



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

## REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

FEBRUARY 2009

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## The Events of Genesis 1 with Hebrew Word References

DR. JOHN MILLAM

When we encounter the Genesis 1 account of creation, we are immediately struck by its clarity and orderliness. The Genesis creation is free from the fanciful absurdities and blatant errors found in the over 200 creation myths from around the world. God is described as transcendent and separate from His created universe with no attempts to deify nature as the creation myths do. God is described as creating by fiat commands whereas the gods of creation myths operate in much the same fashion as humans do. God is omnipotent and free from the human foibles attributed to the gods of the creation myths. And perhaps most importantly, the Genesis account gives a rather detailed description that is open to objective testing. God's initial work of creation is followed by a series of miracles in which God prepares the earth and then introduces life. Let us look at each of these events in detail. Note that the Hebrew words are italicized and keyed to *The New Strong's Exhaustive Concordance of the Bible*.



### CREATION OF THE HEAVENS & THE EARTH

The first creation event occurs in Genesis 1:1, "In the beginning God created the heavens and the earth" (NIV). God (*elohim*, 430) is shown here as the divine creator who is sovereignly responsible for all the events to follow. The verb "created" (*bara*, 1254) means to create ex-nihilo ("out of nothing") and is used only of divine activity, never of human activity. Further support for the universe being created is found in Hebrews 11:3. *Bara* is the strongest and most definitive verb that can be used to describe God's divine craftsmanship and appears only twice more in the Genesis 1 account. The Hebrew language is very rich in verbs but is very poor in nouns (which is opposite of English) and so examining the Hebrew verbs supplies us with important details in understanding the account. For example, many readers assume that the verb "created" (*bara*) is used with every event, yet this is not the case. Examining the text closer reveals that eight different verbs are used to describe God's activity, each with different shades of meaning.

The phrase "the heavens (*shamayim*, 8064) and the earth ('*erets*, 776)" is a merism

denoting the entire physical universe—the earth, sun, moon, planets, and stars. A merism describes something by specifying its two extremes. Examples of merisms include “Alpha and Omega” (Rev. 1:8) which means the entirety of the Greek alphabet and “the beginning and the end” (Rev. 1:8) which means all time (eternal). Translated loosely, the phrase “the heavens and the earth” means “everything from the heavens above to the earth below.” The Hebrew use of “heavens” (plural) rather than “heaven” (singular) is discussed in more detail in the section on creation day 2.

It is important to establish that this first verse is describing events of creation that predate the six days of creation. Some interpreters hold that this verse is just a summary of the events that are about to be described rather than actually describing an event. Here are several reasons for concluding that Genesis 1:1 describes an actual creation event:

- 1) The earth is described as already existing in verse 2, so it must have been created prior to that in verse 1. Since the entire physical universe is described in a single creation event, the sun, moon, and stars must also have been created at that time. This verse is the only place in Genesis that describes creation (*bara*) of objects outside planet earth. (See also the discussion on creation day 4.)
- 2) On creation day 1, we have the existence of “day” and “night” which testifies that the sun must already exist at this point. Other interpretations of the light of creation day 1 range from God’s glory to the afterglow of the big bang. None of these interpretations make any sense in light of the context, nor do they account for “darkness” and “night.” The natural meaning of “day” and “night” is the result of the earth spinning in the presence of the sun.
- 3) There are additional grammatical and textual reasons to conclude that Genesis 1:1 is an actual event, not a summary of events: (a) In the original Hebrew, the first verse is a complete sentence that makes a statement but titles are not formed that way in Hebrew; (b) The conjunction “and” at the beginning of the second verse makes it highly unlikely that Genesis 1:1 is a title; and (c) Genesis 1 has a summary title at its conclusion, making it unlikely it would have another at the beginning.<sup>1</sup>

#### FRAME OF REFERENCE AND INITIAL CONDITIONS

The second verse, Genesis 1:2, establishes the frame of reference for understanding the remaining events. It reads, “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). The frame of reference is that of an observer on the surface of the earth, not an observer looking down from space! (This is a critical point and is often overlooked.) This verse signals a shift from describing events in the universe to describing events on the earth. All of the following events focus exclusively on God’s work of making our planet a fit place to live.

