

## **Grace to You :: *Unleashing God's Truth, One Verse at a Time***

### **The How, Why, and When of Creation, Part 1**

Scripture: Genesis 1:1

Code: 90-211

If you want to open your Bible you may to Genesis chapter 1. We are finally going to arrive at the section on origins in Genesis 1 and then a little into chapter 2, which is going to be the emphasis of our study in the weeks ahead. The Bible opens with a monumental statement, "In the beginning God created the heavens and the earth." With that statement the Word of God, holy Scripture, affirms the existence of the universe and everything in it as the product of God's creative act. It's a very important statement.

This verse, I'll say it again, affirms the existence of the universe and everything in it as the product of God's creative act. We are here shown in this verse that evolution, the dominant theory of science, is not true. What exists, exists not because it evolved, but because God created it. In past weeks we've tried to show that evolution is not scientific, evolution is not reasonable, evolution is impossible and irrational. We've been saying that there's never been one shred of evidence that matter on any level chemically can or will organize itself all by itself.

Even when energized, let alone organizing itself by itself upward to viable life and continually higher life, and finally reaching human life, there has never been one shred of evidence that matter does that or can do that. It was over 100 years ago that Louis Pasteur proved that spontaneous biogenesis cannot occur. A cell cannot increase its complexity. A cell cannot add information necessary in its DNA or its genetic code to take itself to a higher level. That is impossible; it has never been done; it has never been seen; nothing mutates upward.

In fact, natural selection, which was a phrase that Darwin leaned on, natural selection or the process of change or mutation is always downward, never upward. Individual lives who vary too much from the center of the species go downward, the law of entropy. Thus, mutants don't improve the species. They are a decline, inevitably they die at the cellular level. Natural selection then is only downward, not upward, and natural selection actually prevents evolution from taking place.

No species is capable of moving up, it can decrease itself by a decrease in its information by some entropic event that sends it into disorganization, but it cannot increase what it is, because it cannot come across new information. It is true that species die out. There are frankly millions of species that have died out in this world, and there are thousands, they tell us, that become extinct every day. There were more species than there are now, there were species in the past that we don't have today, such as dinosaurs.

There may well have been other kinds of apes and other kinds of mammals as species, as well as insects and birds and snakes and creatures of the sea, and all of that have died out. They may look like they're links between various species, but there has never been one shred of proof that one kind of species can become another, let alone a higher kind of life. What appears to be some kind of intermediate link found in some kind of vertebrae field or fossil field, and maybe nothing other than just an ancient species that went out of existence, as they do by the thousands all the time.

Evolution with its theory of chaos and its theory of unintelligent matter existing in random features, organizing itself by chance into highly complexed forms and ultimately to the level of human intelligence and personality is so preposterous and so impossible and so scientifically inaccurate that no honest person could believe it. Evolution is a violation of all that modern science knows to be true. On the other hand, we don't need evolution to explain anything, because we just read how it happened in Genesis 1:1. Inorganic matter cannot organize itself upward to become organic matter. Organic matter cannot organize itself by random features to become more complex and ultimately reach the level of human intelligence and personality; that can't and doesn't happen.

People ask, and this is a very popular view today, But couldn't God, we acknowledge God, we acknowledge a creator, but couldn't God have used evolution after creating the original matter? Couldn't God have used evolution in the sense of theistic evolution? No, God couldn't have used evolution, because evolution is impossible. Evolution assumes that matter can organize itself upward by itself. A.E. Wilder Smith, a brilliant scientist who has done some literally ground-breaking work on this subject, and who is a staunch creationist, wrote, "The necessary information to build man does not reside in the few elements it takes to compose him."

You cannot explain man even by the components that he can be reduced to in a lab. Genetic information cannot come from nowhere, genetic information cannot rise spontaneously. Nor does matter itself operate itself into organizing itself into some higher level of complexity. You get the message. Everything requires information from the outside. Intelligence is critical to all matter and all energy. Information from an intelligent, life giving source, namely God. There shouldn't be any question about how the universe came into existence. It is clearly answered right in verse 1 of the bible.

I believe, I think it's accurate to say that if there was a theory other than evolution, except divine creation, if there was something other than divine creation or evolution, scientists would line up to get it. Scientists would gladly take a more rational explanation or a rational explanation than to continue to postulate evolution, but they don't have any alternative except divine creation and that is intolerable to sinful man, because the Creator is also the moral authority of the universe and the judge of all men.

Evolution doesn't make any sense at all. On the other hand, the Bible does. Now starting in verse 2 the first chapter of the Bible expands on verse 1. Verse 1 says that,

“God created the heavens and the earth,” and starting in verse 2 we find out how. “The earth was formless and void, and darkness was over the face of the deep” - or the surface of the deep – “and the Spirit of God was moving over the surface of the waters. Then God said, ‘Let there be light’; and there was light. God saw that the light was good; and God separated the light from the darkness.

