., “o (the dot on top of the ב),” without creating a space.

The first Hebrew root word at Deut. 1:19 to which is prefixed a vau, *supra*, is *naca'* (נָצַח), and it is grammatically known as *a weak verb*, in its instance, because it starts with the letter “n.” It thus has a specific declension for “n” verbs that are an active imperfect, common plural 1st person kal verb, here making it *nicca'* (נָצַחְוּ). The vau (ו) before it here in Deut. 1:19 is a *vau conversive*, which forms a compound word with an imperfect verb by being prefixed to the imperfect verb, and pointed with a short “a” vowel (a / וַ), followed by a dot known as daghesh forte (/ ·) so that the first letter of this “n” verb becomes a double “n” or “nn” (נַ) i.e., *vaNNicca'*. The effect of this *vau conversive* on an imperfect verb, is that it becomes a perfect verb i.e., “when we departed<sup>304</sup>.” The *vau conversive* is a *conjunctive vau* prefixed to a verb that links a clause in a sequential way, or in a temporal way (expressing relations of time), or in a logical and often consequential way<sup>305</sup>. This is therefore quite different to Gen. 1:2 which twice uses a *disjunctive vau* to contextually indicate that the sentence is introducing a new narrative, new idea, or new theme within the narrative, *supra*. At Deut. 1:19 this first vau is rendered in the Septuagint with the Greek, “*kai* (and);” in the Vulgate by the Latin, “*autem* (And);” and in the English of the King James Version (1611) as “And.”

The second Hebrew root word at Deut. 1:19 to which is prefixed a vau, *supra*, is *halak* (הָלַךְ). This is an irregular verb since it starts with the letter “h” (Hebrew letter *he*), but it is declined the same as a jod verb (i.e., starting with jod / ה)<sup>306</sup>. Thus like a *jod* verb, it is grammatically known as *a weak verb*. It thus has a specific declension for jod verbs, here applicable to this irregular verb starting with “h” that is an active imperfect, common plural 1st person kal verb, here making it *nelek* (הָלַךְוּ). The vau (ו) before it here in Deut. 1:19 is a *vau conversive*, which forms a compound word with an imperfect verb by being prefixed to the imperfect verb, and pointed with a short “a” vowel (a / וַ), followed by a dot known as daghesh forte (/ ·) so that the first letter of this irregular “h” verb which declines like a “jod” verb becomes a double “n” or “nn” (נַ) i.e., *vaNNelek*. The effect of this *vau conversive* on an imperfect verb, is that it becomes a perfect verb i.e., “we went through.” The *vau conversive* is a *conjunctive vau* prefixed to a verb that links a clause in a sequential way, or in a temporal way (expressing relations of time), or

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<sup>304</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 6,11-12,131-132,184,195-199; & Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, pp. 91-92. (The vau “consecutive” in Weingreen equates vau “conversive” in Pratico & Van Pelt. Weingreen dislikes this type of “conversive” terminology since it only applies to “consecutive” narratives, and so he prefers the terminology of a vau “consecutive,” *Ibid.*, p. 91.)

<sup>305</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 281.

<sup>306</sup> *Ibid.*, pp. 182-183.

in a logical and often consequential way. This is therefore quite different to Gen. 1:2 which twice uses a *disjunctive vau* to contextually indicate that the sentence is introducing a new narrative, new idea, or new theme within the narrative, *supra*. At Deut. 1:19 this second vau is not rendered in the Septuagint, being deemed redundant in Greek translation; and it is not rendered in the Vulgate, being deemed redundant in Latin translation; and it is not rendered in the Authorized King James Version, being deemed redundant in English translation.

The third Hebrew root word at Deut. 1:19 to which is prefixed a vau, *supra*, is *jare*' (אָרַע). This is a jod verb (i.e., starting with jod / ך); and so it is grammatically known as a *weak verb*. It thus has a specific declension for jod verbs, here applicable to this participle starting with “j” that is a masculine singular passive, participle niphal verb, here making it *nōwra*' (אָרַע׳<sup>307</sup>)<sup>308</sup>. It also has the definite article “the” (*ha* / ה) prefixed before the verb participle. And the vau prefixed at the start of it is simply pointed with a *sh<sup>e</sup>vā*’, which is not actually a vowel, but a pointing, and while it can be silent or vocal, if vocal, it has a vowel-like sound, and hence in transliteration here at Deut. 1:19 it becomes the vowel “e” in *v<sup>e</sup>*, as part of the compound word *v<sup>e</sup>hannōwra*’. The Hebrew participle is “a verbal adjective,” i.e., it has grammatical qualities of both a verb and an adjective<sup>309</sup>, and so the vau is here simply acting as a conjunction<sup>310</sup>, joining a Hebrew adjective, “great” (Hebrew *gadol*) with a Hebrew participle exhibiting the grammatical qualities of an adjective in “terrible,” i.e., “great and terrible” (which thus adds meaning to a noun, “wilderness,” Hebrew *midbar*). This is therefore quite different to “And the earth was without form” etc., and “And the Spirit of God moved” etc. in Gen. 1:2 which here twice uses a *disjunctive vau* to contextually indicate that the sentence is introducing a new narrative, new idea, or new theme within the narrative, *supra*. (Although this third usage of vau as a conjunction in Deut. 1:19 is like the usage of vau as a conjunction between two nouns in both Gen. 1:1, “heaven and earth,” and Gen. 1:2, “without form and void.”) At Deut. 1:19 this third vau is rendered in the Septuagint with the Greek, “*kai* (and);” in the Vulgate by the Latin, “*et* (and);” and in the English of the Authorized Version (1611) as “and.”

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<sup>307</sup> There should not be a gap between the vowel pointer vau (= *w* / ן) and “r” / resh (ר), but my Hebrew computer pallet will not allow me to vowel the vau (ן) with a long “o” i.e., “*ō* (the dot on top of the ן),” without creating a space.

<sup>308</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 286,301.

<sup>309</sup> *Ibid.*, pp. 131. Cf. Martin & Davidson who prefer to say, “The participle is primarily a noun,” Martin, J., *Davidson’s Introductory Hebrew Grammar*, Continuum, T. & T. Clark, London, UK, 1993, pp. 27-28,149.

<sup>310</sup> Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, pp. 40-41.

The fourth Hebrew root word at Deut. 1:19 to which is prefixed a vau, *supra*, is *bow*' (אָוּבָּ<sup>311</sup>). It is a weak verb, being a biconsonantal (or two consonants) verb, and so it also has its own declension structure for an active imperfect, common plural 1st person kal verb<sup>312</sup>. But for our immediate purposes, here at Deut. 1:19 in other respects it has the same Hebrew grammatical properties as the first Hebrew root word at Deut. 1:19 to which is prefixed a vau, *naca*' does, *supra*. Thus once again, the vau (ו) before it here in Deut. 1:19 is a *vau conversive*, which forms a compound word with an imperfect verb by being prefixed to the imperfect verb, and pointed with a short "a" vowel (א / ו), followed by a dot known as dagesh forte ( / ·,) so that the first letter of this "n" verb becomes a double "n" or "nn" (נְנ) i.e., *vaNNabo*'. And once again, the effect of this *vau conversive* on an imperfect verb, is that it becomes a perfect verb i.e., "we came." And once again, the *vau conversive* is a *conjunctive vau* prefixed to a verb that links a clause in a sequential way, or in a temporal way (expressing relations of time), or in a logical and often consequential way. This is therefore once again quite different to Gen. 1:2 which twice uses a *disjunctive vau* to contextually indicate that the sentence is introducing a new narrative, new idea, or new theme within the narrative, *supra*. At Deut. 1:19 this fourth vau is rendered in the Septuagint with the Greek, "kai (and);" in the Vulgate by the Latin suffix "que" in "cumque ('and when,' compound word, cum, 'when,' adverb; + que, 'and,' an enclitic particle translated before the compound word it is suffixed to);" and in the English of the King James Version (1611) as "and."

Therefore by adding in this reference to Deut. 1:19, Dathe's Hebrew grammatical argument has increased from two unsustainable arguments, one at Gen. 1:2, with a second at Num. 5:23, to three unsustainable arguments. *Dathe is thus in triple trouble!*

Therefore, when we consider Dathe's claims as used approvingly by Custance<sup>313</sup>, *supra*, namely, the "Vau before [Hebrew] *hajah* is not able to be translated by 'And' [at the start of Gen.1:2], for [then] it would refer to verse 1, where the narrative has, 'And the earth and the heaven were created by God.' Now verse 2 proceeds about how that the earth, which [at] an uncertain time, had undergone remarkable change. Therefore vau means 'afterwards,' and [is so] to be interpreted, as oftentimes [it is], e.g., Num. 5:23 and Deut. 1:19;" we find that *Dathe's Hebrew is in triple trouble*. Dathe has clearly engaged in a great travesty of the Hebrew. Therefore, *I wish to distance myself from both Dathe's claims, and Custance's approving usage of Dathe's claims, on the*

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<sup>311</sup> There should not be a gap between the vowel pointer vau (= w) and aleph (א), but my computer pallet will not allow me to vowel the vau (ו) with a long "o" i.e., "וּ" (the dot on top of the ו)," without creating a space.

<sup>312</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 157-158,181-182.

<sup>313</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, p. 24.

*grammatical properties of the Hebrew vau at Gen. 1:2; Num. 5:23; Deut. 1:19.* Global Earth “Lucifer’s Flood” Schoolmen, Allison & Patton, describe “Arthur Custance” as a “noted Hebrew scholar<sup>314</sup>,” which is not a description with which I would concur.

But it simultaneously transpires, that I consider Dathe has a correct general perception that Gen. 1:2 refers to an event that has occurred in time after Gen. 1:1. This raises imponderables as to how he achieved, what from my Gap Schoolman’s perspective, is the right conclusion? Did he fluke the right idea from his erroneous understanding of the Hebrew grammar? Or did he acquire the right idea from another source, perhaps orally from someone who said to him something like, “The Hebrew of Genesis 1:1,2, supports the idea that the events of Genesis 1:2 came in time after those of Genesis 1:1;” and then he fumbled through the Hebrew in an attempt to “prove” this idea he got from someone else orally? Is there another explanation? However one answers these questions, it is clear that Dathe needed “to brush up” on his Hebrew grammar with respect to the vau. But for our immediate purposes, it is also surely notable that however he did it, Dathe came up with a gap school type view of Gen. 1:1,2.

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<sup>314</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, p. 18.

*(Part 3, Chapter 6) The Gap School:**h] Modern Old Earth Creationist Gap School.**i] Introduction to modern old earth creationist Gap School.**ii] Some Jewish writers.**iii] Modern Global Earth Gap Schools after c. 1875:**A] Global Earth "Lucifer's Flood" School.**B] Jehovah's Witnesses Cult Gap Day-Age School.**iv] Modern Local Earth Gap School.**A] General.**B] Case Study on John Sailhamer (b. 1946):**Introduction; Sailhamer's Biography; Sailhamer's Theology; Some Reviews of Sailhamer's "Genesis Unbound;" & Sailhamer's model.**(Part 3, Chapter 6) The Gap School:**h] Modern Old Earth Creationist Gap School.**i] Introduction to modern old earth creationist Gap School.*

The point of commonality in all historically modern forms of the old earth creationist Gap School is that there is an undisclosed period of time between the first two verses of Genesis, into which fits most of earth's geological layers. These layers are thus regarded as forming a succession of "worlds" (Gen. 2:4; Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2.

However within these wide parameters, there are multiple Gap School models, some of them better known and understood than others. In *The Creationists* (1992), Ronald Numbers is largely interested in the Global Earth Gap School, e.g., Global Earth "Lucifer's Flood" Gap Schoolman, Arthur Custance<sup>315</sup>. But it is notable that he makes no reference to Thomas Chalmers; and he gives only one reference to Buckland, Sedgwick, and Pye Smith, and that is in a quote by young earth creationist Flood Geology Schoolmen, Whitcomb & Morris, saying that they do not agree with these old earth creationist Gap Schoolmen; but then no elucidation is given on Buckland's, Sedgwick's, or Pye Smith's Gen. 1 & 2 creation models<sup>316</sup>. Numbers makes no distinction between before and after c. 1875 with respect to the Global Earth Gap School being arguable within known scientific knowledge of the day; and there is also no specific discussion of any old earth creationist Local Earth Gap School model in his work. *Therefore Ronald Numbers fails to give an adequate understanding of the Gap*

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<sup>315</sup> Numbers' *The Creationists*, pp. 170-171; 175-176; 199; 200-201; 255-256; 271-272; 330-331.

<sup>316</sup> Numbers' *The Creationists*, pp. 207-208.

*School*. Thus Numbers' *The Creationists* is in a number of relevant particulars with regard to Gap School, clearly a very defective work, notwithstanding the presence of a good deal of valuable material in other areas of it. But while I am not undertaking an exhaustive work on the Gap School models, I include a good deal more material on relevant Gap School models and matters than does Numbers' *The Creationists* (1992).

For the principle illustrative purposes of this work, the historically modern old earth creationist Global Earth Gap School, is considered with reference to Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873). Elements of this were considered in Volume 1, e.g., at Part 3, Chapter 3, section f, "The generally united Gap School view: filling in the blanks in the 'worlds' or 'ages' of multiple 'generations' of Earth's history in Gen. 2:4; Heb. 1:2; 11:3, following the creation of the temporal and spiritual heavens, from the Pregeological World of c. 4.6 billion B.C. to the start of the Last Ice Age c. 68,000 B.C.; creation, not macroevolution - mind the gap." These figures will also be further discussed, to some extent biographically, in this Volume 2, Part 4, *infra*. Thus e.g., I would also remind the reader of the important distinction made in this work between historically modern old earth creationist Global Earth Gap Schools *before* and *after* about 1875. As discussed in connection with old earth creationist Gap Schoolman, Archdeacon John Pratt, in Volume 1, Part 2, Chapter 5, "The fossil record: creation, not macroevolution - mind the gap, section d, "A scientific critique of the Global Earth Gap School's global pre-Adamite flood & following global six day creation, subsection ii, 'What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?'," whereas before c. 1875, on the basis of the incomplete knowledge of geology it was still possible to plausibly argue for a Global Earth Gap School model, albeit with increasing qualifications from the 1860s, this ceased to be so from c. 1875. Thus Adam Sedgwick (d. 1873) was the last well known Global Earth Gap Schoolman who was scientifically credible inside the geological knowledge of his day. By contrast, when George Pember put forth a Global Earth Gap School model in 1876, he lacked scientific credulity. But the issue of scientific credulity is not the same as theological orthodoxy, and so after c. 1875 it remains possible for a Global Earth Gap Schoolman to be in scientific error in terms of his embrace of a Global Earth Gap School model, and simultaneously orthodox.

(Part 3, Chapter 6) *The Gap School*:

h] *Modern Old Earth Creationist Gap School*.

ii] *Some Jewish writers*.

In this subsection we will be considering the views of three historically modern Jewish Rabbis, namely, Louis Ginzberg (d. 1953), Yisrael Lipschitz (d. 1860), and Aryeh Kaplan (d. 1983). It must be remembered that the same qualifications apply to these Jewish writers as to other Jewish writers i.e., they represent *a* Jewish view, not *the* Jewish view, just like a given Christian writer on such matters represents *a* Christian view, not *the* Christian view. That is because while there is certainly such a thing as *the* Jewish view or *the* Christian view on the fact that e.g., God is the Creator (Gen. 1 & 2); on issues

such as the more detailed specifics of a Gen. 1 & 2 creation model, there is no such thing as *the Jewish view* or *the Christian view*.

Louis Ginzberg (1873-1953) was a Jewish Rabbi from north Eastern European Lithuania (near the north-west of Russia). He migrated from Eastern Europe to the city of New York, in the State of New York, on east coast USA. He produced an original modern synthesis of ancient Jewish writings in the Jewish Talmud and Midrash Rabbah. A celebrated Jewish writer, Louis Ginzberg, is held in high regard in the *Encyclopedia Judaica* (c. 1972, corrected edition 1978<sup>317</sup>)<sup>318</sup>. He refers in *The Legends of the Jews* (1925), to *Shabbath* 88b in the *Babylonian Talmud* together with other ancient Jewish writings, “about the nine hundred and seventy-four generations that existed prior to the world<sup>319</sup>.” On this basis, Ginzberg says in the main part of his work, “Nor is this world inhabited by man the first of things earthly created by God. He made several worlds before ours, but he destroyed them all, because he was pleased with none until he created ours<sup>320</sup>.” As discussed in Volume 2, Part 3, Chapter 6, section e, subsection iii, *supra*, this accords with *an* ancient Jewish teaching found in Rabbi Abbahu (d. 320) in the *Midrash Rabbah*, and indeed Rabbi Ginzberg cites Rabbi Abbahu on this matter (e.g., *Midrash Rabbah* at *Genesis* 3:7 & 9:2), and he also qualifies this by citing other Jewish views (e.g., *Midrash Songs* 5:4), so that Ginzberg’s “several worlds before ours,” is related to these Jewish sources.

The issue of speculating on, or investigating either from the Book of Divine Revelation or the Book of Nature, what these previous worlds were like, is discouraged by *one* Jewish tradition. Thus in the *Midrash Rabbah* at Midrash Genesis 1:10 on Gen. 1:1, “Rabbi Jonah said in Rabbi Levi’s name, ‘... you are not permitted to investigate what is above and what is below, what is before and what is behind. Bar Kappara quoted, For ask now of the days past, which were before thee, since the day that God created man upon the earth (Deut. 4:32); you may speculate from the day that days were created, but you may not speculate on what was before that. And from one end of heaven unto the other (Deut. 4:32); you may investigate, but you may not investigate what was before this<sup>321</sup>.” However, *another* Jewish tradition has been prepared, in varying degrees, to investigate something of what they think these previous worlds were like, e.g.,

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<sup>317</sup> British Library catalogue dates for this undated work.

<sup>318</sup> *Encyclopedia Judaica*, Keter Publishing, Jerusalem, Israel, Vol. 7, pp. 583-4.

<sup>319</sup> Ginzberg, L., *The Legends of the Jews*, Notes to Volumes 1 and II, Jewish Publication Society of America, Philadelphia, USA, 1925, Vol. 5, pp. 3-4, referring to footnote in his Volume 1.

<sup>320</sup> *Ibid*, Vol. 1, translated by H. Szold, 1909, p. 4; referred to in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 14.

<sup>321</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, *op. cit.*, Vol. 1, Midrash Genesis translated by Rabbi I. Epstein, Midrash Genesis, p. 9 (emphasis mine).



from the Book of Divine Revelation in historically ancient times, Rabbi Abbahu (d. 320 A.D.), *supra*, or from the Book of Nature in historically modern times, Rabbi Yisrael Lipschitz (d. 1860) on the fossils of dinosaurs, *infra*.

Thus a modern Jewish commentator who followed Rabbis Abbahu and Ginzberg's type of thinking on *worlds before ours*, was Rabbi Yisrael Lipschitz (1782-1860) of Danzig, Germany. He produced *Tiferes Yisrael*, a nineteenth century Jewish commentary on the Mishnah in the Talmud. He referred to a Midrash on Lev. 25 by Rabbi Bachya. Bachya Asher (1255-1340), was a Jewish judge (dayan) in Sargasso, Spain. Bachya considered the world was made to last for 49,000 years, being seven lots of seven thousand years, with each seven thousand years divided into 6,000 years of normality and a final 1,000 years of "shabbos" non-normality. After 50,000 years he said there would be a jubilee and the end of the world. In *Tiferes Yisrael*, Rabbi Yisrael Lipschitz refers to this medieval jubilee year Midrash but adds to it a modern Jewish interpretation. Rabbi Yisrael Lipschitz says that in the first half of the nineteenth century the world is in cycle number four (which on the traditional Jewish chronology started with Adam in 3,760 B.C., with the Jewish year of 3,760 commencing Oct. 3,761 B.C.), and on this chronology the world was made three cycles earlier in about 24,765 B.C. . By contemporary standards in which young earth creationists are defined as usually dating creation at 6,000-10,000 years ago i.e., c. 4000-8000 B.C., or possibly up to as much as 15,000 years ago i.e., c. 13000 B.C., this would put his model beyond young earth creationist limits, even though it would also be a long way short of old earth creationist dates for a universe created c. 14 billion B.C., with an earth created c. 4.6 billion B.C. . Referring also to the Cabalah (Kabbalah), Rabbi Lipschitz considered God created and destroyed a number of worlds. At the end of each 7,000 year cycle it is said that there was a cataclysmic event destroying the former world. Writing in an era when geological science was known, Rabbi Yisrael Lipschitz says the fossils of dinosaurs are part of the remains of these earlier worlds<sup>322</sup>.

Certainly the methodology of Rabbi Yisrael Lipschitz's Gen. 1 & 2 model in *Tiferes Yisrael* means it is not any form of the historically modern old earth creationist Gap School model, but it is a gap school model that clearly considers the earth of the present world dates to c. 24,765 B.C. or at least c. 25,000 B.C. . Therefore, once again there are some points of intersecting agreement between this Jewish commentator and the historically modern gap school. E.g., the fact that in *Tiferes Yisrael*, Rabbi Yisrael Lipschitz was prepared to link fossil remains of dinosaurs to the worlds that existed before ours, is clearly a significant modern Jewish interpretation of an ancient Jewish belief in former worlds. (Cf. Jehovah's Witnesses, at Part 3, Chapter 6, h, iii, B, *infra*.)

So too, Rabbi Aryeh Kaplan (1934-1983) was a Jewish rabbi who wrote on science and the Pentateuch with books on Talmudic and Cabalistic (Kabbalistic) writings.

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<sup>322</sup> Schreiber, Y., "DovBeat, Tiferes Yisoel and the Woolly Mammoth, 200 ([www.yoinsonschreiber.blogspot.com/2004](http://www.yoinsonschreiber.blogspot.com/2004)); "Kabbalistic Views on Creation" Wikipedia Encyclopedia ([www.en.wikipedia.org/wiki/Talk:Jewish\\_principles\\_of\\_faith](http://www.en.wikipedia.org/wiki/Talk:Jewish_principles_of_faith)).

Basing his views on the Zohar<sup>323</sup> and Rabbi Lipschitz's *Tiferes Yisrael*, Kaplan also concluded that there were worlds before this one<sup>324</sup>. Thus once again, we find points of intersecting agreement with this Jewish Rabbi and the historically modern old earth creationist Gap School on the issue of previous worlds.

Therefore, on the one hand, I am not suggesting that the Jewish Rabbis, Yisrael Lipschitz (d. 1860), Louis Ginzberg (d. 1953), and Aryeh Kaplan (d. 1983), were advocates of the historically modern old earth creationist Gap School. But on the other hand, it is clear that through reference to pre-modern Jewish writings, e.g., those of Rabbi Abbahu (d. 320), or the Zohar (c. 1260-1492), that these historically modern Jewish Rabbis believed that there was a succession of worlds before this world found in the time-gap between the first two verses of Genesis, and that at this juncture, amidst certain differences, there is a point of intersecting agreement between their views and those of the historically modern old earth creationist Gap School.

*(Part 3, Chapter 6) The Gap School:*

*h] Modern Old Earth Creationist Gap School.*

*iii] Modern Global Earth Gap Schools after c. 1875:*

*A] Global Earth "Lucifer's Flood" School.*

A discussion of the Global Earth "Lucifer's Flood" Gap School is found in Volume 1, Part 2, Chapter 5, "The fossil record: creation, not macroevolution – mind the gap," section d, "A scientific critique of the Global Earth Gap School's global pre-Adamite flood & following global six day creation," subsection i, "What about the view that 'the global catastrophe' of Gen. 1:2 was the Last Ice, ending with the Holocene c. 8,000 B.C.?" In connection with the model of Harry Rimmer (1929) and the last ice age (c. 68,000-8,000 B.C.) being the alleged global catastrophe of Gen. 1:2, in which Rimmer claims, "The original creation of the heavens and the earth, ... is covered in the first verse of Genesis. Only God knows how many ages rolled by before the ruin wrought by Lucifer fell upon the earth, but it may have been an incalculable span of time. Nor can any student say how long the period of chaos lasted ...<sup>325</sup>," this section in Volume 1 includes reference to the Global Earth "Lucifer's Flood" Gap School views of e.g., Mark Allison & David Patton (1997), Hank Lindstrom (2002), Steve Frederick & Harold Head

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<sup>323</sup> The Jewish Zohar is discussed in Part 3, Chapter 6, section g, subsection iii, *supra*.

<sup>324</sup> "Kabbalistic views on Creation," in Talk: Jewish Principles of Faith, *Wikipedia Encyclopedia* ([www.en.wikipedia.org/wiki/Talk:Jewish\\_principles\\_of\\_faith](http://www.en.wikipedia.org/wiki/Talk:Jewish_principles_of_faith)).

<sup>325</sup> *Modern Science & the First Day of Creation*, by Harry Rimmer, President, Research Science Bureau, Glendale Printers, USA, 1929; in: Numbers, R.L. (General Editor), *Creationism in Twentieth Century America*, in ten volumes, Vol. 6, Davis, E.B. (Editor), *The Anti Evolution Pamphlets of Harry Rimmer*, Garland, New York, USA, 1995, p. 15 (copy held at Moore Theological College, Sydney, shelf-mark 231.765 CRE).

(2003), Max Younce (2009), and David Stewart (c. 2009) (and there is also some reference to Campbell Morgan, who is further discussed in connection with Bob Jones Sr., *infra*). Reference is also made in Volume 1, Part 2, Chapter 6, section c, “Soul-talk,” subsection iv, “Where creationists do differ: Subspeciation with respect to man,” subdivision A, “Where are the Adamites in the fossil record?,” heading, “Global Earth ‘Lucifer’s Flood’ Gap School models,” to the “pre-Adamite race” views of e.g., Clarence Larkins (1920), Curtis Hutson (1974), and Allison & Patton (1997).

Other than at those points where it has intersecting agreement with the Local Earth Gap School, I consider the Global Earth “Lucifer’s Flood” Gap School is bad science and erroneous theology. E.g., whereas I would agree with the pre-1875 Global Earth Gap School models of Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873); and also the Local Earth Gap School models of Pye Smith (d. 1851) and Henry Alcock (d. 1915), that the geological layers manifest the orderly creative work of God destroying and creating a succession of worlds in the geological layers between the first two verses of Genesis; by contrast, the Global Earth “Lucifer’s Flood” Gap School claims that a “perfect” “original creation” had e.g., no such animal death or catastrophes, and that due to the fall of angels “chaos” ensued, resulting in the death we find in the geological layers between the first two verses of Genesis.

The Global Earth “Lucifer’s Flood” Gap School was greatly popularized by George Pember (1827-1910) from 1876 in his *Earth’s Earliest Ages*<sup>326</sup>, and thereafter others in varying degrees influenced by him, so that it is now in its later form broadly found in e.g., Arthur Custance’s *Without Form and Void* (1970), or Mark Allison’s and David Patton’s *Another Time Another Place Another Man* (1997). However, in a less popular antecedent form, it can be found in historically modern times before 1876. On this view followed by the Global Earth “Lucifer’s Flood” Gap School, death is always related to sin. This particular gap school *view is not endorsed in this work* other than where it intersects in agreement with the Local Earth Gap School view endorsed in this work e.g., both views see an indefinite time gap between Gen. 1:1 & 1:2.

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<sup>326</sup> Pember, G.H., *Earth’s Earliest Ages*, Hodder & Stoughton, London, England, UK, 1876, ninth edition, 1901; referred to in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 124; & Numbers, R., *The Creationists*, pp. 45-6.

## The Beginning (eons ago).

God created “a perfect world” (Bob Jones Sr.) with no death in the original creation. The earth either was (e.g., Curtis Hutson), or may have been (e.g., Bob Jones Sr.), the abode of angels, under Lucifer.	The fall of angels brings sin and death into the world. This may have gone on for millions of ages. Perhaps multiple cataclysms (ruinations) & restorations (re-creations). Length of time unknown.	The Last Ice Age is related to Gen. 1:2; and following 6 day creation of Gen. 1:2b-2:3. This view was either held by, <i>or is compatible with</i> , the models of those itemized in next column.	E.g., (though they do not all refer to the Ice Age,) Cyrus Scofield (d. 1921), in the <i>Scofield Study Bible</i> (1909); Harry Rimmer (d. 1952); Curtis Hutson (d. 1995); Bob Jones Sr. (d. 1968); & Bob Jones Jr. (d. 1997).
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In his very inadequate, and on a number of occasions, inaccurate treatment of the historically modern old earth creationist Gap School, which contains more inaccuracies that I shall here deal with, the young earth creationist Flood Geology Schoolman, Louis Berkhof, says, “It was advocated by Chalmers, Buckland, Wisemann [*sic.* Wiseman]<sup>327</sup>, and Delitzsch, and” considers “that a long period of time elapsed between ... Gen. 1:1 and ... Gen. 1:3-31. ... This theory might offer some explanation of the different strata of the earth, but it offers no explanation of the fossils in the rocks, unless it is” considered “that there were also successive creations of animals, followed by mass destructions. This theory never found favor in scientific circles, and finds no support in Scripture ... . Delitzsch combined with this theory the idea that the earth was originally inhabited by angels, and the fall in the angelic world was the cause of the destruction which resulted in the chaos referred to in verse 2 [of Gen. 1] ...<sup>328</sup>.”

When e.g., one considers the Gap School’s historic support by such leading foundational geologists as William Buckland (d. 1856) and Adam Sedgwick (d. 1873), Berkhof’s claim that the Gap School “never found favor in scientific circles,” is every bit as erroneous as his concomitant claim that it “finds no support in Scripture.” But for our immediate purposes, my primary interest is in Berkhof’s claim, “Delitzsch combined with this theory the idea that the earth was originally inhabited by angels, and the fall in the angelic world was the cause of the destruction which resulted in the chaos referred to in verse 2 [of Gen. 1].”

<sup>327</sup> Nicholas Wiseman (1802-1865) was the first Roman Catholic Cardinal in England since the time of Henry VIII (Regnal Years: 1509-1547). The revival of Romanism that he was connected with was facilitated by the rise of the secular state, and helped had resistance to it diminished, in large measure by the largely parallel time rise of semi-Romanism in the Puseyite movement, to which this Romanist Proper had close contacts e.g., with Newman and Pusey (*Encyclopaedia Britannica CD99, op. cit.*, “Wiseman, Nicholas”). Other Roman Catholics who have followed a Gap School model include e.g., Friedrich Schlegel, Leopold Schmid, and Westermayer (Custance, A.C., *Without Form and Void, op. cit.*, pp. 32-3,34,123,126).

<sup>328</sup> Berkhof’s *Systematic Theology*, pp. 158-159.

Franz Julius Delitzsch (1813-1890) was a German Lutheran theologian and Hebrew scholar. He was Professor of Theology at Rostock in north-eastern Germany, then at Erlangen in southern Germany, and finally Professor of Theology at Leipzig in east-central Germany. But contrary to Berkhof's claims, Delitzsch himself said of the "restitution" or Gap School, which considers "itself justified in assuming that the chaos was the consequence of a derangement connected with the fall of the angels, and that the six days' creation was the restoration of a new world from the ruin of the old," that Otto "Zockler" was its "first post-Reformation advocate"<sup>329</sup> (which is incorrect, *infra*), and that he had personally gotten this idea of angelology from his contemporary, John Kurtz (d. 1890), *infra*.

The contemporary "old [semi-Romanist] Catholic" theologian and Gap Schoolman, Franz Ruesch (1823-1900) of Bonn University in Germany, said in 1886 that Gap School "theologians" "among Protestants" included "Kurtz" (d. 1890) and "Delitzsch" (d. 1890)<sup>330</sup>. However, both Berkhof's and Ruesch's comments also require the qualification that Delitzsch vacillated back and forth in his support and non-support for, some form of the Global Earth Gap School. He then ultimately rejected the Global Earth Gap School he had once advocated in 1887, which was about 12 years after *c.* 1875 when it had ceased to be in any way scientifically defensible<sup>331</sup>. Thus Ruesch's statement (1886), made one year before Delitzsch formally rejected his earlier Gap School views, and Berkhof's claim (1941 & 1958) made more than half a century after Delitzsch formally rejected his earlier Gap School views, are both referring to Delitzsch's earlier comments in 1861 when he was a Global Earth Gap Schoolman.

In 1861 Delitzsch said in *A System of Biblical Psychology*, "that before man came into being, entire races of plants and animals which we now find embedded in the" "strata appeared, and" "perished." He concluded the "creation of angels is" included "in the summary statement of Gen. 1:1," and since "an evil spirit" devil-possessed "a brute" "in"

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<sup>329</sup> Delitzsch, F., *A New Commentary on Genesis*, 1887, T. & T. Clark, Edinburgh, Scotland, UK, 1888, Vol. 1, pp. 79-80; printed in *Clark's Foreign Theological Library*, new series, Vol. 36.

<sup>330</sup> Reusch, H., *Nature and the Bible*, 4th edition, T. & T. Clark, Edinburgh, Scotland, UK, 1886, Vol. 1, p. 120; quoted in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 124; cf. p. 32. Franz Henry Reusch was made a Roman Catholic priest in 1849, and Professor of Theology at the Roman Catholic Theological Faculty in Bonn University from 1861. But in 1871 he was interdicted by the Roman Catholic Archbishop of Cologne, and in 1872 he was excommunicated, because he rejected the teaching of Papal "infallibility" promulgated by the *First Vatican Council* (1870). He then became part of a group of like minded former Roman Catholics known as "Old [Semi-Romanist] Catholics," and was made Rector of the larger Bonn University in 1873.

<sup>331</sup> Delitzsch, F., *A New Commentary on Genesis*, 1887, *op. cit.*, Vol. 1, pp. 79-80.

“Paradise,” he thought it “obvious to place the fall of angels, Lucifer at their head,” “prior to Gen. 1:2.” Hence Gen. 1:2 “betokens a condition of desolation by judgment of God (Isa. 34:10),” and so “we conclude that the creation described in Gen. 1:2 presupposes the fall of angels<sup>332</sup>.” Thus Delitzsch considered the “creation of angels is” “comprehended in the summary statement of Gen. 1:1 (comp. ... Neh. 9:6); and the more particular narrative, 1:2, takes its point of departure at a time when angels were already created. In this we are saying nothing new. Among the fathers of the church,” “Basil” (d. 379)<sup>333</sup> and “Gregory of Nazianzum” (d. c. 390)<sup>334</sup> “have taught” this “of old.” “If this be true, it is moreover obvious to place the fall of angels,” “prior to Gen. 1:2. The passage in I John 3:8,” *the devil sinneth from the beginning*, “suggests to us at last no limit in dating this downfall.” The Hebrew *tohuw* i.e., “without form” in Gen. 1:2, “betokens a condition of desolation by judgement of God (Isa. 24:10), and especially fiery judgement (Isa. 34:9-11; Jer. 4:23-26).” In Gen. 1:2 Hebrew, *tohuw* (without form) *vabohuw* (and void) “was” “not” “the original state in which” “God” “created it,” and “consequently” a “cause can be looked for in no other direction than in that of the world of spirits whose creation preceded the six days’ work, as is further shown by their unauthorized intrusion into human history, and is expressly intimated in Job 38:4-7.” Thus “we conclude that the creation described in Gen. 1:2 presupposes the fall of the angels; that the world which here is created out of the *tohu va-bohu* [= *tohuw* (without form) *vabohuw* (and void)] stands in connection with that, which had been entrusted to those angels as a territory under their jurisdiction.”

At the time of this earlier support for a Global Earth Gap School in 1861, Delitzsch says he came to ask, “Whence is there a fully sufficient explanation of the *archon tou kosmou*” (Greek, *archon tou kosmou* means, ‘the beginning of the world’), “and of the appearance of Satan in the history of temptation,” “except by means of this” view? Delitzsch says his corresponding support at that time for the “restitution” or Gap School view, after rejecting it in “the second edition of my *Genesis*” commentary, came “after manifold correspondence with Kurtz.” He thus acknowledges not being the first articulator of this idea as Berkhof claims, but having received this idea, including its component on the fall of angels as an “explanation” for “the appearance of Satan” in Gen. 3, from Kurtz (who maintained a stable support for the gap school)<sup>335</sup>. Thus an earlier

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<sup>332</sup> Delitzsch, F.J, *A System of Biblical Psychology*, 1855, 2nd edition 1861, translated from German by R.E. Wallis, T & T Clark, Edinburgh, Scotland, UK, 1899, pp. 74-76.

<sup>333</sup> See Part 3, Chapter 6, section a, subsection ii, *supra*.

<sup>334</sup> See Part 3, Chapter 6, section a, subsection iii, *supra*.

<sup>335</sup> Delitzsch, F., *A System of Biblical Psychology* (1861), printed in *Clark’s Foreign Theological Library* (1877), *op. cit.*, pp. 75-7. Though Custance refers to Delitzsch (Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 29-32), he fails to sequence Delitzsch’s writings, and correspondingly fails to understand the vacillating nature of Delitzsch’s support for, and final rejection of, the Gap School, *infra*.

articulator of this view, was Delitzsch's friend, the Protestant Professor of Theology at Dorpat, (or Tartu) in Estonia, John Kurtz (d. 1890)<sup>336</sup>, *infra*.

About 12 years after *c.* 1875 when it had ceased to be in any way scientifically defensible, Delitzsch formally rejected the Global Earth Gap School he had once advocated, in favour of the Day-Age School in 1887; and quite possibly he had done so some years earlier, but had not previously formally stated so in print before 1887, i.e., we are not certain when he made this transition in the date range of 1874 +/- 13 years. But with regard to angelology, Delitzsch continued to consider in his revised 1887 Gen. 1 & 2 creation model, that the angels had been created as part of "the heaven" in Gen. 1:1, though he now harnessed this idea to his Day-Age School model and so no longer linked Gen. 1:2 to a fall of angels. Hence in *A New Commentary on Genesis* (1887) Delitzsch says of Gen. 1, "The relation in which ver[se] 1 stands to ver[se] 2 is questionable. If the heaven, whose creation takes place farther on, on the fourth day, coincides with **הַשָּׁמַיִם** [Hebrew, **הַשָּׁמַיִם** / *hashamajim*, 'the heaven,'] of ver[se] 1, ver[se] 1 would be a summary of what follows. But the heaven which was created on the fourth day is only the heaven of the earthly world, while Scripture speaks of heavens, Deut. 10:14, and of the heaven of heavens which are of old, Ps. 68:33, therefore the heavenly spheres above the heaven of this earth. Besides, the **נַעֲשֶׂה** [Hebrew, **נַעֲשֶׂה** / *na'aseh*, 'Let us make',] *faciamus* [Latin Vulgate, 'Let us make'], ver[se] 26 [of Genesis 1], presupposes beings in the immediate presence of God<sup>337</sup>, of whose creation (prior, as it appears from Job 38:4-7, to that of this world, nothing is said in the narrative [of Gen. 1]. Hence ver[se] 1 states the fact of creation in an extent which the account that follows does not exhaust<sup>338</sup>." Thus as an old earth creationist Day-Age Schoolman, Delitzsch modified his former old earth creationist Global Earth Gap School views about the fall of angels being related to Gen. 1:2, but still retained the basic idea that angels were created as part of "the heaven" of Gen. 1:1, a long time before man was.