In addition to establishing the frame of reference, we also find a description of four initial conditions that describe what the earth was like before God began adding life:

## In the NEWS...

### [What Darwin Didn't Know](#)

This article by RTB’s Fuz Rana appears in the January issue of Charisma magazine. In it, Rana discusses some of the most recent scientific data that contradicts the predictions of Darwin. Go to: <http://charismamag.com/articles/index/php/18473>.

### [The Mind-Brain Problem](#)

This Discovery Institute article details some of the problems with the materialist (evolutionist) view the mind is a product of the material function of the brain. Go to [http://www.evolutionnews.org/2008/11/the\\_mind\\_and\\_materialist\\_super.html](http://www.evolutionnews.org/2008/11/the_mind_and_materialist_super.html).

### [Happy Birthday Charles Darwin](#)

This article by Benjamin Wiker discusses how Lincoln and Darwin both opposed slavery but how Darwin’s theory actually supported racism. Go to [http://insidecatholic.com/Joomla/index.php?option=com\\_content&task=view&id=5404&Itemid=48](http://insidecatholic.com/Joomla/index.php?option=com_content&task=view&id=5404&Itemid=48).

### [Darwin's Tree of Life](#)

This article in the *The Daily Telegraph* reports Darwin’s tree of life is wrong and misleading. Go to <http://www.telegraph.co.uk/scienceandtechnology/science/4312355/Charles-Darwins-tree-of-life-is-wrong-and-misleading-claim-scientists.html>.

### [Unbelievable Belief](#)

This article by Stand To Reason’s Greg Koukl examines how the odds favor the existence of a Creator yet unbelievers bet against it despite the eternal consequences. Go to <http://www.str.org/site/News2?page=NewsArticle&id=5688>.

### [Happy Darwin Day?](#)

This article by Jonathan Wells examines how Darwin’s theory gave rise to the materialist philosophy that now dominates Western thought and promotes atheism. Go to <http://www.discovery.org/a/9151>

## Book Reviews

### A World of Difference

Kenneth Richard Samples  
Baker Books, 2007

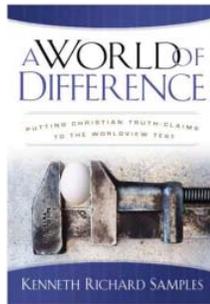
Reviewer: John Battle

Kenneth Samples is a research scholar of theological and philosophical apologetics for Reasons To Believe. Earlier he worked at the Christian Research Institute and cohosted the popular radio program *The Bible Answer Man*. He also teaches related subjects in various Christian colleges in California. His previous book, *Without a Doubt: Answering the 20 Toughest Faith Questions*, complements this newest book.

In this book Samples compares and contrasts the major philosophical or religious systems found in the world today. These include naturalism, postmodernism, pantheistic monism (the prominent Eastern philosophy), and Islam. He compares these systems to that of historic Christianity. Rather than taking on details of differences, Samples analyzes the major ideas of each system. The worldview of each system leads to vital differences in understanding, practice, and ethics.

In order to test the various worldviews and seek out the best one, Samples employs what he calls worldview tests. He lists and discusses nine of these tests: coherence (logically consistent), balance (balanced between simplicity and complexity), explanatory power and scope, correspondence (agrees with well-attested facts and experience), verification (verifiable and/or falsifiable), pragmatic (practical, workable), existential (internally satisfying), cumulative (has multiple, converging lines of evidence), competitive competence (competes well with other views). Samples concludes that all the various worldviews do well in some of these tests, but all of them, with the exception of Christianity, fail in others. The Christian worldview is the only major view analyzed that passes all these tests. Thus, he states, Christianity is superior to its competing worldviews, and should be adopted by anyone who thinks through these issues.

The book contains a helpful worldview comparative chart in the appendix, study questions at the end of each chapter, extensive endnotes and documentation, and a useful bibliography. I believe it is very useful for Christians, to increase their understanding of the basic, foundational beliefs and implications of their religion.