God called the light day, and the darkness He called night. And there was evening and there was morning, one day. Then God said, ‘Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.’ God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day. Then God said, ‘Let the waters below the heavens be gathered into one place, and let the dry land appear’; and it was so.

God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, ‘Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them on the earth’; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day. Then God said, ‘Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.’

God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. God blessed them, saying, ‘Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.’ There was evening and there was morning, a fifth day. Then God said, ‘Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind’; and it was so. God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the earth after its kind; and God saw that it was good.

Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.' God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.' Then God said, 'Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to everything that moves on the earth which has life, I have given every green plant for food'; and it was so.

God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.”

Now there is the accurate, eyewitness account of the creation of the universe. The creation account is laid out from Genesis 1:1 to Genesis 2:3, and the outline of the book of Genesis falls into two parts.

The first part is the creation, Genesis 1:1 to 2:3. The second part is called the generations. Starting in chapter 2, verse 4, you start to follow the history of man. The whole creation 1:1 to 2:3; starting in 2:4 you start to follow the history of man all the way to the end of Genesis and through the patriarchal period. We could say then that Genesis 1:1 gives a general and inclusive account of creation, God created the heavens and the earth. You cannot make a broader statement than that; that covers everything.

That's a way of saying God created everything in the universe. Everything that exists, whether you're talking about galaxies or whether you're talking about nebulae or solar systems, whether you're talking about those things that are at the farthest reaches of the universe in space, or whether you're talking about the smallest grain of sand or whether you're talking about a bacterial microbe on the planet earth, absolutely everything was created by God. He is the creator of all things visible and invisible. All things means everything, from various ranks of angels, every form of life from whales and elephants to viruses, everything.

All things include every form of energy, every form of matter, the speed of light, nuclear structure, electromagnetism, gravity, every law by which nature operates was created within the framework of this creation. All things. Behind the creation of everything in the universe stands the living God who had eternally existed as God, but had not always been creator. But here He becomes creator and He creates everything, absolutely everything. Starting in chapter 2, verse 4, as I said, He singles out man

and goes back over the creation of man and then tells the story of man, which flows right really to the end of Scripture.

But this is the only eyewitness account of creation, Genesis 1:1 to 2:3. It is not allegory. There's nothing in the Hebrew text, or in the English text for that matter, to indicate that this is a fanciful story, that this is some kind of an allegorical picture. There's nothing here to indicate that this is some kind of mystical poetry, that this is some kind of lyrical, literary style that is something other than actual history. To put it to you, this is purely expressed history from God written down by Moses. The Creator himself gave Moses this accurate account of history.

We accept the Scripture as inspired of God and inerrant, and there's nothing in this text to indicate that it's anything other than plain history. Now when it says in verse 1 "in the beginning God created," it uses the word *barah*. *Barah* when used in the – what's called the kahl stem of Hebrew is used in Scripture only with reference to the divine work of God. It has a uniqueness about it here, and that uniqueness is its absoluteness. It means basically that the infinite, eternal, personal, triune God of the universe brought things into existence which were not in existence prior to this moment. He created - in Latin says *ex nihilo*, "out of nothing." That is, there was no pre-existing material. Hebrews 11:3 says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made out of things which do appear."

The things that we see in the created universe were not made from something else. They were made from nothing, *ex nihilo*, without pre-existing material. So it's a way of saying everything around us, your body, the bench you're sitting on, the building you're in, the streets around us, the trees, the flowers, the city, the state, the nation, the continent, the world - all of it - the stars, the moon, everything. Everything you can see; everything you can't see, protozoa, amoeba or sheer dust. Any arrangement of matter at all came into existence instantaneously, out of no pre-existing material. It didn't come from things that do appear; it came from nothing.

Genesis is the only record of creation; it is the only source of creation information. Now as we look at this first verse let's ask three questions. I think these are fascinating questions, and I think you'll find that out as we go. First question, How? How did God create, by what method? We've already suggested to you that he couldn't have used evolution for two reasons. We affirm that, number one, the text of Genesis 1 leaves no room for evolution, and two, evolution doesn't happen.

How did He do it? How did God do this? Very simple really; verse 3, "And God said, 'Let there be light'; and there was light." Verse 6, "Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the heavens,'" and that's what happened. Verse 9, "Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so." Verse 11, "Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so."

Verse 14, "Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth'; and it was so." Verse 20, "Then God said, 'Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens,'" and it goes on to talk about that creation, and God saw that it was good. Then in verse 24, "Then God said, 'Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind'; and it was so." Verse 26, "Then God said, 'Let Us make man.'" How did God do this? What was His method? He spoke. He spoke. He spoke it into existence out of nothing. This is God.