Thus as a point of continuity amidst his change of Gen. 1 & 2 creation model between 1861 (Global Earth Gap School) and 1887 (Day-Age School), in *A New Commentary on Genesis* (1887), Delitzsch continued to uphold old earth creationism, saying, "I am not a believer in the 'Religion of the times of Darwin'." Thus he refers to Gen. 1 as a narrative on "the creative word of command, the *fiat* of God ... Ps. 33:9 ... ." But he now understood his old earth creationism through a Day-Age School model rather

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<sup>336</sup> See Part 3, Chapter 6, section g, subsection ii, *supra*.

<sup>337</sup> I.e., this is the inaccurate view followed by Framework Schoolmen, Irons & Kline in Part 3, Chapter 1, section c, *supra*, being the anti-Trinitarian infidel view discussed at Part 3, Chapter 2, which is found in both the infidel Judaism of the *Midrash Rabbah* at Num. 4, and the infidel Mohammedan Koran at Sura 2:28, *supra*.

<sup>338</sup> Franz Julius Delitzsch, *A New Commentary on Genesis*, 2 volumes, translated by S. Taylor; originally published by T. & T. Clark, 1888, reprint Klock & Klock, USA, 1978, p. 77.

than a Gap School model. Thus he specifically rejected the “restitution” or gap school he had formerly endorsed, saying it was not “justified in assuming that the chaos” of Gen. 1:2 “was the consequence of a derangement connected with the fall of the angels, and that the six days’ creation was the restoration of a new world from the ruin of the old.” And in its place, he adopts a Day-Age School model, saying, “With Augustine (*de civ. Dei*, xi. 6): *Qui dies cujusmodi sint, aut perdifficile nobis aut etiam impossibile est cogitare, quanto magis dicere,*” which is, being interpreted from the Latin in St. Augustine’s *City of God* 12:6, “What kind of days they may be, it is either difficult or indeed impossible for us to conceive [in our minds], and how much more to say [with our lips]” (translation mine)<sup>339</sup>. Delitzsch then says, “Days of God are intended, and with him a thousand years are but as a day that is past, Ps. 90:4. McDonald, Dawson, and others who are convinced that the days of creation are, according to the meaning of Holy Scripture itself, not days of four-and-twenty hours, but aeons, are perfectly right.” In support of which he cites the heathen Hindu idea of an oscillating universe, saying, “According to a subsequent Indian view, the history of the world runs its course in an infinite series of creations and destructions (compare a similar statement in Weber, *Synagogale Theologie*, ...): ‘The entire duration of the continuance of one of these creations is called a day, the interval of destruction until the next renovation a night of [the heathen Hindu god,] Brahma’ ...<sup>340</sup>.”

I think Delitzsch is drawing a long bow to suggest that the heathen Hindu oscillating universe is a corruption of a Day-Age School interpretation of Gen. 1 & 2, since there is a big difference between a complete creation followed by a complete destruction of a universe, and a slow creation over six days on a Day-Age School model. Nevertheless, it does show how what one first believes, may act to affect the plausibility of an explanation as to how a particular heathen corruption came about. Thus in contrast to Delitzsch, as a Gap Schoolman, to the question of how this heathen Hindu corruption came about, I would regard a different *possible* explanation as more plausible. This would be the idea that the creation and destruction of suns and other heavenly bodies in “the generations of the heavens” (Gen. 2:4) in between the creation of “the heaven” c. 14 billion B.C. and “the earth” c. 4.6 billion B.C., may have been in some way confused in the heathen Hindu mind with “the generations ... of the earth” (Gen. 2:4) now found in the geological layers between the first two verses of Genesis, so as to first get the idea of creations and destructions, and then this amalgam was somehow further corrupted into the oscillating universe model of heathen Hinduism. Of course, someone who did not first believe in a Gap School model would not regard my explanation as a credible possibility either; and indeed, I myself only raise it as *a possibility*, albeit one that only Gap Schoolmen such as myself would potentially consider to be plausible.

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<sup>339</sup> “With Augustine (*de civ. Dei*, xi. 6 [= *De civitate Dei*, Latin, ‘Concerning the city of God,’ 11:6]): *Qui* (What) *dies* (days) *cujusmodi* (what kind of) *sint* (they may be), *aut* (either) *perdifficile* (difficult) *nobis* ([for] us) *aut* (or) *etiam* (indeed) *impossibile* (impossible) *est* (it is) *cogitare* (to think / conceive [in our minds]), *quanto* ([and] how much) *magis* (more) *dicere* (to say [with our mouths / lips])” (translation mine).

<sup>340</sup> Delitzsch, F., *A New Commentary on Genesis* (1887), *op. cit.*, 1888, Vol. 1, pp. v, 79-84 (Austin’s Latin in previous footnote at p. 84) (emphasis mine).



But putting aside these issues of how best to interpret the origins of the heathen Hindu oscillating universe model, something which all Jewish and Christian creationists would agree is certainly a heathen corruption of the truth of creation as found in Gen. 1 & 2; it is clear from these comments by Delitzsch in 1887, that at some point between 1861 and 1887 he had moved over from an old earth creationist Global Earth Gap School model, to an old earth creationist Day-Age School model. And in fairness to him, this transition in 1874 +/- 13 years, correlates in time with the fact that from c. 1875 it ceased to be possible to credibly argue within the known facts of science for any sort of Global Earth Gap School model; and while we cannot be sure as to exactly how and why Delitzsch changed models between 1861 and 1887, this may well have been a relevant factor in his reappraisal and reconsideration resulting in him finding a new old earth creationist model, which he continued to hold in opposition to the Darwinian theory.

In discussing Delitzsch's view, Custance reverses this historical sequence, and claims that Delitzsch's views in his *A New Commentary on Genesis* (1888) came first, and were followed by his views in *A System of Biblical Psychology* which had a later edition published in English in 1899. Custance makes the extraordinary claim that "during the next decade," that is, between 1888 and 1899, "Delitzsch was much in correspondence with Kurtz about the matter, and in the end he made a complete about-face and wholeheartedly adopted the concept of a rebellion in heaven and a judgment brought upon the earth as a consequence prior to the creation of Adam<sup>341</sup>." Delitzsch says in his 1861 second edition of *A System of Biblical Psychology* (1855 & 1861), translated into English in 1866 and first published in English 1867, that he adopted the Gap School view for his 1861 edition "after manifold correspondence with Kurtz," *supra*. This must therefore be the basis for Custance's claim about "Delitzsch" having "correspondence with Kurtz about the matter" in the "next decade" after 1888 i.e., on the basis that Custance is using the 1899 printing of *A System of Biblical Psychology* (1855 & 1861)<sup>342</sup>, in which he wrongly thinks the printing date of 1899 is when it was first written for publication. Thus Custance's whole scenario is "a beat up" in the imagination of his mind, and it might also be remarked that both Delitzsch and Kurtz died in 1890, so that Custance's idea of "Delitzsch" having "correspondence with Kurtz about the matter" in the "next decade" after 1888 i.e., from 1888 to 1899 is clearly nonsense, and a fiction in Custance's mind. Moreover, even the 1899 print of Delitzsch's *A System of Biblical Psychology* clearly states it is the "second edition," and in the preface Delitzsch dates his first edition at "1855" and this, his second edition at "1866," so if Custance looked at this 1899 reprint carefully, he would have realized it was an 1861 edition. And in Delitzsch's *A New Commentary on Genesis* which was first published in English in 1888, Delitzsch dates this edition in his preface to "1887"<sup>343</sup>. Thus Global

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<sup>341</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, p. 30.

<sup>342</sup> Delitzsch, F.J., *A System of Biblical Psychology*, 1855, 2nd edition 1861, translated from German by R.E. Wallis, T & T Clark, Edinburgh, Scotland, UK, 1899.

<sup>343</sup> Delitzsch, F.J., *A System of Biblical Psychology*, *op. cit.*, cover page, pp. vi, ix; *A New Commentary on Genesis*, *op. cit.*, p. vi.

Earth “Lucifer’s Flood” Gap Schoolman, Custance, has really “gotten the bull by the horns” in reversing the order of these two works by Delitzsch, and thus thinking Delitzsch came to adopt a Global Earth Gap School model in 1899, when in fact, he came to reject a Global Earth Gap School between the time of *A System of Biblical Psychology* in 1861 and *A New Commentary on Genesis* in 1887 i.e., in 1874 +/- 13 years.

But Custance is still correct on two salient matters, firstly, Delitzsch says he got his Gap School and associated angelology ideas from John Kurtz, and so in this sense he is more accurate than Berkhof on Delitzsch, *supra*; and secondly, Delitzsch’s gap school angelology found in his *System of Biblical Psychology* (1861) was one influence in introducing angelology to the Global Earth Gap School in terms of its devilology. For example, in *Nature and the Bible* (1886), Reusch referred to Delitzsch’s view that Gen. 1:2 referred to a judgement event brought on because the “Prince of the Angels would not continue in the truth and therefore the earth was consumed<sup>344</sup>.”

In his *System of Biblical Psychology* (1861), Delitzsch traces this idea to Otto “Zockler” as its “first post-Reformation advocate,” and also “to the Arminian Episcopius,” saying it “fancies itself justified in assuming that the chaos was the consequence of a derangement connected with the fall of the angels, and that the six days’ creation was the restoration of a new world from the ruin of the old<sup>345</sup>.” Delitzsch is incorrect to claim “Zockler” was its “first post-Reformation advocate.” Otto Zockler (1833-1906) was a German Lutheran theologian at Greiswald University in north-eastern Germany<sup>346</sup>. He was born 19 years after Thomas Chalmers had argued for a Global Earth Gap School model in “Remarks on Cuvier’s Theory of the Earth” in 1814, and 13 years after William Buckland endorsed a Global Earth Gap School in 1820, and Zockler was three years old when Buckland further endorsed a Global Earth Gap School in his *Bridgewater Treatises* of 1836<sup>347</sup>. Delitzsch says he got his Gap School and associated angelology ideas from John Kurtz, although he does not say if Kurtz referred him to Zockler’s views, or if he came learnt of Zockler’s views autonomously after his

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<sup>344</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 29-32, at p. 30, citing Delitzsch quoted in Reusch, F.H., *Nature and the Bible*, Clark, Edinburgh, Scotland, UK, 1886, Vol. 1, p. 119.

<sup>345</sup> Delitzsch, F., *A New Commentary on Genesis* (1887), *op. cit.*, 1888, Vol. 1, pp. 79-80.

<sup>346</sup> “Zöckler, Otto,” “Meyers” “Academic,” “[English] translation” (<http://de.academic.ru/dic.nsf/meyers/153127/Z%C3%B6ckler>); “Otto Zöckler,” *Wikipedia* ([http://en.wikipedia.org/wiki/Otto\\_Z%C3%B6ckler](http://en.wikipedia.org/wiki/Otto_Z%C3%B6ckler)); from 1863 Zockler was a teacher at Greiswald University (founded in 1456), which after World War II was renamed the Ernst Moritz Arndt University of Greiswald.

<sup>347</sup> Buckland, W., *Geology and Mineralogy*, As exhibiting the power, wisdom, and goodness of God, 1836, fourth edition edited by F.T. Buckland, Bell & Daldy, London, UK, 1869, p. 15.

correspondence with Kurtz. But either way, though Zockler was not its “first post-Reformation advocate,” the fact that Delitzsch thought he was indicates that he was unaware of the earlier work of e.g., Chalmers (e.g., 1814, & 1835), Buckland (e.g., 1820 & 1836), Sedgwick (e.g., 1834 & 1844), and J. Pye Smith (e.g., 1839, 1840, & 1848). Given that Delitzsch attributes his knowledge of the Gap School to correspondence with Kurtz who earlier wrote on this matter in 1853, *infra*, does this indicate that when he was in his later teens or 20 years old, Zockler who was born in 1833 introduced the idea to Kurtz, and Delitzsch learnt of this through personal correspondence with Kurtz? Or does this indicate a memory slip by Delitzsch, in which Zockler came to embrace these ideas after Kurtz’s work of 1853?

Furthermore, the Day-Age Schoolman, Delitzsch, was not the first to trace this idea to the Dutch Arminian Remonstrant, Simon Episcopius, and then reject it. For some 25 years before Delitzsch when he was a Global Earth Gap Schoolman in 1861, the Global Earth Gap Schoolman, William Buckland, had done likewise. In 1836 Buckland quotes a writer who says, “Episcopius” (1583-1643) “again, and others, thought that the creation and fall of the bad angels took place in the interval” between the first two verses of Genesis 1, but “such speculations are” “misplaced<sup>348</sup>.” *Buckland thus wisely rejected this idea.* And so too, one year before Delitzsch in 1861, in the 1860 Hoare’s *Veracity of the Book of Genesis* we read, “Episcopius and others” placed “the fall of the bad angels” “in the interval” and after “a considerable interval” comes the “account” “given in the third and following verses,” and he likewise rejects this view of Gen. 1:2 referring to the fall of angels<sup>349</sup>. Thus in 1861 Delitzsch took up an idea that had been circulating among, but wisely rejected by, e.g., gap schoolman Buckland a quarter of a century earlier; and Delitzsch first endorsed this idea for a while, before changing over to the day-age school at an unknown time between 1861 and 1887 i.e., 1874 +/- 13 years, though as far as I know, he did not formally state his change of position until 1887. This exhibits a certain adroitness by Delitzsch, since from c. 1875 the scientific data meant that anyone wanting to get a Global Earth Gap School model “up and running” in order to “ride upon it like a speedy horse,” would necessarily “be flogging a dead horse.”

As previously noted, Delitzsch says he got his earlier 1861 views from Kurtz. John Henry Kurtz (1809-1890) was a German Lutheran theologian. He wrote in 1853, some eight years before Kurtz in 1861, that “between the first and second, and between the second and third verses of the Biblical history of creation, revelation leaves two great white pages on which human science may write all that it will in order to fill up the blanks of natural history which revelation omitted to supply itself as not being its office<sup>350</sup>.” Then some years before Delitzsch’s 1861 comments, Kurtz referred to the fall

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<sup>348</sup> *Ibid.*, p. 19.

<sup>349</sup> Custance, A.C., *Without Form and Void*, *op. cit.*, p. 122; quoting Hoare, W.H.M., *Veracity of the Book of Genesis*, Longman, Green, Longman, & Roberts, London, UK, 1860.

<sup>350</sup> Kurtz, J.H., *The Bible and Astronomy*, 1853, p. 433; quoted in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 124; cf. p. 32.

of angels in Jude 6 and II Peter 2:4. In an English translation published in 1859, Kurtz said, “Considering the essential connection between spirit and nature, we are warranted in supposing that the fall of angels had left corresponding traces of ruin in that nature which had become assigned to them for their habitation.” “These traces of desolation must belong to a period preceding the creation of man.” “Taking up the sacred narrative with these views, we come at the very outset upon the ‘*tohu va-bohu*’ [= *tohuw* (without form) *vabohuw* (and void), Gen. 1:2].” “May not this have been the desolation to which we have alluded?” “Our remarks have led us to the conclusion that the angels who rebelled against God, who lost their principality and were obliged to leave their habitation, had originally inhabited our earth<sup>351</sup>.” Hence Reusch refers to “Kurtz, Zockler, and others” as advocates of this idea that “fallen angels must have once been inhabitants of the earth,” and “the earth was destroyed through their fall.” He says it was “detailed by” the Protestant “Kurtz, and” “adopted by” the Roman Catholic “Westermayer<sup>352</sup>.” Thus Kurtz stated this idea in print in 1859, two years before Delitzsch did in 1861.

Therefore, contrary to the claims of Berkhof (1941 & 1958) that to the Global Earth Gap School “advocated by Chalmers, Buckland, ... and Delitzsch, ... Delitzsch combined ... the idea that the earth was originally inhabited by angels, and the fall in the angelic world was the cause of the destruction which resulted in the chaos referred to in verse 2 [of Gen. 1] ...<sup>353</sup>,” we in fact see that Delitzsch was not the originator of this idea. Rather, as Delitzsch himself says, the idea came from John Kurtz; who argued for this model in 1853. Furthermore, while the idea can be found in Kurtz (1853) and Delitzsch (1861), it was not popularized to any great extent until Pember (1876) and later.

Though I was once open to the idea of the fall of angels being involved in the Gen. 1:2 catastrophe, as I more carefully considered the matter, I came to reject this idea. And I am relieved to find, that to the best of my knowledge, to date no Local Earth Gap Schoolman has ever endorsed or supported this type of angelology in any published work that I have come across, in which he links Gen. 1:2 to the fall of angels, or a judgement on Lucifer with the pre-Adamite Flood as a so called “Lucifer’s Flood.” However, Global Earth Gap Schoolmen have taken different views on this issue of angelology or devilology.

One view, whose basic idea that the fall of angels occasioned a global catastrophe in Gen. 1:2, is found in Kurtz (1859) and Delitzsch (1861), and then popularized by Pember (1876) and others, and found in e.g., Culance (1970) and Allison & Patton (1997), namely, that of the Global Earth “Lucifer’s Flood” Gap School. Another Global

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<sup>351</sup> Kurtz, J.H., *History of the Old Covenant*, Volume 1, translated, annotated, and prefaced by a condensed abstract of Kurtz’s “Bible and Astronomy,” by A. Edersheim, in *Clarke’s Foreign Theological Library*, Vol. 21, T. & T. Clark, Edinburgh, Scotland, UK, 1859, pp. lvi – lvii.

<sup>352</sup> Reusch, H., *Nature and the Bible*, *op. cit.*, pp. 121-2.

<sup>353</sup> Berkhof’s *Systematic Theology*, pp. 158-159.

Earth Gap School, which is exactly the same as the Local Earth Gap School endorsed in this work, is that already referred to with respect to William Buckland, who in 1836 refers to this idea through reference to the Dutch Arminian Remonstrant, Simon Episcopius, and then rightly rejects this view. Indeed, it is notable that this idea is entirely absent in all of what I regard as the better pre-1875 Global Earth Gap School models, such as those of Chalmers (d. 1847), Buckland (d. 1856), and Sedgwick (d. 1873) (although I do not think Sedgwick's model of six relatively brief day-age creation days was as good as Chalmers and Buckland's six 24 hour days).

Another Global Earth Gap School view, was held by the Englishman, (George) Campbell Morgan (1863-1945), who was invited by Dwight L. Moody to lecture to students at Moody Bible Institute, Chicago, Illinois, USA, in 1896. G. Campbell Morgan was ordained as a Congregationalist Minister in London, UK, in 1890, and was Minister of Westminster Chapel in London (1904-1919 & 1933-1943); and also an itinerant preacher and teacher in the USA (1919-1933). He was one of the writers in *The Fundamentals* (1910-1915, final edition, 1917), contributing an article entitled, "The Purposes of the Incarnation;" and he founded the Winona Lake School of Theology (1920-1970<sup>354</sup>; which in 1970 moved to Chicago and was renamed the Chicago Graduate School of Theology). He was a friend of London Baptist preacher, Charles Spurgeon (1834-1892), and he was instrumental in bringing Martyn Lloyd-Jones (1899-1981) to Westminster Chapel in 1939, who then succeeded him upon his death<sup>355</sup>. Campbell Morgan's Global Earth Gap School view was that "we have no account of the catastrophe which overtook the earth God had created, but which he did not create waste, and all speculation is futile" (1907-1908)<sup>356</sup>. He thus considered that this was a purely religious

<sup>354</sup> In selecting Lake Winona in north-central Indiana for Winona Lake School of Theology (1920-1970), Morgan was selecting an area that included the presence of: Grace College and Grace Theological Seminary (which are affiliated with the Fellowship of Grace Brethren Churches, and its later graduates include young earth creationist, John C. Whitcomb; and a former teacher there, old earth creationist, Dan Wonderly, resigned after the College President formally forbade him to discuss his old earth creationist views with their students), and the Free Methodist Church Headquarters (till they moved to Indianapolis in 1990). It was also the home of Bob Jones Sr.'s friend and well known evangelist, Billy Sunday (1863-1935). "Winona Lake, Indiana" *Wikipedia* ([http://en.wikipedia.org/wiki/Winona\\_Lake,\\_Indiana](http://en.wikipedia.org/wiki/Winona_Lake,_Indiana)); Numbers' *The Creationists*, pp. 188,209,236, & 321; Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, *op. cit.*, pp. 44,47,64,75,93,98,106,154,164,278-279,330,346 (on Billy Sunday); & Wright, M., *Fortress of Faith*, *op. cit.*, e.g., between p. 92 & 93 a photo of Bob Jones Sr. with Billy Sunday and his wife from April 1935.

<sup>355</sup> "G. Campbell Morgan," *Wikipedia* ([http://en.wikipedia.org/wiki/G.\\_Campbell\\_Morgan](http://en.wikipedia.org/wiki/G._Campbell_Morgan)); & "Chicago Graduate School of Theology," *Wikipedia* ([http://en.wikipedia.org/wiki/Chicago\\_Graduate\\_School\\_of\\_Theology](http://en.wikipedia.org/wiki/Chicago_Graduate_School_of_Theology)).

<sup>356</sup> Morgan, G.C., *The Book of Genesis* (Volume 1 in *The Analysed Bible*), Hodder & Stoughton, London, UK, and New York, USA, 1907-1908, pp. 6-7

view, with no reference to, and no possible reference to, the Book of Nature. This was thus an attempt to deal with the issue of Genesis and science by claiming the matter is beyond the capacity of science to comment on. This is surely an extraordinary claim given that the Global Earth Gap School seeks to explain the earth's geological layers as occurring in the time-gap between the first two verses of Genesis. If geology can locate these layers, why could it not locate an alleged global catastrophe on top of most of these layers?

Campbell Morgan's view (1907-1908) that the Global Earth Gap School's global destruction event of Gen. 1:2 is a purely religious view, with no reference to, and no possible reference to, science, is also significant in connection with Global Earth Gap Schoolman, Bob Jones Sr. (1883-1968). Morgan was an influence on evangelist, educator, and Global Earth Gap Schoolman, Bob Jones Sr., the founder of Bob Jones University, South Carolina, USA. Bob Jones Sr. followed the Scofield Bible (1917) which uses a Global Earth Gap School model, and he sometimes referred to Morgan (d. 1945) in conjunction with Scofield (d. 1921), e.g., he referred to the "great Bible teachers ... Scofield, and Campbell Morgan, ... and Spurgeon ..."<sup>357</sup>. Thus in the 1950s Bob Jones Sr. said, "Dr. Campbell Morgan [is] the greatest expository preacher I ever heard in my life. He's ... been dead for a number of years. He used to preach in Lake Winona, [in north-central] Indiana, [where in 1920 he founded Winona Lake School of Theology, *supra*, and where were also held Winona Lake Bible Conference<sup>358</sup>,] and other places [in the USA, 1919-1933]. I was in his church, in London [Westminster Chapel, 1933-1943], years ago. He told me one day, 'I don't know when I was converted. I don't know.' [He] said, 'Sometimes the Devil comes to me and says, <Morgan, how you know you're saved, you don't know the time or the place?> Morgan said, 'The way I handle the Devil [is] I say, <Alright now, I don't know the time and place, but if I never have done it, I do it right here and now> ...'<sup>359</sup>."

Bob Jones Sr.'s high view of Campbell Morgan as one of the "great Bible teachers," and indeed, "the greatest expository preacher" he had "ever heard in" his "life," *supra*, means that he may well have been influenced by, and adopted, Morgan's view that the Global Earth Gap School model's global destruction event of Gen. 1:2 is a purely religious view, with no reference to, and no possible reference to, science. Though we cannot be sure of this since Bob Jones Sr. does not ever discuss this element

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<sup>357</sup> Bob Jones Sr., *Word of Truth, op. cit.*, WOT 248 (emphasis mine); cf. "Scofield" and "Campbell Morgan" in WOT 222; and "Campbell Morgan" in WOT 215.

<sup>358</sup> Bob Jones Sr. used to also sometimes attend "large summer gatherings, such as the Winona Lake Bible Conference" (Wright, M., *Fortress of Faith, op. cit.*, p. 23); and Melton Wright also refers to "leading conservative Bible conference programs such as Winona Lake" and elsewhere (*Ibid.*, p. 113).

<sup>359</sup> Bob Jones Sr., *Word of Truth, op. cit.*, WOT 110. These comments on Campbell Morgan (d. 1945) are therefore also consistent with my dating of the WOT 100 series to the 1950s.

of his Gen. 1 & 2 creation model *vis-à-vis* science, it is clearly a plausible possibility. Thus on the one hand, Jones Sr.'s Scofield Bible would have led him to consider that on a Global Earth Gap School model, Gen. 1:1 "refers to the dateless past, and gives scope for all the geological ages ... . Relegate fossils to the primitive creation, and no conflict of science with ... Genesis ... remains" (Scofield)<sup>360</sup>. And on the other hand, his high view of Campbell Morgan may have led him to conclude that with respect to the alleged global catastrophe of Gen. 1:2 on this model, "we have no account of the catastrophe which overtook the earth God had created, but which he did not create waste, and all speculation is futile" (Morgan)<sup>361</sup>.

But however Bob Jones Sr. did, or did not, put together these elements of a Global Earth Gap School model in his mind, he is a representative of another Global Earth Gap School view, namely, one that is non-committal on, though thinks the earth "may have been the abode of angels<sup>362</sup>." Indeed, examination of Bob Jones Sr.'s model *vis-à-vis* what I shall call "the standard" Global Earth "Lucifer's Flood" Gap School model, i.e., by "standard" I mean the broad areas of intersecting agreement between different Global Earth "Lucifer's Flood" Gap School model; acts to illustrate a wider reality, namely, that in practice there are many variations away from "the standard" model in varying degrees by different proponents of it. In this sense, on the one hand, I would recognize that "the standard" Global Earth "Lucifer's Flood" Gap School model is an artificially created "standard," in that in practice various advocates tend to make modifications to it; but on the other hand, I find it is a useful category of thought for the purposes of recognizing the unity amidst the diversity of various Global Earth "Lucifer's Flood" Gap School models. E.g., while most of those following this model would believe in a literal global pre-Adamite flood as a Divine judgement i.e., a "Lucifer's Flood," by contrast, a relatively small minority such as Campbell Morgan and quite possibly Bob Jones Sr., while allowing for such a literal global pre-Adamite flood *as on possibility*, would also allow for some other kinds of catastrophe *as another possibility* for the alleged Divine judgement of Gen. 1:2. But in order to depict the generality of views in a *standard model*, I include all these under the nomenclature of the "Global Earth 'Lucifer's Flood' Gap School," rather than e.g., the "Global Earth 'Divine Judgement' Gap School." Of course, in doing this, I am not suggesting that it would not also be possible to use such an alternative terminology like "Divine Judgement" if someone wanted to<sup>363</sup>.

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<sup>360</sup> Scofield, C., *Scofield's Study Bible*, 1909, Oxford University Press, New York, USA, 1917 & 1945; cited with biographical detail on Scofield in Numbers' *The Creationists*, pp. 45-46,361.

<sup>361</sup> Morgan, G.C., *The Book of Genesis, op. cit.*, pp. 6-7.

<sup>362</sup> Bob Jones Sr., *Word of Truth, op. cit.*, WOT 320.

<sup>363</sup> See e.g., Robert Dunzweiler's ten old earth models with regard to his first and third models of a "Gap or Restitution" model in which "this world was judged" (Model 1), as opposed to the "Non-Judgement Gap" model, in which the "strata were laid down in the vast time gap between Genesis 1:1 and 1:2 (or between 1:2 and 1:3)" (Model 3) (emphasis mine); at Volume 2, Part 3, Chapter 1, section a, *supra*.

Bob Jones Sr. says concerning the “chapters in Genesis ... . Now, for instance, ‘In the beginning God created the heaven and the earth’ [Gen. 1:1]. The Hebrew word there, [is] ‘created’ [Hebrew *bara*’], ... really the underlying idea of the word was that ‘God created the heaven and the earth’ out of nothing ... . Wasn’t turned from one thing into something else ... . The ... next verse says, ‘And the earth became waste and desolate,’ ‘waste and desolate’ – ‘without form and void’ [Gen. 1:2]. ... Between the first and second verses of Genesis you may have a million years. Nobody knows ... how long between those verses ... . When you go ahead and study the thing, and begin the light of the Word of God, and the understanding of the Word of God, you don’t have any trouble about ‘scientific errors’ people talk about ... There are no scientific errors in the Bible ... .<sup>364,</sup>

“Now ‘the earth is the Lord’s and’ all ‘the fulness thereof’ [Ps. 24:1]. The trees and the rivers, the flowers, all of it belongs to God. He made the flowers, he made the trees, he made ‘the rivers’ that ‘run’ to ‘the sea’ [Eccl. 1:7]. He made the earth ... . Now we don’t know how old the earth is. We go back and say about 6,000 years since man’s been on the face of the earth [from the 1950s]. But that’s not how long the earth’s been here. We read in the first verse of Genesis, ‘God created the heaven and the earth ... . That word for ‘created’ [Hebrew *bara*’] means he made everything out of nothing, he had no material to start with. Now the next verse in Genesis is ‘And the earth was without form and void,’ and it should be literally rendered, ‘became waste and desolate.’ We don’t know how many years [there were] between the first verse of Genesis and the second verse of Genesis ... . We’re told in the Bible God did not create the earth ‘waste and desolate’ [Gen. 1:2; see Isa. 45:18] ... . The [macro]evolutionary process, the Darwinian theory of evolution, [is] the most foolish talk in the world. There isn’t a word in ... the Bible that could even intimate such a thing.” “Now God created the heaven and the earth out of nothing. And the earth was, maybe, the habitation of angels. I don’t know, but it was here, and we don’t know how long. And then something happened to it. And the Bible intimates it had something to do with the fall of angels, when the Devil was cast out ... . Then in the second verse of Genesis, God takes up a chaotic earth and makes it habitable for man. And on this earth that was cursed because of something that happened to it, God created man and created a woman, and put ‘em [/them] in a Garden, and started ‘em off with all the blessings of God. They breathed air that filtered through jungles of roses, and slept at night in beds of lilies, and it was a good world, and a good garden<sup>365</sup>.”

“I want to talk to you know about what the Bible says about creation ... . Man doesn’t want to take what God says. ‘The natural man’ ‘is not subject to the law of God, neither indeed can be’ [I Cor. 2:14; Rom. 8:7]. So man comes along, gives us his opinion of creation. In other words, he’d rather trust his mind, than to trust the Bible.

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<sup>364</sup> Bob Jones Sr., *Word of Truth, op. cit.*, WOT 320.

<sup>365</sup> *Ibid.*, WOT 235 (emphasis mine).



And you know, you can't depend on that mind for spiritual matters, the natural mind, certainly. The Bible makes it plain, that man 'by searching' cannot 'find' 'God' [Job 11:7]. 'God' has to make himself 'known' [Gal. 4:9]. Now God Almighty tells us in the Bible about creation ... . You get your Bible down now, and turn to the first chapter of Genesis, and start with the first verse ... . 'In the beginning God created the heavens and the earth' [Gen. 1:1]. Now stop there just a minute. Now the men that know Hebrew ... the great scholars, some of them tell me, that this word 'create' [Hebrew *bara*'] means that he 'created' it out of nothing, ... he didn't turn one thing into something else, it wasn't [macro]evolution. 'In the beginning, God,' out of nothing 'created the heaven and the earth' [Gen. 1:1]. He spoke 'worlds' [Heb. 1:2; 11:3] into existence ... . 'In the beginning God created the heaven and the earth' [Gen. 1:1]. Now 'In the beginning' of what? 'In the beginning' of time. ... Now the earth has not always been here. Time is a parenthesis ..., God inhabits eternity [Isa. 57:15]. ... We read in Isaiah, 'thus saith the high and lofty One that inhabits eternity,' 'I dwell in the high and holy place, with' them 'of a' lowly 'contrite' heart [Isa. 57:15; with some reference to Christ's words, 'I am meek and lowly' in heart' (Matt. 11:29), in terms of 'Christ' as our 'example' (I Peter 2:21)]. So God Almighty inhabits eternity, but he also condescends to dwell in the hearts of the humble people ... ."

"Now 'In the beginning,' out of nothing, 'God created the heaven and the earth.' Not only 'the earth' but 'heavens' [Gen. 1:1; 2:4], all the stars, the sun, everything. ... Now the next verse says, 'And the earth was without form and void' [Gen. 1:2]; and ... this could be rendered, 'And the earth became waste and desolate.' God made a perfect heaven and a perfect earth. When? 'In the beginning' of time. When was that? I don't know ... . Not at the beginning of eternity, but at the beginning of time. A way back yonder, sometime, somewhere, God made a little parenthesis in eternity, and we call it 'time.' ... And so God made time a parenthesis. And what happened? 'And the earth became waste and desolate' [Gen. 1:2]. 'In the beginning God created the heaven and the earth. And the earth became waste and desolate' [Gen. 1:1,2]. It may have been a million ages ago that God made this earth, and he made the heavens. We don't know when. But something happened to the earth ... . And there came a curse upon it of some kind. 'And the earth became waste and desolate' [Gen. 1:2]. God did not create the earth 'waste and desolate' [Gen. 1:2], we read that in ... Ezekiel, ... and other places, inferences in the Bible [such persons may cite e.g., Isa. 45:18; Ezek. 28:11-19 – n.b., Ezekiel here directly addresses Lucifer who has personally devil-possessed the King of Tyre]; that when God created the heaven the earth he created a perfect heaven and a perfect earth, but something happened to the earth ... . Bible scholars ... think there's an inference in the Bible, that this catastrophe, or whatever happened to the earth, came when God hurled out of heaven, the Devil, and his followers. Then that's the time, they think, and the prophet would seem to imply [Isa. 14:12,13,17], that curse came upon creation. Now you can put all the time you want, millions of ages, as much as you please, between the first and second verse of revelation and be Scriptural. Not [macro]evolution, now don't misunderstand me. The Bible does not teach [macro]evolution, that's man theorizing. That's Darwin guessin'. And all he ever claimed was to guess how it'd be. I don't have to guess. We have an authoritative Bible."

“‘In the beginning’ the ‘God’ of the universe ... created ‘the heaven and the earth’ [Gen. 1:1]. Now he made these things out of nothing. The stars, the planets; and this earth is only a tiny spot on the bosom of God’s great creation of immensity ... . Something happened to the whole universe. Something happened to the stars. Something happened to this earth. The curse came ... . Now the Devil was cast out of heaven back there, when the angels fell. And it may have been ..., that this earth may have been the habitation of Satan, it may be where he moved, and there’s an inference it might have been; that this was a perfect earth and a perfect heaven ... . And the Devil who was a guardian of God’s throne, and probably represented God down here to the angels, he fell. When he fell, then the curse came ... on creation. And the beginning of the second verse of Genesis, now the first verse, just separate that, ‘In the beginning God created the heaven and the earth,’ we don’t know when; but ‘the earth became waste and desolate’ [Gen. 1:1,2]. Something happened to it. And the inference is in the Bible, it happened when the Devil was cast out, when he fell through pride [Isa. 14:12,13,17].”

“Now in the first chapter of Genesis, God takes up this chaotic earth [Gen. 1:2], and of chaos [Gen. 1:2], he brings order [Gen. 1:2b-2:3] ... until he puts man here in a garden. Now that’s the story of creation ... . And those other days in the Bible, are days in the first chapter of Genesis, [they are] literal days ... .” “There are no scientific errors in the Bible ... .” “Darwin finds a certain movement in the world ... . We evolved our way up ... . That’s in line with what the Devil told Adam and Eve, ... you’re going up. Yes Sir, you can be a god yourself [Gen. 3:5] ... . All of that stuff back there, is the seed that was sown by the Devil. And the [macro]evolutionary hypothesis is absolutely false, is absolutely untrue, it cannot be true because it is contrary to the Word of God.” “God ... created a perfect heaven and a perfect earth ... [Gen. 1:1]. And then, after a curse came on it [Gen. 1:2], God takes up a chaotic earth, and begins to bring order out of chaos, and he goes on and fixes it till he has a Paradise for the first man and the first woman, Adam and Eve [Gen. 1:2b-2:3]. And then they went until that men fell into sin, and his wife fell into sin [Gen. 3] ... and the human race is under the curse, and man belongs to a fallen race ... . Adam and Eve that walked through flower paths, through Paradise, and slept at night in beds of lilies and breathed air that filtered though jungles of roses, became after a while, fallen creatures, and we belong to a fallen race ... .” “Curse comes upon the earth, he restores it [Gen. 1 & 2]. And then when man falls, roses have thorns, and thistles on the bushes, and all trouble, and the curse comes, and we’re in a world where man’s a fallen man [Gen. 3] ... <sup>366</sup>.”

On the one hand, it is clear that in broad terms Bob Jones Sr. is here following the Global Earth “Lucifer’s Flood” School model. In its points of intersecting agreement, it is discernibly similar to the type of thing that one finds in e.g., Allison & Patton (1997) – who think highly of, and are indebted to, Custance (1970), with an “Adam” who “was created about 6,000 years ago, or about 4,000 B.C.,” “an earth” of “millions, perhaps billions of years old;” which seeks to reconcile the “dilemma” that, “science claims the earth is billions of years old,” but “Biblical chronologies suggest that the earth is only

<sup>366</sup> *Ibid.*, WOT 235 (emphasis mine).

about 6,000 years old.” This includes the idea of an “original creation” (singular, Allison & Patton) or “a perfect heaven and a perfect earth” (Jones Sr.), which then fell into “chaos” with a global destruction event in Gen. 1:2, due to (Allison & Patton), or probably due to (Jones Sr.), the fall of angels. It is considered that Bible passages either proving (Allison & Patton), or as an “inference” of what “may have been” (Jones Sr.), this view about the fall of angels and Gen. 1:2, include: Isa. 14:12-14; 45:18; & Ezek. 28:12-19. This is followed by a “re-creation” in which things are “restored” (Allison & Patton) or God “restores it” (Jones Sr.), in a creation week of seven literal 24 hour days in Gen. 1:2b-2:3<sup>367</sup>.

But on the other hand, it is notable that in the first place, Bob Jones Sr.’s Gen. 1 & 2 creation model considers “this earth may have been the habitation of Satan,” and so “the earth was, maybe, the habitation of angels. I don’t know, but it was here, and we don’t know how long. And then something happened to it.” Thus while Bob Jones Sr. considers “the Bible intimates it had something to do with the fall of angels, when the Devil was cast out;” he is not entirely dogmatic on the matter, and says, “I don’t know.” By contrast, the standard Global Earth “Lucifer’s Flood” School model is quite dogmatic about the fall of angels occasioning the alleged global catastrophe of Gen. 1:2 (e.g., Custance or Allison & Patton). Furthermore, whereas e.g., Allison & Patton makes repeated references to an alleged global pre-Adamite Flood as “Lucifer’s Flood<sup>368</sup>,” by contrast, Bob Jones Sr. never specifically refers to a pre-Adamite Flood in Gen. 1:2, but only to “chaos” or a “catastrophe, or whatever happened to the earth” in Gen. 1:2. These two qualifications which are entirely absent in e.g., Allison & Patton’s Gen. 1 & 2 model, are thus modifications that Bob Jones Sr. makes to the standard Global Earth “Lucifer’s Flood” Gap School model.