### What Darwin Didn't Know

Geoffrey Simmons, M.D.  
Harvest House Publishers, 2004

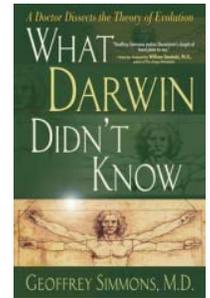
Reviewer: Terry Rathman, Ph. D.

Dr. Geoffrey Simmons has studied the human body and evolutionary theory for more than 40 years and initially was not in the Intelligent Design camp. However, his investigation of the ever increasing 'body' of evidence revealed to him that the enormous complexity of the human body, let alone a cell, could not be the mere result of chance.

The book is an excellent pathway to the Intelligent Design (ID) Theory and has twenty four, quickly read chapters collected into four parts: 1) Basic Issues, which describes the scope of the challenges for the naturalist to explain; 2) External Connections, which features the complexities of our sensory organs; 3) Internal Connections, which conveys the interrelatedness of our six major bio-systems with their respective organs; and 4) More Enigmas, which includes involuntary self-protection, gifts, biorhythms, differences between man and monkey, and a listing of eight one purposeful designs. As if the four part harmony was not enough, he concludes with more questions for Darwin's theory, many of which the answers are only becoming more difficult.

The book is delightfully peppered with many marquee quotes, which are both memorable and usable and are drawn from both sides of the evolution vs Designed debate. Without being distracting, these singled out quotes also include his own quotes that are expounded further in the text. Additionally, his bullets of evidence at the end of each chapter, called 'Bottom Line Points', allow another level of perusal to grasp the contents of his book.

Even though the colors are only black and white, the twenty seven illustrations are carefully designed with the right amount of detail or simplification to ensure understanding of the complexity. Although complexity of one entity is not a strong argument for the design inference, the number of complex entities presented provides enough under tow (or tidal wave per Michael J. Behe) to overwhelm any swimmer who intentionally steps to close to the ocean of Design. This "beach" is definitely worth the walk.



- 1) The earth was formless or disorganized.
- 2) The earth was empty or void.
- 3) It was dark upon the surface of the ocean.
- 4) The surface of the earth was covered with water.

Since Genesis 1 focuses on the introduction of life upon the earth, “formless” (*tohuw*, 8414) and “empty” (*bohuw*, 922) are best interpreted in the context of life. That is, the earth was not initially capable of supporting life.

During the six days of creation that follow, God’s acts of creation directly addresses each of these initial conditions as God transforms the world from its initial state to its final state. Creation days one to three are sometimes referred to as the “days of forming” as God transforms the earth from being “formless” (*tohuw*) to being able to support life. Likewise, creation days four to six are sometimes referred to as the “days of filling” as God takes the “empty” (*bohuw*) earth and fills it with living creatures. Each of the days of forming are paralleled by events in the days of filling (e.g. both days 1 and day 4 deal with the lights in the heavens). The darkness that was upon the surface of the earth was miraculously removed during the events of creation days 1 and 4. Similarly, the waters over the surface of the earth are addressed in creation days 2 and 3.

#### TRANSFORMATION OF EARTH’S ATMOSPHERE – CREATION DAY 1

Now that we have established the creation of the physical universe, established the frame of reference, and identified the initial conditions, we are ready to look at creation day 1 (Genesis 1:3-5). For the first day, God commands, “let there be light.” One must first realize that “let there be” (*hayah*, 1961) means, “to become, occur, come to pass, be” (Vine’s, “To Be”) and is different from the words “make” (*asah*, 6213) and “create” (*bara*, 1254) that are used elsewhere in Genesis 1. We conclude from this definition that light “came to pass” or simply “appeared” rather than being created on this creation day! Since we have already established that the sun was created in verse 1 but that it was still dark on the face of the earth (verse 2), we conclude that the atmosphere surrounding the earth was opaque and prevented the light of the sun from reaching the earth. God then changed the atmosphere such that light would be allowed to reach the surface of the earth. This was an essential first step to allow for later plants and animals to be introduced.

