



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

DECEMBER 2006

What's Happening?

Upcoming Interviews

On Dec. 20 at 8 A.M., Dr. Ross will speak about the origin of life on "The Wiley Drake Show." You can listen live at www.crusaderadio.com. On December 25th at 11 PM he will speak about the Christmas star on "Coast-to-Coast with George Noory." You can listen via the web or on 570 AM in Seattle.

Chapter Meeting

The Seattle Chapter will meet again in February. This is a great opportunity to meet the local folks and get involved in the RTB ministry. Look for more information in our January newsletter.

We Do Presentations

If your group is looking for a speaker, the Seattle chapter does presentations on wide range of topics ranging from the scientific evidences for God, to the age of the earth debate. Contact us at seattle@reasons.org.

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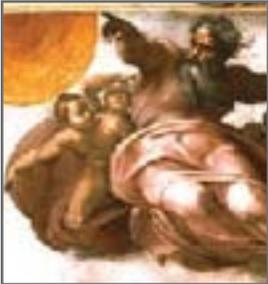
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Does Old-Earth Creationism Contradict Genesis 1?

GREG MOORE

An article by Dr. Terry Mortenson—"Evolution vs. Creation: the Order of Events Matters"—claims long creation days only seem reasonable to those who pay insufficient attention to the order of events in Genesis 1.¹ The only way the day-age view can be harmonized with Genesis, it asserts, is by rearranging the biblical creation events. As proof, the article cites what Mortenson contends are numerous conflicts between science and Genesis 1.

Before addressing those supposed conflicts, several remarks about the day-age view warrant a response. First, Mortenson claims the Bible gives abundant evidence the creation "days" are to be understood as 24-hour days. Many notable Christians disagree.² There is no scriptural or hermeneutical requirement the creation "days" must be interpreted as 24-hour time periods. Indeed, because the Bible does not say exactly how old the earth is, a diversity of views on the "days" of Genesis has always been completely acceptable in the church.³



Second, Mortenson contends the day-age view of millions of years of animal death before the creation of man contradicts the Bible's teaching about sin and death. The Bible speaks of sin, death and spiritual redemption. This limits the meaning to human death. For these teachings to apply to animals, Christ's redemptive work would have to extend to animals, which is implausible. Such a wide interpretation of the scope of the atonement has no scriptural support.⁴

Third, Mortenson states the day-age view is based on the false assumption science has proven long ages, pointing to young-earth articles contesting radiometric dating, light travel time and other things. The evidence for an old earth is overwhelming and incontrovertible. Multitudes of dating methods—both radiometric and non-radiometric—present a consistent picture, indicating the earth's age is best measured in millions or billions of years, not thousands of years.⁵

Fourth, Mortenson alleges the young-earth view was the orthodox view in the church until about 200 years ago. Prior to the advent of modern science, most people did believe the Earth was relatively young. It was simply beyond the scientific understanding of the day to think otherwise. However, throughout history, many church fathers, scholars and theologians have viewed the “days” of Genesis as not being ordinary calendar days and the age of the earth has never been a test of orthodoxy in the church.⁶

Now let’s examine the central claim of the article. Mortenson presents two columns of information. The first column lists the scientific order of various events; the second column the biblical order of those events. As presented, the two views disagree. The question is whether Mortenson’s statements accurately reflect the scientific and biblical views of those events.

In the remainder of this paper, I will scrutinize the information in those columns. First, I will examine whether Mortenson’s statements about the biblical order of events agree with the text of Genesis 1. Next, I will examine the accuracy of Mortenson’s statements regarding the scientific order of events and whether science contradicts the Bible. Finally, I will address the issue of animal death before the Fall, which Mortenson claims is contrary to Genesis 1.

GENESIS 1

Mortenson’s statements regarding the biblical order of events correspond to four creations in Genesis 1—namely, the creation of the universe, earth, plants and animals. My comments are organized accordingly.