To the extent that Jones Sr. seems to regard it as a likely “inference in the Bible,” that Gen. 1:2 was brought about “when God hurled out of heaven, the Devil, and his followers,” his position is very similar to, though more qualified and uncertain, than the standard Global Earth “Lucifer’s Flood” Gap School model on this element of it. But the bigger of the two differences between Bob Jones Sr.’s model and that of the standard Global Earth “Lucifer’s Flood” Gap School model, is the complete absence of any reference to “Lucifer’s Flood,” or even “a pre-Adamite Flood,” which is replaced by vague and open-ended references to Gen. 1:2 being a “chaos” or a “catastrophe, or whatever happened to the earth.” While any explanation for this vagueness of Jones Sr. is necessarily speculative, it seems to me that a plausible explanation for this on the

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<sup>367</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, pp. 3-4 (Adam at 4,000 B.C. & old earth), 11-14 (length of creation week days), 20,25,26 (the “original creation” terminology of Allison & Patton is also used by Harry Rimmer in *Modern Science & the First Day of Creation*, 1929, *op. cit.*, p. 15), 18-20,26 (Custance), 24,53 (Gen. 1:2 “chaos” & “global cataclysm”), 26,32-33,40 (Isa. 45:18), 37-48 (Isa. 14:12-14 & Ezek. 28:12-19), 94-104,106-107 (“re-creation” in which things are “restored”).

<sup>368</sup> *Ibid.*, e.g., pp. 63,64,66,74,80,96,145.

limited available data, is that it meant that on Bob Jones Sr.'s modified Global Earth "Lucifer's Flood" Gap School model, he could say with his Scofield Bible that Gen. 1:1 "refers to the dateless past, and gives scope for all the geological ages ... . Relegate fossils to the primitive creation, and no conflict of science with ... Genesis ... remains" (Scofield)<sup>369</sup>; and he could simultaneously say with Campbell Morgan, "we have no account of the catastrophe which overtook the earth God had created, but which he did not create waste, and all speculation is futile<sup>370</sup>." If so, Bob Jones Sr. thought elements of his model could be shown by science i.e., most of the geological layers (Scofield), but that other elements of it were beyond the reach of science "and all speculation is futile" (Morgan).

We thus see through the illustrative purposes of Bob Jones Sr.'s Gen. 1 & 2 creation model, that what I have designated "the standard" Global Earth "Lucifer's Flood" Gap School model, is in fact no more than the broad areas of intersecting agreement between different Global Earth "Lucifer's Flood" Gap School models, and that in practice there are variations away from "the standard" model in varying degrees by different proponents of it. Therefore, on the one hand, "the standard" Global Earth "Lucifer's Flood" Gap School model is an artificially created "standard," in that in practice various advocates tend to make modifications to it; but on the other hand, it is a useful category of thought for the purposes of recognizing the unity amidst the diversity of various Global Earth "Lucifer's Flood" Gap School models.

Global Earth "Lucifer's Flood" Gap School models thus exhibit diversity of opinion, or emphasis, on certain elements. For instance, was there what Allison & Patton call a "pre-Adamite race" in the time-gap between the first two verses of Genesis?<sup>371</sup> If so, what was it in specific terms? E.g., Clarence Larkins (1920) is sympathetic to, though non-committal on, the view that devils or "demons are a race or order of 'bodiless spirits,' supposed by many to be the bodiless spirits of the inhabitants of the Pre-Adamite Earth, who seek to re-embodiment themselves by taking up their abode in human beings;" whereas Curtis Hutson (1974) entirely rejects this idea<sup>372</sup>. Some Global Earth "Lucifer's Flood" Gap Schoolmen are very specific about a so called "Lucifer's Flood" (e.g., Allison & Patton, *supra*), whereas others allow this as a possibility, but are non-committal on the specifics of the alleged Gen. 1:2 global destruction event (e.g., Campbell Morgan & Bob Jones Sr., *supra*).

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<sup>369</sup> Scofield, C., *Scofield's Study Bible*, 1909, Oxford University Press, New York, USA, 1917 & 1945; cited with biographical detail on Scofield in Numbers' *The Creationists*, pp. 45-46,361.

<sup>370</sup> Morgan, G.C., *The Book of Genesis*, *op. cit.*, pp. 6-7.

<sup>371</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, p. 129.

<sup>372</sup> Volume 1, Part 2, Chapter 6, section c, subsection iv, subdivision A, "Where are the Adamites in the fossil record?," heading, "Global Earth 'Lucifer's Flood' Gap School models."

What is the relationship of Gen. 1:1,2 to geology? Though his views are not definitely known in all relevant details, Bob Jones Sr. could say with his Scofield Bible that Gen. 1:1 “refers to the dateless past, and gives scope for all the geological ages ... . Relegate fossils to the primitive creation, and no conflict of science with ... Genesis ... remains” (Scofield); and quite possibly, he could simultaneously say with Campbell Morgan, “we have no account of the catastrophe which overtook the earth God had created, but which he did not create waste, and all speculation is futile,” i.e., he thought elements of his model could be shown by science, but he may have thought that other elements of it were beyond the reach of science. Others consider it can all be investigated by science, and identify the Last Ice Age (c. 68,000-8,000 B.C.) as the relevant global catastrophe (even though this is pseudo-science for science largely limits this ice age to the north, although it reached parts of the south in e.g., South America, but it was never as destructive as these advocates claim even in those areas of the globe that it generally reached). And e.g., some Global Earth “Lucifer’s Flood” Gap Schoolmen say this last ice age *might* have been the alleged global catastrophe of Gen. 1:2, such as Hank Lindstrom (2002) and Steve Frederick & Harold Head (2003); and others that this last ice age *was* the alleged global catastrophe of Gen. 1:2, such as Harry Rimmer (1929), Max Younce (2009), and David Stewart (c. 2009)<sup>373</sup>. And Allison & Patton (1997) claim some layers in the time-gap between Gen. 1:1 and 1:2 may have been laid down in accordance with uniformitarian principles, and other layers laid down in harmony with the “flood geology” model of young earth creationist George McCready Price, but in the context of “Lucifer’s Flood” rather than Noah’s Flood; with the consequence that while they allow the earth could be billions of years old, they think it might only be millions of years old due to this reduction from Price’s “flood geology” applied to “Lucifer’s Flood”<sup>374</sup>.

(Part 3, Chapter 6) *The Gap School:*

h] *Modern Old Earth Creationist Gap School.*

iii] *Modern Global Earth Gap Schools after c. 1875:*

B] *Jehovah’s Witnesses Cult Gap Day-Age School.*

The point of commonality in all historically modern forms of the old earth creationist Gap School is that there is an undisclosed period of time between the first two verses of Genesis, into which fits most of earth’s geological layers. These layers are thus

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<sup>373</sup> Volume 1, Part 2, Chapter 5, section d, “A scientific critique of the Global Earth Gap School’s global pre-Adamite flood & following global six day creation,” subsection i, “What about the view that ‘the global catastrophe’ of Gen. 1:2 was the Last Ice, ending with the Holocene c. 8,000 B.C.?”

<sup>374</sup> Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, pp. xi, 78-80; cf. pp. 4,8.

regarded as forming a succession of “worlds” (Gen. 2:4; Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2. When this definition is applied to the *Jehovah’s Witnesses Cult Gap Day-Age School*, it is clear that it is *not* a historically modern Gap School model. However, it is like some pre-modern gap schools in that it has a key point of intersecting agreement with the historically modern Gap School in terms of understanding there to have been a time-gap between the first two verses of Genesis. And it also has a key point of intersecting agreement with the historically modern Day-Age School in terms of understanding the creation days to be symbolic of long periods of time, albeit much shorter periods of time than the Day-Age School would follow. However, the idea of a time-gap, followed by relatively short day-age periods clearly has some conceptual stylistic similarities in understanding Genesis 1 with the historically modern Global Earth Gap School models of Benjamin Silliman (d. 1864) and Adam Sedgwick (d. 1873). Thus it is here included as a relevant Gen. 1 & 2 creation model.

The Jehovah’s Witnesses are further discussed in e.g., Anthony Hoekema’s *The Four Major Cults* (1963)<sup>375</sup>. They are Arian heretics who deny the Trinity *per se* (e.g., Gen. 1:2,26; John 1:1-18; 5:18; 14:26; 15:26), and also heretically deny justification by faith through a works’ righteousness teaching of justification by a combination of faith and works (e.g., Gal. 2:16; 3:11-13)<sup>376</sup>. And what saith the Word of God of those in such “damnable heresies” (II Peter 2:1)? Those in “heresies” “shall not inherit the kingdom of God” (Gal. 5:20,21).

In looking at their Gen.1 & 2 creation model, Reformed theologian, Anthony Hoekema (b. 1913 Drachten, Holland, emigrated to USA 1923, d. 1988), formerly of Calvin Theological Seminary, Grand Rapids, Michigan, USA, (Associate Professor of Bible 1956-1958, & Professor of Systematic Theology 1958-1979)<sup>377</sup>, says that with reference to official Jehovah’s Witnesses publications, that they consider, “God called into being all the tremendous masses of matter that comprise the material universe; it is this Divine act of creation which is referred to in Genesis 1:1 (*New Heavens and a New Earth*, 1953, p. 34). On pages 34 and 35 of *New Heavens and a New Earth*, ... a guarded and qualified admission is made that the universe may be billions of yeas old; on

<sup>375</sup> Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.* .

<sup>376</sup> I make some reference to the Jehovah’s Witnesses cult in my sermon, “Exposition of I & II Thessalonians 3/3: The doctrine of Scripture – The ‘Word,’” (Short title: “The Pure Word,”) Mangrove Mountain Union Church, N.S.W., Australia, Thursday 17 February, 2011; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy at Textual Commentaries Volume 3 (Matt. 21-25) (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2011), “Appendix 8: A Sermons Bonus” (<http://www.gavinmcgrathbooks.com>).

<sup>377</sup> “Anthony A. Hoekema,” *Wikipedia* ([http://en.wikipedia.org/wiki/Anthony\\_A.\\_Hoekema](http://en.wikipedia.org/wiki/Anthony_A._Hoekema)); & Elwell, W.A. (Editor), *Handbook of Evangelical Theologians*, Baker, Michigan, 1993 (includes a picture of Anthony Hoekema).

page 43 of *Your Will Be Done on Earth* (... 1958), however, it is stated without qualification that the inanimate material universe is billions of years old.” So likewise, “In *What Do the Scriptures Say About ‘Survival After Death’?* (a booklet published in 1955), p. 58, it is specifically stated that this visible universe is 4½ billion years old.” Thus Hoekema says the Jehovah’s Witnesses consider, “A long period of time is therefore said to have elapsed between this original creation and the beginning of the actual week of creation (*Paradise Lost*, p. 10 ...). At length, however, the creative week began: ‘The time had now come to start getting the earth ready for the animals and humans that would later live on it. So a period began that the Bible calls the ‘first day.’ This was not a day of twenty-four hours, but was instead 7,000 years long’ (*Ibid.*).”

This raises the question of how the Jehovah’s Witnesses “arrive at this figure” of a 7,000 year long day? Hoekema says they claims that, “Since the 7th day, on which God rested from his creative work, is said to still be in progress, and since it is assumed that 6,000 years have elapsed from the time of man’s creation to the present, with another 1,000 years to be added to this Sabbath during the millennium, it is inferred that the 7th day is to be 7,000 years long. From this it is concluded that each of the creation days was of this length (*Let God Be True*, pp. 168,178).” Hence Hoekema says that they conclude, “Man was created towards the end of the sixth day, after almost 42,000 years of the creation week had gone by (*Paradise Lost*, p. 18 ...). The seventh day, on which God rests from creating, is also a 7,000-year day, and is now in progress<sup>378</sup>.”

Some further elucidation on the Jehovah’s Witnesses’ Gen. 1 & 2 creation model of 7,000 year long creation days is also given by Robert Bradshaw of the UK<sup>379</sup>. He describes the Jehovah’s Witnesses views as follows:

God created the world in six “days.” In Scripture a day can mean long periods of time (cf. Zech. 14:8; Psalm 90:4; II Peter 3:8,10)<sup>380</sup>. Adam died on the “day” in which he sinned, a “day” in this case being equal to a thousand years<sup>381</sup>.

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<sup>378</sup> Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.*, pp. 264-265.

<sup>379</sup> Bradshaw, R.I., “Creationism and the Early Church,” UK, 1999 (<http://www.robibradshaw.com/>) with a link to <http://www.robibradshaw.com/contents.htm>, & a link to “Appendix 1,” “Origen’s interpretation of the creation,” chapter 3 (<http://www.robibradshaw.com/chapter3.htm>). Bradshaw is discussed in Part 3, Chapter 1, section c, *supra*.

<sup>380</sup> *Ibid.*, Bradshaw’s footnote 22, *Life - How Did it Get Here? By Evolution or by Creation?* Watch Tower Bible and Tract Society of Pennsylvania International Bible Students Association; Watchtower Bible and Tract Society of New York, Incorporated, Brooklyn, New York, USA, 1985, p. 26.

<sup>381</sup> *Ibid.*, Bradshaw’s footnote 23, *From Paradise Lost to Paradise Regained*, Watch Tower Bible and Tract Society of Pennsylvania International Bible Students Association; Watchtower Bible and Tract Society of New York, Incorporated, Brooklyn, New York, USA, 1958, p. 34.

The seventh “day” on which God rested is still continuing today. Six thousand years have elapsed between the creation of Adam and the year 1914 when Christ established his heavenly throne<sup>382</sup>. After this there remains a thousand years until the end of the seventh “day<sup>383</sup>.” Therefore, each of the days of creation was 7000 years long<sup>384</sup>. This of course raises the question of how the year 1914 for the establishment of Christ’s rule is arrived at? The [Jehovah’s] Witnesses argue that just as Nebuchadnezzar was removed from the throne for seven ‘times’ (in his case seven years, Daniel 4:10-17); seven years is 84 months of 30 days or 2520 days. Ezekiel 4:6 in the [Jehovah’s Witnesses’] *New World Translation* reads: “I have appointed thee each day for a year.” So, the 2520 days now become 2520 years. As Jehovah’s theocracy on earth (the independent nation of Israel) ended in 607 BC, the date of the restoration of his new theocracy (the Watchtower organisation) is arrived at by adding 2520 years to this date, giving you 1914 AD<sup>385</sup>.

Certainly it must be said that these type of calculations which are related to Jehovah’s Witnesses claims about the significance of start of World War I in “1914” are an example of an error built up on an error and constitute pseudo-historicism in which the Jehovah’s Witnesses cult is isolated as the body one should join, as opposed to religiously conservative Protestant Christianity. Therefore the Jehovah’s Witnesses Gen. 1 & 2 creation model is certainly unique to the Jehovah’s Witnesses’ cult. Nevertheless it has some points of intersecting agreement with the Gen. 1 & 2 creation model of Jewish Rabbi Yisrael Lipschitz (d. 1860) of Germany in *Tifres Yisrael*, in regard to his usage of the Midrash on Lev. 25 by Rabbi Bachya Asher (d. 1340) of Spain; in which Bachya considered the world was made to last for 49,000 years, being seven lots of seven thousand years, with each seven thousand years divided into 6,000 years of normality and a final 1,000 years of non-normality; in which after 50,000 years he said there would be a jubilee and the end of the world<sup>386</sup>. And its idea of a time-gap, followed by relatively short day-age periods clearly also has some points of intersecting stylistic conceptual

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<sup>382</sup> *Ibid.*, Bradshaw’s footnote 24, *From Paradise Lost to Paradise Regained*, *op. cit.*, pp. 199,212-213.

<sup>383</sup> *Ibid.*, Bradshaw’s footnote 25, *From Paradise Lost to Paradise Regained*, *op. cit.*, pp. 18,226,240.

<sup>384</sup> *Ibid.*, Bradshaw’s footnote 26, *From Paradise Lost to Paradise Regained*, *op. cit.*, p. 10.

<sup>385</sup> *Ibid.*, Bradshaw’s footnote 27, *Let God Be True*, International Bible Students Association, Watchtower Bible and Tract Society of New York, Incorporated, Brooklyn, New York, USA, 1946, pp. 245-246.

<sup>386</sup> Vol. 2, Part 3, Chapter 6, section h, subsection ii, *supra*.



agreement on Gen. 1 & 2 with the historically modern Global Earth Gap School models of Adam Sedgwick (d. 1873) and Benjamin Silliman (d. 1864)<sup>387</sup>.

*(Part 3, Chapter 6) The Gap School:*

*h] Modern Old Earth Creationist Gap School.*

*iv] Modern Local Earth Gap School.*

*A] General.*

*B] Case Study on John Sailhamer (b. 1946):*

*Introduction; Sailhamer's Biography;*

*Sailhamer's Theology; Some Reviews*

*of Sailhamer's "Genesis Unbound;"*

*Origins of a non-cataclysmic gap*

*school; & Sailhamer's model.*

*(Part 3, Chapter 6) The Gap School:*

*h] Modern Old Earth Creationist Gap School.*

*iv] Modern Local Earth Gap School.*

*A] General.*

In the breakup into what Robert Dunzweiler (d. 1996) of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI), USA, conceptualizes as ten old earth models (which is different to the way I have conceptualized them in this work), referred to in Volume 2, Part 3, Chapter 1, section a, *supra*; the Local Earth Gap School would be a combination of his second and third categories respectively. That is, "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." And "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)."

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<sup>387</sup> See Vol. 2, Part 4, Chapter 3.

Following *c.* 1875, I consider that the Local Earth Gap School is the true and legitimate successor of the better pre-1875 Global Earth Gap School models, such as those of Chalmers (d. 1847), Buckland (d. 1856), and Sedgwick (d. 1873). And I see the relevant points of continuity in the fact that they all uphold the absolute authority of Holy Scripture in harmony with the teachings of orthodox Protestantism; that they all have the same broad view on the meaning on the fact that most of earth's geology fits within the time-gap between Gen. 1:1 & Gen. 1:2; that they all reject any attempt to link Gen. 1:2 to the fall of angels (as found in the Global Earth "Lucifer's Flood" Gap School); and that the relevant old earth creationist Gap School models are developed with reference to *the best available scientific data of the day* from the Book of Nature, in such a way that nothing is done which is "against God's Word" or "contrary to God's Word" (Articles 20 & 34, Anglican 39 Articles)<sup>388</sup>.

In Volume 1, Part 1, section c, "The Second of Seven Keys to understanding Gen. 1-11," at "The destruction event of a pre-Adamite flood in Gen. 1:2," reference was made to Isa. 45:18 in which, "thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (Hebrew *tohuw*), he formed it to be inhabited: I am the Lord; and there is none else." As there noted, this contrasts with the description in Gen. 1:2 in which "the earth was without form (*tohuw*)," and such habitation here contextually refers to animal habitation (cf. Ps. 17:12; Jer. 50:39) on "the earth" of Gen. 1:2 before the destruction event of a pre-Adamite flood referred to in Gen. 1:2. Moreover, *the greater entity* i.e., the planetary or global "earth" of Gen. 1:1 and Isa. 45:18 subsumes what on my Local Earth Gap School Out-of-Eden model is *the lesser entity* of the local West Asian "earth" of Gen. 1:2. Thus the meaning is that "God ... formed the" planet "earth ... not in vain (*tohuw*)" (Isa. 45:18), but the lesser entity of a local West Asian "earth" in Gen. 1:2 "was without form (*tohuw*)" and uninhabited by land animals as a consequence of a local pre-Adamite flood, even though "the Lord" had at some point intended for this area of a local earth, like various other parts of the planet earth, to be "inhabited" by land animals; and much later by humans. However, I do not in any sense regard this local pre-Adamite flood of Gen. 1:2 as a Divine judgment upon anyone or anything. Rather, it simply manifests the character of Almighty God as a Creator, for *he can create, and he destroy*<sup>389</sup>.

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<sup>388</sup> By contrast, others have claimed the Global Earth "Lucifer's Flood" School is the successor (e.g., Berkhof's *Systematic Theology*, pp. 158-159; Allison, M. & Patton, D., *Another Time Another Place Another Man*, *op. cit.*, p. 18). But in the first place, these models never looked to the fall of angels to account for the Gen. 1:2 destruction event, and indeed, Buckland specifically rejected this idea (Buckland, W., *Geology and Mineralogy*, *op. cit.*, p. 19, *supra*). Furthermore, these pre-1875 models always stayed within the known geological facts of science, and so there is no way men like Chalmers, Buckland, or Sedgwick would have endorsed the Global Earth "Lucifer's Flood" School which was popularized from the time of Pember (1876), though in historically modern times, predates 1876 with the models of Kurtz (1853) and Delitzsch (1861), *supra*.

<sup>389</sup> "Creation Not Macroevolution 3" on "Science Matters," (12 June 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not*

The time issue of how long it took for God to have so “formed the earth” so it could “be inhabited” is not specifically addressed in Isa. 45:18. On an earth which on my old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model is *c.* 4.6 billion years old, some forms of life were created by God within about 1.1 billion years. Bacterial life forms in bacteria and blue-green algae<sup>390</sup>, have been found in rocks known as stromatolites which date to *c.* 3.5 billion B.C.<sup>391</sup>, i.e., by about 1.1 billion years after “God created ... the earth” (Gen. 1:1) he had created these life-forms, and some have speculated they may date back to as early as *c.* 3.9 billion B.C. . My model is open to refinement on this point depending on the availability in the future of more precise scientific data; and there is some present disagreement on exact estimates in the range of *c.* 3.9 billion B.C. to *c.* 3.5 billion B.C. . E.g., old earth creationist Day-Age Schoolman, Hugh Ross, is certainly within the presently permissible range of dates when he says that his “model posits that bacteria have existed since” “3.8 billion” B.C., as “on” the “scientific data,” this is “the best date for life’s origins<sup>392</sup>.”

Microbial mats of bacteria and archaeobacteria appear relatively early in earth’s geological history; and God’s creation of oxygenic photosynthesis *c.* 3.5 billion B.C. was used by him as a mechanism to oxygenate the atmosphere from *c.* 2.4 billion B.C. . On the available evidence, algae was first created by God on land as early as *c.* 1.2 billion B.C.; the first land plants found in the geological record date to *c.* 450 million B.C.; invertebrate animals were created during the Vendian era (the last era of the Archeoterraic Eon, *c.* 670-590 million B.C.), and vertebrate animals were created by God during the Cambrian explosion *c.* 525 million B.C.<sup>393</sup>.

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*Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, “Appendix: Sermons.”

<sup>390</sup> These are called “prokaryotes” i.e., cellular organisms that do not have a membrane enclosed nucleus. Blue-green algae is also known as “cyanobacteria.”

<sup>391</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Geological History and Early Life Forms,” at “The building blocks.”

<sup>392</sup> Ross’s “Q & A: How did human disease originate?,” (2014), *op. cit.* .

<sup>393</sup> Nisbet, E.G. & Fowler, C.M.R. (7 Dec. 1999), “Archaean ... microbial mats,” *Proceedings of the Royal Society: Biology* 266 (1436): 2375; Anbar, A.; Duan, Y.; Lyons, T.; Arnold, G.; Kendall, B.; Creaser, R.; Kaufman, A.; Gordon, G. *et al* (2007). “A whiff of oxygen before the great oxidation event?,” *Science* 317 (5846): 1903–1906; Shu *et al* (4 Nov., 1999), “Lower Cambrian vertebrates from south China,” *Nature* 402 (6757): 42–46; cited in “[Macro]Evolutionary history of life” *Wikipedia* ([http://en.wikipedia.org/wiki/Evolutionary\\_history\\_of\\_life#cite\\_note-NisbetFowler1999ArchaeanMetabolicEvolution-1](http://en.wikipedia.org/wiki/Evolutionary_history_of_life#cite_note-NisbetFowler1999ArchaeanMetabolicEvolution-1)).

But in view of the normative usage of “inhabited (Hebrew, *yashab*),” which does not appear in Scripture beyond animals such as “lions” (Ps. 17:12), “wild beasts of the desert” and “islands” (Jer. 50:39), or “owls” (Jer. 50:39); i.e., it does not refer to e.g., bacteria or algae, it looks to me like the formation process of Isa. 45:18 ended around c. 670-590 million B.C. with the invertebrate animals, followed by the vertebrate animals of the Cambrian World’s explosion c. 525 million B.C. . Thus these two epochs formed some of the amazingly wonderful earlier “generations” (Gen. 2:4) in the “worlds” of a mighty Creator God (Heb. 1:2; 11:3), located in the time-gap between the first two verses of Genesis 1.

There will be a greater discussion of J. Pye Smith’s Local Earth Gap School model in Volume 2, Part 4, Chapter 4; and Henry Jones Alcock’s Local Earth Gap School model in Volume 2, Part 4, Chapter 6. And my own Local Earth Gap School Out-of-Eden Persian Gulf model has been considered mainly in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*. Therefore I shall now compliment these three old earth creationist Local Earth Gap School models of Pye Smith (d. 1851), Henry Alcock (d. 1915), and myself (b. 1960), with a special case study on John Sailhamer (b. 1946) in the following subdivision B entitled, “Case Study: John Sailhamer’s model.”

*(Part 3, Chapter 6) The Gap School:*

*h] Modern Old Earth Creationist Gap School.*

*iv] Modern Local Earth Gap School.*

*B] Case Study on John Sailhamer (b. 1946):*

*Introduction; Sailhamer’s Biography;  
Sailhamer’s Theology; Some Reviews  
of Sailhamer’s “Genesis Unbound;”  
& Sailhamer’s model.*

*(Part 3, Chapter 6) section h], subsection iv],*

*subdivision B] Case Study on John Sailhamer (b. 1946),*

*heading: Introduction.*

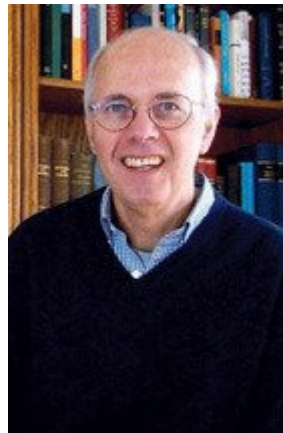
As stated in greater detail in Volume 1, at the Preface, section “Background to this Book: The Long Trek,” I first came to the basic Local Earth Gap School Out-of-Eden Persian Gulf model I follow in this work; and then fairly shortly later learnt of John Sailhamer’s work. John Sailhamer (b. 1946) is the best known Local Earth Gap Schoolman of contemporary times. That fact also makes him one of the most important old earth creationists of contemporary times. And that fact is in itself one good reason why *the quality of his teachings should be put under the Biblical blow-torch of strict scrutiny* with regard to some relevant key issues. I do not concur with certain elements of Sailhamer’s methodology, nor e.g., his model’s location of the World of Eden in the Promised Land of Israel; and so I distance myself from him in some areas. But I also

thank God for the valuable contribution made by him in those areas where there is intersecting agreement between our old earth creationist Local Earth Gap School models. Furthermore, it is possible to detach Sailhamer's theological errors, such as his usage of the *New International Version* and support for other neo-Alexandrian text based New Testaments, from his Local Earth Gap School model. Thus whether or nor one agrees with all or part of his model, it is a model that is certainly inside the bounds of religiously conservative Protestant Christian orthodoxy.

*(Part 3, Chapter 6) section h], subsection iv],  
subdivision B] Case Study on John Sailhamer (b. 1946),  
heading: Sailhamer's Biography.*



John Sailhamer (b. 1946) in formal attire.



John Sailhamer in more casual attire<sup>394</sup>.

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<sup>394</sup> Photos of John Sailhamer: First Photo dated 1999-2005; from Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, USA, where he was the

John Herbert Sailhamer was born in 1946, and is a member of the *Evangelical Free Church* in the USA. He is married to Patty. He is a graduate of California State University, Long Beach, USA, and Dallas Theological Seminary, Texas, USA. In 2000 this old earth creationist Local Earth Gap Schoolman served as President of the *Evangelical Theological Society*, an organization founded in 1950 in which Presidents serve only a one year term; and other former Presidents include: old earth creationist Day-Age Schoolman, Gleeson Archer (1986), who teamed up with Hugh Ross in *The Genesis Debate* (2001), *supra* (see reference to Gleason Archer at Sailhamer's writings, *infra*); and old earth creationist Day-Age Schoolman, Bob Newman (1996), of the old earth creationist *Interdisciplinary Biblical Research Institute*, Pennsylvania, USA<sup>395</sup>.

John Sailhamer is a Hebrew and Old Testament scholar, who has held faculty positions at a number of colleges, including, Biola (Bible Institute of Los Angeles) University in California; Bethel Seminary at St. Paul, Minnesota; Philadelphia College of Bible (which has had a number of name changes, is connected with Cyrus Scofield of the old earth creationist Global Earth Gap School, *Scofield Bible*, and since 2012 is called Cairn University<sup>396</sup>), Langhorne, Pennsylvania, USA; Trinity Evangelical Divinity School in Deerfield, Illinois, USA; scholar in residence at Northwestern College in Roseville, Minnesota, USA; Western Seminary in Portland, Oregon (1995-1998); Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, USA (1999-2006); where he was the Senior Professor of Old Testament; and then he was at Golden

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Senior Professor of Old Testament from 1999, & photo from the year 2005 home page for Southeastern Baptist Theological Seminary, under "Faculty Profile" of "Dr. John H. Sailhamer" ([http://www.sebts.edu/faculty/faculty\\_directory/ViewFaculty.cfm?BioID=70](http://www.sebts.edu/faculty/faculty_directory/ViewFaculty.cfm?BioID=70)) second & third photos undated at <http://www.google.com.au/search?q=john+sailhamer+photo&tbm=isch&tbo=u&source=univ&sa=X&ei=qImBUZ7MAenLiAeDxoHoDw&ved=0CDMQsAQ&biw=1280&bih=792&sei=Q4qBUdm1OcWziQfghYGgBg>.

<sup>395</sup> "Evangelical Theological Society, *Wikipedia*, [https://en.wikipedia.org/wiki/Evangelical\\_Theological\\_Society](https://en.wikipedia.org/wiki/Evangelical_Theological_Society)); & see Hagopian's *The Genesis Debate* (2001), *op. cit.* .

<sup>396</sup> The "Bible Institute of Philadelphia" was found in 1913 (changed name in 1921 to *Bible Institute of Pennsylvania*); and the "Philadelphia School of the Bible" in 1914 by Cyrus Scofield (it first President) and William Pettingill (its first Dean); and these two separate colleges amalgamated in 1951 to form the "Philadelphia Bible Institute." It was renamed "Philadelphia College of Bible" in 1958 (when Sailhamer was there), then renamed, "Philadelphia Biblical University" (2000), then renamed "Cairn University." "Philadelphia College of Bible Changes Its Name ... Again" (2012) (<http://studygrowknowblog.com/2012/07/16/philadelphia-college-of-bible-changes-its-name-again/>); & "Cairn University," *Wikipedia* ([http://en.wikipedia.org/wiki/Cairn\\_University](http://en.wikipedia.org/wiki/Cairn_University)).

Gate Baptist Theological Seminary, Brea, California, USA from 2006<sup>397</sup> to 2012<sup>398</sup>, before retiring. It was reported in an article of 30 December 2012 in the year of his retirement when he was 66, that “John Sailhamer ... is in chronic ill health these days<sup>399</sup>,” and so as at present (November 2014), he has been chronically ill for at least two years.

John Sailhamer’s book of primary interest for our purposes is *Genesis Unbound* (1st edition, 1996, 2nd edition, 2011). However, he is the author of over a dozen books, about two dozen articles / essays, and over half a dozen Reviews. Other works of his include e.g., *Genesis: The Expositor’s Bible Commentary* with W.C. Kaiser Jr., R. Hess, T. Longman III, & D.E. Garland (1990); *An Introduction to Old Testament Theology: A Canonical Approach* (1995); *The Pentateuch as Narrative: A Biblical-Theological Commentary* (1995); the *NIV Compact Bible Commentary* (1999); “Biblical Theology and the Composition of the Hebrew Bible,” pp. 25–37 in *Biblical Theology: Retrospect and Prospect*, edited by Scott J. Hafemann (2002); and *The Meaning of the Pentateuch* (2009)<sup>400</sup>. A 1981 dissertation of his at University of California Los Angeles (UCLA), USA, was also published in 1991 as *The Translational Technique of the Greek Septuagint for the Hebrew Verbs and Participles in Psalms 3-41* (Peter Lang, New York, USA); and his articles / essays include: “Exegesis of the Old Testament as a Text,” pp. 27-96 in *Tribute to Gleason Archer*, Moody Press, Chicago, Illinois, USA, 1986<sup>401</sup> (see reference to Gleason Archer at President of the *Evangelical Theological Society*, *supra*). He was

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<sup>397</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 12 & back-cover; 2nd edition, 2011, p. 14 & back-cover; & “John Sailhamer,” *Wikipedia* ([https://en.wikipedia.org/wiki/John\\_Sailhamer](https://en.wikipedia.org/wiki/John_Sailhamer)); citing for his year of birth as 1946, Ben C. Ollenburger’s *Old Testament Theology: Flowering and Future*, Eisenbrauns, Winona Lake, Indiana, USA, 2004 (ISBN 1575060965).

<sup>398</sup> Emails of 25 Sept. & 26 Sept. 2014 from A. Dent, Administrative Assistant, Academic Affairs (201 Seminary Drive, Mill Valley, California, 94941), Golden Gate Seminary, in reply to my emails of 23 Sept. & 25 Sept. 2014 respectively.

<sup>399</sup> Chaplain Mike Mercer’s “Jan. 2013 – Considering the First [i.e., Old] Testament,” article dated “30 Dec.” [2012] and published on the internet “Jan. 2013,” *Internet Monk.Com*, USA (<http://www.internetmonk.com/wp-content/uploads/Torah-painting-2.jpg><http://www.internetmonk.com/wp-content/uploads/Torah-painting-2.jpg>). See reference to Mike Mercer at Part 3, Chapter 6, section h, subsection iv, subdivision B, heading: “Some Reviews of Sailhamer’s ‘Genesis Unbound’,” *infra*.

<sup>400</sup> *Ibid.* .

<sup>401</sup> For more detail, see “The Writings of John Sailhamer (An Online Bibliography),” Friday 18 Dec. 2009 (<http://www.chedspellman.com/2009/12/writings-of-john-sailhamer-online.html>).

also interviewed in *Christianity Today* in a January 2010 interview entitled, “Finding Meaning in the Pentateuch”<sup>402</sup>.

John Sailhamer (b. 1946) was appointed as provost of Dallas Theological Seminary, Texas, USA, in 1993, but he then resigned before his term commenced in 1994. His final position in formal academia before retiring in 2012, was thus at *Golden Gate Baptist Theological Seminary*, California, USA. This College takes its name from the famous “Golden Gate Bridge” over the San Francisco Bay, and the Southern California campus that John Sailhamer taught at overlooks the San Francisco Bay of California, USA, although one cannot see the Golden Gate Bridge from it which is about 7 miles or 11 kilometres south of the college’s location. The following picture shows the San Francisco Bay from the Southern California college campus (which is scheduled for relocation in 2016)<sup>403</sup>.



San Francisco Bay from the Southern California campus of *Golden Gate Baptist Theological Seminary* John Sailhamer taught at in his final academic appointment before retiring.

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<sup>402</sup> For more detail on his publication, see “The Writings of John Sailhamer (An Online Bibliography),” Friday 18 Dec. 2009 (<http://www.chedspellman.com/2009/12/writings-of-john-sailhamer-online.html>).

<sup>403</sup> This Southern California campus is scheduled to be relocated to Ontario, California, USA, in the North American Summer of 2016, information & photo from email of 25 Sept. 2014 of A. Dent, Golden Gate Seminary, *op. cit.* . The present location (as at 2014) of this Southern California campus’s photo is 251 South Randolph Ave, Suite A, Brea, California, 92821-1311.



On my return to Australia from my fifth trip to London (Sept. 2008-March 2009) where I worked as a school teacher, I was privileged to come back to Sydney, Australia, via North America. I thank God for an overall safe and valuable trip to and from London, UK; and that after visiting some places on east-coast USA, I then went to west-coast USA, where with the help of a hire-car I saw San Francisco and some of its environs. These are two of my photos of the Golden Gate area from this time.



Left: Gavin driving over Golden Gate Bridge in his hire-car, going north to Santa Rosa & elsewhere. (Left-hand drive car on right-hand side of road & speed in miles per hour).



Gavin standing in front of the Golden Gate Bridge at San Francisco Bay, in San Francisco, California, USA, March 2009.

(Part 3, Chapter 6) section h], subsection iv],  
subdivision B] Case Study on John Sailhamer (b. 1946),  
heading: Sailhamer's Theology.

John Sailhamer states in *Genesis Unbound* (1996 & 2011) that he is a member of the *Evangelical Free Church* of the USA<sup>404</sup>; and in 2000 he served as President of the *Evangelical Theological Society*. In broad terms, he thus a Puritan derived Protestant. As stated in greater detail in Volume 1, at the Preface, section “Background to this Book: The Long Trek”:

Sailhamer's Puritan methodology is generally applied in *Genesis Unbound* (1996 & 2011), but there are exceptions to it. E.g., his dating of Adam is based on extra-Biblical material. But his lack of appropriate familiarity and sophistication with such material, means that when he does use it, he does so in an uncritical manner. E.g., I consider this results in his dates for Adam being far too

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<sup>404</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, p. 12; 2nd edition, 2011, p. 14.

early at *c.* 270,000-200,000 years ago, even though such a figure is still in the bottom 5% to 4% of the overall Adamic date range spectrum. Furthermore, he fails to place his model with a location for Eden in the Promised Land or Israel, under any kind of serious scientific scrutiny with respect to geology. He thus ends up following a model which is not scientifically sustainable. ... Sailhamer's unduly critical attitude towards the Authorized King James Version, and lack of balance in his negativity towards the Greek Septuagint and Latin Vulgate whose good features he does not celebrate; coupled with his general endorsement of the *New International Version* ... are also serious blemishes upon his work<sup>405</sup>.