This day is closed with the observer being able to distinguish between “light” (*or*, 216) and “darkness” (*choskek*, 2822) and between “day” (*yowm*, 3117) and “night” (*laylah*, 3915). This description is analogous to a highly overcast day. The observer on the surface of the water is able to tell when the sun is overhead (“day”) and when it is not (“night”) but cannot observe the sun itself. The sun is not mentioned directly until creation day 4. Similarly, the moon and stars would be obscured by the translucent atmosphere and are similarly not described until later. This description, in conjunction with the four initial conditions described in verse 2, is in complete agreement with modern astronomical theory. The proto-earth was covered with a canopy of debris that was opaque to light. On creation day 1, we have the clearing of the atmosphere from dark to translucent and on creation day 4 we have the further clearing of the atmosphere from translucent to transparent.

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## FORMATION OF A STABLE WATER CYCLE – CREATION DAY 2

After the appearance of light, we are told in Genesis 1:6-8 that God made the “firmament” (KJV) or “expanse” (NIV) (*raqiya*, 7549) that he then calls it “heaven” (KJV) or “sky” (NIV) (*shamayim*, 8064). The expanse separates the “waters above” and the “waters below.” The “waters above” are the clouds and the “waters below” are the seas, oceans, lakes, and rivers. This separation of the waters into two bodies forms the basis the hydrological cycle that is essential for life. Water evaporates from the lakes and oceans (“waters below”) where it then condenses into clouds (“waters above”). This water then condenses and returns to the earth as rain or snow to continue the cycle. The hydrological cycle is essential to having any land life.

The verb “made” (*asah*, 6213) is used to describe God’s work of separating the waters and means to make, manufacture, or fabricate. *Asah* communicates God’s supernatural intervention in the formation of the earth’s hydrological cycle. While *bara* conveys the thought of creating something new, *asah* is broader in scope and deals primarily with the fashioning of and refinement of an object.

“Heaven(s)” (*shamayim*) used in Genesis 1:1 and here in Genesis 1:8 is plural. In the Hebrew way of reckoning, there are three heavens. The lowest heaven is the region between the earth and the clouds and is the realm where the birds fly (Genesis 1:20). The middle heaven is the region above the clouds (upper atmosphere) and extends into outer space. This is the heaven where the sun and moon reside (Genesis 1:14, 17). The upper heaven (or third heaven) is the domain of God (2 Corinthians 12:2-4). In English, we use separate words for each “heaven” – sky, upper atmosphere and space, and Heaven.

God’s setting up of the water cycle is sometimes perceived as simply a natural phenomena rather than a work of divine creation. As we examine things closer, however, God’s handiwork is evident. To have a stable water cycle over the lifetime of the planet requires a careful balancing of the mass of the earth and the rate of the earth’s rotation. God carefully balanced each of these such that water (molecular weight 18) and everything heavier is retained in our atmosphere while poisonous gases such as ammonia (molecular weight 17), methane (molecular weight 16), and lighter gases are allowed to escape into space. If the earth rotated more rapidly, water would be allowed to escape into space and earth would be dry and barren like Mars or the moon. On the other hand, if the earth rotated too slowly then the earth would be choked by greenhouse gases and the earth would be inhospitable like Venus, Jupiter, or Saturn.

## THE CONTINENTS & OCEANS – CREATION DAY 3

The next creation event (Genesis 1:9-10) is the separation of the “dry ground” (*yabbashah*, 3004) from the “waters below” the heavens. The “dry ground” is named “land” (*erets*, 776) but is more

commonly referred to today as the continents. The “waters below” is named “seas” (*yam*, 3220) or oceans. This miracle of creation, like the previous two, is preparatory for the later introduction of life.

We see yet another evidence for design on this creation day. The amount of dry land has to be carefully fine-tuned for the later introduction of life and needs to be about 29% land and 71% ocean. This ratio determines the earth’s albedo.<sup>2</sup> If the albedo is too small, then the earth absorbs too much light from the sun and would experience a runaway greenhouse effect. If it were too large, then the earth would keep too little light and would experience a run away ice age. So, not only did God set apart the continents from the oceans, He did it in just the right way to maintain livable conditions over the lifetime of the earth.

