



"The heavens declare the glory of God" (Psalm 19:1)

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

AUGUST 2005

What's Happening?

New RTB Book

RTB's new book, "Who Was Adam?", will be released in September. This will be the first significant Christian book that addresses both the biblical and scientific questions about the issue of human origins. Can be preordered from the RTB webstore at www.reasons.org.

RTB Conference

Looking for an excuse to vacation in Hawaii? RTB will be holding a regional conference on Kauau October 21-23. This will modeled after the Cosmic Fingerprints Conference at Willow Creek Community Church. For more info, visit the RTB website www.reasons.org.

Hugh Ross Visit

Hugh Ross will be visiting the Seattle area in November. If your church or group is interested in hosting an event, please contact the Seattle RTB Chapter at seattle@reasons.org. We will be scheduling both daytime and evening speaking engagements.

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"At Last..." (Genesis 2:23)

DR. JOHN MILLAM AND GLENN BLAMER

The events of Genesis 2 culminate in Adam's exclamation that he had "at last" (Genesis 2:23 NRSV)¹ received the helpmate that God had promised him. This phrase indicates that the preceding events—Adam's tasks of tending the garden and naming all of the animals—had taken place over an extended period of time and that he could finally breathe a sigh of contentment at their completion. As simple as this may seem, some hold that the events of Genesis 2 took place very quickly over a period of time less than 24 hours. To resolve this issue, a closer examination of Adam's two tasks and his declaration of "at last" is required.

A careful analysis of the tasks described in Genesis 2 (which correspond to the closing events of the sixth creation "day" as described in Genesis 1:26-31) strongly suggests that Adam needed a considerable amount of time (more than 24 hours) to complete them. This in turn has ramifications for the interpretation of the creation "days" of Genesis 1.



The calendar day (or "young earth") interpretation of the "days" of creation as simple 24-hour periods requires that the main events of Genesis 2 be completed in a very brief period of time. The two tasks that God gives Adam—tending the Garden and naming all of the animals—would normally require an extended period of time (weeks or months) to complete, so a 24-hour interpretation for the sixth "day" becomes problematic.² Some who hold to a calendar day interpretation argue that Adam could have accomplished his tasks in a brief (less than 24-hour) time span due to superhuman (pre-Fall) abilities, while others argue that the tasks are very limited in scope and thus could be completed in a short period of time.³ Since scripture does not explicitly support these contentions, further investigation is in order.

The key to understanding God's purpose in assigning these tasks to Adam (and hence how much time the tasks might have taken) lies in the realization that Adam is to complete both tasks prior to the creation of Eve. God acts here not only as Adam's Creator, but also as his Teacher. God's purpose in assigning these tasks to Adam prior to the creation of Eve seems to be that of leading Adam to the

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Landing on Titan

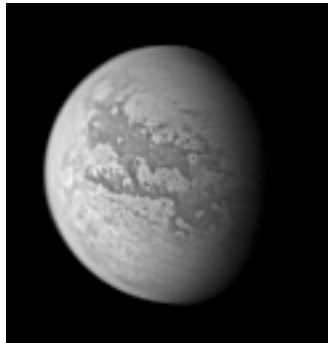
CATHY BAKKEN

The Cassini Spacecraft recently reached Saturn, and has been sending back the first pictures since the Voyager probes passed Saturn in the early eighties. When Cassini reached Saturn's moon Titan, it launched an instrument called the Huygens probe, named after the discoverer of Saturn's rings and of Titan itself, Christiaan Huygens (1629-1695). On January 14, 2005, this probe entered Titan's atmosphere, landed on the surface, and sent back data and photographs for scientists to study.

The popular press has been suggesting similarities between Titan and the early Earth, suggesting that Titan can help us learn how life arose here. However, the two bodies really don't have that much in common.