Such factors, together with Sailhamer's "I'm reinventing the wheel" attitude, in which he fails to give proper respect, credit, and honour, to former Gap Schoolmen, is also a serious flaw in his work. It means he does not benefit from their work, e.g., the methodology of John Pratt who recognized we must look at the best scientific data available to us at the time, though examine it critically so that it remains within Biblical parameters. Sailhamer would have done well to learn from this example and e.g., test his Promised Land model by what is known of the geography and geology of Israel, Jordan, and other relevant countries now in the area of the old Promised Land. Instead he says that e.g., "Calvin [1509-1564] ... amassed arguments from ancient geographers to show that the Tigris and Euphrates flowed together for some distance before splitting off again. It was at that spot that Calvin located the garden ... ." And "Luther" (1483-1564) considered "the exact site could not be identified because the garden had been destroyed by Noah's flood ..., however, Luther and others did attempt to find evidence of its location ... ." By contrast, in embrace of a Puritan methodology that does not accept that godly reason can be used for such matters providing it is "not ...contrary to God's Word," "so that nothing be ... against God's Word" (Articles 20 & 34, Anglican 39 Articles,) in his "new look at the location of ... Eden," Sailhamer doggedly insists that he will not "interpret the textual data in light of extraBiblical clues<sup>406</sup>."

Such flaws mean that I am unable to give the same level of honour to John Sailhamer in this work, that I give to the Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work: Thomas Chalmers (d. 1847), William Buckland (d. 1856), Adam Sedgwick (d. 1873), J. Pye Smith (d. 1851), John Pratt (d. 1871), and Henry Jones Alcock (d. 1915). Nevertheless, I do give some level of *lower* honour to John Sailhamer in this work, since for all his faults and failings, he is a religiously conservative Protestant Christian who is an old earth creationist, and who follows some kind of Local Earth Gap School model in the broad tradition of J. Pye Smith. His book does contain some useful

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<sup>405</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, pp. 189-191; 2nd edition, 2011, pp. 199-201.

<sup>406</sup> *Ibid.*, 1st edition, 1996, pp. 219-220; 2nd edition, 2011, pp. 229-230.

and interesting material, and so I do not exclude him from “the big picture,” nor some *suitable lower level of honour* in this work. Therefore, I thank both God and John Sailhamer for the good that is in his work, *Genesis Unbound* (1996 & 2011), including the simple fact that he is recognizing an old earth creationist Local Earth Gap School model inside a religiously conservative Protestant Christian theological framework. *It is a refreshing pleasure to find an author who has come to these right basic categories of thought for Gen. 1 & 2.*

John Sailhamer is a member of the *Evangelical Free Church* e.g., he has served as an adult Sunday School teacher at North Suburban *Evangelical Free Church* at Deerfield, Illinois, USA, and thus has held a teaching position in this church<sup>407</sup>. And his wife’s family also appear to be members of the wider *Evangelical Free Church*<sup>408</sup>. The confessional standards of North Suburban *Evangelical Free Church* are found on their website<sup>409</sup>. They are as follows:

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<sup>407</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 12; 2nd edition, 2011, p. 14.

<sup>408</sup> He refers to his wife, Patty, in *Genesis Unbound* (1st edition, 1996, p. 12; 2nd edition, 2011, p. 14. This is most likely Patty Sailhamer nee Engdahl. The Obituary for Phyllis Esther Engdahl (d. 27 Dec. 2012 aged 89), wife of Gordon Engdahl, says one of her daughters is Patty Sailhamer, wife of John Sailhamer, and John and Patty Sailhamer’s children include three sons: David, John (married to Kelly), and Peter (married to Angela) Sailhamer. (Some further granddaughters of Phyllis Engdahl are mentioned, but I do not know from their married surnames if any of them are granddaughters via John Sailhamer’s wife, or via the other two children of Phyllis Engdahl.) The memorial service was held at First *Evangelical Free Church*, 2696 Hazelwood Street, Maplewood, Minnesota, USA. Given that the *Evangelical Free Church* to which John Sailhamer belongs is relatively small; given that John Sailhamer is not a particularly common name; and given that the combination of a John Sailhamer married to a Patty Sailhamer is also relatively rare; the combination of these three factors means that this is most likely, though not definitely, same person. (“Phyllis Esther ENGDahl,” Obituary, <http://www.legacy.com/obituaries/twincities/obituary.aspx?pid=162011087#fbLoggedOut>).

<sup>409</sup> North Suburban *Evangelical Free Church* Home Page, 200 Lake Cook Road, Deerfield, Illinois, 60015, USA (<http://www.northsub.com/>), and Statement of Faith ([http://www.northsub.com/statement\\_of\\_faith.htm](http://www.northsub.com/statement_of_faith.htm)); accessed in August 2004.

**STATEMENT OF FAITH**  
of the  
North Suburban Evangelical Free Church.

1) “We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of his will for the salvation of men, and the Divine and final authority for Christian faith and life (II Tim. 3:16,17; I Thess. 2:13).”

2) “We believe in one God, Creator of all things, infinitely perfect and eternally existing in three Persons, Father, Son, and Holy Spirit (Deut. 6:4; Matt. 28:19; I Cor. 8:6).”

3) “We believe that Jesus Christ is true God and true man, having been conceived of the Holy Ghost and born of the Virgin Mary, he died on the cross a sacrifice for our sins according to the Scriptures. Further, he arose bodily from the dead, ascended into heaven, where, at the right hand of the Majesty on high, he now is our high priest and advocate (Matt. 1:18-25; Luke 1:35).”

4) “We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate the believing sinner, indwell, guide, instruct, and empower the believer for godly living and service (John 7:38,39; 14:16,17; 15:26; 16:13,14).” The qualification “during this age” is ambiguous, and could be, though need not be, interpreted according to the erroneous views of “Dispensationalists.”

5) “We believe that man was created in the image of God but fell into sin and is therefore lost and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained (Gen. 1:26,27; 3:1-24).” The failure here or elsewhere to define sin with special reference to the Ten Commandments (Exod. 20; Rom. 7:7; 13:9; I Tim. 1:8-10), is typical of the devaluation of sin, both at the level of justification, and also at the level of the ongoing sanctification of the believer, sadly found in these days of moral weakness.

6) “We believe that the shed blood of Jesus Christ and his resurrection provide the only ground for our justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit, and thus become children of God (Isa. 53; I Cor. 15:3,4; Rom 5:1,9) [Rom. 4:25].

7) “We believe that water baptism and the Lord’s Supper are ordinances to be observed by the Church during the present age. They are, however, not to be regarded as means of salvation (Matt. 3:15,16; 28:19; I Cor. 11:23-26).” This usage of “ordinance” in isolation from “sacrament” (I Cor. 4:1, “mysteries,” Greek, *musterion*; Latin, *mysteriorum* or *sacramentum*), is stereotypically Baptist Puritan, though some other Puritan Protestants may also use it.

8) “We believe that the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the body of Christ of which he is the head (Matt. 16:16-18; Acts 2:32-49; II Cor. 5:8; Philp. 1:23).”

9) “We believe that only those who are thus members of the true Church shall be eligible for membership in the local church.” This is typical of those Puritans who deny the Establishment Principle (Ps. 2:10-12; Isa. 49:22,23); and I consider they fail to recognize an element in the message of the Parable of the Wheat and Tares (Matt. 13:24-30; 36-43), and Christ’s words, “if the salt have lost his savour, ... it is thenceforth good for nothing;” although they would disagree with my assessment. On one level, they have a much easier church to run, as they seek to replicate more heavenly conditions with just the elect; and of course, the dangers of the unsaved group getting in control of the positions of ministry and other power positions such as teaching roles inside a church structure is now sadly “the dirty laundry” of both the Established *Church of England* and *Church of Scotland*, whose failure to have godly and saved men in these positions is writ large in e.g., their religious liberalism, ecumenical compromise with Romanists and others, women priests and bishops (apostate Anglican) or women presbyters (apostate Presbyterian), fornications, etc. . But I accept that this whole issue of what is “the church,” what is church membership and what it means, is one of those things that religiously conservative Protestant Christians do not historically agree upon, and is not a test of orthodoxy.

10) “We believe that Jesus Christ is the Lord and Head of the Church and that every local church has the right, under Christ, to decide and govern its own affairs.”

11) “We believe in the personal and premillennial and imminent coming of our Lord Jesus Christ and this ‘Blessed Hope’ has a vital bearing on the personal life and service of the believer (Rev. 20:4-6; I Thess. 4:16-18).”

12) “We believe in the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgement and everlasting conscious punishment (Matt. 25:46; Rev. 20:11-15).”

On the upside, it is a positive thing that this “statement of faith” recognizes such things as e.g., “three Persons, Father, Son, and Holy Spirit” “in one God, Creator of all things, infinitely perfect and eternally existing” (Article 1). Or the virgin birth, bodily resurrection, and ascension of Christ (Article 3). Regeneration (Articles 4 & 6). The atoning “shed blood of Jesus Christ and his resurrection ... for our justification and salvation” (Article 6). Or “saving faith in Jesus Christ” (Article 8). And the universal church (Article 8). But on the downside, this “statement of faith” is inadequate in a number of particulars. E.g., there is no real recognition of what sin is, as principally set forth in the Ten Commandments (e.g., Matt. 5:21,22;27,28; Rom. 7:7). Why is there no reference to the importance of prayer (Matt. 6:9-13)?

On the one hand, the commitment in this “statement of faith” to “the Scriptures” as “inspired Word of God, without error in the original writings, the complete revelation of his will for the salvation of men, and the Divine and final authority for Christian faith and life,” is correct as far as it goes (Article 1). And thus e.g., Sailhamer quite rightly accepts the Mosaic authorship of Genesis (Luke 16:31; 24:27); and he says, “I come to the text as an Evangelical Christian committed to the inerrancy of the Scriptures,” and “I maintain that the narratives of Genesis 1 and 2 are to be understood as both literal and historical<sup>410</sup>.” But on the other hand, it is to be noted that this Article 1 of the North Suburban Evangelical Free Church’s 12 Articles, makes no reference to the Divine Preservation of Holy Scripture (Isa. 40:8; Matt. 5:18; 24:35; Acts 10:36,37; I Peter 1:25). For Scripture saith, “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever” (Ps. 12:6,7). For “The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ’s ordinance in all those things that of necessity are requisite to the same ...” (Article 19, Anglican *39 Articles*). Wherefore, “The Preface” of the 1662 Anglican *Book of Common Prayer* made the King James Version of 1611 the Authorized Version that was *Appointed to be read in Anglican Churches*, saying, “such portions of holy Scripture, as are inserted into the Liturgy ..., are now ordered to be read according to the last Translation ... .” (Cf. the Presbyterian *Westminster Confession* 1:8.)

Sadly, John Sailhamer has been deeply involved with a number of “modern versions,” serving on editorial and review teams for the “New Living Translation” and “Holman Christian Standard Bible.” He is also author of *NIV Compact Bible Commentary* (1999)<sup>411</sup>; and uses the *New International Version* (NIV) throughout his

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<sup>410</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 13,24 (Mosaic authorship); 2nd edition, 2011, p. 15-16,26 (Mosaic authorship). John Misasi’s “Sailhamer Abstract” of Wed. 30 Oct. 1996 ([jmisasi@engc.bu.edu](mailto:jmisasi@engc.bu.edu)), Center for Advanced Biotechnology at Boston University, Massachusetts, USA, Home Page (<http://eng.bu.edu/CAB>); *American Scientific Affiliation* Abstract of October 1996 (<http://www.asa3.org/archive/asa/199610/0190.html>), accessed on 16 July 2003. The “Natural Historian” of *Naturalis Historia* (<http://thenaturalhistorian.com/author/naturalhistorian/>), also republishes these earlier 1996 comments by Sailhamer in the context of the release of the second edition of *Genesis Unbound* (1996 & 2011) in “Historical Creation View of Sailhamer – Part 3. Summary,” 27 Sept. 2011 ([http://www.google.com.au/imgres?q=john+sailhamer+photo&sa=X&biw=1280&bih=792&tbm=isch&tbnid=M53soZwk13rVYM:&imgrefurl=http://thenaturalhistorian.com/2011/09/27/the-historical-creation-view-of-sailhamer-%25E2%2580%2593-part-3/&docid=GpK9dly2kvi4qM&imgurl=http://naturalishistoria.files.wordpress.com/2011/09/genesis\\_unbound\\_sailhamer2011.jpg%253Fw%253D660&w=300&h=300&ei=Y5CBUbeqF-v6iQePnoHoDw&zoom=1](http://www.google.com.au/imgres?q=john+sailhamer+photo&sa=X&biw=1280&bih=792&tbm=isch&tbnid=M53soZwk13rVYM:&imgrefurl=http://thenaturalhistorian.com/2011/09/27/the-historical-creation-view-of-sailhamer-%25E2%2580%2593-part-3/&docid=GpK9dly2kvi4qM&imgurl=http://naturalishistoria.files.wordpress.com/2011/09/genesis_unbound_sailhamer2011.jpg%253Fw%253D660&w=300&h=300&ei=Y5CBUbeqF-v6iQePnoHoDw&zoom=1)).

<sup>411</sup> “John Sailhamer,” *Wikipedia* ([https://en.wikipedia.org/wiki/John\\_Sailhamer](https://en.wikipedia.org/wiki/John_Sailhamer)).

*Genesis Unbound* (1996 & 2011). These “modern versions” such as the NIV, are in the first place based on corrupted Old and New Testament texts, and their New Testament neo-Alexandrian text is particularly bad, relative to the neo-Byzantine Received Text found in the Authorized King James Version. Secondly, by failing to use “thee,” “thou,” “thine,” and “thy” for “you” singular, and “you,” “ye,” and “your” for “you” plural, they fail to meet an adequate standards of accuracy in translation; and they likewise fail to meet such standards by not being literal word for word translations that use italics for added words the way the AV does. And thirdly, by moving people away from the King James Bible of 1611, they act to disconnect people from their cultural Protestant heritage. E.g., after King James I (Regnal Years: 1603-1625) put the process in place for this translation at the *Hampton Court Conference* of 1604, the very fury of hell was unleashed in the Papists’ conspiracy of Guy Fawkes and other Romanists to blow up the Protestant King and Parliament in the Gunpowder Treason Plot, which was thwarted on 5 November 1605, with the usage of gunpowder thereafter on Bonfire Day a great Protestant celebration annually on 5 November, retained to this day throughout England.

But without now further considering John Sailhamer’s theology, for our immediate purposes, we can in the first instance be glad that Sailhamer belongs to some kind of broadly Evangelical Protestant tradition. And in the second instance, it is possible to detach Sailhamer’s theological errors, such as his usage of the *New International Version*, from the substance of his Local Earth Gap School model. Thus whether or nor one agrees with all or part of his model, it is a model that is certainly inside the bounds of religiously conservative Protestant Christian orthodoxy.

(Part 3, Chapter 6) section h], subsection iv],  
subdivision B] Case Study on John Sailhamer (b. 1946),  
heading: Some Reviews of Sailhamer’s “*Genesis Unbound*.”

In *The Pentateuch As Narrative* (1992) and *Genesis Unbound* (1996 & 2011), John Sailhamer has supported an old earth creationist Local Earth Gap School model in which he locates Eden’s World of Gen. 1:2b-2:3 as the Promised Land of ancient Israel. A Review of some elements of it was undertaken by myself in *Creation, Not Macroevolution – Mind the Gap*, e.g., in Volume 1, at the Preface, section “Background to this Book: The Long Trek,” referred to it in this subsection under the heading, “Sailhamer’s Theology,” *supra*.

John Sailhamer’s model has received negative comments from young earth creationists, simply because it is an old earth creationist Gap School model. E.g., the young earth creationists, Don Batten, Jonathan Sarfati, Ken Ham, and Carl Wieland, in *The Updated & Expanded Answers Book* on “The 20 most-asked question about creation, evolution, & the Book of Genesis ...” (1999) say, “A ... modern ‘gap’ school view “is found in *Genesis Unbound*, by J. Sailhamer ... 1996. The author fits ... millions of

years of geological history into Genesis 1:1, and then claims the six days of creation relate to the promised land! He states ... on p. 29, ‘If billions of years ... are covered by the simple statement, <In the beginning God created the heavens and the earth>, then many of the processes described by modern scientists fall into the period covered by the Hebrew term <beginning>. ... Many of” what from their young earth creationist perspective they consider are “the problems with” the form of Global Earth Gap School they are primarily interested in, they then say, “also apply to this” Local Earth Gap School model of John Sailhamer<sup>412</sup>. Although another young earth creationist critic, Andrew Kulikovsky, was prepared to say that Sailhamer was “among the first rank of Hebrew and Old Testament scholars<sup>413</sup>.”

Sailhamer’s model has also received some more favourable reviews. Commenting on the first edition of *Genesis Unbound* (1996), Doug Ward (1999/2000 +/- 3 years<sup>414</sup>), refers to “John Sailhamer, a specialist in Semitic languages and the Pentateuch.” “The translation ‘without form and void’ in the King James Version ... according to Sailhamer,” is a “Hebrew phrase ... better translated as an ‘uninhabited wilderness,’ a place that would have to be prepared for human habitation. For example, the wilderness in which the Israelites wandered for forty years was such as place.” “The Hebrew word *eretz* [*’eretz*], translated ‘earth’ in Genesis 1:2 in the KJV, can refer to our entire planet in some contexts. For example, in Genesis 1:1, *eretz* [*’eretz*] is part of the figure of speech, ‘the heavens and the earth,’ which is meant to picture the whole universe. More often, however, the word refers to ‘the land,’ especially the Promised Land. Today Israelis still refer to their country as *Eretz Israel* (the land of Israel).” “A third Hebrew word that plays a key role in Sailhamer’s exegesis of Genesis 1 is” *re’shiyth*, “the word for ‘the beginning’ in Genesis 1:1. In the Hebrew ..., this word refers to an indefinite period of time that precedes some series of events. For example, in Job 8:7 it denotes the early part of Job’s life, before his great trials begin; and in Jeremiah 28:1, it refers to events in the early part ... of Zedekiah’s reign ... .” On the one hand, “based on the analysis of these Hebrew words and others, Sailhamer proposes that Genesis 1:1 refers to the creation of the universe, which took place during an indefinite period of time that could possibly have lasted millions or billions of years. The account beginning in Genesis 1:2 on the other hand, describes the preparation of the Promised Land for human habitation and the creation of the first humans during a literal week ... . In addition to reconciling the claims of science and Genesis 1, this model fits well in the context of the first two chapters of Genesis and the Pentateuch as a whole.

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<sup>412</sup> Batten, D. (Editor), Sarfati, J., Ham, K. & Wieland, C., *The Updated & Expanded Answers Book, op. cit.*, pp. 45-62 (Gap School), at pp. 61-62; also discussed in Volume 1, Part 2, Chapter 3, “‘God created ... the earth’ (Gen. 1:1): uniformitarianism & catastrophism,” section f, “The generally united Gap School view ... .”

<sup>413</sup> Andrew Kulikovsky, *Creation Ex-Nihilo Technical Journal*, Vol. 14 No. 3, 2000, pp. 35-38.

<sup>414</sup> Doug Ward’s *Perspectives* (<http://www.bibarch.com/Perspectives/3.3.htm>), undated, accessed on 15 July 2003.



As the standpoint of Genesis 2 is a localized focus upon the Garden of Eden, it makes sense that after the universal statement of Genesis 1:1, that the rest of Genesis 1 would have a local focus as well,” and “one of the main themes of the Pentateuch is the promise given to the patriarchs ... of the land ... .”

“Exodus 20:11 records that ‘in six days the Lord made the heavens and the earth,’ but the word for ‘made’ has the sense of putting something in good order or making it right, as in the English expression ‘make a bed.’ When we make a bed, we are not each day creating it from scratch. Similarly, ... God did not bring the sun, moon, and stars into existence on the fourth day; rather, he established and proclaimed their purpose in marking off time for mankind, including time for worship ... . Sailhamer also explains that his model is not one that he created from scratch ... . In particular, he points out that Rashi and other medieval Jewish commentators viewed the creation week account as pertaining to the Holy Land rather than to the whole earth ... .” Ward considers Sailhamer’s model is so good that it may “rescue the gap” school “exegesis of Genesis 1-2.”

Certainly, I do not concur with Ward’s or Sailhamer’s enthusiasm for identifying ancient Israel as the Edenic World of Gen. 1:2-2:3; and in this context, Ward’s claim that Sailhamer’s model results in “reconciling the claims of science and Genesis 1” is not correct, since we have geological and archeological access to the area of ancient Israel, and there is no indication that it ever had such a new world from which man came. And Biblically Hebrew *’eretz* does not have the type of isolation to Israel here being claimed. E.g., while it is true that we read of “the land (Hebrew *’eretz*) of Canaan” (Gen. 11:31) and “the land (Hebrew *’eretz*) of the Philistines” (Gen. 21:32; cf. Joshua 13:2,3); it is also true that we read of “the whole land (Hebrew *’eretz*) of Havilah” (Gen. 2:11), “the whole land (Hebrew *’eretz*) of Ethiopia” (Gen. 2:13), “the land (Hebrew *’eretz*) of Nod” (Gen. 4:16), “the land (Hebrew *’eretz*) of Shinar” (Gen. 10:10), and “the land (Hebrew *’eretz*) of Egypt” (Gen. 13:10; 21:21); or in the Book of Jeremiah referred to, *supra*, while there is e.g., “the land (Hebrew *’eretz*) of Judah” (Jer. 40:12), there is also, “the land (Hebrew *’eretz*) of Egypt” (Jer. 16:14; 23:7), and “the land (Hebrew *’eretz*) of the Chaldeans” (Jer. 24:5). Thus the proposition that because one reads in Gen. 1:2 of “the earth” (AV) / “land (Hebrew *’eretz*),” that this would necessarily conjure up associations of the Promised Land and so refer to “the land (Hebrew *’eretz*) of Israel,” is clearly not correct. Nevertheless, much of what Ward says would apply to any Local Earth Gap School model, including the Out-of-Eden Persian Gulf model endorsed in this work; and I think Ward has correctly seen many of the good broad features of the Local Earth Gap School.

Another positive review of Sailhamer’s *Genesis Unbound* (1996) was made by John Misasi in an *American Scientific Affiliation* Archive Abstract of 1996<sup>415</sup>. He first quotes Sailhamer in “1996” as saying, e.g., “One of the main purposes for” “Genesis

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<sup>415</sup> John Misasi’s “Sailhamer Abstract” of Wed. 30 Oct. 1996 ([jmisasi@engc.bu.edu](mailto:jmisasi@engc.bu.edu)), *American Scientific Affiliation* Abstract of October 1996 (<http://www.asa3.org/archive/asa/199610/0190.html>), accessed on 16 July 2003, *op. cit.* .

Unbound” “is to show that when Genesis 1 and 2 are understood as I believe Moses intended them to be ..., nearly all the difficulties that perplex modern readers instantly vanish ... . My approach is textual and Biblical, not primarily scientific or historical. I come to the text as an Evangelical Christian committed to the inerrancy of the Scriptures ... . Genesis 1 and 2 ... recount two great acts of God. In the first act, God created the universe ..., in Genesis 1:1 – ‘In the beginning, God created the heavens and the earth.’ Since the Hebrew word translated ‘beginning’ refers to an indefinite period of time, we cannot say for certain when God created the world or how long he took to create it. This period could have spanned ... several billion years, or it could have been much less; the text simply does not tell us ... . Beginning with Gen. 1:2, the Biblical narrative recounts God’s preparation of a land for the man ... he was to create. That ‘land’ was the same land later promised to Abraham and his descendants. It was ... Israel ... .God prepared the land within a period of a six-day work week ... . God then rested on the seventh day. The second chapter of Genesis” refers to “the garden” of Eden. “The boundaries of that garden are the same as those of the Promised Land; thus the events of these chapters foreshadow the events of the remainder of the Pentateuch. God creates a people, he puts them into the land he has prepared for them, and he calls on them to worship and obey him and receive his blessing.”

And commenting on this in 1996, John Misasi says, “I think he has done an excellent job in his proof and it has credibility because he interprets Scripture by looking at what it means, not what we tend to do a lot in trying to meld science with Genesis, either treat it as myth or read science into it ... .” Though I would in the first instance disagree with Sailhamer that the World of Eden was the Promised Land of ancient Israel, I would nevertheless accept his point that in both the Genesis 1 & 2 account and also the Promised Land, “God” “puts” “a people” “into the land he has prepared for them.” But in the second instance, I would once again make the qualification that Sailhamer’s methodology which “is textual and Biblical, not primarily scientific or historical,” fails to take into account the geological and archeological record of his Promised Land site e.g., there has never been anything that could be called a pre-Adamite Flood (Gen. 1:2) or Noah’s Flood there, nor other requisite evidence, nor reasonable explanation for the lack of such evidence. It is nevertheless the case that most of Sailhamer’s model is the same as any old earth creationist Local Earth Gap School model, and so irrespective of where the World of Eden is located, much of any such model, including therefore Sailhamer’s, will always be compatible with both Scripture and science.

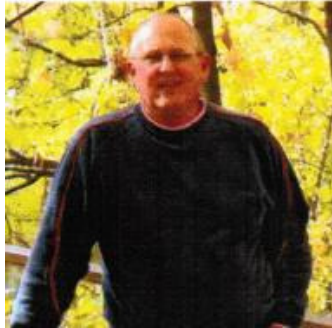
Furthermore, Sailhamer’s *Genesis Unbound* was given some customer reviews from the Amazon website that it could be purchased from. These were all anonymous, but one of them from 1999/2000 +/- 3 years<sup>416</sup> is of particular note. This reviewer says, “The thesis is that ‘ha-eretz’ [Hebrew, ‘the land’] in Genesis 1 refers to ‘the promised land,’ hence the days of creation refer to ‘Palestine’ not the Cosmos. He cites several

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<sup>416</sup> “Genesis Unbound: A Provocative New Look at the Creation Account” by “John” “Sailhamer,” Amazon.com.sales (<http://www.book.nu/0880708689>), undated, accessed on 16 July 2003 (emphasis mine).

sages (most notably Rashi and Ibn Ezra) and the 17th century Biblical scholar John Lightfoot. He cites a text in Jeremiah, which alludes to the earth becoming ‘void and without form’ etc. [Jer. 4:23]. This is a ‘proof text’ for Sailhamer’s thesis that ‘ha-eretz’ [Hebrew, ‘the land’] is Israel, however the text refers to Israel and ‘surrounding’ countries. Personally I think it more likely that ‘ha-eretz’ [Hebrew, ‘the land’] in ... Genesis is the Fertile Crescent, while the desert was (as it is) ‘void and without form’ ... . Nonetheless the book holds many interesting theological insights ... .” While I would not agree with this Reviewer’s location for the World of Eden in “the Fertile Crescent,” we nevertheless see from this how different Local Earth Gap Schoolman can choose different locations, whether my preferred location of the Persian Gulf, or this Reviewer’s preferred location of the Fertile Crescent, or Sailhamer’s preferred location of the Promised Land; and all of us can still find something of value in Sailhamer’s work because much of what he says is common to all Local Earth Gap School models.

There was also a more positive review of Sailhamer’s *Genesis Unbound* (1996), entitled, “The Land of Blessing” by “Chaplain Mike” (undated, 2003 +/- 7 years; more probable date 2007/8 +/- 2 years).



The Baptist Protestant Minister, Chaplain Mike Mercer, of Indiana, USA, c. 2012. A former student of John Sailhamer, and an old earth creationist Local Earth Gap Schoolman, who follows John Sailhamer’s Gen. 1 & 2 creation model<sup>417</sup>.

“Chaplain Mike” is the Reverend Mr. Michael (Mike) Mercer of Indiana, USA, who says he “grew up in the Midwest” USA, “in a moral Protestant home, attending United Methodist churches,” but then had “a spiritual awakening” “in a Southern Baptist Church, were” he “was re-baptized.” He then “went to Lancaster Bible College in

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<sup>417</sup> Photo 1 from “About Chaplain Mike” *infra*, with the same photo in smaller size appearing in Chaplain Mike Mercer’s “Jan. 2013 – Considering the First [i.e., Old] Testament,” of Dec. 2012 & Jan. 2013, *supra* & *infra*; and Photo 2 from article in following footnote (2012 +/- 2 years). Thus both photos are contemporary at c. 2012.

Pennsylvania,” where he “became convinced of a call to enter the pastoral ministry.” “After five years,” he and his wife “moved back to Chicago,” Illinois, USA, “to go to seminary at Trinity” Evangelical Divinity School “in Deerfield,” where he says “was studying under some of the finest teachers in the world<sup>418</sup>,” before he later became Minister of Franklin Community Church, Indiana (2001-2005)<sup>419</sup>, and “Chaplain Mike ... with a hospice organization in central Indiana,” USA<sup>420</sup>.

Concerning Chaplain Mike Mercer’s statement that at “Trinity” Evangelical Divinity School “in Deerfield,” he considers he “was studying under some of the finest teachers in the world,” *supra*; he further says in another article dated December 2012 and published in January 2013, “My life was changed in the 1980s when I took several classes from Dr. John Sailhamer at Trinity Evangelical Divinity School in Chicago. His grasp on grace, combined with a creative, thoughtful, imaginative approach to Scripture and a thoroughly winsome teaching style made him a favorite of mine and many of my fellow students as well. He opened the book of Genesis to me and gave me an understanding of and love for the OT canon that has continued to grow over the years. I am forever indebted to him. I am dedicating this month of posts to Dr. Sailhamer. Unfortunately, he is in chronic ill health these days, and so this tribute goes out to him with prayers as well as gratitude<sup>421</sup>.”

Mike Mercer’s also wrote “The Land of Blessing” (undated; 2003 +/- 7 years; more probable date 2007/8 +/- 2 years)<sup>422</sup>. It is clear from this article that Chaplain Mike

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<sup>418</sup> “Chaplain Mike Mercer: Evangelicals and the Pastoral care of the dying: The IM Interview,” 17 November [2012 +/- 2 years, accessed in 2014 and reference is made to the “2010 series by Chaplain Mike”], *Internet Monk.Com*, USA (<http://www.internetmonk.com/archive/chaplain-mike-merceroevangelicals-and-the-pastoral-care-of-the-dying-the-im-interview/>).

<sup>419</sup> “**FRANKLIN COMMUNITY** (Interdenominational), Rev. Michael Mercer, Sr. Pastor, the Rev. Daniel Jepsen, Associate Pastor” [undated, this notice must be from 2005, as this was the final year of Michael Mercer and first year of Daniel Jepsen], *City of Franklin, Indiana, Document Center, Franklin, Indiana, USA* (<http://www.franklin.in.gov/eGov/apps/document/center.egov?view=item;id=1665>); & “Franklin Community Church,” “History” (<http://www.fccplace.com/church-bio/history/>).

<sup>420</sup> “About Chaplain Mike,” *Internet Monk.Com*, USA (article includes photo of Mike Mercer) (<http://www.internetmonk.com/archive/author/chaplain-mike/>).

<sup>421</sup> Chaplain Mike Mercer’s “Jan. 2013 – Considering the First [i.e., Old] Testament,” of Dec. 2012 & Jan. 2013, *op. cit.* (emphasis mine).

<sup>422</sup> Chaplain Mike Mercer’s “The Land of Blessing” *Internet Monk.Com*, USA (dated simply “28 June” with no year, when I accessed it in May 2013 it included two comments by readers dated “June 28, 2010” and “June 29, 2010,” indicating that the original article dated no later than this, and therefore was written between 1996 and 2010

Mercer is a Local Earth Gap Schoolman who follows John Sailhamer's Gen. 1 & 2 creation model<sup>423</sup>. Though it is no so much a review, as a summary of key points of Sailhamer's model, I include it here under "reviews" since it includes two reviews at the end of it, which though in form are reviews of Mercer's summary of Sailhamer, are in substance reviews of Sailhamer's model. His article includes a section at the end which I omit where he considers the Tower of Babel was an anthropologically universal event (in contrast to my view that it was an anthropologically local event to certain Middle East inhabitants). Mercer's article includes the following picture of "Canaan" as the Promised Land of ancient Israel which on Sailhamer's Local Earth Gap School model was the location of Eden's World (Gen. 1:2b-2:3).



Map shewing "Canaan" which is Eden's World on Sailhamer's Local Earth Gap School model.

Mercer says that, "One of the interesting points of understanding that I came to accept when I studied under John Sailhamer is that there are *two focus points* in Genesis 1. First, God created *everything* ([Gen.] 1:1). Second, within his creation God prepared a special *land* in the world where he put Adam and Eve ([Gen.] 1:2-31). ... In Genesis 1:1, the author's perspective is that of one standing on the ground, looking out across a

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i.e., 2003 +/- 7 years. Given that this is a "Chaplain Mike" article, it is more probably dated 2005-2010 i.e., 2007/8 +/- 2 years; i.e., if Mercer did not write such articles till after he left Franklin Community Church in 2005, then the date would be 2005-2010, which on the limited amount of biography I have on him appears to be the more likely possibility since he is listed as the Senior Pastor at Franklin in 2005, and so it is less likely, though not impossible, he would simultaneously be doing Chaplaincy work) ([http://www.google.com.au/imgres?q=john+sailhamer+photo&sa=X&biw=1280&bih=792&tbn=isch&tbnid=x1jwJUWh4p2RQM:&imgrefurl=http://www.internetmonk.com/archive/the-land-of-blessing&docid=yXG2mNBNLPyCWM&imgurl=http://www.theisraelionlineshop.com/images/products/Pal\\_236G\\_canaan\\_big.jpg&w=500&h=335&ei=FoyBUby3D9CeiAfiu4CgCA&zoom=1](http://www.google.com.au/imgres?q=john+sailhamer+photo&sa=X&biw=1280&bih=792&tbn=isch&tbnid=x1jwJUWh4p2RQM:&imgrefurl=http://www.internetmonk.com/archive/the-land-of-blessing&docid=yXG2mNBNLPyCWM&imgurl=http://www.theisraelionlineshop.com/images/products/Pal_236G_canaan_big.jpg&w=500&h=335&ei=FoyBUby3D9CeiAfiu4CgCA&zoom=1)).

<sup>423</sup> On Mike Mercer's model, see also Vol. 2, Part 3, Chapter 3, section c, *infra*.

landscape and thinking about God's creation of all things from that point of view. Within this comprehensive creation, God prepared a place (a land) where he pronounced his blessing. Beginning at Genesis 1.2, the focus narrows considerably to 'the land' [i.e., the local 'earth' of Gen. 1:2], and in particular, to the land where he brought forth living creatures and human representatives ([Gen.] 1:24-31). What land is this?"

"While it is possible that Moses is describing all the lands on planet Earth and making a general statement about God preparing various land masses for his creatures, I think it more likely that he has a particular land in mind. The fundamental argument for seeing a specific land here comes from accepting that Genesis 1-2 contain complementary, parallel accounts of the same events. Genesis 1 says that God formed the land and then created" man "to serve him there. Genesis 2 identifies *the Garden in Eden* as the place where God made the man and woman and brought them together. If chapters 1-2 are telling the same story from different perspectives, we must respect the parallels between them and recognize that '*the land*' where God created" man "in ch[apter] 1 correlates with '*Eden*' and specifically the '*Garden*' in ch[apter] 2. According to the description of the rivers that form the boundaries of the Garden in [Genesis] ch[apter] 2, we can deduce that Moses is identifying Eden with *the Promised Land*. That is where Adam and Eve received God's blessing. This is the land that God later promised Abraham and his descendants when he entered into a covenant with the patriarch (Genesis 15:18-21). This is the same land into which Joshua led the Israelites who received the" Pentateuch "from Moses (Deut 1:7-8; 7:1). Though Israel dwelt in this land for many years, the only time Israel ruled over all of this land was during the reign of Solomon (II Kings 4:21; II Chron 9:26; 8:7-8). The depiction of the land as God the King's 'temple' ... reinforces the idea that Moses is identifying a particular place in the world where God made his glory known, and from which his blessing was to emanate throughout the whole world."

Other" Old "Testament passages reinforce that the Promised Land is in view in Genesis 1: *Jeremiah 4:19-31* is Jeremiah's lament over the fall of Jerusalem. In this passage the prophet pictures the land going back to its pre-preparation state, using language directly from Genesis 1:2," which in the Authorized Version (not used by Mercer,) reads, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light" "([Jer. 4] v[erse] 23). This text is specifically about the *whole land* of Israel (v. 20) and not the earth as a planet. In judgment, God returns the land to its Gen. 1.2 condition. *Jeremiah 27:5* is part of another passage which predicts judgment on the Promised Land. This verse looks back on what God did in Genesis 1 and links it specifically with that particular place," which in the Authorized Version (not used by Mercer,) reads, "I have made the earth [understood by Mercer as a local earth], "the man and the beast that are upon the ground [understood by Mercer as a local earth], by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." "The passage is clearly about God's right to give the Promised Land to whomever he chooses, and in that light he hearkens back to the fact that in Gen. 1 he formed and filled that land with creatures by his Divine strength. Some believe that *Exodus 20:11* contradicts this view," which in the Authorized Version (not used by Mercer,) reads, "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.” ... Moses does not use the merism, *‘the heavens and the earth’* [Gen. 1:1] in Exodus 20:11 but rather a list of four separate things: (1) *the skies*, (2) *the land* [i.e., the local ‘earth’], (3) *the seas*, and (4) *all that is in them*. This is a summary of what God did in Genesis 1.2-31. During the six days, he did not create the universe; rather, he prepared the skies, the seas and the land for life and then filled them with lights, living creatures and human beings. The ultimate focus is on the Promised Land.” A “merism” is where the terminology of a single thing enumerates several of its parts, so that in Gen. 1:1, “the heaven and the earth” act in combination to state that God created the entire universe. By contrast, Mercer is here saying that when “heaven and earth” appear in Exod. 20:11, it does not mean the universe, but a local “heaven and earth, the sea, and all that in them is” (Exod. 20:11). Thus he clearly has a Local Earth Gap School understanding in which Gen. 1:1 refers to a global earth and Exod. 20:11 to a local earth.

“In fact, the focus, not only of Gen. 1-2, but also most of Genesis 1-11, is on what happened in this part of the world in and around the Promised Land ... . Specific geographical references are nearly absent in Gen. 1-11 until you get to chapter 10. ... All this reinforces the interpretation that Genesis 1:2-31 is not about the creation of the universe (that is the point of 1.1). Rather, the six days of Gen. 1 describe how God prepared a specific place within his universe where he created” “and blessed” mankind.

Mercer’s article is then followed by two reviews of his summary of key points of Sailhamer’s model, which though in form are reviews of Mercer’s summary of Sailhamer, are in substance reviews of Sailhamer’s model. One dated 29 June 2010 by a confused girl called “Erin.” She describes herself as a “YEC” i.e., a Young Earth Creationist, and says she could not accept this model because, “I’m personally YEC. I take Scripture literally, in a literary way. ... I believe the creation account is more than just a poem ... . I’ve always been YEC, but ... I will admit that if I ever were to be a theistic evolutionist, this post ... [would be] the closest, reasonable ‘literal’ explanations that I can see making sense.” Without now further considering what this poor deluded girl thinks, the fact that she considers Sailhamer’s model reduces Gen. 1 & 2 to “a poem” is certainly incorrect; as is her claim that this a model of “theistic [macro]evolution.” Thus she appears to be reflecting the brainwashing responses of certain young earth creationists, (I do not say all young earth creationists,) that “anyone who is not a young earth creationist treats Gen. 1 & 2 as poetry, and is a Theistic [macro]evolutionist.”