## PRODUCTION OF PLANTS – CREATION DAY 3

With the advent of dry land, God begins the introduction of vegetation (Genesis 1:11-13). God commands the land to “bring forth” (KJV) or “produce” (NIV) (*dasha*, 1876) various forms of plant life. *Dasha* is not very specific in regards to how God brought forth plant life and it simply asserts that God is sovereignly responsible for these events.

A number of skeptics have claimed that these verses teach that advanced land plants appear here whereas in the fossil record advanced plants appear much later. This criticism is unwarranted, however, because the Hebrew words used here have a very broad meaning and are not exclusive to advanced trees. (Hebrew has very few nouns, so each word must do double, triple, or even quadruple duty. Consequently, Hebrew words generally have many more meanings than their corresponding English words.) The Hebrew word for tree (*es*, 6086) can be applied to any large plant containing woody fiber. Similarly, the word “plant” (NIV) or “herb” (KJV) (*eseb*, 6212) can be applied to any green plant. The words “seed” (*zera*, 2233) and “fruit” (*peri*, 6529) also have broad application and are not exclusive to advanced plants.

## MORE ATMOSPHERIC TRANSFORMATION – CREATION DAY 4

On day 4 (Genesis 1:14-19), God declared “let there be lights in the expanse of the sky” (NIV). Again, note the use of *hayah* (“to appear” or “to come to pass”) instead of “create” (*bara*) or “make” (*asah*). The lights refer to the sun (“greater light”), the moon (“lesser light”), and the stars. Since the sun and the moon had already been created in verse 1 and had begun to be visible during the first creation day, we conclude that this is a continuation of the work begun on the first day. On day 1, God changed the atmosphere from opaque to translucent and on day 4, God changed it from translucent to transparent. On day 1, this translucent barrier prevented the observer on the surface of the water from seeing the sun directly, but was only able to distinguish between daytime and

nighttime. (This would be analogous to a heavily overcast day.) Once this barrier is completely removed, the sun, moon, and even the stars become visible for the first time.

Much confusion over the events on this creation day comes from the description given in verse 16. This verse reads “God made two great lights” (NIV). Here the use of the word “made” (*asah*) in association with the sun and moon has led many interpreters to conclude that the sun and moon were created here, after the creation of plants on day 3. Augustine, as an example, was so perplexed by this that he argued that the creation days must have been instantaneous. Others, such as John Calvin, held that the sun was created on day 4 after the plants but wrestled with resulting difficulties, such as explaining the light on creation day 1 and the survival of plants on creation day 3. Other interpreters, such those who hold to the Framework Hypothesis,<sup>3</sup> avoid such problems by rejecting a purely chronological ordering of the events of Genesis 1. These problems are avoided when we realize that these verses do not claim that the sun was created at this time. Some evidence that supports this conclusion:

- 1) Creation day 4 opens with “Let there be (*hayah*) the lights in the expanse of the sky” (NIV). This is the primary event of day 4 and deals with the appearance of the sun, moon, and stars, not with their creation. Verse 16, on the other hand, is a follow up statement that clarifies and adds to the statement made in verse 14. To interpret the sun and the moon as being made (*asah*) on day 4 would be to reverse this order of emphasis.
- 2) The primary point of verses 16-18 is to state the purpose of the sun, moon, and stars and to remind the user that God is responsible for their creation. Since they were created in verse 1 but not mentioned explicitly there, it makes sense to put a reminder in the text where they are actually mentioned.
- 3) Hebrew has only three verb tenses: perfect, imperfect, and imperative, where as English has many tenses. The verb “made” (*asah*) used here is in the perfect tense, which means that the action has been completed and could be translated by either the English past perfect tense or the present perfect tense. The translators chose the present perfect tense (i.e. “made”) and hence implying that the sun and moon were created on day 4. In the past perfect tense (i.e. “had made”) it would simply mean that God was responsible for the creation of the sun and moon but that they had been created some time previously. (This issue of verb tense is also relevant to synchronizing the events of Genesis 1 and 2.)
- 4) The frame of reference establishes that we are only talking about events occurring on the earth, not in space. (See discussion on Genesis 1:2.)