The temperature on the surface of Titan is -292 F. Titan's atmosphere is mainly made up of nitrogen, with between 1 and 6% methane, and possibly some Argon gas. The sight of what appeared to be channels possibly created by some sort of liquid inspired suggestions that there was a "methane cycle" on Titan's surface, similar to a water cycle. Perhaps there could even be seas of methane there.

However, the dark areas in the photos released so far are not liquid, but darker colored lowlands. Cassini has been examining Titan for two months watching for glints of light which would suggest liquid or ice, but has found none. There might be small pools of methane—which can stay liquid at very cold temperatures—but not in large abundances.



Why would scientists hope for liquid methane in on Titan? They hope that perhaps primitive life or the building blocks of life could have existed in methane pools. Methane on Earth is only produced by natural processes, and the presence of methane in the atmosphere of Titan inspires some creative fantasies about the possibility of life having existed on Titan earlier in its history, perhaps as the result of a large meteorite impact warming the surface sufficiently. Also, when atmospheric methane is broken apart by the energy of sunlight, creates organic compounds—compounds which could be building blocks of life.

However, this is a far cry from life, and Titan is a far cry from being hospitable to life. All known forms of life need liquid water, and there does not seem to be much water ice on Titan, which would make a better solvent for chemical processes than methane, but it's just too cold there. What water there is has been found only in trace amounts in Titan's upper atmosphere—not on the surface. Also, ammonia has not been found in any quantity—and ammonia is necessary for even the simplest life processes.

Cathy Bakken is secretary of the Spokane RTB chapter. She is a librarian and is in the process of completing the RTB apologetics training course. The Spokane Chapter newsletters are available at www.reasons.org/chapters/spokane/index.shtml.

In the NEWS...

[Salty Dogma](#)

Bono, from the rock group U2, a Christian? This article in World Magazine discusses how Bono gives an explicit confession of being saved by grace, not karma, in a recent interview. Go to: www.worldmag.com/subscriber/displayarticle.cfm?id=10892.

[Schism in the Episcopal Church](#)

This BreakPoint article discusses how a breakup of the Episcopal Church seems inevitable over the issue of homosexuality. Go to: www.pfm.org/AM/Template.cfm?Section=Columnists&TEMPLATE=/CM/ContentDisplay.cfm&CONTENTID=16388

[70 Truckloads of Treasures](#)

This Christianity Today article discusses how archaeologists are sifting through tons of dirt removed from under the Temple Mount by Islamic work crews in 1999 and what they are finding. Go to: www.christianitytoday.com/ct/2005/008/12.20.html

[Not In Davincible](#)

This article on the Answers in Action website provides a review and critique of the book, *The DaVinci Code*. An excellent resource for discussions following the History Channel's recent program on this issue. Go to: www.answers.org/issues/davincicode.html.

[Christianity Vanquished](#)

This article discusses how Christianity has been vanquished in Britain due to the collapse of morality and asks whether the same thing could happen here. Go to: www.ccvonline.com/newsletter/article.aspx?volume_id=109761&article_id=M.

[Strength of Natural Selection](#)

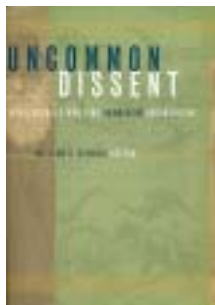
This Discovery Institute article by David Berlinski discusses a recent study about natural selection that suggests it doesn't have the power required for Darwinian evolution. Go to: www.discovery.org/csc/ and look under "Scientific Research and Scholarship."

Book Reviews

Uncommon Dissent

William Dembski, Editor
ISI Books, 2004

Reviewer: Mike Brown



Recently, someone asked me to recommend a book for a friend who is a scientist and a skeptic. She had given him *The Case For a Creator* by Lee Strobel. However, he did not consider it serious reading. I recommended this book to her.