Psalm 33, 6 and 9, "By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth, for He spoke and it was done, He command it and it was established." That is the Psalmist's affirmation of the Genesis account of creation. God said let there be, let there be, let there be, and every time He said it, there was. This is what we call fiat creation. He willed it and spoke it into existence. Psalm 148:5 says, "He spoke and they were created." This is where everything came from. It didn't exist, God willed it to exist. He spoke and it came into existence. That is the divine account of creation.

In Mark 13:19 it talks about the beginning of the creation which God created, just in case somebody might question. You have that all through the New Testament, the emphasis on the fact that God created. Matthew 19:4, "Have you not read that He who created them from the beginning made them male and female." Again and again the Scripture makes reference to God as creator. Romans 1 says it's so evident that God is the creator that if you don't see it you're without excuse. Colossians, that great first chapter, verse 16, where it says, "By Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him."

That sums it up. That is always the biblical, the New Testament and Old Testament affirmation of God as creator. Hebrews 1:10, "And Thou Lord in the beginning didst lay the foundation of the earth and the heavens are the works of Thy hands." I mean Scripture just continually affirms God as the creator, and He created simply by willing it and then speaking it into existence. Listen to Romans 4:17, this is another testimony, it says, "As it is written the Father of many nations have I made you. In the sight of Him whom he believed, even God," here's the definition of God: "God who gives life to the dead." Listen to this, "and calls into being that which does not exist." That's Romans 4:17.

Creation is God calling into existence what does not exist. There's room in that for evolution. Evolution is something appearing that has mutated from something else; that's not creation. At a particular point in eternity the eternal God spoke everything into existence, made up of components which had never before existed. Therefore, we say the material space, time, universe had an

absolute beginning. Not some kind of relative beginning, and the plain – going back to Genesis - the plain meaning of Genesis 1:1 is frankly not arguable. It's unmistakable.

In the beginning God created everything, everything. St. Augustine wrote in his *Confession*, "For you created them from nothing, not from your own substance or from some matter not created by yourself or already in existence. But from matter which you created at one and the same time as the things that you made from it since there was no interval of time before you gave form to this formless matter." There was no pre-existing material. Nothing is in existence that God didn't create. John 1:3, "All things came into being by Him, and apart from Him nothing came into being that has come into being."

There isn't anything that exists that God didn't create. That's a very, very clear scripture. Go back to Genesis 1 for a moment, and I want to remind you of something that's very important. All creation began and ended in six days, clearly. There's no argument about it. Look at chapter 2, verse 2, "By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done." He created the entire universe out of nothing, from no pre-existing material, and He did it in six days. We know that from verse 5.

The first day he created light and it says there was evening and there was morning, one day. Just to make sure you don't miss it, He says it was one, and then just to make sure you know exactly what He means, it was the kind of day that has an evening and a morning. What kind of day is that? That's basically what we call a solar day. It's just a plain old normal, common, everyday day. Now I want to tell you something. God did all this in six days, verse eight says there was an evening and a morning on day two, and verse 13 says there was an evening and a morning on day three, and it goes all the way down that way.

Verse 19, there was evening and morning on day 4. Verse 23, there was evening and there was morning on day 5, and verse 31, there was evening and there was morning on day six. He's just talking about six normal, common days; just like we understand days to be. The whole of creation, folks, was over on the sixth day, and the Bible, and this is very important to know that the Bible always speaks of creation as a past event. Mark that in your mind; the Bible always speaks of creation as a past event. Evolution speaks of creation as continuing; it's always going on; it's never how the bible refers to creation.

Hebrews 4:3 says, "His works were finished from the foundation of the world." Hebrews 4:10, "For the one who has entered His rest has Himself also rested from His works." The Bible always views creation as completed and finished. It is a past event. God finished creation, never adding to that original creation. On the seventh day He rested from creation, and He's continued to rest from creation. You say, What's He doing now? Not creation; conservation. You want to get the flow? Creation, Genesis. Conservation; He upholds all things by the word of His power.

Millennial kingdom, restoration; when he restores the earth as we know it and the universe back to its Edenic or near-Edenic character. So you have creation, conservation, restoration. Finally, recreation is the new heaven and the new earth. But creation is a past event; conservation is a present one. Restoration is a future, millennial one, and recreation is the new heaven and the new earth. The creation work that's past, and the Bible always speaks of creation as a past event; it is not an ongoing event. Evolution demands ongoing transition, even theistic evolutionists who say they believe the Bible have the evolutionary process of necessity going on and going on and going on, and ostensibly bringing new things to life.