- 5) The sun had to already have been created since the appearance of daytime and nighttime on creation day 1 would not make any sense without the sun existing.

#### CREATION OF BIRDS & SEA CREATURES – CREATION DAY 5

The planet is now ripe for the introduction of animal life. In Genesis 1:20-23, God fills all three domains of the earth—sea, sky, and land—with living creatures. (Sea and air creatures are described here and the land creatures are described on day 6.) Four different nouns are used to describe the variety of new introduced species. There are the fish (“living creatures”) (*sherets*, 8318), the birds (*owph*, 5775), whales (“great creatures of the sea”) (*tanniym*, 8577), and the sea mammals (“living thing”) (*nephesh*, 5315). The *tanniym* could refer to sea monsters, whales, sharks, or crocodiles and so has a broader range of meanings than simply “whales.”

In this section, we see the second use of the verb “create” (*bara*) to describe God’s creative activity. *Bara* indicates that God is introducing something totally new and is applied to the birds (*owph*), whales (*tanniym*), and sea mammals (*nephesh*). These creatures and the land mammals that follow on creation day 6 are collectively referred to as the *nephesh*. Unlike the plants and the fish (*sherets*), the *nephesh* are endowed with a soulful quality that is first introduced here. The *nephesh* have the capacity to respond emotionally to other *nephesh* and to humans. For example, a pet cat or dog will respond to its owner’s care and return affection but a cockroach, fish, or lizard will not. The *nephesh* animals are the birds and mammals and include most house pets and domestic animals.

#### CREATION OF LAND MAMMALS – CREATION DAY 6

The appearance of land mammals here on day 6 (Genesis 1:24-25) finishes God’s work of introducing animal life that was started on day 5. It reads, “let the land produce living creatures” (NIV), where “living creatures” is the Hebrew word *nephesh*. The text next lists three specific types of land dwelling *nephesh*: “livestock” (*behemowth*, 930), “creeping things” (*remes*, 7431), and “wild animals” (*chay*, 2416). The *behemowth* are the easily tamed long legged quadrupeds and primarily refer to agricultural animals but can also include the water ox and hippopotamus. The *chay* are primarily wild quadruped animals. Lastly, the *remes* are short-legged mammals such as rodents, hares, and armadillos.

#### CREATION OF MANKIND – CREATION DAY 6

The creation of man (Genesis 1:26-31) represents the culmination of the Genesis 1 account and is declared to be “very good” (verse 31). God is described as having both “made” (*asah*) and “created” (*bara*, repeated 3 times) man. Both verbs attest to God’s direct supernatural intervention in creating man (as opposed to simply modifying an existing bipedal primate). This event marks the third

time that the verb “create” (*bara*) appears in Genesis 1 and which indicates that God is introducing something totally new here. God creates “man” (*adam*, 120) in His own image and hence distinct from the rest of creation. This new quality can be referred to as the spirit quality and is distinct from the soulish and physical qualities. This spirit quality includes:

- 1) A desire and a capacity to worship a higher being.
- 2) A conscience with an awareness of a moral code.
- 3) Concerns about death and life after death.
- 4) Self consciousness.
- 5) A desire and a capacity to discern truth.

These final events are the climax of the Genesis 1 account. Only a few details about the creation of man are given here because all that information is given later in the Genesis 2. The primary focus of Genesis 1 is God’s sovereign creation of the physical world and man. Genesis 2 account focuses just on man, starting with his creation, and then continuing on to describe his fall and the beginning of God’s work of redemption. The remainder of the Bible continues from that point and reveals God’s plan of salvation for mankind until the end of this creation and the beginning of the new creation (2 Peter 3:7-13; Revelations 21-22).