The Universe

Mortenson states the Bible teaches the Earth was created before the Sun, stars and other planets. He also states there was light on Earth before the Sun was created. This is tied to the events of the fourth creation “day” (Genesis 1:14-19):

14 And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth.” And it was so. 16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the expanse of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning—the fourth day. (NIV)

Verse 16 tells us God made the Sun, Moon and stars on the fourth “day.” Most young-earth creationists focus on the English translation and interpret this verse to mean God created the Sun and Moon that instant. The Hebrew does not support that interpretation. The Hebrew word for “made” (*asah*) refers to an action completed in the past.⁷ Thus, the verse is correctly rendered “God had made” rather than “God made.” This indicates God “had made” the Sun, Moon and stars earlier than the fourth “day.”⁸

This view of the fourth “day” has broad support. For example, Gleason Archer, one of

Continued on page 4

In the **NEWS...**

[“Anti-Science” New Left Wing Smear](#)

This post on the Discovery Institute site illustrates how, when someone tries to guide science with moral values he is attacked as “anti-science.” Go to: http://www.evolutionnews.org/2006/10/antiscience_is_the_new_left_wi.html.

[The Humanity of Christmas](#)

This article by Chuck Colson examines the new movie, *The Nativity Story*, the first explicitly biblical film released by a major Hollywood studio in 50 years. Go to: <http://www.breakpoint.org/listingarticle.asp?ID=5854>.

[Why the Gnostic Gospels Lost](#)

In this Beliefnet interview, Darrell Bock explains why the Gnostic Gospels are not a threat to mainstream Christianity. Go to: http://www.beliefnet.com/story/203/story_20304.html.

[Congress Slams the Smithsonian](#)

This World Net Daily article discusses a new report from the U.S. House of Representatives condemning Smithsonian officials for imposing a religious test on scientists who work there. Go to: http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=53400.

[The Star of Bethlehem](#)

Here are some good resources that discuss the Star of Bethlehem: <http://reasons.org/resources/apologetics/christmasstar.shtml>, <http://www.leaderu.com/orgs/probe/docs/starbeth.html>, and www.bethlehemstar.net.

[To Persist in God’s Kindness](#)

This Breakpoint article by T.M. Moore discusses the Apostle Paul’s warning that any who may be complacent in their faith must persist in the kindness of God of fall from God’s favor. Go to: <http://www.breakpoint.org/listingarticle.asp?ID=5911>.

Book Reviews

Genesis One and the Origin of the Earth

R. Newman & H. Eckelmann, Jr.
IBR Institute, 1977

Reviewer: Mike Brown



This book is available through the RTB bookstore. Dr. Newman has a Ph.D. in astrophysics and a Masters in Divinity. Herman Eckelmann also has a Masters in Divinity. It is a relatively small book at 135 pages, including the appendices.

The book is divided into two parts. Part one deals with science. Chapter 1 discusses the chronological evidence from science. Chapters 2 and 3 address the evidence from the solar system and models of how our solar system formed.

Part two deals with theology and how Genesis matches the scientific evidence. Chapter 4 deals with the chronological evidence from Scripture. Chapter 5 takes Genesis One verse by verse and chapter 6 deals with the creation “days.”

As the title implies, the book focuses on the origin of Earth. The authors give an abundance of evidence for an old earth. In the back of the book there are three appendices, all worth reading. Appendix 1, “Nonradiometric Data Relevant to the Question of Age,” gives several excellent evidences for an old earth. Appendix 2, “Primeval Chronology,” deals with reconciling the antiquity of man, the age of the earth, and the biblical chronology. Appendix 3, “How Long Is the Sixth Day?,” argues for a period of time based on the events that took place.