The other review is dated 28 June 2010 with the initials, “A. A.” “A.A.” says simply, “From the rivers named in Genesis, and satellite photography of the Middle East (which reveals dried-up riverbeds), the location of Eden was apparently just off what is now the coast of Kuwait” i.e., north-west Persian Gulf. Once again, this reflects the reality of rival views as to the location of Eden, and reminds us that Sailhamer’s and Mercer’s basic claim that the World of Eden was in the Promised Land of ancient Israel is a highly speculative model, and others can and do locate Eden elsewhere.

Therefore as seen by these reviews of John Miasa (1996; positive review), Don Batten *et al* (1999; young earth creationist negative review), Andrew Kulikovsky (2000;

young earth creationist negative review), Doug Ward (1999/2000 +/- 3 years; positive review), an Amazon customer's review (1999/2000 +/- 3 years; positive review other than disagreeing with Sailhamer's location of Eden, preferring The Fertile Crescent), and Mercer (2003 +/- 7 years; more probable date 2007/8 +/- 2 years; positive review and adoption by Mercer of Sailhamer's model, with two reviews on it, one young earth creationist negative review, one neutral review other than disagreeing with Sailhamer's & Mercer's location of Eden, preferring an area off the coast of Kuwait), there have been both positive and negative responses to Sailhamer's *Genesis Unbound*. The young earth creationist negative responses have been in the context of regarding any old earth model as necessarily incorrect. But it is clear that Sailhamer's model has also been so favourably received as to be adopted by some Local Earth Gap Schoolmen, including Doug Ward (1999/2000 +/- 3 years), and Chaplain Mike Mercer (2003 +/- 7 years; more probable date 2007/8 +/- 2 years). It is also notable that while e.g., the Baptist Protestant Minister, Mike Mercer, is quite happy with John Sailhamer's identification of the Promised Land as Eden, by contrast, two of the reviewers have disagreed with Sailhamer's location of Eden, one preferring The Fertile Crescent, and the other preferring the north-west Persian Gulf area off the Kuwait coast. And in my Local Earth Gap School Out-of-Eden Persian Gulf model, my location is an area now under the waters of the north-east Persian Gulf. This reminds us that Sailhamer's basic claim that the Promised Land of ancient Israel was the area of Eden's World is anything but an established fact, and is indeed, very conjectural.

*(Part 3, Chapter 6) section h], subsection iv],  
subdivision B] Case Study on John Sailhamer (b. 1946),  
heading: Origins of a non-cataclysmic gap school.*

The notion of Gen. 1:2 as a judgement on fallen angels has historically been an integral part of the Global Earth "Lucifer's Flood" Gap School and was popularized by Pember (1876) though it predates him. However, a number of Global Earth Gap Schoolmen, especially, though not exclusively before Pember (1876), did not follow this idea, and nor have any Local Earth Gap Schoolman that I know of. But Gen. 1:2 has been generally regarded as some kind of cataclysm, though not a judgment as in the Global Earth "Lucifer's Flood" Gap School, in terms of a pre-Adamite flood. For instance, Pye Smith considered "the region" of Gen. 1:2 "was first, by atmospheric and geological causes of previous operation under the will of the Almighty, brought into a condition of superficial ruin or some kind of disorder"<sup>424</sup>." Likewise, Henry Alcock refers to Gen. 1:2 as an "awful catastrophe," saying that "the district intended for the dwelling place of Adam and Eve, lay, in consequence of some awful catastrophe, wrapped in a canopy of gloomy vapour, thoroughly impervious to sunlight"<sup>425</sup>."

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<sup>424</sup> Smith, J.P., *The Relation between the Holy Scriptures and some parts of Geological Science*, *op. cit.*, 2nd edition, 1840, p. 275.

<sup>425</sup> Alcock, H.J., *Earth's Preparation for Man* (1897), pp. 19-20.



According to Arthur Custance, a non-cataclysmic global gap school was articulated by Edward Young (1907-1968) in *Studies in Genesis One* (1964). He says, Young does not think Gen. 1:2 refers to a cataclysm, but simply describes “the condition of the earth as it was when created and until God began to form from it the present world. Custance further says, “though Young rejects the concept of an earth under judgement, yet” he “finds good linguistic grounds to believe that in the narrative of Genesis 1 there exists an interval between Gen. 1:1 and 1:2 of unknown duration<sup>426</sup>,”

However this is decontextualized reading of Young. Certainly Young does say of Gen 1:2, “We may render [it], ‘The earth it was desolation and waste’,” for which reason, one can argue Young supports a translation of Gen. 1:2 that the gap school can then interpret in harmony with its view. But unlike the gap school’s view of “the evening and the morning” for Days 1 to 3, Young considers “Genesis one teaches the creation of light before the sun” that did not come from the sun for Days 1-3. Hence he claims the “first three days were not solar days,” “inasmuch as the sun, moon, and stars had not yet been made.” Furthermore, Young qualifies his view of Gen. 1 through reference to Exod. 20:11. Specifically, Young does not, as Custance claims, consider there is “an interval” “of unknown duration” between the first two verse of Genesis 1. He says, “Although the beginning of the first day is not mentioned in Genesis one, it would seem from Exodus 20:11 that it began with the absolute creation, the very beginning.” “The beginning of the first day is not indicated, although from Exod. 20:11, we may warrantably assume that it began at the absolute beginning, Genesis 1:1<sup>427</sup>.” Clearly Young does not subscribe to a gap school interpretation of Genesis 1:1,2.

Therefore, the first theoretical inventor of the non-cataclysmic gap school that I know of was Custance, (possibly there is one or more earlier ones that I do not know of,) who did not himself subscribe to it, and wrongly attributed this constructs origins to Edward Young. As far as I know, it thus existed as an abstract theoretical possibility raised by Custance before it had any unequivocal supporters. But truth is sometimes stranger than fact, and in a strange twist of fate, the non-cataclysmic gap school has now gained a clear theoretical advocate of it in the person of John Sailhamer.

Sailhamer supports a local earth non-cataclysmic gap school. Sailhamer stresses the non-cataclysmic view of Gen. 1:2, saying, “the land was simply an ‘uninhabitable’ or

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<sup>426</sup> Custance, A.C., *Without Form and Void, op. cit.*, pp. 38-40; quoting Young, E.J., *Studies on Genesis One*, in Kik, N.M. *International Library of Philosophy and Theology, Biblical and Theological Studies*, Presbyterian and Reformed Publishing Co., Philadelphia, USA, 1964.

<sup>427</sup> Young, E.J., *Studies in Genesis One*, Presbyterian and Reformed Publishing Company, USA, 1975, pp. 32-3,87,104.

‘inhospitable’ stretch of ‘wasteland.’ The land was not a ‘formless and empty chaos’<sup>428</sup>,” *infra*. This matter shall be further discussed under the next heading.

(Part 3, Chapter 6) section h], subsection iv],  
subdivision B] Case Study on John Sailhamer (b. 1946),  
heading: Sailhamer’s model.

As to some extent already discussed under earlier headings in this Subdivision B, John Sailhamer follows an old earth creationist Local Earth Gap School model, in which he locates the Edenic World of Gen. 1:2b-2:3 as the Promised Land of ancient Israel. He says Gen. 1:1 requires that “God created all that exists in the universe,” but that this verse “stands apart from the rest of chapter 1.” He considers Gen. 1:2b-2:3 then refers to a creation in the local world of the Promised Land of Israel; and that the Gen. 2 creation of the Garden of Eden occurred inside the eastern portion of the Promised Land<sup>429</sup>. Sailhamer says the gap between Genesis 1:1 and Genesis 1:2 “may have been millions or even billions, of years, the text simply doesn’t say.” He considers Gen. 1:2-31 means “God went on to prepare the ‘land’ over a literal six 24-hour periods as a place for humans to dwell<sup>430</sup>.” Thus in *Genesis Unbound* (1996 & 2011), he contrasts “the beginning,” in which “God created the universe” in “Genesis 1:1” as encompassing “billions of years,” which he considers is compatible with the scientific concept of the universe starting with the “Big Bang” “billions of years” ago (c. 14 billion B.C.); with the local creation of Eden when “God prepared the Promised Land” in which “Genesis 1:2-2:4a” encompasses “one week” of “7” “(24 hour) days<sup>431</sup>.”

Sailhamer considers that “the beginning” in Gen. 1:1, “was not a point of time but a period of time - in all likelihood, a long period of time. After that period of time, God went on to prepare the ‘land’ as a place for human beings to dwell” in Gen. 1:2b-2:3. On this methodology, he concludes that between the first two verses of Genesis there is “an indefinite period of time” that “could have spanned as much as several billion years, or it could have been much less; the text simply does not tell us how long.” He considers that

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<sup>428</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 64; 2nd edition, 2011, p. 70.

<sup>429</sup> Sailhamer, J.H., *The Pentateuch As Narrative*, Zondervan, Michigan, USA, 1992, pp. 81,83,91,98-9.

<sup>430</sup> Williams, R., “A Challenge to the Church on the Creation Date,” PCANewsCom, The Web Magazine of the Presbyterian Church in America, 2003 ([www.christianity.co/cc/article/0,,PTID23682%7CCCHID125043%7CC11D1556728,00.html](http://www.christianity.co/cc/article/0,,PTID23682%7CCCHID125043%7CC11D1556728,00.html)); referring to Sailhamer’s *Genesis Unbound* (1996).

<sup>431</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 42; 2nd edition, 2011, p. 46.

from “Genesis 1:2, the Biblical narrative recounts God’s preparation of a land for the man ... he was to create. That ‘land’ was the same land later promised to Abraham and his descendants,” and “which God gave to Israel after their exodus from Egypt.” “God prepared the land within a period of a six-day work week. On the sixth day of that week, God created” the parents of the human race, Adam and Eve. “God then rested on the seventh day.” Sailhamer considers Genesis 2 then “provides a closer look at God’s creation of the first human beings” “in the Garden of Eden<sup>432</sup>.”

As discussed under the previous heading, Sailhamer’s Gap School model is unusual in that he holds to, and stresses, a non-cataclysmic view of Gen. 1:2, saying, “the land was simply an ‘uninhabitable’ or ‘inhospitable’ stretch of ‘wasteland.’ The land was not a ‘formless and empty chaos’.” Sailhamer says he disagrees with the AV’s rendering of Gen. 1:2 as “without form and void” (Hebrew, *tohuw* = ‘without form,’ *vabohuw* = ‘and void’); and claims that on “the most natural reading of the Hebrew text, the land was simply an ‘uninhabitable’ or ‘inhospitable’ stretch of ‘wasteland,’” although he accepts that at some point it was “covered by water.” Sailhamer’s claims here are certainly not correct as seen by both the immediate context in which Hebrew *tohuw* and *bohuw* in Gen. 1:2 refers to the destruction event of a pre-Adamite flood, and the wider relevant Old Testament usage of *tohuw* and *bohuw*<sup>433</sup>. Significantly, Sailhamer accepts that Gen. 1:2 requires the conclusion that, “As the narrative opens, ‘the land’ is covered by water, and darkness blankets all the water<sup>434</sup>.” Unless one were to theorize that this land had been so “covered by water” since the beginning of creation, then on Sailhamer’s own recognition here of a pre-Adamite Flood, it is surely reasonable to contextually conclude that at the time it was “covered by water” it necessarily destroyed some pre-existing life in this region i.e., a flood of a land must in some sense be catastrophic in its effects on the land and ecological system it covers. Yet Sailhamer does not draw such a conclusion. Sailhamer says he is uncomfortable with the idea of placing his Local Earth Gap School model in the wider context of other such Gap School models, and in this context, refers to the Global Earth Gap School model of *Scofield’s Bible* (1917); but says he would rather call his model, “Historical Creationism.” And he makes some very welcome, but very inadequate, favourable reference to, “Christian scholars” such as the Local Earth Gap Schoolman, “John Pye Smith<sup>435</sup>.”

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<sup>432</sup> John Misasi’s “Sailhamer Abstract” of Wed. 30 Oct. 1996 ([jmisasi@engc.bu.edu](mailto:jmisasi@engc.bu.edu)), *American Scientific Affiliation* Abstract of October 1996 (<http://www.asa3.org/archive/asa/199610/0190.html>), accessed on 16 July 2003, *op. cit.* .

<sup>433</sup> See Volume 1, Part 1, Chapter 3, section a, “The destruction event of a pre-Adamite flood in Gen. 1:2.”

<sup>434</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 30; 2nd edition, 2011, p. 34.

<sup>435</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 23,44-45 (“Historical Creationism”), 130,195-196 (Global Earth Gap School of Cyrus Scofield), 216,257 (Local Earth Gap School of Pye Smith); 2nd edition, 2011, pp. 25,49-50 (“Historical

Sailhamer takes the view that his “Historical Creationism” is distinctive “in three important ways.” Firstly, Scripture not “modern science” has primacy, and so only after “we” “first understand the Biblical text,” can we “seek to relate its meaning to the findings of modern science,” not *vice versa*. Secondly, he maintains that his understanding of Genesis “can be traced back” to “before the rise of science and its use on Biblical interpretation,” and so he says “my view is” “found in earlier works,” for which he gives two examples, one Jewish and one Christian. He refers to the medieval Jewish writer, Rashi (1040-1105), and the Christian writer, John Lightfoot (1602-1675). Thirdly, Sailhamer says Gen. 1 & 2 are “literal history,” not “mythology or poetry”<sup>436</sup>.

With regard to Sailhamer’s first and third criteria of “Historical Creationism,” I would note that such views have also been held by a number of post 1875 Global Earth Gap Schoolmen such as e.g., Campbell Morgan (1863-1945), in his view “we have no account of the catastrophe which overtook the earth God had created, but which he did not create waste, and all speculation is futile” (1907-1908)<sup>437</sup>; or Arthur Pink (1886-1952). Pink says in his *Gleanings on Genesis* (1922), “Genesis 1 is to be regarded not as a poem, still less as an allegory, but as a *literal*, historical statement of Divine revelation. We have little patience with those who labor to show that the teaching of this chapter is in harmony with modern science - as well ask whether the celestial chronometer is in keeping with the timepiece at Greenwich [in London, UK]. Rather must it be the part of scientists to bring their declarations into accord with the teaching of Genesis 1, if they are to receive the respect of the children of God. The faith of the Christian rests not in the wisdom of man, nor does it stand in any need of buttressing from scientific *savants*. The faith of the Christian rests upon the impregnable rock of Holy Scripture, and we need nothing more.” Pink says, “Dr. Chalmers called attention to the fact that the word ‘was’ in Genesis 1:2 should be translated ‘became,’ and that between the first two verses of Genesis some terrible catastrophe must have intervened.” Pinks thinks “that some catastrophe *did* occur is certain from Isa. 45:18, which expressly declares that the earth was not *created* in the condition in which Genesis 1:2 views it.” “The unknown interval between the first two verses of Genesis 1, is wide enough to embrace all the prehistoric ages which may have elapsed”<sup>438</sup>. Whatever one thinks of Arthur Pinks Global Earth Gap School model – and as a Local Earth Gap Schoolman I would agree with parts of it,

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Creationism”), 138,205-206 (Global Earth Gap School of Cyrus Scofield), 226,269 (Local Earth Gap School of Pye Smith).

<sup>436</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 44-45,215-216; 2nd edition, 2011, p. 49-50, 225-226.

<sup>437</sup> Morgan, G.C., *The Book of Genesis, op. cit.*, pp. 6-7; see Part 3, Chapter 6, section h, subsection iii, “Modern Global Earth Gap Schools after c. 1875,” subdivision A, “Global Earth ‘Lucifer’s Flood’ School,” *supra*.

<sup>438</sup> Pink, A., *Gleanings in Genesis*, Moody Press, Chicago, Illinois, USA, 1922, pp. 10,11.

and disagree with other parts of it, it is clear from these comments, that while Arthur Pink was a gap school man, he derived his conclusions from Scripture, and held to Sailhamer's first and third criteria of so called "Historical Creationism."

Sailhamer has insisted in his first criterion *in a way that is contrary to the established facts of science as recognized by old earth creationists*, that his understanding of Scripture not "modern science" has primacy, and so only after "we" "first understand the Biblical text," can we "seek to relate its meaning to the findings of modern science," not *vice versa, supra*. On the one hand, all orthodox religiously conservative Protestant Christians would accept the primacy of Scripture. But on the other hand, given the clear lack of Biblical detail in so many areas relating to science and Scripture in Gen. 1-11, it is certainly legitimate to consult the Book of Nature in a way that is "not ... contrary to God's Word" or "against God's Word" (Articles 20 & 34, Anglican 39 Articles; Pss. 19:1; 119:89-91; Rom. 1 & 2), yet Sailhamer fails to adequately make such a distinction. This is seemingly done by Sailhamer in connection with his more Puritan Protestant derived methodology as opposed to an Anglican Protestant derived methodology; although in saying this, I note that there have been Puritan derived Protestants who have accepted the type of methodology I am here designating as "Anglican Protestant" *at least for Gen. 1-11 issues of Scripture and science*, e.g., the Puritan derived Presbyterian, Thomas Chalmers (d. 1847), or the Puritan derived Congregationalist, Pye Smith (d. 1851).

Regarding Sailhamer's second criteria of "Historical Creationism," various gap schoolmen would also say that their gap school is in some sense a "historical" interpretation. For example, Global Earth Gap Schoolman, Arthur Custance (1910-1985), makes this type of claim in his findings with respect to an ancient form of the gap school from before the time of modern science in the writings of Origen (c. 185-254)<sup>439</sup>. And while I would not go as far as Custance, for I think he greatly overstates the case since I consider that the historically modern gap school is just that, *historically modern*; I would nevertheless certainly see points of intersecting agreement with the historically modern Gap School model I endorse and pre-modern gap school writers, such as Origen (d. 254) and Rabbi Abbahu (d. 320 A.D.) – neither of whom are mentioned by Sailhamer. Moreover, even Sailhamer breaks his own definition in elements of his model e.g., he dates Adam at c. 270,000-200,000 years ago on the basis of alleged "genetic" research<sup>440</sup>. What pre-modern writer ever made this type of claim?

Sailhamer's Criterion 2 in which he says his model "can be traced back" to "before the rise of science and its use on Biblical interpretation," in the writings of the Jewish Rabbi, Rashi (1040-1105 A.D.), also requires an important qualification. It is

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<sup>439</sup> Custance, A.C., *Without Form and Void, op. cit.*, pp. 18,118,121,178.

<sup>440</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, p. 145; 2nd edition, 2011, p. 153; see my discussion of this in Volume 1, Part 2, Chapter 6, section c, subsection iv, subdivision A, heading "John Sailhamer's old earth creationist model."

that which I have already stated with Framework Schoolmen, Irons & Kline in Part 3, Chapter 1, section c, *supra*, when I say:

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 with these type of qualifications, I would say that the historically modern old earth creationist Gap School has points of intersecting agreement with pre-modern Gen. 1 & 2 creation models, but it is nevertheless just that, *historically modern*. And I would say the same *for all* the historically modern creationist schools, such as the young earth creationist Flood Geology School, old earth creationist Day-Age School, and old earth creationist Framework School. With the qualifications I have made, I do not regard it as a problem that the old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model endorsed in this work is a historically modern model. For I entirely concur with the pre-1875 Global Earth Gap Schoolman, Thomas Chalmers (d. 1847), when he said, “It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us - and these are not the best friends of Christianity who feel either dislike or alarm, when the torch of science or the torch of history is held to the Bible.” “We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science - persuaded as we are, that whatever story the geologists of our day shall find to be engraven in the volume of nature, it will only the more accredit that story which is graven on the volume of revelation<sup>441</sup>,”

Indeed, old earth creationist Gap Schoolman, Archdeacon John Pratt (d. 1871), was prepared to allow the issue of science to decide whether the Global Earth model or Local Earth model was the correct one. Thus he said, “*These are questions which can be decided only by scientific observers.*” “Science” is in an “onward progress” and sometimes there are “errors made,” “leading to truth at last.” But he stood confident, that whatever science should ultimately find on the matter, it could “never” be “an argument against the infallibility of the Word of God.” And indeed, he is accordingly

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<sup>441</sup> Thomas Chalmers’ *Natural Theology*, 1835; in *Chalmers’ Works*, Constable, Edinburgh, Scotland, UK, 1853, Vol. 1, pp. 247-8.

recognized in this work as an Honorary Local Earth Gap Schoolman<sup>442</sup>, and one of six honoured old earth Gap Schoolman in this work (together with Thomas Chalmers, William Buckland, Adam Sedgwick, Pye Smith, and Henry Alcock).

Like myself, such men and other Gap Schoolmen, have clearly taken the view that the Bible teaches a gap interpretation on the basis of Scriptures such as e.g., Gen. 1:2; Isa. 45:18; Heb. 11:3. Their and my argument is essentially that of Martin Luther, who e.g., when confronted by Roman Catholics with quotes from church writers who considered the Apostle Peter was the “rock” on which the church was built (Matt. 16:18), and associated with this made the additional claim, not found in the Bible but in some post New Testament writings, that the Bishops of Rome are “the successors of Peter,” rejected it on the basis of such Scriptures as I Cor. 3:11, “For other foundation can no man lay than that is laid, which is Jesus Christ.” The Protestant teaching of *sola Scriptura* has never considered that for an interpretation to be valid, one must be able to show that it is found in earlier works outside of the Bible. That is because the Protestant teaching does not accept the proposition that the Bible requires any such confirmation, or that any infallible interpreter exists of the infallible book. Of course, that does not mean that Protestant writers such as myself may not carefully examine various commentaries and writings over the centuries, and quote them as appropriate in order to show the antiquity of a view or methodology or points of intersecting agreement with a later view. And indeed, I do in this context examine points of intersecting agreement with relevant categories of thought found in ancient and later pre-historically modern writers e.g., Origen, Basil, and Abbahu. But while I consider that for this type of issue, one should consider and consult such historical understandings of Scripture, in the final analysis, the Protestant teaching of *sola Scriptura* precludes any requirement that one can show that some Bible commentator or commentators from the past agrees with the interpretation one has taken. Rather, the final strength of the argument is based on Scripture (Deut. 8:3; Matt. 4:4; John 17:17; II Tim. 3:15-17), and the convicting work of the Holy Ghost (Jer. 31:34; John 14:26; Heb. 8:11; I John 2:26,27). For when God inspired the Scriptures, he knew that men lacked the scientific knowledge they would later acquire, and so it is a deliberate design feature of the completed Word that men, through godly reason, would study these matters *in a manner not contrary to the Divine revelation*.

Therefore, what Sailhamer is calling “Historical Creationism” is simply an old earth creationist Local Earth Gap School model, clothed in some unnecessarily new fangled terminology that is calculated to make it look more distinctive than what it actually is. For while I do not deny the differences between Sailhamer’s Gen. 1 & 2 creation model and a number of other Gap School models, and I concur with him that such differences should be properly itemized; unlike him, I simultaneously maintain they must also be viewed in the context of the similarities to other Gap School models in any reasonable comparison and contrast. Unfortunately, this type of thing is both part of an undesirable attitude found in Sailhamer’s work of, “I’m reinventing the wheel,” in which

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<sup>442</sup> Pratt, John H., *Scripture and Science Not at Variance*, sixth edition, 1871, pp. 186-189, 217-221; seventh edition, 1872, pp. 186-189, 217-221. See Volume 1, Part 2, Chapter 5, section d, subsection ii.

he fails to give proper respect, credit, and honour, to other old earth creationist Gap Schoolmen; and it is also part of unnecessary and unwarranted wider attack by him on the Authorized Version of 1611, (and he also makes similar criticism of some other versions e.g., the Geneva Bible of 1560). E.g., he engages in similar silly pedantic attacks on the rendering of “earth” and “heaven” from Gen. 1:2b-2:3 for Eden’s world as the “land and the sky<sup>443</sup>,” which he could more properly explain as elements of his understanding of “earth” and “heaven” in a local earth gap school model. And while I generally seek to avoid reference to these type of distracting peccadilloes in Sailhamer’s model in order to more fairly represent him than he is prepared to represent even the founder of the historically modern Local Earth Gap School, Pye Smith; so that in Christian charity (I Cor. 13) I make little mention of these distracting peccadilloes to paradoxically help foster a greater appreciation for understanding his general model, both in its stronger and weaker points; I also here mention them in order to fairly represent his views. That is because I do not think one should exercise a discretion to move away from established church traditions without good cause, and with a proper reluctance that gives it any appropriate due respect. Hence the fact that I do so in the previous paragraph merely highlights how deviant the Church of Rome is from the Word of God as found in the unique truthfulness of religiously conservative Protestant Christianity, thus justifying the Reformation; and how strong the scientific data is from the Book of Nature in historically modern times; and so what I take to be such necessary change, should not be interpreted to more generally mean “change for the sake of change” or “unnecessary change” (see Article 34, Anglican 39 Articles).

Putting aside these regrettable blemishes of Sailhamer, and looking further at his model, Sailhamer rejects the view of the fourth day that he says is followed by the Global Earth “Gap” School “in the Scofield Bible,” which he quotes as saying, “‘The sun and moon were created <in the beginning> [Gen. 1:1]. The <light> of course came from the sun, but the vapor diffused the light. Later the sun appeared in an unclouded sky.’” And Sailhamer further says, “This view has ... been revived and modified by Hugh Ross” in his Day-Age School model in Ross’s *Genesis One*. In place of this type of view, Sailhamer says that “the Hebrew word ‘to make’ ... means ‘to set aright,’ ‘to fix,’ or ‘to set in order.’ Thus” the “meaning” of “the Hebrew text of verse 14 ... is that the ‘lights’ which were created ‘in the beginning’ [Gen. 1:1] now are to serve ‘to separate the day and night’ and ‘to be signs to mark the seasons and days of the year’<sup>444</sup>.” I consider that Sailhamer here rejects the most natural primary meaning of, “And God said, Let there be lights in the firmament of the heaven ... . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also” (Gen. 1:14,16), in order to follow a simultaneously valid secondary meaning.

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<sup>443</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, Chapter 4; 2nd edition, 2011, Chapter 4.

<sup>444</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 130-132; 2nd edition, 2011, pp. 138-140; in both instances, citing Ross’s *Genesis One*, *op. cit.*, p. 10.



As previously discussed in Volume 1 of *Creation, Not Macroevolution – Mind the Gap* (2014), the Hebrew word *nathan* rendered in the AV “set” in Gen. 1:17, “And God set<sup>445</sup> them in the firmament of the heaven to give light upon the earth,” is an *imperfect kal verb*. Thus *this may refer to a customary action*<sup>446</sup>, that God did on the fourth 24 hour creation day, but which he had done, and will do again, at different times. (Cf. *nathan* as an *imperfect kal verb* for “set” as a customary action in Gen. 30:40; Jer. 52:32.) Thus with reference to Job 9:7,9, this most naturally means the sun was obscured, but became clear on the fourth day. For we read in Job 9:9, God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south,” that is, by clearing the sky; and the word “maketh” in Job 9:9 is Hebrew *‘asah*, the same word used for “made” in Gen. 1:16, “And God made two great lights.” And so Genesis 1:16 means “God made” the sun, moon, and stars, in the sense that he cleared the previously clouded sky, so that they could shine bright. And whereas Sailhamer sees any such view as mutually exclusive with the idea that the luminaries were appointed for a function on the fourth day, by contrast, I consider that when we read God “set them in the firmament” (Gen. 1:17); “set” here being Hebrew *nathan*, is being used as a *double entendre* and also carries with it this idea of “appoint” (e.g., Exod. 30:16; Josh. 20:2; I Chron. 6:48; Ezek. 45:6). Thus in this second sense, the *imperfect kal verb* is working “double-time” as it here has the idea of *an incomplete action*<sup>447</sup>, as this has an ongoing action into the future with regard to its function. In this sense it is something like Gen. 15:10 (cf. *nathan* as an *imperfect kal verb* in Gen. 15:10 rendered “laid” in the AV), i.e., the action was incomplete because of the ongoing service to be rendered by these luminaries for the seasons. And so in Gen. 1:17, “God appointed (*nathan*)” the sun, moon, and stars, which had existed before this appointment (Gen. 1:1,3), for man’s benefit “in the firmament of the heaven to give light upon the earth.” This was thus to be their God appointed function from the time of the six 24 hour creation days onwards<sup>448</sup>. Thus I consider Sailhamer is not wrong to perceive this contextual secondary meaning of “appoint,” but he is wrong to use this truth to deny the contextual primary meaning of “set” understood as a customary action of God.

Moreover, with the aid of diagrams, Sailhamer locates the regional “land” of Gen. 1:2 in the same place as the Promised Land of ancient Israel. In this, he identifies “the River of Egypt” on the Arabian Peninsula (also known as the Brook of Egypt, or in modern times as Wadi Al-Arish or El-Arish, co-ordinates 31 degrees 8 minutes North & 33° 50' East; taken by the modern State of Israel in the Seven-Day-War of 1967, returned to Egypt in 1979), as the Gihon of Genesis 2, on the basis that the Bible says the “Gihon” “compasseth the whole land of Ethiopia” (Gen. 2:13), and in Genesis, “Ethiopia or “Cush

<sup>445</sup> Hebrew “*jiththen* (masculine singular active, 3rd person imperfect kal verb, from *nathan*).”

<sup>446</sup> See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 165.

<sup>447</sup> See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 165.

<sup>448</sup> See Volume 1, Part 1, Chapter 3, section f.

is linked to Egypt (Gen. 10:6).” On this basis, he claims the promise to Abraham, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:18) isolates the same Gihon to the south-west, and Euphrates to the north-east, as the boundaries for Eden in Gen. 2:10-14, and so Sailhamer considers Eden and the Promised Land are in the same location<sup>449</sup>. I regard this as a very selective and over simplistic reliance on just two rivers in Gen. 2:10-14, the Gihon and Euphrates, since this fails to adequately deal with the Pison, Tigris (Hiddekel), and other descriptors in Gen. 2:10-14 of “a river” connected to the Tigris and Euphrates Rivers (Gen. 2:14). Thus with all due respect to John Sailhamer, I consider a more comprehensive reading of Gen. 2:10-14 requires a location much closer to Mesopotamia than the Promised Land of ancient Israel. But for all that, I would accept that the language of the Promised Land’s borders make some allusion to the Land of Eden as a qualified second Eden with e.g., the Brook of Egypt having Gihon waters, for in the words of God, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:18). I.e., the Promised Land is in the first place a qualified “new Eden;” and in the second place, it is a prophetic type of the future heavenly New Eden (Heb. 11:10,16; Article 7, Anglican 39 Articles), but of course, this is not Sailhamer’s argument.

Though I do not agree with Sailhamer’s location of Eden, this is certainly not a matter touching upon the question of theological orthodoxy. I.e., in distinguishing between heresy and error, whereas “heresy” consists “in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith<sup>450</sup>,” by contrast, there are various lesser errors that people may hold which do not constitute heresy even though they do constitute error. While I consider John Sailhamer is in error to locate Eden in the Promised Land of ancient Israel, he is certainly not in heresy to do so. Others have shared Sailhamer’s location. E.g., in ancient times, St. Jerome (d. 420) also took this view. He said, “In Eden a garden is planted and a fountain in the midst of it parts into four heads [Gen. 2:8,10]. This is the fountain which Ezekiel later describes as issuing out of the temple and flowing towards the rising of the sun, until it heals the bitter waters and quickens those that are dead [Ezek. 47:18]” (Jerome’s Letter 69:6). Like Sailhamer, he identifies the Gihon as the River of Egypt. Following the Septuagint, Jerome identifies the “Sihor” or River of Egypt (Josh. 13:3; Jer. 2:18) as the Gihon (Jerome’s Letter 51:5), and in the Latin Vulgate Jerome follows the Septuagint in translating “Sihor” in Jer. 2:18 as “Gihon” (Jerome’s Letter 51:5)<sup>451</sup>. Likewise, the Anglican clergyman and poet, John Donne (1572-1631), in his poem, “Hymne to God my God, in my sickness.” Donne first refers to the population movement of mankind through

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<sup>449</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 30,61-65,72; 2nd edition, 2011, pp. 34,67-71,79.

<sup>450</sup> *Osborn’s Concise Law Dictionary*, 1927, Sixth Edition 1976 by John Burke, Sweet & Maxwell, London, UK, p. 164, “heresy.”

<sup>451</sup> Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers, op. cit.*, Vol. 6, St. Jerome: Letters & Select Works, 1893, p. 86 (Letter 51:5); p. 145 (Letter 69:6).

Noah's three sons, referring to "Jerusalem, Anyan, and Magellan, and Gibaltare," and saying, "All streights [/ straits], and none but streights [/straits] are ways to them, Whether where Japhet [/ Japheth] dwelt, or Cham [/ Ham], or Sem [/ Shem]." He then says, "We think that Paradise and Calvarie, Christ's crosse, and Adam's tree, stood in one place; Looke Lord, and finde both Adam's met in me; As the first Adam's sweat surrounds my face, May the last Adam's blood my soule embrace." Here the idea that *Christ's cross and Adam's tree stood in one place*, clearly carries with it the idea that Eden was centered in Jerusalem; although there is also a theological sense in which they are "in one place" i.e., Christ overcame at Calvary where Adam fell in Eden, and in this sense I would agree with Donne. While I much like this excellent poem by Donne, and agree with its theological message of the two Adams, with all due respect to John Donne, I do not concur with his location of Eden in Israel, anymore than I agree with Sailhamer's location of Eden in the Promised Land.

Sailhamer considers that his Local Earth Gap School model isolating the Promised Land as Eden has the support of "medieval Jewish interpreters" (plural), although in specific terms he only cites the Jewish Rabbi, Rashi, who is stating what another Jewish Rabbi says, so while these two constitute "interpreters" (plural), he really only has one specific reference from Jewish writings. And he then says "these medieval Jewish commentators were followed by some noted Christian scholars" (plural), of which he mentions only one in his main text, "John Lighfoote," and one in his footnote, "Pye Smith." Yet so important does Sailhamer consider the evidence of Rashi and Lightfoot, that it forms the basis for the second of "three important ways" he considers makes his model distinctive from other, in that he maintains that his understanding of Genesis "can be traced back" to "before the rise of science and its use on Biblical interpretation," and so he says "my view is" "found in earlier works<sup>452</sup>." Given the importance that Sailhamer places on this element of his writings as found "before the rise of science," helps to explain why he put Pye Smith in a footnote, since Pye Smith's model is clearly written in conjunction with the historically modern science of geology. Therefore, the fact that Sailhamer cites in support of his claim his model can be found "before the rise of science," only one Jewish writer, and one Christian writer, means that these references need to be further considered, since he clearly has "so much riding on them."

Concerning Sailhamer's reference to the Christian writer, John Lightfoot (d. 1675), his model was considered in Volume 1, Part 2, Chapter 9, section b. On the one hand, it is clear that Lightfoot considered Gen. 1:2b-2:3 referred to a local creation following a short time-gap of 12 hours in Gen. 1:1,2. But on the other hand, it is also clear that he understood this to include half the globe, which he thought constituted most, if not all of, the Old World of Europe, Africa, Asia, and Australia (New Holland), as opposed to the New World of the Americas. *Therefore Lightfoot clearly considered the Local Earth Edenic creation of Gen. 1:2-2:3 was a lot bigger than the Promised Land of ancient Israel, and so while Lightfoot may be cited as an example of a pre-modern Local*

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<sup>452</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, pp. 44-45, 214-216; 2nd edition, 2011, p. 49-50, 225-226.

*Earth Gap Schoolman (albeit a young earth creationist one), he clearly cannot be cited as Sailhamer claims for his proposition that Eden is the Promised Land of ancient Israel.*

Sailhamer also refers to the medieval Jewish writer, Rashi (d. 1105) of France (or Solomon ben Isaac, or “Rabbi Shlomo Yitzhaki” giving rise to the acronym, “Rashi”). However his detail on actual citation of him is minimal. He simply says, “Rashi argued that God began with an account of the creation of the promised land because he wanted to show Israel and the nations that ‘the land’ was his and he could give it to whomever he pleased. ... Should the peoples of the world accuse Israel of stealing the land from the Canaanites, Israel need only reply that ‘the land’ belonged to God. Rashi said, ‘God created the land and he will give it to whomever he pleases. In his good pleasure he gave it to the Canaanites, and in his good pleasure he took it from them and gave it to us.’ ... Both the thought and the Hebrew phraseology of Rashi’s comments were taken from the Book of Jeremiah. In Jeremiah 27 ... Jeremiah 27:5-6 ... . It was obvious to early Jewish interpreters that the word ‘land,’ in the Jeremiah passage meant ‘the land’ which was promised to Israel and was also inhabited by Edom, Moab, Ammon, Tyre, and Sidon (Jeremiah 27:3). It was also clear to them ... the Jeremiah passage was reading off ... Genesis 1. It was natural for these early Jewish commentators to interpret Genesis 1 along the same lines ...” i.e., “the creation account described God’s creation of the promised land<sup>453</sup>.”

In the Authorized Version of 1611 (sadly not used by Sailhamer), Jer. 27:1-6 says, “[1] In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, [2] Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, [3] and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; [4] and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; [5] I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom is seemed meet unto me. [6] And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.”

Part of the sales promotion of Sailhamer’s work, *Genesis Unbound*, includes the view that it “represents” “a thorough understanding of the history of” the “interpretation” of “the Book of Genesis” (1996 & 2011, Daniel Block, in 1996 Professor of Old Testament Interpretation, The Southern Baptist Theological Seminary, Louisville, Kentucky, USA; and in 2011, a Professor of Old Testament at Wheaton College, Illinois, USA). And specifically, it “re-presents a medieval Jewish view of the creation account” (Tremper Longman III, in 1996 of Westminster Theological Seminary, at Philadelphia,

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<sup>453</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 215-216; 2nd edition, 2011, pp. 225-226; in both instances citing Chaim D. Shual, *Rashi’s Commentary on the Torah [// Pentateuch]*, Harav Kook Publishers, Jerusalem, Israel, 1988, p. 1.

USA)<sup>454</sup>. I consider these sales promotion claims contain a good deal of “a sales puff,” reminiscent of a stereotypical used car salesman saying, “Buy this car, and I’ll throw in for free, half of the State of Tasmania too!” Nevertheless, *there is some qualified accuracy* in what is here said in these sales promotions statements on Sailhamer’s work.

The only Jewish source Sailhamer cites is Rashi (1040-1105 A.D.). Though I am not in general familiar with Rashi’s writings, given that this is one of only two references Sailhamer offers in support of his model’s claims that the identification of Eden as the Promised Land comes from pre-modern times, and given that his other reference of Lightfoot has been shown to be incorrect as he did not consider the Edenic creation was limited to the Promised Land, I have made some further investigation of Rashi’s commentary in the specific area cited by Sailhamer. In its English form this is Rosenbaum & Silberman’s translation (1929) which I got from the British Library in London, UK (2006)<sup>455</sup>; and in more recent times, I have found a copy of it in Hebrew (though I regret to say with no Hebrew vowelings and pointings, and with an alternative English translation) on the internet (2014)<sup>456</sup>.