This book features a collection of articles by a diversity of intellectuals covering a wide range of topics relating to Darwinism. It includes offerings by physicists, biologists, mathematicians, lawyers, and theologians—many of whom are recognizable names in the ID movement. Nancy Pearcey, one of my favorite authors, contributes an article on evolution as a total worldview.

Edward Sisson, an attorney, exposes many of the legal tricks used to discredit the opposition, and shows how many Darwinists are utilizing similar tactics. Frank Tipler addresses the issue of peer-reviewed journals. Michael Behe and Michael Denton address the biological issues. James Barham, a philosopher and historian of science discusses why he is not a Darwinist. Cornelius Hunter discusses why Darwinism fails the test of science. David Berlinski addresses several challenges to Darwinism including the fossil record and DNA, and responds to challenges to his claims. These are just a sampling of the many contributions to this work.

In the introduction, Dembski makes a powerful statement. “In commending this volume to the reader, I wish to leave Darwinists with this closing thought. *You’ve had it way too easy until now.* It is no longer credible to conflate informed criticism of Darwinism with ignorance, stupidity, insanity, wickedness, or brainwashing. Informed critiques of Darwinism have consistently appeared ever since Darwin published his *Origin of Species*... Unfortunately, because Darwinism’s myths are so entrenched, such critiques have until now been unable to reach a critical mass and actually overthrow Darwinism. That is now changing. ... when it becomes acceptable to say that the emperor has no clothes—Darwin’s actual theory will assume the modest role in science that it deserves ... In other words, Darwinism will be history.”

Why is a Fly Not a Horse?

Giuseppe Sermonti
Discovery Institute, 2005

Reviewer: Jon Greene



This book, by distinguished Italian geneticist Giuseppe Sermonti, is an English translation of his earlier book *Dimenticare Darwin* (“forget Darwin”).

Sermonti lays out the growing scientific case against neo-Darwinism. He summarizes the folly of neo-Darwinism as follows: “It is to be hoped that the third millennium will look back on the twentieth century’s wild guesses about evolution as a Big Joke in which the illustrious founders of molecular biology were able to indulge. The neo-Darwinian theory embraced by the founders of molecular biology is rather like saying that the text of *The Iliad* came into being by mere chance, one step at a time, letter by letter, emerging out of some lower ‘organism’ a few verses long.”

Sermonti explains that “natural selection” has never been in doubt; it simply “eliminates the abnormal ...” and keeps natural populations within the norm. Neo-Darwinism posits that mutations are the primary source of evolution, however, morphological mutation in nature is an absolute rarity and, from the molecular standpoint, mutation is a *degenerative* phenomenon. He stresses that the modern molecular theory of evolution is “stitched together from mechanisms ... that take precious little account of the facts.” The neo-Darwinists have hoped that an accumulation of mutations might lead to new species, but, alas, this never happened.

Sermonti also notes that the fossil record shows that related species, or groups, do not descend from one another, but appear on the scene at the same time. From a molecular standpoint, sister species may have substantially identical DNA; yet numerous examples of highly *divergent* life-forms possess virtually the *same* DNA. In contrast, there are examples in which the DNA differs, and yet morphological appearances are similar. Neo-Darwinists label these cases “convergent evolution,” improperly, according to Sermonti.

For those apologists who are interested in learning more about the challenges that neo-Darwinism faces, this little book (166 pages) is interesting and informative.

conclusion that he needs a “suitable helper.”⁴ Thus, a strong case can be made that these tasks do indeed require a considerable span of time: more than 24 hours. The day-age (or “old earth”) interpretation of “days”, in which each of the creation “days” of Genesis 1 is understood literally as a period of unspecified duration seems to be a better interpretation.⁵

It is striking that Adam and Eve are not created simultaneously as one might expect. Genesis 2:18 indicates that man is never intended to lead a solitary life but is created from the beginning with the need for a “suitable helper.” As we shall see, Eve is no afterthought on God’s part—she is intended all along to be Adam’s life partner. God, like a human parent, knows that for Adam to fully appreciate how wonderful and special Eve is, he must first understand what it is to live without her. Adam’s assigned tasks are to be understood as preparation for Adam’s eventual partnering with Eve.