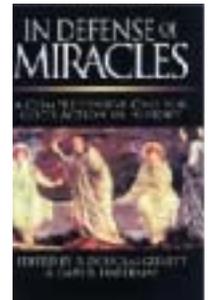
While this book is a bit dated, it has a wealth of information. In their conclusion, the authors encourage us with these words:

“It is hoped that this book will encourage Christians in believing that God has communicated basic (and even complex) scientific truths in the nontechnical vocabulary of ancient Israel, and that it is not necessary to limit the message of the first two chapters of Genesis to the statement ‘God is really behind it all, however it happened.’ On the other hand, we trust that other Christians may realize that scientific research can perform a real service, just as archaeology has, in helping us to re-examine and retest traditional exegesis of various biblical passages.”

In Defense of Miracles

R. Douglas Geivett & Gary Habermas
Intersarsity Press, 1997

Reviewer: Dan Williams



For the Christian, the concept of the miraculous must be more than a mere possibility. It is conceptually vital to a historically coherent faith in God. Since David Hume’s denunciation of miracles in his, *An Enquiry Concerning Human Understanding*, the validity and verifiability of miracles has been under consistent attack, much to the detriment of many honest seekers after God.

Geivett and Habermas have done an invaluable service to both Christians and honest seekers in search of the reality of God. They have collected, and contributed to, a series of outstanding essays dealing with the issues raised by religious liberals and philosophers against miracles. They address what they consider fundamental questions concerning miracles. These are questions concerning whether it is reasonable to think miracles have occurred, and the role that miracles might play in supporting religious beliefs.

The organization of the book is wonderfully balanced. Francis Beckwith examines whether miracles are historically verifiable. A section by Winfried Corduan on establishing criteria for differentiating between miracles and unusual events was of special interest to me. J.P. Moreland deals with the charge that science has eliminated the need for God. Case studies are also offered concerning other religions, biblical prophecy and finally the seminal miracle of the resurrection. The conclusion of this outstanding series of articles is that it is most reasonable to maintain that God has acted in evidential ways in history.

I consider this book a must read for anyone desiring to engage our naturalistically biased culture with the truth claims of the gospel. It provides background and a wealth of resources for answering the charge that Christianity, with its outdated belief in the miraculous, has been superceded by the knowledge derived from science. The preaching of the gospel presupposes a God who creates the universe and then intervenes in human history in discernable ways. This book is an important resource in proclaiming that the miraculous resurrection of Jesus really happened and is the basis for our hope.

the foremost evangelical Hebrew scholars, states: “Verse 16 should not be understood as indicating the creation of the heavenly bodies for the first time on the fourth creative day ...⁹ Likewise, Protestant theologian Wayne Grudem states: “[Verse 16] Can be taken as perfects indicating what God had done before ... This view would imply that God had made the sun, moon, and stars earlier ...”¹⁰

So, when were the Sun, Moon and stars created? Genesis 1:1 tells us, “*In the beginning God created the heavens and the earth.*” The Hebrew phrase “the heavens and the earth” (*hashamayim we ha’ erets*) refers to the entire universe, entire creation and everything that can be seen or has physical existence.¹¹ This indicates the heavenly bodies—the Earth, Sun, Moon, stars and other planets—were created “in the beginning” prior to the six creation “days.”

Mortenson contends the Earth was created before the other planets. This is because young-earth creationists assume the other planets are among the “lights” God created on the fourth “day.” The text does not support that view. There is no mention of the other planets in the narrative of the fourth “day.” Verse 16 speaks only of the Sun to govern the day, the Moon to govern the night and the stars.

The claim there was light on Earth before the Sun was created is another artifact of the young-earth model. The Bible states on the first creation “day” God said, “Let there be light” (Genesis 1:3). Because the young-earth model places the creation of the Sun on the fourth “day,” young-earth creationists insist this light came from a different source—many attribute it to God’s radiance (His Shekhinah glory). This is an unnecessary and strained interpretation. The text indicates the light God caused to appear on the first “day” was illumination from the sun in the daytime. This fact is specifically stated in Genesis 1:5.¹²

Based on the Hebrew word meanings, the following picture emerges. “In the beginning” God created the universe—the Sun, Moon, stars, Earth and planets (1:1). In verse 2, the viewpoint changes to the surface of the Earth (the Spirit of God was hovering “over the waters”). Initially, the Earth was dark (1:2). On the first “day,” God caused sunlight to penetrate the darkness (1:3-5). On the fourth “day,” God caused the Sun, Moon and stars to become visible from the surface of the Earth (1:19-20), having made them earlier (1:16) as part of His creative activity prior to the six creation “days.”