In the relevant section, Rashi cites fellow Jewish Rabbi Isaac, saying in commentary on the words of Gen. 1:1, “In the beginning” which is Hebrew, בְּרֵאשִׁית / *B<sup>e</sup>re’shiyth* (compound word, *B<sup>e</sup>* / ‘In’ + *re’shiyth* / ‘{the} beginning’), “Rabbi Isaac said: The Torah *which is the book of Israel* should have commenced with *the verse* (Exod. 12:1 [Hebrew verses, Exod. 12:2, AV]) ‘This month shall be unto you the first of the months’ [or ‘This month shall be unto you the beginning of months,’ AV] which is the first commandment given to Israel. What is the reason, then, that it commences with *the account* of creation? Because of *the thought expressed in the text* (Ps. 111:6) ‘He declared to his people the strength of his works (i.e., he gave an account of the work of creation), or order that he might give them the heritage of the nations’ [or ‘He hath shewed his people the power of his works, that he might give them the heritage of the heathen,’ AV]. For should the peoples of the world say to Israel, ‘You are robbers,

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<sup>454</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, pp. 2 & 3 (Block & Longman); 2nd edition, 2011, p. 2 (Block). (Longman later left Westminster Theological Seminary, and from 1998 went to Westmont College, Santa Barbara, California, USA.)

<sup>455</sup> *Pentateuch with Targum Onkelos, Haptaroth, & Prayers for Sabbath, & Rashi’s Commentary*, Translated by M. Rosenbaum & A.M. Silberman, Shapiro, Vallentine, & Company, London, UK, 1929. (British Library shelf mark, g.11; according to my British Library computer file list, I accessed this only once, on 25 March 2006, which is where my photocopy of it comes from.)

<sup>456</sup> “The Complete Jewish Bible with Rashi Commentary,” “Genesis – Chapter 1,” “Tanakh Online – Torah – Bible,” Judaica Press (English translation), *Chabad.Org*, Chabad-Lubavitch Media Center, Lubavitch World Headquarters, New York, USA, 1993-2014 ([http://www.chabad.org/library/bible\\_cdo/aid/8165#showrashi=true](http://www.chabad.org/library/bible_cdo/aid/8165#showrashi=true)).

because you took by force the lands of the seven nations *of Canaan*' [cf. Deut. 7:1], Israel may reply to them, 'All the earth belongs to the Holy One [Ps. 24:1], blessed is he, he created it and gave it to whom he pleased. When he willed he gave it to them, and when he willed he took it from them and gave it to us' (Yalk[ut] Exod. 12:2)." At this point Rashi proceeds with another commentary on the words, "In the beginning God created<sup>457</sup>." In Rosenbaum & Silberman's translation (1929) after the words, "Israel may reply to them, 'All the earth belongs to the Holy One, blessed is he, he created it and gave it to whom he pleased,'" and before the words, "When he willed he gave it to them, and when he willed he took it from them and gave it to us';" there is a footnote saying, "See Appendix," at which point they say, "This is a general statement referring to the whole earth, in the following sentence the word 'it [Hebrew, H / ah]' means, of course, the land of Canaan only<sup>458</sup>." In the contrast being made by Rosenbaum & Silberman, they thus consider, "he created it [Hebrew, H / ah] and gave it [Hebrew, H / ah] to whom he pleased" refers to a universal creation or global earth, in contrast to the local area of Canaan in the words, "When he willed he gave it [Hebrew, H / ah] to them, and when he willed he took it [Hebrew, H / ah] from them and gave it [Hebrew, H / ah]<sup>459</sup> to us."

Bearing in mind that in Rashi's commentary, this is a comment on the words of Gen. 1:1 which refer to a global "earth" with respect to, "In the beginning," and *not* a commentary on the words of Gen. 1:2 which refer to the local "earth" of the Edenic region, Rosenbaum & Silberman have a strong contextual point for understanding Rashi's "he created it (בראֵה / BR'H)" to so refer to the global earth. And though Rosenbaum & Silberman do not make reference to Isa. 45:18, I further note that in terms of the type of contrast they here make, that a similar type of contrast may be found with the same Hebrew word, "he created it" in both Rashi, *supra*, and Isa. 45:18. In Volume 1, Part 1, section c, "The Second of Seven Keys to understanding Gen. 1-11," at "The destruction event of a pre-Adamite flood in Gen. 1:2," reference was made to Isa. 45:18 in which, "thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (Hebrew *tohuw*), he formed it to be inhabited: I am the Lord; and there is none else." As there noted, this contrasts with the description in Gen. 1:2 in which "the earth was without form (*tohuw*)," and such

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<sup>457</sup> Rosenbaum & Silberman's *Pentateuch with Targum Onkelos, Haptaroth, & Prayers for Sabbath, & Rashi's Commentary* (1929), *op. cit.*, p. 2.

<sup>458</sup> *Ibid.*, pp. 2 & 257.

<sup>459</sup> In the non-vowelled and non-pointed Hebrew form of the text I have, the Hebrew uses here "בראֵה (/ BR'H, 'he created it')" (once), "וַנְתַּנְהּ (/ VNTHNH, 'and he gave it')" (twice), "נְתַּנְהּ (/ NTHNH, 'he gave it')" (once), and "נְטַלְהּ (/ NTLH, 'he lifted it' or 'he took it')" (once), and so in all relevant instances these are compound words with a 3rd person singular feminine Hebrew pronominal suffix of הָ / ah / H (unvowelled) meaning 'her' or 'it,' which contextually here means "it" (see Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, chapter 9).

habitation in Isa. 45:18 contextually refers to animal habitation (cf. Ps. 17:12; Jer. 50:39) on “the earth” of Gen. 1:2 before the destruction event of a pre-Adamite flood referred to in Gen. 1:2. Moreover, *the greater entity* i.e., the planetary or global “earth” of Gen. 1:1 and Isa. 45:18 subsumes what on my Local Earth Gap School Out-of-Eden model is *the lesser entity* of the local West Asian “earth” of Gen. 1:2. Thus the meaning is that “God ... formed the” planet “earth ... not in vain (*tohuw*)” (Isa. 45:18), but the lesser entity of a local West Asian “earth” in Gen. 1:2 “was without form (*tohuw*)” and uninhabited by land animals as a consequence of a local pre-Adamite flood, even though “the Lord” had at some point intended for this area of a local earth, like various other parts of the planet earth, to be “inhabited” by land animals; and much later by humans. Notably then, the words in Isa. 45:18 refer to the global earth, “he created it (*בְּרָאָה* / *b<sup>e</sup>ra’ah*, compound word, *b<sup>e</sup>ra’* from *bara’*, ‘he created,’ + *ah*, ‘it’),” and so if Isa. 45:18 is understood in conjunction with Gen. 1:2 on a Local Earth Gap School view, we here have a precedent for the terminology of “he created it (*בְּרָאָה*)” (Isa. 45:18) being a global earth, followed by a local earth application (Gen. 1:2), being comparable to Rosenbaum & Silberman’s understanding of Rashi’s “he created it (*בְּרָאָה*)” (Gen. 1:1) followed by a local earth application (“the land of Canaan only”).

Furthermore, such a dichotomy of using Gen. 1:1 for a global earth, but then making a lesser application to the local earth of the Promised Land, is consistent with a Jewish view expressed in the *Midrash Rabbah* on Genesis 1. In the *Midrash Rabbah* at *Genesis Rabbah* (c. 400-600 A.D.) 1:2, “Rabbi Joshua of Siknin [footnote, ‘North of Jotapata in Galilee,’] quoted in Rabbi Levi’s name: ‘He hath declared to his people the power of his works, in giving them the heritage of the nations’ [or ‘He hath shewed his people the power of his works, that he might give them the heritage of the heathen,’ AV; *this is the same verse later quoted by Rabbi Isaac in Rashi’s commentary, supra*]. Why did the Holy One, blessed is he, reveal to Israel what was created on the first day and on the second day, etc.? So that the nations of the world might not taunt Israel and say to them: ‘Surely ye are a nation of robbers: think of that!’ But Israel can retort: ‘and do ye not hold yours as spoil, for surely <The Caphtorim [or *Caphtorims*, AV], that came forth out of Caphtor, destroyed them, and dwelt in their stead> (Deut. 2:23)! ‘The world’ ‘and the fullness thereof’ belong to ‘God’ [Ps. 24:1]. When he wished, he gave it to you [i.e., heathens of Canaan]; and when he wished, he took it from you and gave it to us.’ Hence it is written, ‘In giving them the heritage of the nations,’ ‘he hath declared to his people the power of his works’ [Ps. 111:6, or ‘that he might give them the heritage of the heathen,’ ‘he declared to his people the strength of his works,’ AV, *repeating the same verse a second time later quoted by Rabbi Isaac in Rashi’s commentary, supra*]. He declared the beginning to them, viz., ‘In the beginning God created’ [Gen. 1:1] etc.<sup>460</sup>.”

Therefore three factors indicate that the citation of Rabbi Isaac in the mediaeval Jewish commentary of Rashi (d. 1105) are going from a reference to God creating a

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<sup>460</sup> Freedman & Simon (Editors), *Midrash Rabbah, op. cit.*, Genesis, Midrash Genesis 1:2 on Gen. 1, pp. 4-5.

global earth in Gen. 1:1, to an application of this to a portion of this i.e., a local world, in the Land of Canaan changing hands from the heathen Canaanites to the Jewish Israelites i.e., the view put forth as a 20th century interpretation by the Jewish commentators, Rosenbaum & Silberman (1929). Firstly, contextually, Rashi's commentary is a comment on the words of Gen. 1:1 which refer to a global "earth" with respect to, "In the beginning" in the wider words, "In the beginning God created (Hebrew, bara') the heaven and the earth," and *not* a commentary on the words of Gen. 1:2 which refer to the local "earth" of the Edenic region. *Sailhamer fails to make this contextual recognition.*

Secondly, the usage in Rashi's commentary of "he created it (בראה)" as a reference to the universal creation on what must be a global earth, followed by an application to a local earth, is either an allusion to, or a very similar idea to, "he created it (ברא / *b'ra'ah* from *bara'*) not in vain (Hebrew *tohuw*)" (Isa. 45:18) being a global earth, followed by a local earth application to Gen. 1:2 which came into a condition where "the earth was without form (*tohuw*)." *This proposition has much stronger support in the Hebrew parallelism of bara' and tohuw in Gen. 1:1,2 & Isa. 45:18 than Sailhamer's claim that "the thought and the Hebrew phraseology of Rashi's comments were taken from ... Jeremiah 27 ... Jeremiah 27:5-6 ... Jeremiah 27:3 ...,"* which are verses Rashi's commentary here makes no clear reference to. And thirdly, Rashi (1040-1105 A.D.) is writing in the 11th or early 12th centuries, some 500 to 700 years after the final edition of the *Midrash Rabbah* of *Genesis Rabbah* (c. 400-600 A.D.). Given that his citation of Rabbi Isaac uses the same key verse of Ps. 111:6 that is twice found at *Genesis Rabbah* 1:2 where Rabbi Joshua of Siknin earlier says in Rabbi Levi's name very similar words of how to reply if "the nations of the world" "say to" "Israel," "Surely ye are a nation of robbers ...!" But Israel can retort: ... 'The world' 'and the fullness thereof' belong to 'God' [Ps. 24:1]. When he wished, he gave it to you [i.e., heathens of Canaan]; and when he wished, he took it from you and gave it to us;" to those said by Rabbi Isaac in Rashi's later commentary, "should the peoples of the world say to Israel, 'You are robbers ..., Israel may reply to them, 'All the earth belongs to the Holy One [Ps. 24:1], blessed is he, he created it and gave it to whom he pleased. When he willed he gave it to them, and when he willed he took it from them and gave it to us';" I think it reasonable to conclude that Rashi's citation of Rabbi Isaac has in turn some reliance by Rabbi Isaac on the much earlier *Midrash Rabbah* of *Genesis*. And it is clear that his earlier *Midrash Rabbah* of *Genesis* is going from a reference to God creating a global earth in Gen. 1:1, to an application of this to a portion of this earth i.e., a local world in the Land of Canaan changing hands from the heathen Canaanites to the Jewish Israelites. *Sailhamer makes no reference to this, as his citation is limited to the much later mediaeval Jewish Commentary of Rashi.*

On the one hand, my own usage of pre-modern Jewish writers is essentially different to that of Sailhamer's, although there is some broad area of overlap between us. But on the other hand, *having demolished Sailhamer's faulty understanding of Rashi's commentary, supra, paradoxically, the interpretation I have given above acts to rescue Sailhamer's basic point,* namely, that there is a pre-modern Jewish view that "the creation account described God's creation of the promised land." That is because I consider the Hebraic parallelism I show in Rashi's mediaeval Jewish commentary of *bara'* and *tohuw* in Gen. 1:1,2 & Isa. 45:18 indicates that Gen. 1:2 is applying to a local



earth in Rashi's commentary with "the land of Canaan only." And furthermore, I have already shown at Part 3, Chapter 6, section e, subsection iii, "Ancient Local Earth Gap School (Abbahu)," *supra*, that some 500 to 700 years before Rashi's Commentary, the *Midrash Leviticus* (c. 400-600 A.D.), shows a Jewish view that the six creation days are a local creation of the area of the Promised Land of ancient Israel by, for instance, Rabbi Abbahu, Rabbi Berekiah, Rabbi Aha, Rabbi Joshua son of Rabbi Nehemiah in the name of Rabbi Hanna son of Rabbi Isaac, and Rabbi Phinehas in the name of Rabbi Reuben.

As already observed, Sailhamer says of Rabbi Isaac as found in Rashi's Commentary, which are the only Jewish commentators he cites, that "these medieval Jewish commentators were followed by some noted Christian scholars" (plural), of which he mentions only two, "John Lightfoote" (d. 1675) and "John Pye Smith" (d. 1851)<sup>461</sup>. But among other defects already noted with respect to Sailhamer's usage of Lightfoot (Lightfoote) and Pye Smith, whose writings he undertakes no detailed analysis of, he fails to say that unlike him, both Lightfoot and Pye Smith rested their case for a local earth creation of Gen. 1:2-2:3 far more on a synthesis with godly reason from the Book of Nature, in a way that they understood to be not contrary to the Divine revelation in the Protestant Holy Bible. They both upheld Scriptural authority, but chose between ambiguities in the Biblical text on the basis of their study of science. In the case of Lightfoot this was the scientific ramifications from astronomy and earth planetary science for the meaning of an "evening" and a "morning" in Genesis 1 on a global earth, in which he realized it was not possible to have a 24 hour day on a global earth, and so Gen. 1:2b-2:3 must refer to a local earth; and for Pye Smith that was the scientific ramifications for the meaning of "heaven" and "earth" from the revelations of geology.

By contrast, Sailhamer makes a scientific methodological qualification that neither John Lightfoot nor Pye Smith did. He says that "modern science" views the world through "the theories of Albert Einstein. Yet if it was wrong to read the Bible as if it represented the Ptolemaic system, it is equally wrong to read the Bible as if it represents the Einsteinian universe." Thus "the evidence should come legitimately from the text; it should not be read into the text from ... science"<sup>462</sup>.

On the one hand, I would agree with Sailhamer's big point, namely, that "context is everything." Thus e.g., I am opposed to a Frank Marsh attempt to read new meanings into Hebrew words to try and make it fit his young earth creationist model, or a Hugh Ross type attempt to read new meanings into Hebrew words to try and make it fit his old earth creationist model<sup>463</sup>, or a Gerald Schroeder type attempt to read new meanings into

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<sup>461</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, pp. 215-216; 2nd edition, 2011, p. 225-226.

<sup>462</sup> Sailhamer's *Genesis Unbound*, 1st edition, 1996, p. 79; 2nd edition, 2011, p. 87.

<sup>463</sup> See Volume 1, Part 2, Chapter 10, section a, "Young Earth Creationist's theory of 'baraminology' animal 'kinds' on Days 5 & 6 ruled out by the science of

the Hebrew word for “water” in Gen. 1:2,6,7,9 to try and make it fit his Theistic macroevolutionary model<sup>464</sup>. And I thank John Sailhamer for his intellectually stimulating reminder to us, that (in my words rather than his,) just as those following the Ptolemaic system thought of themselves as “modern” and “scientifically advanced,” it is possible that at some future point in time, we of the 20th and 21st centuries will be thought of as “unscientific” with regard to some matters. And indeed, e.g., Einstein himself failed to see that his equation of  $E = mc^2$  predicted an expanding universe, for which reason he erroneously adopted a static oscillating universe model<sup>465</sup>. But on the other hand, I would also say that one cannot simply assume that e.g., Einstein’s physics will be superseded in the future, (even though his static oscillating universe model has been superseded with the expanding universe model, *supra*.) and so if Einstein’s  $E = mc^2$  and associated model of the universe with the Big Bang about 14 billion B.C. is wrong, *then it must be shown to be wrong scientifically*. However, like John Lightfoot in the 17th century and Pye Smith in the 19th century, we in the 21st century and later *must walk in the light that we have* from both the Book of Nature and Holy Bible; and various scientific investigations have repeatedly pointed to the broad accuracy of the expanding universe model which started with the Big Bang *c.* 14 billion B.C. .

Therefore, with e.g., old earth creationist Hugh Ross, I think we should not only embrace this basic model, but use it as an apologetics tool showing the accuracy and reliability of the Bible in Gen. 1:1<sup>466</sup>. Certainly from the perspective of my Anglican methodology (in what since the 19th century would be a Low Church Evangelical Anglican tradition,) of using the Book of Nature in a way that is “not ... contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles), understood as a manifestation of such Biblical passages as e.g., Job 12:7-8; Ps. 19:1; & I Cor. 11:14; this means that I would accept far more evidence from the Book of Nature than John Sailhamer would. I.e., Sailhamer would accept this to some extent, but to a lesser extent than I would. *Thus I would consider that just as two streams can run parallel with each other, but their waters not intermingle, so the natural revelation from the Book of Nature and the Divine revelation from the Protestant Holy Bible run in parallel, and so can be considered as a check on some elements of one’s Gen. 1 & 2 creation model* (bearing mind that this is not an issue of orthodoxy, and that the matters of orthodoxy are determined by Scripture alone)

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linguistics;” and 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.”

<sup>464</sup> See Vol. 2, Part 3, Chapter 5, section b, subsection iii.

<sup>465</sup> See Vol. 1, Part 2, Chapter 2, section a, subsection i.

<sup>466</sup> See my sermons, “Creation Not Macroevolution 1” on “The Creator,” (29 May 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.”

For any Local Earth Gap School model, the issue of where one locates the Edenic World is extremely important, since this is the geographical focus of the text of Scripture in Gen. 1:2b-2:3. But in specific terms, Sailhamer has insisted in his first criterion *in a way that is contrary to the established facts of science as recognized by old earth creationists* who are prepared to look at the Book of Nature, that his understanding of Scripture and not “modern science” has primacy, and so only after “we” “first understand the Biblical text,” can we “seek to relate its meaning to the findings of modern science,” not *vice versa, supra*. Of course, while all good Protestants such as myself would accept the primacy of Scripture, given the clear lack of Biblical detail on so many areas relating to science in Scripture, Sailhamer’s refusal to check something like his model’s location for Eden is simply folly. Thus we find that like post 1875 Global Earth Gap Schoolmen such as e.g., Campbell Morgan or Arthur Pink who insisted on a global catastrophe in Gen. 1:2 on their understanding of Scripture, notwithstanding the absence of scientific evidence for this, Sailhamer’s model must ultimately fall on the rock of his own folly, in lacking scientific credulity with respect to his location of Eden’s world allegedly in the Promised Land of ancient Israel. I would consider the fact neither geology nor archaeology knows anything of an Edenic World in the area of the Promised Land, with no reasonable explanation being available for this anomaly, is sufficient to show that Sailhamer’s model must be wrong at this point. In short, Sailhamer’s Local Earth Gap School Edenic Promised Land model “crashes badly” at this point, just like the Global Earth Gap School “crashes badly” in the light of scientific knowledge after c. 1875.

When looking broadly at Sailhamer’s model, I consider there are some good and commendable features of it in terms of his basic adoption of an old earth creationist Local Earth Gap School model which gives some recognition to those who went before him as Local Earth Gap Schoolmen, both with young earth creationist, John Lighfoot (d. 1675), and old earth creationist, J. Pye Smith (d. 1851). But there are also clearly some serious defects in Sailhamer’s model. E.g., when I consider his usage of the mediaeval Jewish writer Rashi (d. 1105), or his failure to consider the geological and archaeological history of the Promised Land, and the failure on his part to refine and improve upon such matters in the 15 years between his first edition of 1996, and his second edition of 2011 which is basically the same as his first edition, I would say that Sailhamer has not given sufficient care and consideration to a number of relevant matters. I would thus say that Sailhamer’s work needs to be used cautiously and critically, and it does not benefit from improvement in connection with further study and matured reflection in the 15 years between his first edition of 1996, and his second edition of 2011. But for all that, I thank both God, and also man in the person of John Sailhamer, for the positive elements of his model and good work he has done in a number of areas. Whatever one thinks of John Sailhamer, he has done some good work in promoting some of the broad categories of thought relevant to any old earth creationist Local Earth Gap School model. *Praise God!*

(Part 3, Chapter 6) *The Gap School:*  
 i] *Gap School Conclusion.*

Having now considered The Gap School in Part 3 Chapter 6, it is clear that in its present form, it is a historically modern model. But is it also clear that in its understanding of Gen. 1 & 2, it has clear points of intersecting stylistic agreement with a variety of gap school models from ancient times and later pre-modern times. Indeed, it is notable that six out of the eight, or three-quarters, or 75% of the ancient and early mediaeval church doctors, consider that stylistic and linguistic features requires that there was a time gap in the early verses of Genesis 1, during which there was a distinctive prior creation before the subsequent six creation days (St. Basil the Great, St. Gregory of Nazianzus, St. Jerome, St. Gregory the Great, St. Chrysostom, & St. Augustine). Three of these doctors considered this distinctive prior creation to be that of *an angelic creation with invisible heaven*, namely, St. Basil the Great (d. 379), St. Gregory of Nazianzus (d. c. 390), and St. Jerome (d. 420). One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the creation of the temporal heaven*, to wit, St. Gregory the Great (d. 604). One of them considered this distinctive prior creation to be that of both *an angelic creation with invisible heaven* and also *the temporal creation of a dark flooded earth*, namely, St. Chrysostom (d. 407). And one of them considered this distinctive prior creation to be that of *the temporal creation of a dark flooded earth*; and he allowed for the possibility, that it also was *an angelic creation with invisible heaven*, though he also allowed that the angelic creation might also have been on the first creation day, to wit, St. Augustine (d. 430). And with respect to the fact that both St. Chrysostom and St. Augustine considered the distinctive prior creation of Gen. 1:1,2 included *the temporal creation of a dark flooded earth*, given that this could be reasonably understood on either a young earth model (e.g., Jerome or Basil), or old earth model (e.g., Origen or Abbahu), since Chrysostom and Austin were non-committal on either view, they were contextually non-committal on either a young earth or old earth model.

The Biblical definition of death from sin limits the death consequent upon Adam's primal sin to man's mortality (Rom. 5:12-21; 6:23; 8:19-25; I Cor. 15:22,45,47,49). In this context, it is also clear from the young earth creationist Gen. 1 & 2 creation model of the Bishop of Caesarea and champion of orthodoxy, St. Basil the Great (d. 379), and also the old earth creationist Gen. 1 & 2 Global Gap School creation model of Origen (d. 254) who was a mix of orthodoxy and unorthodoxy, *vis-à-vis* the relevant definitions of Trinitarian orthodoxy in the first four general councils and Trinitarian clarifications on these by the fifth and sixth general councils, that the issue of non-human death such as found in animal or plant death before Adam, was quite properly not regarded as an issue that defines Biblical orthodoxy. It is also clear from the old earth creationist Local Earth Gap School model of Abbahu (d. 320), that the broad basic ideas of the historically modern Gap School have antecedents from ancient times. And in particular, the model of Abbahu shows the relevant basic structures of an old earth creationist Local Earth Gap School model in pre-modern times, i.e., without any

reference to modern scientific issues such as the revelations of geology. We thus find these facts are important in analysis of the continuity and change between historically pre-modern and historically modern gap schools. In particular, our understanding of the old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model endorsed in this work, which is a Local Earth Gap School that stands broadly in the tradition of J. Pye Smith (d. 1851) and Henry J. Alcock (d. 1915), is improved by such analysis and historical contextualization. And if it is considered in contrast and comparison with another contemporary old earth creationist Local Earth Gap School model, namely, that of John Sailhamer (b. 1946), one is reminded that the broad features of any old earth creationist Local Earth Gap School model are the same, but that the issue of where one locates the World of Eden is also a key defining element of a given model.

### **(Part 3) CHAPTER 7**

*Ancient and later Noah's Flood & Tower of Babel Schools.*

- a] General.*
- b] Noah's Flood.*
- c] Tower of Babel.*

*(Part 3, Chapter 7) Ancient and later Noah's Flood & Tower of Babel Schools:*

- a] General.*

I have previously referred to the model of Noah's Ark of Engineering Draughtsman, Charles Ward of Sydney, which I inspected and photographed in *c.* 1976 when I was about 16 years old and a senior High School student<sup>467</sup>. What I find interesting about his model for the purposes of this section, is the way he speculatively created a model that he thought could be used to account for the water supply in Noah's Ark. This is seen in the following photos.

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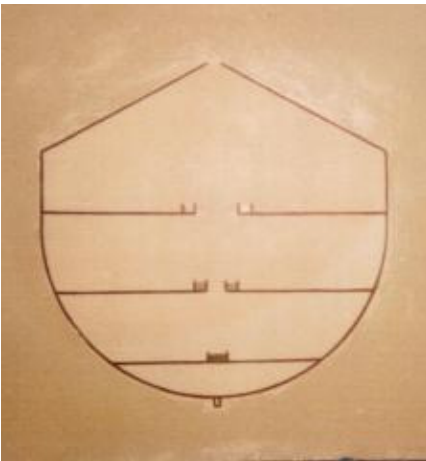
<sup>467</sup> See Volume 1, Preface, "Background to this Book: The Long Trek," on Charles Ward, a young earth creationist of the Seventh-day Adventist Church.



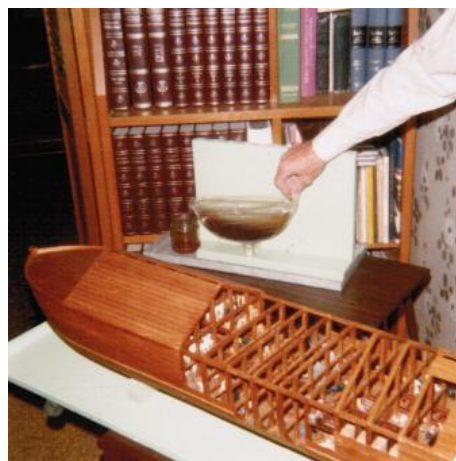
Charles Ward with his model of Noah's Ark, Sydney, c. 1976. He was unhappy with model's shewing a square window at the end, & so he suggested another idea.



Cut-away section of Ark showing Ward's understanding of "a window ... to the ark ... in a cubit ... above" (Gen. 6:16) as a slit across the top letting in light, air & rain.



Ward's diagram shewing how air, water, and light came down the open gap on top, to each deck, with the rain water collecting in troughs on each open deck running lengthways down the Ark's decks, so that the water ran up and down the troughs as the boat rocked.



A water pump Ward speculates may have been in the Ark, which picks up water as it rocks back and forth, and he thought something like this at the Ark's two ends might then have poured out excess rain water.

Charles Ward recognized the conjectural nature of his model's usage of water pumps at each end to deal with excess rain water. Ward's model does not, (as far as I can remember,) explain the meaning of Gen. 8:6 where "Noah opened the window of the ark," i.e., contrary to my recollection of Ward's model, (which may be a faulty recollection,) there was in fact some kind of capacity to close this "window." Thus e.g., one might modify Ward's model by conjecturing shutters were sometimes used to close off the top. Alternatively, another model I have seen since this time in c. 1976, considers there was such a slit across the top, but then a removable wooden canopy was fastened on top of this gap which let in some light and air, but kept out most rain water. If so, the

issue of a water supply would have to be resolved differently than it was on Ward's model of Noah's Ark. E.g., water-troughs may have been filled up from flood water via a tap device in the lower part of the boat under the water level. Of course, this speculation could only potentially work if Noah's Flood was, as I consider, a fresh water flood. *Thus the big point is, that Charles Ward's model is an example of how one produces a model to try and explain the data.*

More generally, sometimes Scripture gives a broad overview of something, a brief and so incomplete summary, but leaves the reader to research the details. E.g., in Heb. 9 where we read about the Holy Place and Holy of Holies in the old Jewish sanctuary which was a type of the heavenly one; "we cannot now speak particularly" of certain things (Heb. 9:5); and then in Heb. 9:7 incense is not mentioned as one of the things that the high priest went into the Holy of Holies (or Most Holy Place) with annually; although the researcher Bible student can find this (see Lev. 16:12,13). This type of thing is also relevant to the Story of Noah's Flood, where we are given the big broad picture of the flood, but to some extent the details have to be worked out by the Bible student researcher. And so as seen with reference to Charles Ward's model, *supra*, just as different people might come up with diverse models of Noah's Ark designed to deal with the issue of the water-supply on board the Ark; so too, different people might come up with different models seeking to explain what they understand to be the geographical extent of Noah's Flood, and if a local flood, where they think this local flood was.

*(Part 3, Chapter 7) Ancient and later Noah's Flood & Tower of Babel Schools:  
b] Noah's Flood.*

It is not the intention of this section to undertake a comprehensive analysis of Jewish, Christian, and other writings on the extent of Noah's Flood, but merely to show that in both pre-modern and modern times, there have been those who supported a model with a geographically local flood, and those who supported a model with geographically universal flood which would thus equate the concept of a global flood.

I think we can point to some pre-modern flood stories which would require a global flood, because the Ark is located at a sufficiently high point that a global flood seems to be implied or required. E.g., in Volume 1, Part 2, Chapter 16, section b, reference is made to accounts by the Jewish historian, Josephus, (first century A.D.), where he says, "Nicolaus of Damascus ... speaks thus: 'There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote'." And "Berosus the Chaldean," who "when he is describing the circumstances of the flood, ... goes on thus: 'It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs" (*Antiquities* 1:3:6; emphasis

mine). If this is regarded as a high point, and the description of “a great mountain in Armenia” would seem to indicate this, then some kind of global flood scenario might be reasonably considered to be implied from this Jewish account by Josephus. And the historical usage of the Jewish historian Josephus by Christians would also mean that this was a potential influence on such Christians of pre-modern times, some of whom possibly also adopted this model themselves in some connection with their studies of Josephus (although establishing such a provable connection in any given instance would be difficult in the absence of a clear reference to Josephus).

The ancient church Christian Greek writer, Theophilus of Antioch (d. after 180), is referred to be the church historian, Eusebius of Caesarea (d. 339)<sup>468</sup>. Theophilus of Antioch also clearly believed in a geographically universal or global flood. This is clear from his rejection the local flood view of the Greek philosopher, Plato (b. c. 428 B.C. & d. 4th century B.C.). On the one hand he says, “For Plato, as we have said above, when he had demonstrated that a deluge had happened, said that it extended not over the whole earth, but only over the plains, and that those who fled to the highest hills saved themselves. But others say that there existed Deucalion and Pyrrha, and that they were preserved in a chest ... .” But on the other hand, Theophilus says, “Noah ... was fitly called ‘Deucalion’” (Greek, from *deute*, adverb ‘come,’ + *kaleo*, verb ‘I call’). “All the eight persons ... in the ark were preserved. ... And of the ark, the remains are to this day to be seen in the Arabian mountains<sup>469</sup>.” What does Theophilus of Antioch mean by “the Arabian mountains”? Certainly this would have to include the place where God gave the Ten Commandments, namely, “Mount Sinai in Arabia” (Gal. 4:25). While the site of Mount Sinai in Arabia is disputed<sup>470</sup>, once again, if e.g., he followed what has become the traditional site at St. Catherine’s Eastern Orthodox Monastery, then the height of the Arabian mountains indicates a geographically universal or global flood, as does the context where he is rejecting the idea of “Plato ... that a deluge ... extended not over the whole earth, but only over the plains.”

And in terms of intersecting points of agreement between my Noah’s Flood model of a geographically local flood in an area now under the waters of the Persian Gulf, and the geographically global flood model of Theophilus of Antioch, it is of some interest to note that Theophilus of Antioch reflects a tradition that considers “the mountains of Ararat” (Gen. 8:4) refer to “the Arabian mountains” of the Arabian Peninsula. On my Local Earth Gap School model, I have isolated “the mountains of Ararat” (Gen. 8:4) in terms of not following a distinction now made between the Ararat mountain range and

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<sup>468</sup> “Theophilus of Antioch,” *Wikipedia* ([http://en.wikipedia.org/wiki/Theophilus\\_of\\_Antioch](http://en.wikipedia.org/wiki/Theophilus_of_Antioch)).

<sup>469</sup> Theophilus of Antioch in: Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, 1979 reprint, Eerdmans, Michigan, USA, Vol. 2 on “the second century,” Theophilus to Autolycus, Book 3, Chapters 18 & 19, pp. 116-117.

<sup>470</sup> See Volume 2, Part 6B, Chapter 1, section a.



Zagros mountain range, as I consider this is conceptualized in the Bible simply as one mountain range i.e., “the mountains of Ararat” (Gen. 8:4). Thus coming off what is now the Zagros mountain range, I consider this must have formerly extended down into an area now under the waters of the Persian Gulf, with the relevant mountains that Noah’s Ark came to rest upon in an area now under the waters of the Persian Gulf which have been removed by erosion<sup>471</sup>. I maintain that this is the best view on all the available data. And in this context, it is surely notable that if such mountains formerly existed in the area now under the waters of the Persian Gulf, then they may have been reasonably conceptualized as ultimately joining up with the mountains on what is now the east coast of the Arabian Peninsula, and indeed, then going on to the other mountains of Arabia. If so, this would explain the tradition of how “the mountains of Ararat” in Gen. 8:4 came to be identified as “the Arabian mountains” by Theophilus of Antioch. Of course, on this basis, it would also be possible to work back from the Arabian Peninsula into the area of the Persian Gulf i.e., a mountain range extending east of the “the Arabian mountains” of Arabia formerly extended down into an area now under the waters of the Persian Gulf, with the relevant mountains there now lost by erosion. But whether arriving at an area now under the waters of the Persian Gulf by going east from Arabia, or west from the Zagros Mountains, my model would consider “the mountains of Ararat” formerly included mountains that existed in the area now under the waters of the Persian Gulf, and since worn away by erosion.

So too, in Volume 1, Part 2, Chapter 16, section b, reference is made to e.g., the Mohammedan tradition which identifies the resting place of Noah’s Ark from the Koran as “Al-Djoudi” (Sura 11:46), or “The *Montes Gordyoei* perhaps” (Rodwell) i.e., the mountain also known as “Mount Judi” or in French as “Mont Djoudi” in modern day south-east Turkey.” This is a 2,089 metre or 6,854 foot mountain north of modern day Silopi, so identified as the Koran’s Al-Djoudi in the 9th century A.D. by the Mohammedan Arab geographer, Ibn Kordadbi. This tradition of such a high mountain therefore also seems to indicate some kind of global flood scenario might be reasonably implied from this Mohammedan tradition. Where did Mohammed get this idea from? Was it simply from the Devil who guided him in his writing of the Koran? Or did the Devil operate in connection with some human sources, such as the Jewish sources we know Mohammed sometimes consulted as his sources for other parts of the Koran<sup>472</sup>? If the latter, might Mohammed’s ideas have here been influenced by the Jewish Josephus?

There is also Pseudo-Clementine (or Pseudo-Clementines or Pseudo-Clementina), who has historically been sometimes confused with Flavius Clement, kinsman of the Roman Emperor, Domitian (Regnal Years: 81-96 A.D.). His exact date is disputed, with

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<sup>471</sup> See Volume 1, Part 2, Chapter 11, section c.

<sup>472</sup> See, for instance, the Jewish sources referred to in Part 3, Chapter 2, *supra*, which Mohammed appears to have used in the Koran’s Sura 5:30 (Jewish *Targum Jerusalem* on Gen. 4:8) or Sura 5:34 (Jewish *Pirke Rabbi Eliezer*, chapter 21), i.e., the implication of these Koranic Suras is that Mohammed is getting his Biblical information *indirectly from Jewish writings* on Gen. 1-4, rather than directly from the Bible.

the date used by Roberts & Donaldson being the first half of the third century A.D. in their present form i.e., c. 225 A.D. +/- 25 years, for works that may in an earlier form date back to the second half of the second century i.e., c. 175 A.D. +/- 25 years (Riddle); and the date used by neo-Alexandrian United Bible Societies Greek New Testaments being sometime around the 4th century A.D., so that some say it is 4th century, i.e., c. 350 A.D. +/- 50 years, and others ask, Is it the 4th century?<sup>473</sup> Pseudo-Clementine was an Ebionite, which was a heretical and ascetical Jewish Christian sect that arose around the first century A.D. in Palestine. Among other things, these Judaizers denied the virgin birth of Christ<sup>474</sup> (Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:26-38), and thus this important teaching of Trinitarian orthodoxy in which “although” Christ “be God and man: yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh: but by the taking of manhood into God” (*Athanasian Creed*). And so the *Apostles’ Creed* says, “I believe in God the Father Almighty, ... and in Jesus Christ his only Son our Lord” i.e., referring to the Son of God as “Lord” contextually is a statement of his full Deity (John 20:28; I Cor. 8:6; 12:3); who was conceived by the Holy Ghost, born of the Virgin Mary, ... he descended into hell” i.e., referring to the Son of God’s descent into hell is contextually a statement of his full humanity in that he had both body and soul (Ps. 16:9-11; Acts 2:25-32); for to attack the virgin birth is to attack the Trinitarian doctrine of the incarnation. For which cause, we also find that the *Nicene Creed* says, “I believe in one God the Father Almighty, ... and in one Lord Jesus Christ, the only begotten Son of God, ... God of God, ... who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man ...” (1662 *Anglican Book of Common Prayer*). Now “General Councils ... when they be gathered together, ... have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture” (Article 21, Anglican 39 Articles); though it is clear that these three creeds “may be proved by most certain warrants of holy Scripture” (Article 8, Anglican 39 Articles). Wherefore, the Western Church’s *Nicene Creed* as set forth in the *Anglican Book of Common Prayer* (1662) being a refinement and clarification of the earlier creed of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), and more largely a refinement and clarification of the creed of the *Second General Council of Constantinople* (381) as later recorded and endorsed by the *Fourth General Council of Chalcedon* (451) which indeed endorsed both creeds<sup>475</sup>; is an orthodox statement of Biblical truth. For which

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<sup>473</sup> The neo-Alexandrian United Bible Societies Greek New Testaments (UBS, Stuttgart, Germany) of 1983 (3rd edition, corrected), and 1993 (4th revised edition), both date him to the 4th century, whereas the neo-Alexandrian Nestle-Aland Greek New Testament (UBS, Stuttgart, Germany) of 1993 (27th edition) puts the Homilies of Pseudo-Clementine’s date as “IV?” i.e., possibly “fourth century?”