#### GOD’S REST – CREATION DAY 7

After creating man, God declared what He saw to be “very good” (Genesis 1:31). In concluding God’s work it says that everything was “completed” (Genesis 2:1) and that His work of creation was “finished” (Genesis 2:2) after which God “rested” (*shabbath*, 7673) from His works of creation. This brings the account of creation to a close. God having “rested” on the seventh creation day forms the basis for the Sabbath law of the Mosaic covenant (Genesis 2:2-3, c.f. Exodus 20:8-11). The connection to the Sabbath law is made even clearer when we note that the word Sabbath (*shabath*, 7676) is a derivative of the word “rested” (*shabbath*, 7673). This establishes two very important points about God’s “rest”:

- 1) The rest is intentional and volitional and not because of fatigue or tiredness. (The Hebrew word *nuah* (5117) would have been used if the later meaning had been intended.) The Sabbath rest is comparable to the rest (or pause) in a musical score where the player intentionally ceases playing for a specific amount of time.
- 2) The rest is a ceasing from labor, not from all activity. On the Sabbath day, the Jews were forbidden from the labor of their occupation/livelihood but were still permitted to worship God, do things with family, and to do good deeds (Matthew 12:11-12). In Genesis 2:3 God’s “rest” is appropriately qualified with the phrase “all the works of creation that he

had done” (NIV). While God is no longer creating new species of life, He is still “at work” intervening on behalf of man just as Jesus declared (John 5:17).

It is very important to note that the seventh creation day is not closed out. For the other six days, we see the phrase “And there was evening, and there was morning – the Xth day” (NIV) for each of the first six days but that is absent here. The seventh day is ongoing and will continue until Christ’s return (Ps 95:7-11; Heb 4:1-11) and God begins the New Creation (2 Peter 3:7-13, Revelation 21-22). Because God is at “rest,” He is no longer introducing new species of life on planet earth. This “rest” can be seen today and also answers the great enigma of biology. In the past (before Adam and Eve) we see new species appearing suddenly and fully formed in the fossil record. New species were being introduced faster than species were going extinct. In modern times (after Adam and Eve), the speciation rate is exactly zero! That is, no new animal species can be observed while at the same time the rate of species going extinct has increased. This observed difference in the speciation rate matches the Biblical testimony here while contradicting naturalistic evolution. So the fossil record adds yet another evidence for the complete reliability of the Genesis 1 account.

#### CONCLUSION

Looking at all this together, we see that the Bible scores 4 for 4 in correctly describing initial conditions and 11 for 11 in correctly describing the order of events in creation. Among the other creation accounts of the world, the Enuma Elish comes the closest scoring 2 for 13 in its account of creation. All other creation accounts do not even come close. As such, all these non-Biblical creation stories are correctly referred to as myths.

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#### ORDER OF THE CREATION EVENTS<sup>4</sup>

1. Creation of the physical universe (space, time, matter, energy, galaxies, stars, planets, etc.)
2. Transformation of the earth’s atmosphere from opaque to translucent.
3. Formation of a stable water cycle.
4. Establishment of continent(s) and ocean(s).
5. Production of plants on the continent(s).
6. Transformation of the atmosphere from translucent to transparent. (Sun, moon, and stars become visible for the first time.)

7. Production of small sea animals
8. Creation of sea mammals (nephesh).
9. Creation of birds [possibly same time as 8] (more *nephesh*).
10. Making of land mammals (wild mammals, mammals that can be domesticated, and rodents--still more nephesh).
11. Creation of mankind (adam).

#### END NOTES

1. Points a, b and c are taken from *Genesis Unbound* by Dr. John Sailhamer, p. 102-103.
2. Albedo is the ratio of light reflected from the earth to the total amount of incoming light.
3. For a complete discussion of the Framework Hypothesis, see D. Hagopian, *The Genesis Debate*, Crux Press, Mission Viejo, CA 2001.
4. Reprinted from H. Ross, *The Fingerprint of God, 2nd Ed.*, Promise Publishing Co., Orange, CA, 1989, p. 168.

#### FOR FURTHER REFERENCE

NIV = New International Version of the Holy Bible.

KJV = King James Version of the Holy Bible.

H. Ross, *Creation and Time*, NavPress, Colorado Springs, CO, 1994.

H. Ross, *The Genesis Question*, NavPress, Colorado Springs, CO, 1999.



## 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 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](mailto: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](mailto:seattle@reasons.org). You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.