An additional point should be made about the verb “made” (*asah*) in verse 16. *Asah* means to fabricate or fashion something¹³ and is different from the Hebrew verb “create” (*bara*) used elsewhere in Genesis 1. *Bara* means to bring forth something brand new by divine fiat.¹⁴ God made (*asah*) the Sun, Moon and stars; He did not *bara* them. This suggests the heavenly bodies were not instantaneous creations but something God fashioned from the raw materials He created “in the beginning.”

It should also be noted that Genesis 1 does not describe the establishment of calendar days on Earth until the fourth creation “day.” Although the light-dark cycle began on the first “day,” it was not until the fourth “day” God commanded the Sun, Moon and stars to become visible to mark days, seasons and years.¹⁵ This is a strong point against the young-earth view that the creation “days” were normal days. At least the first three “days,” preceded God’s establishment of calendar days.

Apologetic TOOLS

[Creation Update Webcast](#)

Join Hugh Ross and Fuz Rana each Tuesday, 11:00 AM to 1:00 PM (PT), for an exciting discussion about how science agrees with the Bible. Go to the RTB website and click on the “Creation Update” icon.



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The Earth

According to Mortenson, the Bible teaches the sea preceded the atmosphere and the appearance of dry land. This is tied to the events of the second (Genesis 1:6-8) and third (Genesis 1:9-10) “days”:

6 And God said, “Let there be an expanse between the waters to separate water from water.” 7 So God made the expanse and separated the water under the expanse from the water above it. And it was so. 8 God called the expanse “sky.” And there was evening, and there was morning—the second day. (NIV)

9 And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. 10 God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. ... the third day. (NIV)

The narrative of the second creation “day” speaks of God separating the waters—the water of the land from the water of the sky. This parallels a section of Psalm 104, known as the “creation Psalm.” There, God is depicted creating the upper waters, the watery clouds of heaven (104:3), and the lower waters of the earth (104:6).¹⁶ Thus, it seems evident Genesis 1 is describing an atmospheric division involving water, not the creation of the Earth’s atmosphere (i.e., the air surrounding the Earth).

This is supported by the description of the initial conditions of the Earth in Genesis 1:2—“Now the earth was formless and empty, darkness was over the surface of the deep...” Why was the Earth dark? The answer is found in Job 38: “Who shut up the sea behind doors when it burst forth from the womb, when I made the clouds its garment and wrapped it in thick darkness ...” (verse 8-9). Job tells us the Earth was dark because a thick cloud layer blanketed it. These clouds indicate the Earth had an atmosphere prior to the six creation “days.”

The Bible does say the early Earth was covered by water. Clearly, this was the case on the third “day” when God commanded the water to gather to one place and for dry ground appear (1:9). The statement in verse 2—“the Spirit of God was hovering over the waters”—also seems to suggest the Earth was covered by water prior to the six creation “days,” although it is not explicitly stated in the text. The question is whether the Earth was always covered with water. At issue are the first two verses of Genesis 1:

1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (NIV)

These verses speak of two time periods: God’s work “in the beginning” and the conditions of the early Earth before God began to refashion it. Because the Bible does not tell us what transpired between these two verses, Genesis 1:2 places no restriction on the age of the Earth.¹⁷ It is

entirely possible eons had passed since God created “the heavens and the earth” and the Earth had been dry some point prior to verse 2.