God first assigns Adam the task of working the Garden of Eden—all by himself. God’s primary purpose for having Adam work the garden alone is to allow him to discover for himself that, though he can possibly carry out this task alone, he would be greatly aided if he had a helper. This tells us two things about the nature of Adam’s labor. First, the task must be difficult enough to make him realize that one person alone cannot accomplish it effectively. Secondly, the task must require a considerable amount of time to allow Adam to reach the mature realization that he needs a helper. Maturity always takes time (even as it does today).

As Adam begins to realize his need for a helper, God assigns another task. In Genesis 2:18, God declares that it is His intent to provide Adam with a “suitable helper” (NIV)⁶, but He does not immediately provide one. Instead, God brings “all the livestock, the birds of the air and all the beasts of the field” (NIV) to Adam and tells Adam that he is to name each animal.⁷ This is a very important job, and Adam undoubtedly takes the assignment seriously and takes the time to do such an important task well. When Adam completes this job, we are told, “But for Adam *no suitable helper was found*” (Genesis 2:20 NIV, emphasis mine).

This seems, at first glance, to contradict God’s previously stated intention of giving Adam a “suitable helper.” However, this makes perfect sense when we realize that God is again preparing Adam to receive Eve. While the task of working the garden is intended to develop Adam’s understanding that he needs a helper, naming the animals teaches him that he needs a “suitable helper.”

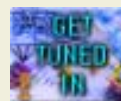
In his work of studying and naming the animals, Adam comes to the realization that each type of animal has been created as a pair, including both a male and a female. As Adam notices that each animal has a mate of its own kind, he realizes that he does not have a mate of his own kind. Though he enjoys his relationship with each of the animals, he realizes they can never satisfy all of his deepest needs. He needs a life partner who is like him—human, in the image of God—yet still different. Again, there is the strong implication that a considerable period of time is involved here as Adam slowly becomes aware of his masculine nature and his need for completion.

Now that Adam has been brought to the point of recognizing his abiding need for a life partner, God tenderly puts him into a deep sleep and removes a small piece of bone and flesh from his side.⁸ Once again, this operation likely requires an extended period of time including a recovery period. It is from this biopsy that God creates Eve. Because she is made from the same substance as Adam—flesh and bone—rather

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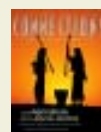
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than the elements of the earth like the animals, she is uniquely suitable for him. In addition, Eve, being filled with the breath of the Spirit just like Adam, shares the property of being made “in the image of God.” Eve alone is the “suitable helper” that God has promised to Adam. Adam recognizes this fact when he exclaims that she is “bone of my bone, and flesh of my flesh” (Genesis 2:23 NIV).

Looking now at Genesis 2 as a whole, we see the father-heart of God revealed in His creation of humanity. God goes beyond the simple creation of men and women and teaches Adam the unique value of woman, so Adam can fully appreciate Eve as a priceless gift from God.⁹ This idea of assigning tasks as a means of preparing someone for greater things is seen in the movie, *The Karate Kid*.

In the movie, the hero, Daniel, needs to learn karate in order to defend himself, so he enlists the help of Mr. Miyagi to teach him. Rather than the expected training exercises, Mr. Miyagi first assigns him the task of waxing a fleet of cars. Without thanks or reward, he is assigned successively to paint a house, paint a fence, and sand a deck.

Growing increasingly frustrated at his seeming slavery and lack of real karate training, Daniel confronts Mr. Miyagi. In response, Mr. Miyagi launches a series of punches and kicks at him. To his own great surprise, his arms fly effortlessly and without thought to block every shot. His eyes are thus opened to see that his long labor was in fact meant to ingrain in his mind certain basic karate moves. Each task was specifically and purposefully chosen, to accomplish the desired end. It wasn't enough to assign the right task; the task itself required a considerable amount of time to accomplish the desired effect.