<sup>474</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Ebionite;” & Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers, Writings ... down to A.D. 325*, 1978 reprint, Eerdmans, Michigan, USA, Vol. 8, pp. 69-71 (M.B. Riddle’s dates are at p. 70).

<sup>475</sup> In Bettenson’s *Documents*, pp. 25-26; & Tanner’s *Decrees of the Ecumenical Councils, op. cit.*, pp. 5 (creed of the 318 fathers of Nicea), 24 (creed of the 150 fathers of Constantinople), 84 (Chalcedon records & endorses both creeds, see also p. 22).

reason, the *Nicene Creed*, which is named after, having been partly written by, the *General Council of Nicea* (325), preserves the Biblical teaching of orthodoxy on the virgin birth of Christ, as indeed it does on all other Trinitarian and creedal matters it deals with.

And thus Pseudo-Clementine of the Judaizing heretical Jewish Christian sect of Ebionites, was himself most assuredly a heretic who peddled “damnable heresies” (II Peter 2:1). But for our immediate purposes, his writings are of interest to us in that they indicate an example of someone who believed in a geographically universal or global flood. In *Recognitions of Clement*, Pseudo-Clementine says the antediluvians “were condemned to a terrible death. Yet amongst them also” “God” “found a certain one, who was righteous with his house, whom he preserved, having enjoined him to build an ark, in which he and those who were commanded to go with him might escape, when all things should be destroyed by a deluge: on order that, the wicked being cut off by the overflow of waters, the world might receive a purification; and he who had been preserved for the continuance of the race, being purified by water, might anew repair the world.” Pseudo-Clementine appears to here regard Noah’s Flood as anthropologically universal in his comments about Noah being “preserved for the continuance of the race” i.e., this appears to be a reference to the human race; and this is also consistent with other comments of his where in *The Clementine Homilies* he quotes “Peter,” who “proceeded to say: ‘God having cut off by water all the impious men of old, having found one alone amongst them all that was pious, caused him to be saved in an ark, with his three sons and their wives ...<sup>476</sup>.’” Given that in the first instance, Pseudo-Clementine appears to hold to an anthropologically universal flood; and given in the second instance that Pseudo-Clementine considers “the world” that experienced the “overflow of waters” is the same as the post-flood world in which men “might anew repair the world;” the implication is that the post-flood world where men are found i.e., the globe, is the same as the pre-flood world that experienced the “deluge,” i.e., a geographically universal or global flood.

Robert (Rob) Bradshaw of the UK<sup>477</sup> has a mix of good and bad material on Noah’s Flood. E.g., on the upside I would agree with him that Theophilus of Antioch refers to a geographically universal or global flood, *supra*. But on the downside, he claims that, “The Hellenistic Jew Philo of Alexandria understood Noah’s Flood to be universal, covering all the mountains, islands and continents, destroying all animals and men outside of the ark<sup>478</sup>.” In fact, in ancient times, the Jewish writer Philo of

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<sup>476</sup> Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, *op. cit.*, Vol. 8, p. 137 (*Recognitions of Clement*, Book 4, Chapters 11 & 12, emphasis mine) & p. 275 (*The Clementine Homilies*, Homily 9, Chapter 1, emphasis mine).

<sup>477</sup> Bradshaw, R.I., “Creationism and the Early Church,” UK, 1999 (<http://www.robibradshaw.com/>).

<sup>478</sup> Bradshaw, R.I., “Creationism and the Early Church” (1999), *op. cit.*, chapter 6, “Noah’s Flood & the Tower of Babel” (<http://www.robibradshaw.com/chapter6.htm>); citing Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, *op. cit.*, Vol. 2,

Alexandria (first century A.D.), considered that Noah's Flood was geographically local. Philo says when God "brought on them the water of the flood," he "destroyed not that land" given to God's "servant Abram" i.e., Canaan. Rather, God "preserved it." "Therefore the fountains of God's "wrath did not break forth therein, neither did the water of ... destruction come down upon it" (*Tower of Babel* 7:4)<sup>479</sup>. Philo's view that "the water" of Noah's "Flood" "did not break forth" on Canaan, necessitates the conclusion that he considered this flood was geographically local. To some extent, Bradshaw's error highlights a more general difficulty of knowing if an ancient writer believed in a geographically universal or geographically local flood, since they might use "universal world" terminology for a local world. This same issue also underpins diverse views of the Biblical account.

For example, what is one to make of the Noah's Flood comments of the Christian, Lactantius (b. in North Africa c. 250 +/- 10 years, d. Augusta Treverorum, Belgica, now Trier, Germany, c. 325 +/- 5 years)? This ancient church Latin writer who has been sometimes been called, "the Christian Cicero"<sup>480</sup>, is referred to favourably in Article 35 of the Anglican *39 Articles* in Book 2, Homily 2, entitled, "Against Peril of Idolatry" once in Part 2, and several times in Part 3. Thus e.g., in Book 2, Homily 2 (Part 2), we read, "Lactantius ..., an old and learned writer, in his book of the Origin of Error hath these words. 'God is above man, and is not placed beneath [i.e., by an idolatrous graven image,] but is to be sought in the highest region. Wherefore there is no doubt, but that no religion is in that place wheresoever any image is ... .' These be Lactantius's words, who was ... within three hundred years after our Saviour Christ." On Noah's Flood, Lactantius says, "God, when he saw the earth filled with wickedness and crimes, determined to destroy mankind with a deluge; but ... he chose one man, who, when all were corrupted, stood forth pre-eminent, as a remarkable example of righteousness. He, when six hundred years old, built an ark, as God had commanded him, in which he himself was saved, together with his wife and three sons, and as many daughters-in-law, when the water had covered all the loftiest mountains. Then when the earth was dry, God, execrating the wickedness of the former age, that the length of life might not again be a cause of meditating evils, gradually diminished the age of man by each successive generation ..."<sup>481</sup>. By "the water covered all the loftiest mountains" Lactantius seems to

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Theophilus to Autolytus, Book 3, Chapters 18 & 19, pp. 116-117; & Philo, *Abraham*, 41-44 in C.D. Yonge, *The Works of Philo*, Hendrickson, Massachusetts, USA, 1993, p. 414.

<sup>479</sup> *Tower of Babel* chapter 7, section 4, in: James, M.R. (translator), *The Biblical Antiquities of Philo*, Society for Promoting Christian Knowledge, London, UK, 1917, p. 95.

<sup>480</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Lactantius;" & Alexander Roberts & James Donaldson's *The Ante-Nicene Fathers*, Writings ... down to A.D. 325, 1979 reprint of the 1886 edition, Eerdmans, Michigan, USA, Vol. 7, pp. 3 & 5.

<sup>481</sup> *Ibid.*, p. 63, Lactantius's *Divine Institutes*, Book 2, Chapter 14 (emphasis mine).

be referring to Gen. 7:19, “And the waters prevailed, and were increased greatly upon the earth; and all the high hills, that were under the whole heaven, were covered,” and likewise his reference to “the earth” appears to be to this, and other connected verses in Gen. 6-8 (e.g., Gen. 6:1,4,11-13,17; 7:24; 8:1,3,7,9,11,13). So does Lactantius mean a local earth with a local flood, or a global earth with a global flood? There is nothing in the text itself of the Christian, Lactantius, to tell us this; which if nothing else, tells us that he did not regard it to be an important issue.

There is also the issue of the Noah’s Ark coins which date to about the mid to late third century A.D., from Apamea Cibotus (Apameia Kibotos). This was a city of Phrygia in west Asia Minor, and Apamea Cibotus is now included in the area of one part of the modern day central-western Turkish city of Dinar. There was a known Jewish community in Apamea Cibotus by the first century A.D. that may well date from before this time. Apamea (Apamea Cibotus) was relatively close to both Philadelphia and Laodicea, where there were both known Jewish communities and Christian communities (Rev. 3:7,14) in the first century A.D.<sup>482</sup>.

The presence of a Christian community at Apamea is known in the fourth century with Marcellus of Apamea, who was martyred by pagan idolaters in 389. The issue of how much before this a Christian community at Apamea is not entirely certain and is therefore speculative. In commenting on Acts 18:23 which says that the Apostle Paul “went over all the country of Galatia and Phrygia in order, strengthening all the disciples,” Colin Hemer (1989) says, “Possibly Luke knew of Paul’s preaching on this journey in Asian Phrygia, in e.g. Apamea Cibotus or Eumeneia, major cities on or near the route implied by a likely geographical interpretation of [Acts] 19:1 ...<sup>483</sup>.” If so, a Christian community at Apamea Cibotus *may* date from New Testament times in the first century A.D. . And the church historian, Eusebius of Caesarea (d. 339), in his *Ecclesiastical History* Book 5, Chapter 16, refers to “The Circumstances related of Mantanus and his false prophets” i.e., the Montanist heresy (found today with the Charismatics and Pentecostals), which because of its presence in Phrygia became known as “the Phrygian heresy.” He cites an undated writer who says, “When those called to martyrdom from the Church for the truth of the faith have met with any of the so-called martyrs of the Phrygian heresy, they have separated from them, and died without any fellowship with them, because they did not wish to give their assent to the spirit of Montanus ... . And that this is true and took place in our own time in Apamea on the Maeander, among those who suffered martyrdom with Gaius and Alexander of Eumenia, is well known’.” Eumenia was a short distance north of Apamea, but because this document cited by Eusebius is undated, the question arises as to when these martyrdoms of Gaius and Alexander occurred at Apamea? Commenting on an edition of Eusebius,

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<sup>482</sup> Dowley, T. (Editor), *The Atlas of the Bible*, British & Foreign Bible Society, Swindon, England, UK, 1997 (ISBN 0564-040169) p. 66 (showing Philadelphia, Laodicea, and Apamea in part of the main area of Jewish settlement in Christ’s time).

<sup>483</sup> Hemer, C.J., *The Book of Acts in the Setting of Hellenistic History*, J.C.B. Moir (Paul Siebeck), Gulde Druck, Tübingen, Germany, 1989, p. 120 (emphasis mine).

one historically modern view is, “We have no means of fixing the date of the martyrdoms referred to here, but it seems natural to assign them to the reign of Marcus Aurelius, after Montanism had become somewhat widespread, and when martyrdoms were a common thing both in the East and West<sup>484</sup>.” The regnal years of Marcus Aurelius as pagan Roman Emperor are 161-180 A.D., and so if this conjecture is correct, it would mean a Christian community existed at Apamea Cibotus and / or its environs of Eumenia in the late 2nd century.

Thus there was a definite presence of Jews at Apamea Cibotus in west Asia Minor at the time of these Noah’s Ark coins from the mid to late third century A.D., and there was a *possible* though uncertain presence of a Christian community at Apamea Cibotus and / or its environs of Eumenia. This means that the story of Noah’s Ark on these coins definitely reflects the views of a Jewish community at Apamea Cibotus, and *possibly* also reflects the views of a Christian community at Apamea Cibotus and / or its environs of Eumenia. Let us now consider the two coins from Apamea Cibotus.

On a Greek imperial coin from the time of Septimus is a picture of Noah’s Ark depicted in a box-form as found in the Greek stories of Danae or Auge floating over the sea in a box (legend of Danae & Perseus, and legend of Auge & Telephus), and thus also relevant to artistic depictions of the Ark in connection with the Greek flood stories of Deucalion which are said in a Greek flood story to have been preserved in a floating “chest” (referred to by Theophilus of Antioch, *supra*), and Ogyges (Ogygus). Noah and his wife are visible, and above them is a raven and a dove in flight with an olive leaf in its mouth. (Andrew Fausset refers to an extra-Biblical Phrygian legend of Noah’s Flood which includes reference to “the olive branch,” *infra*.) Noah’s Ark is labeled with the Greek letters “ΝΩ” i.e., “ΝΩ” referring to Noah (Greek, ΝΩΕ / Νωε / Νωε). Another coin of Apamea Cibotus dates from about 40-50 years later at c. 300 A.D. . It too shows Noah’s Ark in a box-form sheltering Noah and his wife, and on the side of the Ark are the three Greek letters, “ΝΩΕ” (Νωε / Νωε), referring to Noah. The significance of these coins is that they reflect a local tradition that Noah’s Ark came to rest on the mountain behind Apamea Cibotus<sup>485</sup>.

On the one hand, the usage of imagery from Greek flood legends indicates that Noah’s Flood was regarded as including both white Caucasian Caucasoids from Greece or “Javan” (Gen. 10:2; sadly, since New Testament times Greece has become racially

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<sup>484</sup> *Nicene & Post Nicene Fathers*, Series 2, Volume 1, Eusebius, Church History, Book 5, Chapter 16, Editorial footnote commentary at 233:1602 (<http://www.sacred-texts.com/chr/ecf/201/2010157.htm>).

<sup>485</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Apamea Cibotus” & “Coins and Coinage: History of coinage: Ancient Greek coins: Greek bronze imperial coinage, to A.D. 268;” Fausset, A.R., *The Critical and Expository Bible Cyclopaedia*, Hodder & Stoughton, London, UK [undated, c. 1910], pp. 515-516, “Noah;” & Meshorer, Y., “An Ancient Coin Depicts Noah’s Ark,” *Biblical Archaeology Review*, Sept. / Oct. 1981, Vol. 7, No. 5, pp. 38-39.

admixed, although its old aristocracy was white, e.g., Prince Philip, the Duke of Edinburgh, Scotland, UK), and also Semites from West Asia, and thus in harmony with the *Table of Nations* in Gen. 10 which also includes e.g., Negroids from Cush (Gen. 10:6), anthropologically universal. But on the other hand, this city which is now included in the area of one part of Dinar in modern day central-western Turkey, is clearly a long way from the mountain of Armenia referred to by Josephus in eastern Asia Minor. Does this point to a global flood tradition in which the waters were thought to have risen above the area of Dinar, or does this point to a local flood tradition in which the waters were thought to have risen only in the region around Dinar? The issue hangs on whether the mountain of Dinar was regarded as one of “the mountains of Ararat” (Gen. 8:4). If the mountain of Dinar was regarded by those of Apamea Cibotus as part of the Ararat mountain range that includes the eastern Mount Ararat, since the mountain of Dinar was one of “the mountains of Ararat” (Gen. 8:4), it would be possible for them to have regarded Noah’s Flood as anthropologically universal, and geographically local to an area around Dinar. If however the mountain of Dinar was not regarded by those of Apamea Cibotus as part of the Ararat mountain range that includes the eastern Mount Ararat, since a flood that covered all the way from the mountain of Dinar in central Western Asia Minor to eastern Asia Minor was in a known very hilly area, the implication would be that they most probably regarded Noah’s Flood as geographically universal or in modern terms, global. But on the limited amount of data presently available to us, it is not possible to be certain about which of these two views they held, and it is also possible the ancients of Apamea Cibotus had diverse views on this issue.

Thus on the one hand, we cannot be sure whether a Christian writer like Lactantius believed in a local or global Flood of Noah, nor if the Noah’s Ark coins of Apamea Cibotus from modern day Dinar in Turkey indicate belief in a local or global Flood of Noah. But on the other hand, in the same way that the identification of quite high mountains of thousands of metres or yards in the Jewish account of Josephus, or Mohammedan account of the Koran and Kordadbiḥ are indicators of a geographically universal or global flood model, *supra*; or the usage of “repair the world” of Noah’s flood for the post-flood world in the heretical Jewish-Christian Ebionite writings of Pseudo-Clementine is an indicator of a geographically universal or global flood model, *supra*; so likewise, we can in a number of instances also find identifiers pointing to a geographically local flood model, such as the Jewish account of Philo, *supra*.

In this context of indicators pointing to a geographically local Noachian Flood, let us consider the Jewish *Midrash Rabbah’s* Genesis Rabbah (c. 400-600 A.D.), which is instructive. Rabbi Abbahu (c. 320) refers to, “the two times that the sea came up and inundated the world.” While there is a lack of exact specificity by him as to when these two floods were, on a Jewish tradition in the Midrash Rabbah of Genesis, this happened once during “the generation of Enosh, and a second time in the generation of the separation [of races].” Hence in Genesis Rabbah 4:6, “Rabbi Simon said in the name of Rabbi Joshua ben Levi: ‘This is similar to the king who had a very stern legion, and said, <Since this legion is so stern, let it not bear my name.> Thus the Holy One, blessed be He, said, ‘Since the generation of Enosh, the generation of the Flood, and the generation of the separation of races were punished through them [the waters], let <for it was good>

not be written in connection therewith’.” So too in Genesis Rabbah 5:6 we read, “Rabbi Eleazar said: ‘From the very beginning of the world’s creation the Holy One, blessed be He, issued a decree, saying, <Let the waters under the heaven be gathered together unto one place>. Wherefore then [is it written], <That calleth for the waters of the sea, and poureth them out upon the face of the earth twice?> Once was in the generation of Enosh, and a second time in the generation of the separation [of races]’,<sup>486</sup>.”

If “the generation of the separation of races” is understood to refer to race creation through Noah’s three sons within a relatively short period after leaving the Ark,” then this second flood must be Noah’s Flood. Notably then, the *Midrash Rabbah* on Genesis clearly regards both of them as local floods. Hence in the *Midrash Genesis* on Gen. 6:1 & 10:8 we read, “Rabbi Abbahu lectured: ‘The Ocean [i.e., the Mediterranean Sea] is higher than the whole world.’ Said Rabbi Eleazar ben Menahem to him: ‘Is this not explicitly stated in a verse, ‘He calleth for the waters of the sea, and poureth them out upon the face of the earth’ (Amos 5:8; 9:6), which obviously means, like one who pours downward from above? He calleth for the waters of the sea is written twice [in the Book of Amos], corresponding to the two times that the sea came up and inundated the world. [ftn reference to 5:6, p. 37] How far did it come up on the first occasion and how far on the second?’ Rabbi Judan, Rabbi Abbahu, and Rabbi Eleazar ... said: ‘On the first it came up as far as Acco and Jaffa, while on the second it came up as far as the coasts of Barbary.’ Rabbi Huna and Rabbu Aha ... said: ‘On the first, as far as the coasts of Barbary; on the second, as far as Acco and Jaffa, as it is written, ... <Thus far ... shalt thou come, but no further>, etc. (Job 38:11), <Thus far ... shalt thou come> means as far as Acco: <and here shall thy proud waves be stayed> [Job 38:11] ... intimates as far as Jaffa ... .’ Rabbi Eleazar said: ‘At the first, as far as Calabria; at the second, as far as the coasts of Barbary’,<sup>487</sup>.”

These geographical indicators for “the second” flood of Noah e.g., “Rabbi Abbahu” (d. 320) saying, “it came up as far as the coasts of Barbary,” i.e., modern day Morocco, Algeria, Tunisia, and Libya in North Africa, indicate that it was understood by a number of Jewish Rabbis to be geographically local and did not include e.g., the Land of Israel. This thus also intersects with the Jewish Philo’s view that Noah’s Flood did not reach the Land of Canaan, *supra*.

This type of thinking was also relevant to a Jewish view on the olive-leaf coming from the dry land of Israel. Hence in the *Midrash Rabbah* on Genesis Rabbah 33:6 we read with regard to Noah’s Flood, “‘And he stayed yet another seven days’ (Gen. 8:10ff). Rabbi Jose ben Rabbi Hanina said: ‘There were three periods of seven days in all. And again he sent forth the dove . . . and the dove came in to him . . . and lo in her mouth an olive-leaf freshly plucked (taraf). What does taraf mean? Killed [slain], as you read,

<sup>486</sup> Freedman & Simon (Editors), *Midrash Rabbah*, *op. cit.*, Genesis (Bereshith), Midrash Genesis 4:6 p. 32, & Midrash Genesis 5:6, p. 37 (emphasis mine).

<sup>487</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, Midrash Genesis, Bereshith 23:7, pp. 197-198.



Joseph is without doubt torn in pieces — tarof toraf (Gen. 37:33). He said to her: <Had you left it, it would have grown into a great tree>. Whence did she bring it? Rabbi Abba said: She brought it from the young shoots of Eretz [the Land of] Israel. Rabbi Levi said: She brought it from the Mount of Olives, for Eretz [the Land of] Israel was not submerged by the Flood. Thus the Holy One, blessed be He, said to Ezekiel: <Son of man, say unto her: Thou art a land that is not cleansed, nor rained upon in the day of indignation> (Ezek. 22:24).’ Rabbi Birai said: ‘The gates of the Garden of Eden were opened for her, and from there she brought it.’ Said Rabbi Abbahu: ‘Had she brought it from the Garden of Eden, should she have not brought something better, e.g. cinnamon or the balsam leaf? But in fact she gave him a hint, saying to him [in effect]: <Noah, better is bitterness from this source [God], than sweetness from your hand>’<sup>488</sup>.’ Here we see a view by Jewish Rabbis that Noah’s Flood did not reach to the Land of Israel. We see a view that the olive leaf came from the Land of Israel, with diverse views between Rabbi Birai and Rabbi Abbahu as to whether it came from the inner sanctum of the Garden of Eden, as opposed to the wider Land of Eden i.e., the Land of Israel. *But once again, it is clear that the Land of Israel is considered to have been exempt from the waters of Noah’s Flood, which on this particular Jewish view was thus geographically local.* This is thus a clear contrast to the type of Jewish view found in Josephus of a global flood.

And Glenn Morton, some of whose articles now form part of *Old Earth Ministries*, Springfield, Ohio, USA, refers to the fact that in pre-modern times, the Christian writers, “Matthew Poole in 1670 and Edward Stillingfleet in 1662 both argued for a local flood prior to the advent of geological knowledge<sup>489</sup>.” Bishop Edward Stillingfleet (1635-1699) was an Anglican Bishop (Bishop of Worcester, 1689-1699) whereas Matthew Poole (1624-1679) was a Puritan, and in these two men we see an Anglican-Puritan broad-Protestant support for the idea of a geographically local Noachian Flood long before the modern science of geology. When Matthew Poole died he was buried in a vault at the *English Reformed Church* in Amsterdam, Holland (The Netherlands), that I visited in April 2002; and Edward Stillingfleet, whose later Cathedral I visited in Dec. 2008, preached Matthew Poole’s funeral sermon<sup>490</sup>.

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<sup>488</sup> *Ibid.*, Midrash Genesis, Bereshith 33:6, p. 266 (emphasis mine).

<sup>489</sup> Morton, G.R., “The Mediterranean Flood” (1997), *op. cit.*, p. 249, citing Frederick A. Filby, *The Flood Reconsidered*, Zondervan, Grand Rapids, Michigan, USA, 1970, pp. 83-84.

<sup>490</sup> “Matthew Poole,” *Wikipedia*; citing *Dictionary of National Biography*, Smith, Elder, & Company, London, UK, 1885-1900, at “Poole, Matthew” ([http://en.wikipedia.org/wiki/Matthew\\_Poole](http://en.wikipedia.org/wiki/Matthew_Poole)).



Worcester *Church of England* Cathedral, Dec. 2008. Edward Stillingfleet *did go down to the sea in a ship* (Ps. 107:23); and in 1679, he who 10 years later in 1689 would yet become the Anglican Lord Bishop of Worcester, did come to the place where his dead Puritan friend lay, and he did then preach the funeral sermon of his fellow Protestant, Matthew Poole.



*English Reformed Church*, Presbyterian, connected with both the *Dutch Reformed Church* and the *Church of Scotland*. Founded 1607. Amsterdam, Dec. 2002.



Plaque to Matthew Poole, in English speaking *English Reformed Church*, Amsterdam, Holland, Dec. 2002.



Gavin below Poole's plaque Amsterdam, Dec. 2002.

With respect to Glenn Morton's statement that, "Matthew Poole in 1670 and Edward Stillingfleet in 1662 both argued for a local flood prior to the advent of geological knowledge," *supra*, in the case of Bishop Stillingfleet, I would make some qualifications. Firstly, the Bishop did take into account some scientific issues about the amount of water available on the earth, as it was understood in his day; and secondly, *the Bishop allowed for two possibilities*, an anthropologically universal but geographically local flood, or a global flood, *and he was non-committal* as to which model was correct.

Bishop Edward Stillingfleet regards it as important to recognize that all human beings come from Adam, and that Noah's Flood was anthropologically universal. But to the question of whether there is enough water on the earth for a global flood or only a local flood, Edward Stillingfleet is non-committal. He allows for two possibilities. *Possibility 1*: there is not enough water for a global flood, and Noah's Flood was anthropologically universal and geographically local. *Possibility 2*: there is enough water for a global flood, and Noah's Flood was anthropologically universal and geographically universal to the globe. The Bishop considers that Scripture will allow for either view, and on the incomplete scientific data of his day in the late 17th century, he leaves it as an open question as to which of these two possibilities is correct, regarding both as within the parameters of theological orthodoxy. But since I am more interested in his views on *Possibility 1* than *Possibility 2*, I shall cite a good deal more of them, *infra*.

Bishop Edward Stillingfleet says: "... Adam ... gives the name of his wife Gen. 3:20 הַחַיָּה [Hebrew, *Hvh* = *Havvah* = English, 'Eve'], because she was [Hebrew, reading from right to left] [חַיָּה, 'living'] הַיָּהוָה [kal, 'of all'] כָּל [em, 'the mother'] הַחַיָּה, the mother of all living ... . . . Adam had no reason at all to have given this name to his wife, as being the mother of all living, if there had been any of mankind existing in the world from other mothers ... before Eve was formed. So ... the hypothesis of pre-Adamites is undoubtedly false ... ."

"... This therefore we now come to consider, viz. *The history of the flood*, and the certainty of the propagation of the world, from the posterity of Noah after the flood. ... The ... questioning the possibility of such a flood as that is related in Scripture, hath been ... that some have supposed it impossible that all the water which is contained in the air, supposing it to fall down, should raise the surface of water upon the earth a foot and a half in height [1½ foot is c. 46 centimetres]; so that either new waters must be created to overflow the earth, or else there must be supposed a rarefaction of the water contained in the sea and all rivers; so that it must take up at least fifteen times the space that now it doth: but then, they say, if the water had been thus rarefied, it could neither have destroyed man or beast, neither could Noah's ark have been borne up by it, any more than by liquid air. To this therefore I answer, *First*, I cannot see any urgent necessity from the Scripture to assert, that the flood did spread itself over all the surface of the [global] earth. That all mankind (those in the ark except) were destroyed by it, is most certain, according to the Scriptures. ... Gen. 7:21 ... 'And all flesh died that moved upon the earth, and every man.' [verse 23] 'And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.' So then it is evident that the flood was universal as to mankind, but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole [global] earth was peopled before the flood; which I despair of ever seeing proved. And what reason can there be to extend the flood beyond the occasion of it, which was the corruption of mankind? ... The only probability ... left for asserting the universality of the flood, as to

the globe of the earth, is from the destruction of all living creatures, together with man. Now though men might not have spread themselves over the whole surface of the [global] earth, yet beasts and creeping things might, which were all destroyed with the flood, for it is said, That [Gen. 7:21] ‘all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.’ ... To this I answer, I grant, as far as the flood extended, all these were destroyed: but I see no reason to extend the destruction of these beyond that compass and space of the earth where men inhabited: because the punishment upon the beasts was occasioned by, and could not but be concomitant with the destruction of mankind; but ... where there were animals, and no men, there seems no necessity of extending the flood thither ... . And would there not, on this supposition, have been a sufficient reason to preserve living creatures in the ark for future propagation, when all other living creatures extant ... would not have been accessible by them ... that men might have all of them ready for their use after the flood; which could not have been, had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world.”

And “... now ... we ... clear ourselves of many difficulties concerning the propagation of animals in the world, and their conversation in the ark, ... as how the unknown kind of serpents in Brasil [/ Brazil], the slow-bellied creature of the Indies, and all those strange species of animals seen in the West Indies, should either come into the ark of Noah, or be conveyed out of it into those countries which are divided from that continent where the flood was, by so vast an ocean on the one side, and at least so large a tract of land on the other ... . Beside, some kinds of animals cannot live out of that particular clime wherein they are; and there are many sorts of animals discovered in America, and the adjoining islands, which have left no remainders of themselves in these parts of the world. And it seems very strange that these should propagate into those remote parts of the world from the place of the flood; and leave none at all of their number behind them in those parts from whence they were propagated. These things ... make that opinion very probable ... that the flood, though it destroyed all mankind, and every living creatures within that compass wherein mankind inhabited, yet might not extend itself to those parts, and the animals therein, in which men had never inhabited. ... This is the first way of resolving the difficulty concerning ... the flood, by asserting it not to have been over the whole globe of the earth, but only over those parts where mankind inhabited.

“Secondly, suppose the flood to have been over the whole globe of the earth, yet there might have been water enough to have overwhelmed it to the height mentioned in Scripture ... . Now ... the whole [global] earth might be overspread with an universal deluge,” this is the other “possibility.”

“ ... I come now ... to the evidence of the truth and certainty of this universal deluge, of which we have most clear and concurring testimonies of ... nations of the world. For which purposes Grotius and others have ... produced the testimony of Berosus, the Chaldean, out of Josephus [Berosus flourished c. 290 B.C., pagan Chaldean priest of Babylon, quoted on flood by Jewish historian Josephus in first century A.D.],

concerning the flood and the ark in which Noah was preserved; of Abydenus [date disputed, possibly c. 200 B.C.<sup>491</sup>, Greek historian, wrote *History of the Chaldeans & Assyrians*, fragments of which are cited by the Christian Church historian, Eusebius in *Praeparatio Evangelica*<sup>492</sup>, an Armenian fragment of Eusebius' *Chronicon*<sup>493</sup>, Cyril of Jerusalem in his work against Julian, and in the Syncellus,] out of Cyril [Cyril of Jerusalem, ancient Christian church Greek writer, d. 386] and Eusebius [ancient Christian church Greek writer, d. 339], concerning Xisuthrus [/ Xisuthros, the hero of the ancient Greek flood story who built an ark for a flood started by the pagan Greek god, Cronos], or Noah's sending out of the birds to see of the flood was assuaged; and of Alexander Polyhistor [b. Miletus in Asia Minor, d. c. 35 B.C., a freed war slave of Laurentum near Rome, writer on Hellenistic Jews, Samaritans, and Gentiles], concerning the preservation of animals in the ark, of Plutarch [b. c. 64, d. after 119, Greco-Roman writer], concerning the sending out of the dove; of Lucian [d. after 180 A.D. in Athens, Greece, ancient Greek writer ] *de Dea Syria* [Latin, *Concerning the Syrian Goddess*], concerning the whole story," *et al.* And "... among the Chinese, under the name of Puoncuus, who by them is said to have escaped alone with his family out of the universal deluge, saith Isaac Vossius, who supposeth the Pu or Pi to be only a prefix to the name; and so that Puoncuus is the same with ó Νόχος [/ *o Nochos* – this form is found in Josephus, more common LXX & NT Greek is ó Νωε / *o Noe*] ... .”

And "... there will be sufficient space given for the propagation of mankind, the building of the tower of Babel, the dispersion of nations, the founding of the Assyrian Empire, the plantation of Egypt, China, and other places ...<sup>494</sup>.”

In addition to these comments by the Anglican Protestant, Edward Stillingfleet, in his commentary on Gen. 7:19, “And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered,” the Puritan Protestant, Matthew Poole says, “Peradventure this flood might not be simply universal over the whole [global] earth, but only over all the habitable world, where either men or beasts lived; which as much as either the meritorious cause of the flood, men's sins, or the end of it, the destruction of all men and beasts, required. And ‘the’ or ‘that whole heaven’ [Gen. 7:19] may be understood of that which was over all the habitable parts of it ... . Lactantius [c. 250 A.D. +/- 10 years to c. 325 +/- 5 years, a Christian writer, *supra*,] appeals to the heathen of his age concerning it. Nay, there is not only mention of the

<sup>491</sup> “Abydenus,” *Wikipedia* (<http://en.wikipedia.org/wiki/Abydenus>).

<sup>492</sup> *Praeparatio Evangelica* is Latin, meaning *Gospel Preparation*.

<sup>493</sup> *Chronicon* is Latin, meaning *The Chronicle*.

<sup>494</sup> Edward Stillingfleet's *Origines Sacrae: or, A rational account of the grounds of natural and revealed religion*, in two volumes, Volume 1, by the Right Reverend Father in God, Edward Stillingfleet, D.D., Late Lord Bishop of Worcester, A New Edition, Clarendon Press, Oxford, England, UK, 1817, pp. 102-108, 114-117, 120 (<http://books.google.com.au/books>).

flood in general, but also the dove sent out of the ark in Plutarch [b. c. 46 A.D., d. after 119, Greco-Roman writer], ... and Berosus [flourished c. 290 B.C., pagan Chaldean priest of Babylon, quoted on flood by Jewish historian Josephus in first century A.D., *supra*,] and Abydenus [date disputed, possibly c. 200 B.C., Greek historian]. And the memory of this general flood is preserved to this day among poor ignorant Indians .... And the Chinese writers relate that but one person, whom they call Puoncuss, with his family, were saved in the flood, and all the rest perished<sup>495</sup>.” Poole here contextually uses “either” disjunctively for “where ... men or beasts lived,” i.e., he allows for two possibilities, either Noah’s flood was universal to man but not universal to all beasts, or Noah’s flood was universal to both man and beasts; but in either instance, *it was geographically local*.

Therefore we find among both Jewish and Christian writers of pre-modern times, that some regarded Noah’s Flood as geographically local, and some regarded Noah’s Flood as geographically universal or global. Put simply, both in pre-modern times i.e., from before about the last quarter of the 18th century, and in modern times i.e., from around the time of the last quarter of the 18th century onwards, the issue of whether one believes Noah’s Flood was geographically local or geographically universal / global, is not a matter that was ever regarded as a defining issue of theological orthodoxy. Given that both views were known in pre-modern times from ancient times, and in harmony with the Bible, the matter was never regarded by Christians as a defining issue of theological orthodoxy, it follows that orthodox Christians may disagree on the matter.

E.g., young earth creationists who follow the “flood geology” model of Whitcomb & Morris’s *The Genesis Flood* (1961), clearly believe in a global flood. And certainly I would not regard them as theological unorthodox for holding to this Gen. 1 & 2 creation model, even though I would, with all due respect to them, consider their model to be scientifically erroneous. And there are also advocates of an anthropologically universal and geographically local flood, such as endorsed in this work, who locate it in a difference geographical area to that of my Out-of-Eden Persian Gulf Local Earth Gap School model. E.g., the Anglican *Canon of York* (from 1885), Canon Andrew Fausset (1821-1910), being the Fausset of the *Jamieson, Fausset, & Brown* commentaries, discusses Noah’s Flood in his wide discussion of “Noah” in his *Critical and Expository Bible Cyclopaedia*. The Church Canon says:

In the royal library of the old palace of Nineveh were found about 20,000 inscribed clay tablets, now in the British Museum. Mr. G[eorge] Smith has deciphered the account of the flood in three distinct copies, containing duplicate texts of an ancient original. The copies are of the Assyrian king Assurbanipal’s time i.e., 660 B.C. . The original, according to the tablets, belonged to the city of Erech, and was in Semitic Babylonian. ... Mr. Smith thinks the original text was about 1700 B.C. . ... This account agrees with the Bible in making the flood a Divine punishment for sin, and threatening the taking of life for life. The oldest

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<sup>495</sup> Matthew Poole’s *A Commentary on the Holy Bible*, Volume 1, Genesis to Job, Banner of Truth Trust, London, UK, on Gen. 7:19 at p. 20 (emphasis mine).

Babylonian traditions centre around the Persian Gulf ... . Surippak [/ Shurrappak] in the Babylonian king Hammurabi's inscription 1600 B.C. is called "the city of the ark." ... . Plato (Timaeus, 21) testifies that the Egyptians believed that catastrophes from time to time by God's anger had visited all lands but Egypt; the last was a deluge submerging all lands but Egypt, 8000 years before Solon's visit to Amosis, no rain falling in Egypt. ... The Bible narrative unites details scattered up and down in various traditions but nowhere else combined: (1) The Divine warning in the Babylonian, Hindoo [/ Hindu], and [North American] Cherokee accounts. (2) The care for animals in the Babylonian, Indian, and Polynesians versions. (3) The *eight* saved in the Fiji and Chinese stories ... . (4) The birds sent forth before leaving the ark, in the Babylonian. (5) The *dove*, in the Greek and the Mexican. (6) The olive branch, in the Phrygian legend [of west Asia Minor]. (7) The building of the altar afterwards, in the Babylonian and Greek account. (8) The bitumen, in the Erech version [cf. Gen. 10:10], also shutting the door; the cause, sin; the seven days, the dove returning, the raven not so; the mountain, the Deity brining out from the ark and establishing a covenant, the retribution for taking life. The Bible account cannot be derived from any one of these traditions, while they all can flow from it [i.e., indicating an anthropologically universal flood].

Probably Shem related the event as it would strike an eye-witness, "all the high hills under the whole heaven, were covered ... 15 cubits upward" [Gen. 7:19,20], as doubtless they ascertained by a plumbline. If Babylonia were the region of N[oa]h's Flood] few hills were in view and those [that were there were] low, possibly the Zagros range. Deut. 2:25, Gen. 41:57, I Kings 18:10, show the limited sense of "all the high hills under the *whole* heaven" [Gen. 7:19]. A flood destroying all the existing race of man, and those animals alone in the limited region as yet occupied by man, and covering the visible horizon, satisfies the requirements of Scripture ...<sup>496</sup>.

(Part 3, Chapter 7) *Ancient and later Noah's Flood & Tower of Babel Schools:*  
c] *Tower of Babel.*

In the model endorsed in this work, the Tower of Babel in Gen. 11:1-9 is regarded as an anthropologically local event limited to some Middle East languages, including the Hebrew, Aramaic, and Babylonian tongues from the "one language" (Gen. 11:1) of Sumerian. The Tower of Babel is discussed in e.g., Volume 1, at Part 1, Chapter 6, "The Fifth of Seven Keys to understanding Gen. 1-11," section a, "Global or Local 'heaven' and 'earth' for Tower of Babel?" & section b, "Consideration of the global earth argument for Gen. 11:1-9;" and also in Volume 1, Part 2, Chapter 10, "Nimrod & The Tower of Babel," section b, "Where was the Tower of Babel?," and section c, "The geographical extent and meaning of the Tower of Babel;" as well as in Volume 2, Part 6A, Chapter 7, section a.

<sup>496</sup> Fausset, A.R., *The Critical and Expository Bible Cyclopaedia*, [undated, c. 1910], *op. cit.*, pp. 515-516, "Noah" (emphasis mine).