The Plants

Mortenson maintains the Bible teaches plants were created before the Sun, fruit trees before other plants, land plants before sea creatures, trees before land animals and flowering plants before insects. This is tied to the events of the second half of the third creation “day” (Genesis 1:11-13):

11 Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning—the third day. (NIV)

The narrative of the third “day” tells us God caused the land to produce two types of vegetation: seed-bearing plants and trees bearing fruit. The Hebrew word for “plant” (*eseb*) refers to green grasses and herbs.¹⁸ The Hebrew word for “tree” (*ets*) connotes plants with woody stalks.¹⁹ From this, we have a general idea of the vegetation the land was to produce. However, we do not know the specific plants and trees that appeared, nor do the Hebrew word meanings seem to encompass all the plant life on the Earth.

Mortenson’s claim that plants were created before the Sun is based on the young-earth contention the Sun was created on the fourth “day.” Since this issue was addressed previously, I will focus on his other statements.

Mortenson states the Bible teaches fruit trees were created before other plants. He notes “the order mentioned in Scripture suggests a slight difference in the timing of their appearance; i.e., they were created on the same day, possibly moments or hours apart.” The text simply states God commanded the land to produce both plants and trees. Nevertheless, if we use Mortenson’s line of reasoning, the text would indicate plants were created before trees.

According to Mortenson, the Bible teaches plants and trees were created before sea and land creatures. The Bible does indicate sea creatures were created on the fifth “day” and land creatures on the sixth “day.” However, we need to be careful not to read too much into the narrative of the third “day.” The Hebrew phrase at the end of verse 11, “and it was so,” is better translated “and it did come to pass.” This indicates the command was completed but it does not indicate an immediate completion—it could have been completed in the future.²⁰ Thus, it is entirely possible the land continued to produce new plants and trees well into the following “days.”

Mortenson contends the Bible teaches flowering plants were created before insects. This is based on the belief that flying insects were created with birds on the fifth “day” and crawling insects with land animals on the sixth “day.” The text does not support that view. The Hebrew words for the birds and land animals God created do not normally refer to insects (discussed in the next section). Since insects play a critical role in the pollination of many plants, we are left with two possibilities: either God created plants and insects together, or God pollinated the plants until insects were created. We can speculate, but the Bible is silent on this issue.

It is worth noting that the verb “produce” (*dasha*) in verse 11 (“shall bring forth” in some translations) represents an incomplete action. It indicates the land was to be the agent producing the command. This, with the ending phrase “and it did come to pass,” implies this command took longer than 24 hours to complete. A completion within 24 hours would require that we ignore the usual meanings of these words.²¹ This provides strong support for the view the third “day” was not a 24-hour period.

The Animals

Mortenson makes numerous statements regarding what the Bible teaches about the creation of animals: starfish before earthworms, dolphins before dinosaurs, birds before dinosaurs and reptiles, pterosaurs before land reptiles, whales and bats before land animals, mammals (cattle) before “creeping things” and flying insects before land insects. This is tied to the events of the fifth (Genesis 1:20-23) and sixth (Genesis 1:24-25) creation “days”:

20 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” 21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth. ... the fifth day.” (NIV)

24 And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. ... the sixth day.” (NIV)

The narrative of the fifth “day” describes the creation of two types of sea creatures: great creatures and creatures with which the water teems. The Hebrew word for great creatures (*tanniyn*) refers to “enormous creatures or whales.”²² The Hebrew word for the other creatures (*sherets*) means swarming things.²³ In verse 20, both of these

creatures are referred to as “living things.” The Hebrew word used here (*nephesh*) connotes creatures with the attributes of mind, will and emotion.²⁴ This indicates the sea creatures created on the fifth “day” were not fish but air-breathing mammals—whales, dolphins, porpoises and the like.²⁵

The narrative of the fifth “day” also states God created “every winged bird.” The Hebrew word used here (*owph*) means to fly and is normally restricted to birds. For example, this is the term used to describe the birds Noah took aboard the ark. It can refer to flying insects. However, in that usage, it is usually combined with the Hebrew word *sheres* connoting “winged creeping thing” (e.g., Leviticus 11:20-23).²⁶ The usage here seems to restrict the meaning to birds.