In addition to the nature and purpose of the tasks themselves and the amount of time needed to accomplish them, Adam's exclamation in Genesis 2:23 provides a direct indication that his tasks require a long period of time (more than 24 hours). We read:

“The man said, ‘This is now (*ha pa'am*) bone of my bones, and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.’” (NIV)

“And Adam said, This is now (*ha pa'am*) bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.” (KJV)¹⁰

“Then the man said, ‘This at last (*ha pa'am*) is bone of my bones, and flesh of my flesh; this one shall be called Woman for out of Man this one was taken.’” (NRSV)

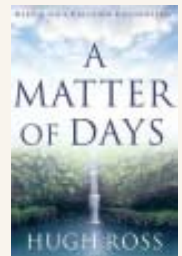
“This [is] now” or “This at last” comes from the Hebrew *ha pa'am*. *Ha pa'am* is the Hebrew article *ha* (“the” or “this”) joined with the Hebrew root word *pa'am* (6471) (“now,” “at last,” etc.). Although, *pa'am* can be translated as “now” (KJV, NIV), it is not the usual word for now and does not mean immediately.¹¹ The primary emphasis of *Pa'am* is closure, ending, and completion of something. In the case of Genesis 2:23, *pa'am* signals the completion of Adam's search for a helpmate. While the appearance of Eve represents a sudden (immediate) event (hence the KJV, NIV use of “now”), the outcome had been desired or anticipated for

RTB Resources

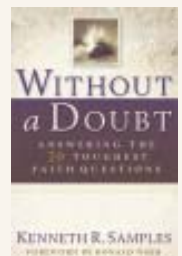
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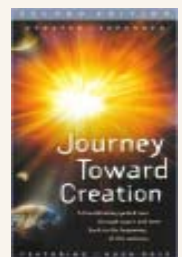
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some time (hence the NRSV rendering “at last”). This is analogous to a college graduate exclaiming that he/she had “at last” graduated. The receiving of the diploma brings the student’s educational plan to an immediate conclusion but the process of earning the diploma that preceded that event took years (typically 4 to 5 years).

Within this picture, we find that Adam’s exclamation “at last” (*pa’am*) expressed that his desire for a “suitable helper” was finally fulfilled but that the process of getting to that point took a long period of time (perhaps months or even years). This supports and reinforces the previous arguments that the time from Adam’s creation (Genesis 2:7) to Eve’s creation (Genesis 2:23) requires more than a 24-hour period.

The sixth creation day is much more likely to have lasted for a minimum of months or even years in which Adam worked the Garden, named the animals, and developed a realization of his need for a “suitable helper.” Only a long period of time allows for the accomplishment of Adam’s assigned tasks. Only a long period of time allows for the maturity of Adam’s spirit. Only a long period of time explains Adam’s statement, “At last!”

WORD STUDY ON “AT LAST”

Adam’s exclamation in Genesis 2:23 of *ha pa’am*—“this at last” (NRSV)—is a strong indication that the events of Genesis 2 took place over a considerable period of time. Because this has implications for how we interpret the length of the “days” of creation in Genesis 1, it is worthwhile to study it in more detail.

Ha pa’am is the Hebrew article *ha* (“the” or “this”) joined with the Hebrew root word *pa’am* (6471) (“now,” “at last,” etc.). The word *pa’am* appears frequently in the Old Testament (112 times) and has a variety of meanings. According to BDB¹², *pa’am* has 10 distinct meanings, as follows (BDB, p. 821-822):