The Tower of Babel Story (Gen. 11:1-9) is contextually connected to the story of Nimrod (Gen. 10:8-10), for we read of “Nimrod,” that “the beginning of his kingdom was Babel” (Gen. 10:10). And amidst a variety of views as to the identity of Nimrod<sup>497</sup>, I consider he is Sargon I of Accad, with the Tower of Babel in Greater Babylon at Birs Nimrud in the third millennium B.C. . Thus the “one language” of “the whole” local “earth” (Gen. 11:1), would have had to have been Sumerian.

The Tower of Babel builders “said, Go to, let us build ... a tower, whose top may reach unto heaven ...” (Gen. 11:3,4). *Prima facie*, this may simply mean that it was a very tall tower (cf. Deut. 1:28). However, it appears to also refer to impurity of worship, evident in the fact that heathen worship was often in “high places” (e.g., I Kgs 14:23; 15:14; 12:3; 18:4). And those at the Tower of Babel are an example of “inventors of evil things” (Rom. 1:30), as under Nimrod Sargon of Accad (Gen. 10:8-10) they sought from different ethnic groups to make “the people” “one” (Gen. 11:10) contrary to God’s holy laws (Gen. 10). This included the element of racially mixed marriages between the elect race and others (Gen. 6:4), so that the meaning of “Behold the people is one” (Gen. 11:6), is well captured in the Greek Septuagint translation which renders this as, “one race” (Greek *genos en*, Gen. 11:6, LXX) i.e., a mixed race.

The traditional Western artistic depiction of the Tower of Babel is built around the model of the Mohammedan minaret, used to call Muslims to impure worship, as found at Samarra in modern day Iraq. Also known as the “Malwiya Tower” (Malwiya is Arabic for “twisted” or “snail-shell”). Built between 848 and 851 A.D., it was attached to what at the time was the largest Mohammedan mosque in the world. It is a pilgrimage centre for Shi’ite Mohammedans. The Samarra Minaret is a circular staircase winding up around to the top, that is *c.* 52 metres or *c.* 170 feet high<sup>498</sup>. Given that it both calls people to the impurity of Mohammedan worship; and the immoral teachings of Islam in favour of racially mixed marriages (Dan. 2:43), evident in e.g., the modern admixed Ishmaelite Arab race (Gen. 16:12)<sup>499</sup>, it must be said that the usage of the Samarra Minaret as the basic architectural type for the Tower of Babel is highly appropriate.

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<sup>497</sup> E.g., James George Forlong says, “Izdubar, ... say our translators, is Noah and Nimrod.” And commenting on *The Gilgamesh Epic* as translated in George Smith’s *Chaldean Account of Genesis* (1876), he says, “... Mr. George Smith ... arrived in 1876 at the conclusion that Nimrod, who was the grandson of Noah by Ham and Kush [/ Cush] ... was Noah or a king in Lower Kaldia [/ Chaldea] under the name of Idzubar ...” (Forlong, J.G.R., *Rivers of Life*, Printed by Bernard Quaritch, London, England & Edinburgh, Scotland, UK, 1883; Facsimile reprint by Kessinger Publishing, Whitefish, Montana, USA, 1992, p. 50; google books).

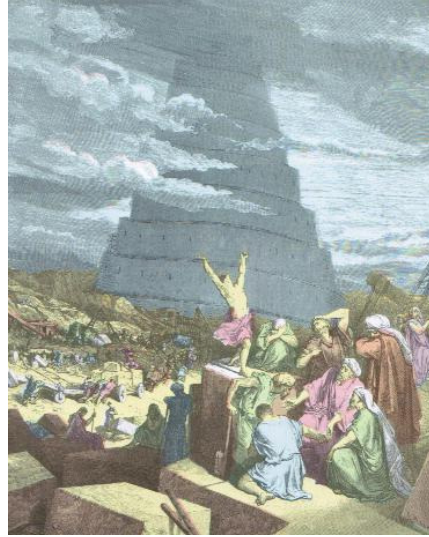
<sup>498</sup> See e.g., Down, D.K., “What Would Nebuchadnezzar Think,” *Archaeological Diggings*, Vol. 12, No. 6, Dec. 05 / Jan. 2006, p. 20; & “Great Mosque of Samarra,” *Wikipedia* ([http://en.wikipedia.org/wiki/Great\\_Mosque\\_of\\_Samarra](http://en.wikipedia.org/wiki/Great_Mosque_of_Samarra)).

<sup>499</sup> The meaning of Gen. 16:12 is discussed in my sermon, “Biblical Apologetics: OT prophecies on cities and nations” No. “3/4” (15 July 2010), in the third part on





Samarra Minaret in Iraq, calling Muslims to the impurity of false worship, & immoral values of racially mixed marriages<sup>500</sup>.



Frenchman Gustave Dore's (d. 1883), Tower of Babel, colour plates of *Jewish Family Bible* of London, UK, (1881)<sup>501</sup>.



Tower of Babel by the Flemish artist, Lucas van Valkenborch (d. 1597), at The Louvre in Paris, France<sup>502</sup>.

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“Ishmael and the Arabs,” Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy at Textual Commentaries Volume 3 (Matt. 21-25), (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2011), “Appendix 8: A Sermons Bonus.” However in this sermon I referred to the Arabian Peninsula or Arabia, incorrectly as the “Horn of Africa.”

<sup>500</sup> Photo from “Great Mosque of Samarra,” *Wikipedia, op. cit.* .

<sup>501</sup> Reproduced in the Hebrew-English Scriptures by Sinai Publishing House, Tel-Aviv, Israel, 1979.

When looking at historically modern old earth creationist models, diversity of opinion clearly exists among Local Earth Gap Schoolman on the issue of whether the Tower of Babel refers to an anthropologically local event, or an anthropologically universal event. This is seen in e.g., the fact that old earth creationist Local Earth Gap Schoolman, John Sailhamer, asks with respect to the Tower of Babel if these “people” refer to those of “the whole [global] earth? or the whole land” of a local earth? But he answers this question by saying, “It seems clear from this text that ... ‘the land’ in Genesis 11:1” does not refer to “the whole earth” of a global earth. “Rather, it was simply the region west of Babylon” i.e., a local earth. “If” one “traveled east from ‘the land’” of this local earth, one “wound up in Babylon.” Thus he says, “In Genesis 11:1 ... all the land had one language ... . What ‘land’ ...? The .... land of the city of Babylon. In other words, in Genesis 11:1-2 the people who dwelt in ‘the land’ moved ‘eastwards’ and settled in ‘the land of Shinar,’ There they built the city of Babylon<sup>503</sup>.” Thus Sailhamer appears to favour the view that the Tower of Babel was an anthropologically local event.

Hence in discussing, “The City (Tower) of Babylon (Babel),” John Sailhamer says in *Old Testament History* (1998), “Genesis 1-11 concludes with an account of the building of the city of Babylon and a tower ... . Given the similarities between the Biblical texts and ancient Near Eastern tradition, it seems hardly accidental that the Babylonian account, *Enuma Elish*, also concludes with an account of the founding of Babylon. In that case, however, Babylon is ... the abode of” the heathen god, “Marduk. After seeing him create the world, the [pagan] gods gathered around him and said, ‘Construct Babylon ... . Let its brickworks be fashioned ... .’ They ‘molded bricks’ for the city, built a tower, and ‘set up in it an abode for Marduk.’ ... . The Biblical narrator has, of course, a different view of the founding of Babylon. The ‘name’ they call upon the city is not one that praises the god Marduk but is ‘City of Confusion.’ ... Genesis 11 ... contains a brief introductory description of an earlier time when ‘the whole ... earth ... spoke one language.’ The many human languages, the Bible implies, stem in large part from the confusion of tongues at Babylon. A remarkably parallel account exists in an early Sumerian epic entitled *Enmerkar and the Lord of Aratta*, in which the Sumerian god Enki ‘changed the speech in {men’s} mouths and {brought} contention into it.’ The Sumerian version ... associates the confusion of human language to the Sumerian god. But apart from that, the account is similar to the Biblical story. ... What these similarities ... suggest, ... is a common understanding of the unity of human languages ... . Note also that the Biblical story, like that of its Sumerian counterpart, does not speak of all languages everywhere. Its concern is with ‘the land’ [or ‘the’ local ‘earth’]

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<sup>502</sup> Reproduced in *The Holy Bible, Clarified Edition*, The Complete Text of the Authorized King James Version to which are added approximately 9,000 parallel readings from the American Standard Version and Revised Standard Version edited by Fleming James, Consolidated Books, Chicago, Illinois, USA, 1961.

<sup>503</sup> Sailhamer’s *Genesis Unbound*, 1st edition, 1996, p. 51, cf. pp. 73,94; 2nd edition, 2011, p. 57, cf. pp. 80,103.

of the Bible – by implication, a common linguistic past with the language of Adam and Eve. The confusion of languages in Genesis 11 has only to do with those languages of the peoples who left off building the city of Babylon<sup>504</sup>.” Thus once again, Sailhamer seems to consider the Tower of Babel is an anthropologically local event, although his reference to “many human languages” indicates he considers it impacted a much larger segment of mankind than is the case on my model, where it is uncertain if it went beyond Hebrew, Aramaic, and Babylonian tongues, and if it did, it did not do so to any great extent. Hence I would not agree with Sailhamer’s description of “many human languages” coming from the Tower of Babel events.

In contrast to John Sailhamer, Mike Mercer who is a former student of John Sailhamer, and an old earth creationist Local Earth Gap Schoolman who follows John Sailhamer’s Gen. 1 & 2 creation model<sup>505</sup>, considers the Tower of Babel is an anthropologically universal event. In Mercer’s “The Land of Blessing” (undated; 2003 +/- 7 years; more probable date 2007/8 +/- 2 years), he says, “Specific geographical references are nearly absent in Gen. 1-11 until you get to chapter 10. At that point, the author records how the various nations became ‘separated into their lands’ ([Gen.] 10:5,20,31-32), and then tells the story of how that occurred at Babel ([Gen.] 11.1-9). Except for Genesis 1.1, there is NO worldwide focus in Genesis until we begin to read about the nations ([Gen.] ch[apter] 10), the Tower of Babel ([Gen.] ch[apter] 11), and the promise of blessing to Abraham (ch. 12)<sup>506</sup>.” Thus this general follower of Sailhamer’s Local Earth Gap School model, disagrees with him on the issue of the Tower of Babel, since he clearly regards this as an anthropologically universal event.

Diverse models with respect to whether the Tower of Babel refers to an anthropologically local event, or an anthropologically universal event, have been discussed previously in Volume 1, Part 1, Chapter 6, section b, “Consideration of the global earth argument for Gen. 11:1-9.” Here it was noted that in pre-modern times, what, if anything, Mohammed says in the Koran (7th century A.D.) about the Tower of Babel of Gen. 11:1-9, is not clear, and open to multiple interpretations. And *if* Mohammad (d. 632 A.D.) does refer to the Tower of Babel in the Koran, the uncertainty also includes the associated issue of whether he regards the events at the Tower Babel to be anthropologically local or anthropologically universal.

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<sup>504</sup> Sailhamer’s *Old Testament History*, Zondervan, Michigan, USA, 1998, pp. 32-33 (words in {} brackets added by Sailhamer; words in [] brackets added by me, emphasis mine).

<sup>505</sup> On Mike Mercer’s model, see also Part 3, Chapter 6, section h, subsection iv, subdivision B, “Case Study on John Sailhamer (b. 1946),” at heading, “Some Reviews of Sailhamer’s “Genesis Unbound,” *supra*.

<sup>506</sup> Chaplain Mike Mercer’s “The Land of Blessing” *Internet Monk.Com*, USA *op. cit.* (emphasis mine).

A good example of the Tower of Babel appearing in ancient church writings is found in Origen (d. 254). He quotes Gen. 11:1,2, and refers to the reason why “it is called Confusion” from Gen. 11:5-9. And in the third century A.D., he says, “All the people of the earth are to be regarded as having used one Divine language.” Thus he contextually is referring to “the people of the earth” of his day, and seems to mean the universal creation (*Origen Against Celsus*, Book 5, Chapters 29 & 30)<sup>507</sup>. Another example of this idea from pre-modern times of the Tower of Babel being anthropologically universal is found in the Geneva Bible (1560). Before the King James Bible of 1611 became *the* Protestant Bible of the English speaking world, the Bishops’ Bible (1568) was largely the Anglican Protestants’ Bible, and the Geneva Bible (1560) was largely the Puritan Protestants’ Bible. And in what I regard as an erroneous view, the Geneva Bible on Gen. 11:2 is clearly following a Josephus type view when it claims, “In the year an hundreth and thirty after the flood” of Noah, “Nimrod and his company” then “went from” “Armenia, where the Ark rested” to “the land of Shinar” (Geneva Bible 1560, combining text of Gen. 11:2 and sidenotes).

But a matter of some interest is that we have evidence from both Jewish and Christian writings of a view that while the Tower of Babel was anthropologically universal, it occurred in a local world rather than on a universal or global world. Let us consider this view first from the Jewish *Midrash Rabbah*, and then from the Christian, St. Augustine.

The Jewish *Midrash Rabbah* of the *Genesis Rabbah* (c. 400-600 A.D.) makes a number of references to the Tower of Babel, and its anthropological universal view is seen in the fact that it is called the “generation of Separation” i.e., mankind’s geographical separation is dated to this event. Thus at Midrash Genesis 38:6 “Rabbi Leazar said: ... the generation of the Flood [of Noah] said, ‘What is the Almighty, that we should serve him?’ (Job 21:15), whereas the generation of Separation [at the Tower of Babel] said: ‘It does not rest with him to choose the celestial spheres for himself and assign the terrestrial world to us. Come, rather, and let us build a tower at the top of which we will set an idol holding a sword, that it may appear to wage war with him’<sup>508</sup>.”

Furthermore, the *Genesis Rabbah* regards the Tower of Babel as anthropologically universal as seen in the fact that it considers all the descendants of Noah’s anthropologically universal flood were involved in the Tower of Babel incident. Thus the Jewish *Midrash Rabbah* of Genesis refers to rabbis which dated the event of Babel during the life of Arphaxad who lived till 440 years after the flood, since “Shem was an hundred years old, and begat Arphaxad two years after the flood” (Gen. 11:10); and Arphaxad then lived to be 438 years old (Gen. 11:12,13). This group which was contemporary with Arphaxad are referred to by these Jews as “the generation of

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<sup>507</sup> Alexander Roberts & James Donaldson’s *The Ante-Nicene Fathers*, *op. cit.*, 1885, Vol. 4, reprint 1885, pp. 555-556.

<sup>508</sup> Freedman & Simon (Editors), *Midrash Rabbah*, *op. cit.*, Genesis, Midrash Genesis 38:6 on Gen. 11:1ff, p. 305. See also another such undated reference at p. 304.

Separation,” i.e., of mankind, and in connection with the Tower of Babel dated in *Rabbah Genesis* 26:3 at 340 years after the Flood where “The son of Huta said: [Shem is written first] because the Holy One, blessed be he, suspended [punishment] for the generations from the Flood until the Separation according to the numerical value of his name, viz. three hundred and forty years.” Thus also “Rabbi Abba ben Kahana” said at *Rabbah Genesis* 38:2, “the generation of the Flood was removed from the generation of Separation but ‘two years after the flood’ (Gen. 11:10, yet, ‘And the whole earth was of one language,’ etc. (Gen. 11:1ff)<sup>509</sup>.” So too we read at *Rabbah Genesis* 38:4, “Thus it is written, ‘The Nephilim were in the earth in those days’ (Gen. 6:4). Rabbi Judah ben Rabbi commented: The later generations would not learn from the earlier ones; that is, the generation of the Flood [of Noah] from that of Enosh, and the generation of the Separation [at Babel] from that of the Flood [of Noah] ‘two years after the flood’ (Gen. 11:10), yet ‘And the whole earth was of one language,’ etc. (Gen. 11:1ff)<sup>510</sup>.”

However, at least some of the Jewish Rabbis, and possibly all of the Jewish Rabbis, of the *Genesis Rabbah* in the *Midrash Rabbah*, considered that this occurred in a geographically local world which contained all of mankind. Therefore, let us now consider some Jewish views in the *Midrash Rabbah* on the geographical scope of the Tower of Babel story of Gen. 11 which depending on how they are understood, are potentially diverse or potentially the same.

Some ancient to early mediaeval support for a local “heaven” (Gen. 11:4) and “earth” (Gen. 11:1) for the Tower of Babel is found in *a view* in the Jewish *Midrash Rabbah* at the *Genesis Rabbah*; although depending on how a certain matter is interpreted, there is potentially another view in *Genesis Rabbah* which regards the relevant “heaven” and “earth” as larger, although it is unclear if this is a different view, and if so, if this means global, or another local earth of a size something in between a global earth view and a smaller local earth view. But to the extent that this is *a Jewish view* from ancient to early mediaeval times it is clearly of some interest to us.

The ancient to early mediaeval world of the time the Jewish *Midrash Rabbah* of the *Genesis Rabbah* (c. 400-600 A.D.) was written, was aware of such eastern lands as India in Central Asia and China in East Asia, although what they knew about them was fairly limited. For instance, under “the kings of Media and Persia” (Dan. 8:20) in the Medo-Persian Empire (also called the Achaemenid Empire), “Ahasuerus,” also called, Xerxes (Regnal Years: 486-465 B.C.), “reigned from India even unto Ethiopia” (Esther 1:1). The relevant area of “India” was in a region of north-west India which since the partition of India in 1947 is in modern Pakistan on the Indian sub-continent. At its maximum reach, the Medo-Persian Empire extended slightly to the east of parts of the Indus River on the north-west Indian sub-continent. So too, Alexander the Great, “king of Grecia” (Dan. 8:21), had an empire which extended to this same general region of

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<sup>509</sup> *Ibid.*, Midrash Genesis 38:2 on Gen. 11:1ff, p. 303. Cf. Rabbi Berekiah at Midrash Genesis 38:3 on Gen. 11:1ff, pp. 303-304.

<sup>510</sup> *Ibid.*, Midrash Genesis 38:4 on Gen. 11:1ff, p. 304.

north-west India, extending a relatively short distance east of the Indus River and east of Pattala in Gedrosia (in modern Balochistan Province of modern Pakistan). In 326 B.C. at the *Battle of the Hydaspes*, Alexander the Great defeated the Indian king, Porus and his 34,000 soldiers, in what was the first major land battle Alexander had fought against cavalry on 200 charging elephants. Porus was an Indian king in north-west India who ruled an area which since the partition of India in 1947 is in modern Pakistan, between the Hydaspes (modern Jhelum River) and Acesines (modern Chenab River). Alexander founded two Central Asian cities in India, Alexandria Nicaea and Bucephala, and he made an alliance with Porus who became an Indian vassal king of the Grecian Empire.

Moreover, the famous Silk Route through to China in the Far East was known in New Testament times through reference to the “silk” “merchants” along its long route (Rev. 18:12,15). In the west, the known world included north-west Africa, where according to a legend derived from Greco-Roman times in Homer, as it was later developed, Atlas stood in the Atlas Mountains of North Africa (in modern day Morocco) holding a pillar that separated heaven and earth. I thank God I visited the Atlas Mountains of Morocco in north-west Africa, so named in connection with the legend of Atlas, from my nearby base in Marrakech, Morocco, in December 2012.



Gavin at one of the “uttermost parts of the earth” (Matt. 12:42) under the local earth’s “heaven” (Col. 1:23) of the Roman “world” (Luke 2:1; Rom. 1:8). Pictured with sheep on the route between Atlas Mountains and Marrakech, Morocco, in north-west Africa. December 2012.



A shepherd in the Atlas Mtns of Morocco, who leads his sheep by voice. Dec. 2012. This tradition is referred to by Christ in John 10:3,4,5,16,27. E.g., our Lord says, “the sheep follow him: for they know his voice,” and “My sheep hear my voice” (John 10:4,27).

This type of thinking in which according to legend Atlas is holding a pillar that separated heaven and earth, is clearly present in the Jewish *Midrash Rabbah* of Genesis. According to the relevant Jewish tradition, “Rabbi Leazar in the name of Rabbi Jose ben Zimra ... said,” with respect to Gen. 11:1-9, “once in one thousand six hundred and fifty-six years,” i.e., the period that these Young Earth Creationists calculated from the Creation to Noah’s Flood, “the firmament totters; therefore” the Tower of Babel builders said, “Let us go and make [Gen. 11:3,4] supports, one in the north, one in the south, one

in the west, whilst at this spot” i.e., the Tower of Babel, “will be its eastern support” (emphasis mine)<sup>511</sup>. At Midrash Rabbah Genesis 38:6 on Gen. 11:1ff, multiple Jewish interpretations are given, sometimes prefaced with the words, “Another interpretation;” and one of these reads (using Rabbi Freedman’s Hebrew transliterations), “Another interpretation: *And of one speech* (AHADIM [Gen. 11:1]) means that they spoke sharp words (*hadim*), saying ‘Once in one thousand six hundred and fifty-six years the firmament totters; therefore let us go and make supports for it, one in the north, one in the south, one in the west, while at this spot’ i.e., the Tower of Babel, “will be its eastern support” (emphasis mine)<sup>512</sup>.

The significant point to emerge from this for our immediate purposes, is that with regard to the “the whole earth” and its “heaven” (Gen. 11:1,4) at “Babel” (Gen. 11:9), these ancient to early mediaeval Jewish writers clearly understood “the whole earth” of Gen. 11:1 to be under *a local heaven*. Thus they thought this local “firmament” could be stopped from its alleged periodic “totters” by building an “eastern support” in that heaven’s far east at Babel (Babylon); even though the known world of their day extended a lot further east beyond Babylon to e.g., the north-west region of “India” that had been part of both the Medo-Persian Empire (Esther 1:1; 8:9; Dan. 8:20), and also part of the Grecian empire under Alexander the Great (Dan. 8:21). Hence the implication is that beyond Babylon, the further geographical eastern world of e.g., north-west India, or China, had its own local “earth” and local “heaven,” although at the earlier time of the Tower of Babel there were no men living there, since the Jewish Rabbis of the *Midrash Rabbah* seem to have uniformly regarded the Tower of Babel as anthropologically universal.

However, the Jewish *Midrash Rabbah* of Genesis also *potentially* gives some support from some Rabbis for the view of a global “earth” in Gen. 11:1-9, or at least an earth larger than the local earth entertained by those Rabbis who considered Babel was at the *far east* of a local heaven. This is seen in those Jewish Rabbis who considered that “the earth” (Gen. 11:1) and “heaven” (Gen. 11:4) of “Babel” (Gen. 11:9), extended east of Babel. Thus *Rabbah Genesis 38:7* says on Gen. 11:2, “*And it came to pass, as they journeyed from the east,*” that an unnamed Rabbi or group of Rabbis said, “They traveled from further east to nearer east<sup>513</sup>.” While we cannot be sure if this was understood as a shorter or longer journey, bearing in mind that the world that these Rabbis wrote in had some knowledge of the region of north-west India (Esther 1:1; 8:9), and China (Rev. 18:12,15), it may have been considered a good deal further than Babel to go all the way to e.g., India or China! But this is speculative. It is also possible that they understood this journey to be a fairly short distance, i.e., still under the heaven being held up at its far eastern point of Babel. Did these other Jewish Rabbis consider that Babel was at the far east and so there was only a short distance east of Babel that these travelers journey from,

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<sup>511</sup> *Ibid.*, Genesis, Midrash Genesis 38:1 on Gen. 11:1ff, pp. 302-3.

<sup>512</sup> *Ibid.*, Midrash Genesis 38:6 on Gen. 11:1ff, pp. 304-306 at p. 306.

<sup>513</sup> *Ibid.*, Midrash Genesis 38:7 on Gen. 11:1ff, p. 306.

or did these other Jewish Rabbis disagree with the view that Babel was at the far eastern point of the relevant world, and think that these eastern travelers may have come from e.g., India or China?

The significant point to emerge from all this, is that whether or not there was an alternative view of either a much larger local earth, or possibly even a universal or global earth, *one view*, which may or may not be the only view in the Jewish *Midrash Rabbah*, clearly considers that the earth ends in the east around Babel, just like it was thought to end in the west around the Atlas Mountains. And this is in a context where regions much further east than Babel were known of in both north-west India (Esther 1:1; 8:9), and China (Rev. 18:12,15); so that this is a view that the events of the Tower of Babel were not on a geographically universal or global earth, but on a local earth, albeit in a still anthropologically universal world since all men were understood to be living in this local world at the time of the Tower of Babel (Gen. 11:1-9). Furthermore, this was still quite a large local world encompassing e.g., Europe, and the Mediterranean, all the way to Babylon and then some relatively short distance to its east.

The same type of idea of the Tower of Babel being anthropologically universal but in a local world rather than a universal or global world, is also found in Christian writings with St. Augustine (d. 430). Austin quotes Gen. 11:6, “Thus from the three men, the sons of Noe, seventy-three or, rather, as I shall explain, seventy-two nations, each with its own language, had their origin, as they increased ... .” I.e., he here places the Tower of Babel in Gen. 11 *before* The Table of Nations in Gen. 10, and regards 72 nations coming from it. This of course, is a modification of the Jewish teaching that from The Table of Nations there were 70 originating nations (Jewish *Midrash Sifri / Siphrey* 343; cf. Jewish *Talmud* Sanhedrin 109a; & Christian New Testament Received Text, Luke 10:1,17) (*City of God* 16:6). And Austin also considers the original “common language of mankind was ... Hebrew ... when a single language was used by all mankind” (*City of God* 16:11). Thus Austin says “all ... undeniably owe their origin to Adam” (*City of God* 16:8). But he considers that “even if” there is an “other hemisphere of the earth ...; there is no immediate necessity why it should be inhabited by men.” Hence he considers “it is utterly absurd to say that any men from this side of the world could sail across the immense tract of the ocean, reach the far side, and then people it with men sprung from the single father of all mankind. Let us be content, then, to limit our search ... on earth to those races of men which, as we have seen, were made up of the seventy-two nations, each with its own language” (*City of God* 16:9)<sup>514</sup>. Thus on the one

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<sup>514</sup> St. Augustine’s *The City of God*, Book 16, Chapters 6, 8, 9, & 11; in Defferrari, R.J. (Editor), *The Fathers of the Church Series*, *op. cit.*, translated by Gerald G. Walsh *et unum*, [Roman] Catholic University of America, Washington, D.C., USA, 1952, second printing 1963, pp. 499-500,503,504-505,509. Some reference is also made to both Origen and St. Augustine in Bradshaw’s “Creationism and the Early Church” (1999), *op. cit.*, chapter 6, “Noah’s Flood & the Tower of Babel,” *op. cit.*, citing *Origen Against Celsus*, Book 5, Chapters 30 in Roberts & Donaldson’s *The Ante-Nicene Fathers*, *op. cit.*, Vol. 4, p. 556 & St. Austin’s *City of God*, 16:6,9,11 in Bettenson (translator), *Concerning the City of God Against the Pagans*, *op. cit.*, pp. 660,664,667-670.



hand Augustine's model is anthropologically universal; but on the other hand, it is geographically local in that he considers "it is utterly absurd to say" that "men from" the known "world" of his day, could have reached any "other hemisphere of the earth" which he allows may geographically exist.

There are important points of intersecting agreement and disagreement between my anthropologically local and geographically local world Tower of Babel model, and the model of an anthropologically universal but geographically local world Tower of Babel model of the Jewish, *Midrash Rabbah*, and the Christian, Augustine. The point of disagreement is that both the Jewish *Midrash Rabbah* and Christian Augustine consider the Tower of Babel was anthropologically universal, whereas on the model endorsed in this work, it was anthropologically local. But *the point of intersecting agreement is that both the Jewish Midrash Rabbah and Christian Augustine consider the Tower of Babel occurred in a geographically local world rather than a universal or global world, and on the model endorsed in this work, it was also a geographically local world.*

The fact that the Christian writer, St. Augustine (d. 430), finds it necessary to reverse the Biblical order of Gen. 10 & 11 and put the Tower of Babel in Gen. 11 *before* the Table of Nations in Gen. 10 in order to claim that the Tower of Babel was anthropologically universal, may also indicate a further Jewish influence. That is because we find an earlier example of this in the first century A.D. Jewish writings of Josephus. Jewish tradition refers to "the generation of the Dispersion" (Talmud, Chagigah / Haggigah 21a) understood as the Tower of Babel; and one of multiple rival interpretations for a reference in the Talmud to "a 'tower which flies in the air'" (Chagigah / Haggigah 15b) is the Tower of Babel, though this is by no means the only interpretation of it. But a good example of the Tower of Babel being found in Jewish tradition as an anthropologically universal event is that of Josephus (1st century A.D.).

Once again, it is clear that the Tower of Babel is understood by Josephus to be anthropologically universal by the way he reverses the Biblical order of Gen. 10 & 11 and puts the Tower of Babel in Gen. 11 *before* the Table of Nations in Gen. 10. Hence in his *Antiquities of the Jews* Chapter 4, he says, "the son of Noah ... Shem, Japheth, and Ham, ... descended the mountain into the plains and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the floods and so very loathe to come down from the higher place ... . Now the plain in which they first dwelt was Shinar .... . Now it was Nimrod who excited them ... . God ... caused a tumult among them by producing in them divers (diverse) languages ... . The place where they built the tower is now called Babylon ... ." Then in *Antiquities of the Jews* Chapter 5 he refers to how, "After this they were dispersed abroad ... ." And then in *Antiquities of the Jews* Chapter 6 to his understanding of the Gen. 10 *Table of Nations*.

Whether it is the Jew, Josephus (1st century A.D.), or the Christian, Augustine (d. 430), or 16th and 17th century Puritans following the Geneva Bible (1560); the fact that to maintain an interpretation of an anthropologically universal Tower of Babel, one must

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first *reverse the Biblical order* of Gen. 10 & 11 and put the Tower of Babel in Gen. 11 *before* the Table of Nations in Gen. 10, *is in my opinion fatal to this model*. That is because in my opinion when one takes a simple, straight-forward reading of Scripture, the fact that one first has a division in the Gen. 10 *Table of Nations* of Noah's three sons "after" their various "tongues" (Gen. 10:5,20,31) of "the families of the sons of Noah, after their generations, in their nations" (Gen. 10:32); means that when one reads in Gen. 11:1, "And the whole earth was of one language, and of one speech," this acts to clearly show that a local earth is in focus that has a common tongue (Gen. 41:56 with verse 36; Deut. 2:25 with Deut. 7:1; cf. Ezra 1:2; Matt. 12:42; Luke 2:1; Acts 2:5; Rom. 1:8; Col. 1:23). And this is then naturally linked to the Middle East world of "Nimrod," "the beginning of" whose "kingdom was Babel" (Gen. 10:9,10). I consider it also naturally acts to look at the origin of the Hebrew and Aramaic tongues of the Israelites through reference to Abraham (Gen. 11:10-32), as coming from a common origin to the Babylon tongue, for "the name of it is called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:9). Thus I consider the story is contextually about how the Hebrew speakers and Aramaic speaker split away from the Babylonians at the Tower of Babel, and *possibly* some others in the same general area as well. And upon historical analysis, I consider this "one language" of Gen. 11:1 was Sumerian, and Nimrod is Sargon I of Accad, with the Tower of Babel in Greater Babylon at Birs Nimrud in the third millennium B.C. .

On the one hand, there is such a thing as *the* Christian view on something like the doctrine of the Holy Trinity, so that if a person who professes and calls himself a Christian denies e.g., the Deity of Christ (John 1:1-18), the Personhood of the Holy Ghost (John 14:26; 15:26), or that the three Divine Persons (Gen. 1:2,26,27) are *one* Supreme Being i.e., monotheism (Deut. 6:4; Exod. 20:3; Mark 12:29), then he is clearly a heretic and no true Christian. Likewise, if a Jew denies monotheism (Deut. 6:4; Exod. 20:3) and becomes a polytheist, he has clearly ceased to be a Jew. Or in the area of morals, if a professed Christian or Jew were to condone or engage in, e.g., adultery (Exod. 20:14), abortion – other than as a necessary act of self-defence to save a mother's life (Exod. 20:13; 21:22,23), or sodomy with man or beast (Gen. 18 & 19; Lev. 18:22,23,24-30; 20:13,15,16), then by his wicked acts he would have clearly denied his religious profession. But on the other hand, there are a number of matters that are not fundamentals of doctrine or morals in both Christianity and Judaism. For instance, there is no such thing as *the* Christian view on whether the Tower of Babel was anthropologically local e.g., old earth creationist Local Earth Gap Schoolman, John Sailhamer, *supra*, or anthropologically universal e.g., old earth creationist Local Earth Gap Schoolman, Mike Mercer, *supra*. That is because no fundamental doctrine of Christianity hangs on it, and so the matter is not made a test of orthodoxy in, for instance, the first six general councils, or the three catholic creeds, or any of the confessions of the Reformation whether e.g., Anglican (39 Articles or 1662 *Book of Common Prayer*), Presbyterian (Westminster Confession), or Baptist (London Confession).

**(Part 3) CHAPTER 8***Conclusion.*

It is important that in harmony with II Timothy 2:15, we “rightly” ‘divide’ “the Word of” God. And while Scripture clearly teaches us that there are some issue that we should judge people on with regard to theological orthodoxy and morals, in such passages as e.g., I Corinthians 6:9,10; or Galatians 5:19-21; or James 2:7-12; it also true that Scripture urges tolerance and Christian understanding among brethren on other matters, so that Matthew 7:1 says, “judge not, that ye be not judged.” And I think that if we rightly divide the Word of God on these two type of passages, we must judge people on issues of theological orthodoxy inside the parameters of religiously conservative Protestant Christianity. For instance, with regard to Gen. 1 & 2 creation models, we must uphold e.g., creation not macroevolution, a historical Adam who is progenitor of the human race, with a historical fall by Adam resulting in sin and death as found in original sin and original guilt, and man created by God in the image of God as a dichotomy of body and soul, with the human soul distinguishing men from animals. And of course, we must uphold the Reformation *sola Scriptura* with the absolute authority of Holy Scripture not only in Genesis 1-11, but everywhere else.

However, I also think that with regard to passages such as Jesus’ words in Matthew 7:1, “judge not, that ye be not judged,” we should also exercise tolerance towards fellow religiously conservative Protestant Christians, so as to ensure that we give orthodox brethren the liberty to adhere to e.g., that Gen. 1 & 2 creation model, or Noah’s Flood model, that they cannot, in good conscience, forsake or not adhere to. I do not say that we cannot discuss these differences, and I do not say that different people cannot seek to put forth e.g., the creationist Gen. 1 & 2 creation model, or Noah’s Flood model, which they prefer; but I do say that at the end of the day, if others disagree with them, then amongst religiously conservative Protestants there should be a Christian liberty to adhere to diverse models on such things, providing the model is within theological orthodoxy. In the words of the holy Apostle St. Peter in I Peter 2:17, let us ensure that we “love the brotherhood;” or in the words of the holy Apostle St. John in I John 3:14, let us ensure we “love the brethren;” for our Lord and Saviour himself says to us in John 15:17, “These things I command you, that ye love one another.”

Among both Jewish and Christian ancient and later writers, and I here remind readers I sometimes use the term “Christian” loosely since for my immediate purposes in this Part 3 so as to include professed Christians who were in various areas heretics, such as Origen (d. 254), it is clear that historical diversity of opinion has existed along the same types of line that exist in historically modern times with diverse Gen. 1 & 2 creation schools. It is likewise clear that the type of historically modern diversity of opinion on a local or global flood of Noah is also found in pre-modern times. But some have lost sight of “the big picture” and overstated the theological importance of their Gen. 1 & 2 creation models, or Noah’s Flood model.

While I would concur that these are important issues in the context of historically modern sciences such as those of astronomy and geology, I would also maintain that we need to distinguish between theological orthodoxy and lesser error in areas of theology or disagreements in the area of science. In this context, I would certainly agree with the general thrust of a 2014 article by old earth creationist and astrophysicist, Hugh Ross, in which he fairly critiques the claims of young earth creationists such as Ken Ham, with respect to a general young earth criticism that historical science of the universe results from *indirect observations*, as opposed to the *direct observations* made with e.g., watching chemicals being mixed in a test-tube. But as Hugh Ross rightly notes, “For example, when astronomers view sunspots, they are not seeing those spots as they are now, but rather as they were 8.3 minutes ago” because “the Sun is 8.3 light-minutes away.” So too, referring to the Andromeda Galaxy which is the nearest galaxy to our galaxy of the Milky Way, Ross says, “when astronomers look at the Andromeda Galaxy through their telescopes, they are not seeing the Andromeda Galaxy as it is now, rather as it was 2.5 million years ago,” as “the Andromeda Galaxy is 2.5 million light-years away” from us. “Today, astronomers have access to such powerful telescopes that they can directly observe the state of the universe as it was 13.79 billion years ago, when the cosmos was just a ten billionth of a trillionth of a second old ( $10^{-34}$  seconds)<sup>515</sup>.”



The modern science of astronomy directly observes the past, as astronomers may in fact look at what happened millions or billions of light years ago.

Thus on the one hand, I consider the historically modern sciences of astronomy and geology are a correct reading of the Book of Nature in terms of e.g., a universe that is

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<sup>515</sup> Ross’s “Q & A: Is Historical Science Supported by Direct Observation?,” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent from [tnrtb@reasons.org](mailto:tnrtb@reasons.org), RTB, California, USA)*, 9 Oct. 2014; with link to <http://www.reasons.org/articles/q-a-is-historical-science-supported-by-direct-observation> which includes the following photograph.

about 14 billion years old, and an earth that is about 4.6 billion years old, and likewise the broad dates used for the geological layers of the earth. But on the other hand, I think that the orthodox should be able to disagree with each other in areas outside of the broad defining issues of theological orthodoxy within religiously conservative Protestant Christianity, and still embrace one another as brethren in Christ, and not cause unnecessary “divisions” on these things (I Cor. 11:18). I regard this as relevant to both old earth verses young earth diversity of opinion, and also diversity of opinion among old earth creationists on various Gen. 1 & 2 creation models.

My broad finding in Part 3, namely, that the four broad creationist schools of Judaism and Christianity existed in pre-modern times as they do in modern times, and that diversity on the geographical extent of Noah’s Flood likewise existed in pre-modern times as it does in modern times, may surprise some less well read persons who think that a fictional consensus from pre-modern times was only shattered on these type of things in historically modern times. But I think the big point to learn from all this, is that in our development of Gen. 1 & 2 creation models, or Noah’s Flood models, or Tower of Babel models, we keep in mind the fact that there are multiple models that can be constructed within the boundaries of theological orthodoxy, and providing this is done, we should be suitably tolerant to any such diversity of opinion. That does not mean we cannot state our beliefs and our disagreement with various models we think are wrong, but it does mean that these matters should not be turned into unnecessary “divisions” or schisms in the body of Christ (I Cor. 11:18; cf. 1:12,13). By the grace of God, let us ensure our life and doctrine is “after Christ. For in him dwelleth all the fulness of the Godhead bodily” (Col. 2:8,9). And concerning Christian charity let us remember, “now abideth faith, hope, charity, these three; but the greatest of these is charity” (I Cor. 13:13).