One possible exception is bats. Bats are listed among the unclean birds (*owph*) the Jews were instructed not to eat in Leviticus 11 and Deuteronomy 14. Some take this to mean the created *owph* included bats. Others claim the dietary statements have no bearing on Genesis 1—bats were listed with birds because the people of that day would not have understood the distinction between birds and mammals. The bottom line is we cannot rule out the possibility the *owph* on the fifth “day” included bats.

The narrative of the sixth creation “day” speaks of the creation of three types of land animals: livestock, creatures that move along the ground and wild animals. The Hebrew word for livestock (*behemah*) refers to large four-footed mammals that are easy to domesticate.²⁷ The Hebrew word for creatures that move along the ground (*remes*) refers to the locomotion of small creatures—small rodents and possibly small reptiles.²⁸ The Hebrew word for wild animals (*chay*) means wild or alive. *Chay* comes from the root *haya* that conveys living life to the fullest.²⁹ Because this requires the attributes of mind, will and emotion; *chay* seems to refer to wild mammals.

Many young-earth creationists assume the creatures that move along the ground (*remes*) include crawling insects. However, a Hebrew word with a similar meaning, *sheres*, is normally used for those creatures. *Sheres* is also used to refer to creatures that glide or have many legs such as snakes, spiders and caterpillars.³⁰

Based on the Hebrew word meanings, it is evident the text does not describe the creation of all sea and land creatures. The fifth “day” speaks of whales and other sea mammals, while the sixth “day” speaks of large mammals, small mammals and certain small reptiles. Therefore, we can only speculate as to where fish, amphibians, large reptiles, dinosaurs, insects and a host of other sea and land creatures fit into the scheme of the six creation “days.”

Many of Mortenson’s statements go beyond the details of the biblical text. We simply cannot say with certainty if starfish preceded earthworms, birds and dolphins preceded dinosaurs, pterosaurs preceded

land reptiles, and flying insects preceded land insects. He interprets the narratives of the fifth and sixth “days” to mean God created all sea and air creatures before He created land creatures. The text does not support that view. The Hebrew terms clearly do not encompass all of the creatures of the sea, land and air.³¹

Mortenson states mammals preceded creeping things (the KJV translation for remes). He notes the order mentioned in Scripture suggests a slight difference in the timing of their appearance; i.e., they were created on the same day, possibly moments or hours apart. The text gives no indication the different land animals were created sequentially.

According to Mortenson, bats preceded land animals. As stated previously, it is unclear if bats were created with birds on the fifth “day.” If they were, they would have preceded only those land animals specified in the narrative of the sixth “day”—certain mammals and perhaps some small reptiles.

Mortenson claims whales preceded land animals. The Bible does indicate whales were created on the fifth “day” and land animals on the sixth “day.” Again, that does not include all land animals—only certain mammals and perhaps small reptiles.

Finally, Mortenson alleges birds preceded reptiles. The Bible does indicate birds were created on the fifth “day.” If the Hebrew word remes is taken to mean God created reptiles on the sixth “day,” it would not include all reptiles. It would only refer to small, modern reptiles common to the area of Palestine.³²

It is important to note the verbs used in the narratives of the fifth and sixth “days.” The Bible states God created (*bara*) the sea creatures and birds. This indicates they were instantaneous creations by divine fiat. However, the text tells us God commanded the land to produce the land animals. The Hebrew verb used here, *yatsar*, has the meaning of “to cause to come forth.”³³ This suggests the land animals were not instantaneous creations but something God may have introduced over time.

It should also be added that, according to the young-earth model, God created all land the animals—both living and extinct—in a 24-hour period. Thus, they would have all been on the Earth simultaneously. The narrative of sixth “day” does not support that view. The Hebrew terms clearly do not encompass all the land animals and the verb usage (*yatsar*) suggests a creative process of longer than 24 hours.

NOTE: The second part of this article will appear in the January Seattle RTB Chapter newsletter.



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 that 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 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.