Usage	Basic Meaning	Bible References
1a	hoof beat, foot fall footstep	Jg. 5:28; Ps.17:5, 85:14, 119:133
1b	foot (figurative)	Ps. 57:7, 58:11, 74:3, 140:5; Prov. 29:5
	foot (literal)	2 Kings 19:24; Isa. 26:86
1c	foot (of ark)	Exod. 25:12, 37:3; 1 Kings 7:30
2a	anvil (struck by hammer)	Isa. 41:7
3a	one time, once	Josh. 6:3, 11, 14; 10:42
3b	as time on time	Num. 24:1; Jg. 16:20, 20:30, 31; 1 Sam. 3:10, 20:25
3c	at this repetition (this time)	Exod. 8:28, 9:14; Deut. 9:19, 10:10
3d(1)	this once	Gen. 18:32; Exod. 10:17; Judges 6:39 (x2), 16:28
3d(2)	now at length	Gen. 2:23, 29:34, 35, 30:20, 46:30; Judges 15:3, 16:18
3e	now...now, at one time... at another	Prov. 7:12 (x2)

Pa’am is most commonly used as a noun as seen in the first four usages above [BDB 6471:1a, b, c; 2a]. In this capacity, *pa’am* can mean “step,” “foot,” “hoof beats,” “pedestal,” “stroke,” and “anvil” (*Vine’s*, “Step: A. Noun”). For the remaining six usages [BDB 6471:3a, b, c, d(1), d(2), e], *pa’am* is being used as an adverb, where it primarily means time or occurrence (*Vine’s*’s¹³, “Step: B. Adverb”).¹⁴ Since *pa’am* is being used as an adverb in Genesis 2:23, we will restrict our discussion to just this case.

According to BDB, *pa’am* in Genesis 2:23 means “now at length” [BDB 6471:3d(2)], specifically indicating the passage of a long period of time. In other words, it means “at long last” rather than simply “now” or even “at last.” This is a direct contrast to the meaning “this once” [BDB 6471:3d(1)], which implies a short period of time and will be discussed later. The remaining discussion will focus exclusively on just these two uses of *pa’am*.

The best way to establish word meaning is to examine other occurrences of the word, where the word’s meaning can be clearly established. According to BDB, *pa’am* is used 6 other times (Genesis 29:34-35, 30:20, 46:30; Judges 15:3, 16:18) with the same usage [BDB 6471:3d(2)] as in Genesis 2:23. Let us look at each verse and examine the context.

GENESIS 29:34-35

“And she [Leah] conceived again, and bare a son; and said, Now this time (*ha pa’am*) will my husband [Jacob] be joined unto me, because I have born him three sons: therefore was his name called Levi. And she [Leah] conceived again, and bare a son: and she said, Now (*ha pa’am*) will I praise the LORD: therefore she called his name Judah; and left bearing.” (KJV)

“Again she [Leah] conceived, and when she gave birth to a son she said, ‘Now at last (*ha pa’am*) my husband [Jacob] will become attached to me, because I have borne him three sons.’ So he was named Levi. She [Leah] conceived again, and when she gave birth to a son she said, ‘This time (*ha pa’am*) I will praise the LORD.’ So she named him Judah. Then she stopped having children.” (NIV)

These two verses describe the long-lasting struggle of Leah and Rachel for the love and attention of their husband Jacob (also known as Israel). Jacob loved Rachel dearly and so Leah desperately wanted to have children for him, so that he would love her too. God saw her plight and granted her children (Genesis 29:31). In these verses, upon giving birth to Levi and then Judah, she exclaimed that finally she will have the love of Jacob (vs. 34) and that she will praise the LORD (vs. 35). Levi and Judah represent Leah’s 3rd and 4th sons, indicating that her long desire for the affection of Jacob has lasted for at least 3 to 4 years.

GENESIS 30:20

“And Leah said, God hath endued me with a good dowry; now (*ha pa’am*) will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.” (KJV)

“Then Leah said, ‘God has presented me with a precious gift. This time (*ha pa’am*) my husband will treat me with honor, because I have borne him six sons.’ So she named him Zebulun.” (NIV)

After bearing four children for Judah, Leah stopped bearing children. Then Rachel gave her handmaid, Bilhah, to Jacob and she bore two children. In turn, Leah gave her handmaid, Zilpah, to Jacob and she bore two more sons for him. Finally, God granted Leah two more sons. In Genesis 30:20, Leah exclaimed that she had finally earned back Jacob’s love. This verse requires a period of at least 5-6 years before her desires are finally met.

GENESIS 46:30

“And Israel said unto Joseph, Now (*ha pa’am*) let me die, since I have seen thy face, because thou art yet alive.” (KJV)

“Israel said to Joseph, ‘Now (*ha pa’am*) I am ready to die, since I have seen for myself that you are still alive.’ (NIV)

Genesis 37-45 tells of Joseph being sold into slavery by his jealous brothers at the end of which he rises to prominence as Pharaoh’s second-in-command. Israel (Jacob) is told that Joseph has been killed but now in this verse, some 20 to 25 years later, he finally sees Joseph alive again. After several decades of grieving he can finally die in peace now that his son, Joseph, is restored to him.

JUDGES 15:3

“And Samson said concerning them, Now (*ha pa’am*) shall I be more blameless than the Philistines, though I do them a displeasure.” (KJV)

“Samson said to them, ‘This time (*ha pa’am*) I have the right to get even with the Philistines; I will really harm them.’ (NIV)

Samson meets a young Philistine woman in Timnah and has his parents arrange for them to be married (Judges 14:1). Some time later at his wedding, Samson proposes a riddle and his bride pesters him for seven days until he finally reveals the answer to her (Judges 14:17). Samson gains his revenge against the Philistines and then later on tries to visit his former bride (Judges 14:19-15:1). Instead, he finds that she has been married off to someone else after which he declares that the Philistines have finally gone too far and that he would get his revenge. The consummation of his desire for revenge comes after a considerable period of time (a minimum of a week).

JUDGES 16:18

“And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once (*ha pa’am*), for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.” (KJV)

“When Delilah saw that he had told her everything, she sent word to the rulers of the Philistines, “Come back once more (*ha pa’am*); he has told me everything.” So the rulers of the Philistines returned with the silver in their hands.” (NIV)

In this case, Samson married a Philistine woman named Delilah (Judges 16:4). At the behest of the Philistines, Delilah demanded to know the secret of his strength in order to betray him. Twice, Sampson gave her a false answer and then easily defeated his attackers. After the failed attempts, she nagged Sampson “day after day” (NIV) until he finally relented and gave her the answer. This declaration that she finally had his secret came after many days (likely months) had passed by.

In each of the preceding cases (Gen. 29:34-35, 30:20, 46:30 and Judges 15:3, 16:18) the word “*ha pa’am*” is used in response to finally getting something that has been long awaited. In the four uses in Genesis (including Gen. 2:23), we know that a minimum of several years transpired between the desire and the conclusion. In the latter two cases in Judges, the exact duration is not certain but requires a minimum of several days to a week.

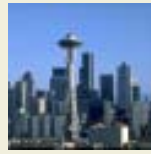
Those who object to the conclusion that *pa’am* indicates an extended period of time may point to verses, such as Genesis 18:32 and Judges 6:39 as cases where *pa’am* is used to indicate immediacy rather than a long period of time. For both verses, BDB classifies them as a different usage of the word *pa’am* [BDB 6471:3d(1)] from that used in Genesis 2:23. Therefore, these verses cannot be used to restrict our interpretation of Genesis 2:23. In each of these verses, *pa’am* is preceded by the adverb ‘*ak* (389) clearly distinguishing them as special cases of *pa’am*.

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ENDNOTES:

1. New Revised Standard Version of the Holy Bible.
2. Hugh Ross, *Creation and Time*, NavPress, Colorado Springs, CO 1994, p. 50-51. Hugh Ross, *The Genesis Question*, NavPress, Colorado Springs, CO 1999, p. 74-75. Gleason L. Archer, *Encyclopedia of Bible Difficulties*, Zondervan Publishing House, Grand Rapids, MI 1982, p. 59-60.

3. Henry M. Morris, "Adam and the Animals," *Impact*, No. 212 (February 1991), p. ii. Ken Ham, "Revelation: Key to the Past," *Back to Genesis*, No. 39, March 1992, p. b. William J. Spear Jr., "Could Adam Really Name All Those Animals?" *Impact*, No. 265 (July 1995), p. i-iv. Henry M. Morris, *Biblical Creationism* (Grand Rapids, Mich.: Baker, 1993), p. 25.
4. "Suitable helper" (NIV) or "help meet" (KJV) in Genesis 2:18, 20 corresponds to a pair of Hebrew words, *neged* (5068) and *'ezer* (5828). *'Ezer* means "one who helps" [BDB 5828:2, p. 740-741]. *Neged* [BDB 5048:2a, p. 617] means "to what is in front of=corresponding to." According to BDB, Genesis 2:18 can be rendered, "I will make him a help corresponding to him, i.e. equal and adequate to himself."
5. The Hebrew word "day" in Genesis 1 is *yowm* (3117). This word, unlike its modern English counterpart, has multiple literal meanings: a 12-hour period (i.e. daytime), a 24-hour period (i.e. a solar day), and an age or epoch. For example in Genesis 2:4, *yowm* (translated as "when" in the NIV) is used to summarize the entirety of the events of Genesis 1:1-2:3 and so must refer to a period of time longer than a single 24-hour day.
6. New International Version of the Holy Bible.
7. In Hebrew, to name something was to have dominion over it. God having Adam name the animals was an expression of giving man dominion over the animal kingdom.
8. Traditionally, this is rendered "rib" as it is in the KJV but the NIV notes that it could also be rendered "part of a man's side." The Hebrew word is *tsela* or *tsalah* (6763) and means curved, arch, side, as well as rib and so is much more generic than simply rib (Strong's).
9. As one person wryly commented, it is interesting that man needed to be prepared for woman but not the reverse.
10. King James Version of the Holy Bible.
11. The two words most frequently translated as "now" are *na'* (4994) and *'attah* (6258).
12. F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, Peabody, MA, 2003.
13. W. E. Vine, M. F. Unger, W. White, Jr., *Vine's Expository Dictionary of Biblical Words*, Thomas Nelson Publishers, Nashville.
14. It may seem strange that *pa'am* as a noun means "foot" or "step" but as an adverb refers to time but in fact these two ideas are connected. Footsteps and hoof beats imply a regular rhythm and hence suggest the passage of time.



Seattle Chapter Reasons To Believe

Who Are We?

The Seattle Chapter of Reasons To Believe is a local extension of the worldwide, interdenominational Reasons To Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound area and are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, what God says through His word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and seek to provide a scientifically-sound and Biblically-faithful alternative to Darwinism and young-Earth creationism.

What Do We Do?

Our mission is to remove the doubts of skeptics and strengthen the faith of believers. We provide scientific, historical and philosophical evidence that supports the Christian worldview and helps remove barriers to a belief in God, the Bible and the Gospel of Jesus Christ. We carry out this mission by:

- Helping people access RTB and other scientifically and biblically sound resources.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Assembling a team of local apologists to address questions about science, the Bible and related topics.
- Working with teachers and homeschoolers to achieve a balanced approach to the teaching of origins.
- Building alliances with local churches, ministries and groups to maximize the exposure of the RTB ministry.
- Reaching out to unbelievers with gentleness and respect, encouraging them to evaluate their worldviews.

We welcome your involvement and support. For more information, contact us at seattle@reasons.org. Tax-deductible donations can be sent to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683.

Questions? Get Answers.

Whether you are looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at seattle@reasons.org. You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.