But God created everything in six days, there's no evolution in that chapter, there's not a hint of evolution anywhere in this chapter. There's no place for an evolutionary theory because you have days. Verse 31, "God saw all that He had made, and behold, it was very good." Now God finished His creation in six days and He said "It's very good." Now what does that mean - nothing was bad. Nothing bad would mean nothing was inferior, nothing didn't survive, nothing sort of – like the plants you plant - nothing died out. You know why; there was no death, there was no death.

You see when God finished His creation He looked at all of it. In fact it says several times he saw that it was good. And He looked it all over in verse 31 and saw that it was very good. Nothing was inferior, nothing didn't survive, nothing had died out or had been killed in the struggle for the survival of the fittest. If creation had involved some evolutionary process, then God would have had to have said the good made it to the end. He didn't say that, and how could there have been billions and billions of evolving years, billions of years of struggle and death and survival in a world where there was no curse.

In a world where there was no death; you don't even have death until Genesis chapter 3. The apostle Paul makes it absolutely explicit in the book of Romans that it was through sin that death entered the world. There was no sin in that perfect creation. There was no sin; there couldn't have been any death, so there's no place for plants and animals to die. No Fall, no sin; no sin, no death; no death, no evolution. The Fall came and introduced death, and death introduced the law of thermodynamics, entropy, the disintegration and disorder. But at this point no such thing existed.

So there's no way that you can inject evolution legitimately into this text. Just another thing, when God made everything, He made everything full grown. The old "What came first, the chicken or the egg?" You want the answer? Do you know the answer? - the chicken, full grown. God didn't just throw seeds in every direction, and unborn life species. He created an absolutely and completely full-grown, full-matured creation that was capable then of reproducing itself, sustaining its life, and that's why He said it's very good.



So how did God create? He spoke it into existence, and He did it in six days. There's no way around that. Just to help you a little bit with that, people say, What about the word *day*? Can't it mean something else? It's a plain old Hebrew word, *yom*, means day. It's used in the Bible to indicate a 24-hour, normal solar day, or sometimes to refer to the daylight portion of a day. You might say, I'll be gone four days and you mean four days both day and night; or you might say to someone, This has been a beautiful day, and you're referring to the daylight portion of it. You use the word the same way the Hebrews used it. When *yom*, is modified by a number, universally, without exception in Scripture, it refers to a normal solar day.

Now sometimes *day* is used in Scripture to refer to some period of time not precisely defined. Job said, "My days are vanity." Psalm 90, verse 9 says, "Our days are passed away," and that's defined. But we understand what that means, a period of time. But even at that, day still means some finite succession of normal days, not some vast age of millennial years or millions of years. I think maybe the strongest affirmation - and I need to do this because you can ask the question about why God took six days - Why didn't He didn't He do it in six minutes or six seconds. The answer is, He took six days because He wanted to establish a pattern.

In Exodus chapter 20 He gives us the pattern, "Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy."

God wanted to establish a pattern for mankind, and that pattern was you work six days and you have one day when you set it aside to rest, and replenish your body, and focus on worshiping God. God chose to do it in six days to set a pattern for us. Now, if in fact it took him billions of years, then the pattern is ridiculous. God's work of creation set the pattern for man who bears his image; six days you work and one day you worship. Henry Morris in his book *The Genesis Record* says, "God called the light day and the darkness he called night. As though in anticipation of future misunderstanding God carefully defined his terms. The very first time he used the word day he defined it as the light to distinguish it from the darkness called night. Having separated the day and night God had completed his first day's work. The evening and the morning were the first day. This same formula is used at the conclusion of each of the six days," as I read to you, "It's obvious that the duration of each of the days including the first was the same. It is clear that beginning with the first day and continuing thereafter there was a period of cyclical succession of days and nights, periods of light and periods of darkness."

There's no other way to interpret that. No other way at all. Then how did we come up with this ages and billions of years stuffed into Genesis? Not from Genesis; only factors outside Scripture. False

scientific theory imposed on the Bible, higher criticism that attacks the historicity of the Bible, and distorted human, self-centered philosophies. But you know false scientific theory and higher criticism coming from unbelieving scholastics have caused Christian scholars to torture this text with unwarranted interpretations.

There's absolutely nothing whatsoever on the pages of Genesis 1 and 2 that allows anything but a six, 24-hour solar day creation. It may offend the evolutionist, but that doesn't change the truth; and no man fails well who sits in judgment on the Bible. Let's ask when; that's why, let's ask when. When did this happen? Did it happen millions and billions of years ago? Science used to say two billion years, but now they've changed it. They lean toward 20 billion and about every year it gets longer. You see, they've never seen anything evolve so they think it probably took longer.

But if things don't evolve, what does longer do? It doesn't do anything. If things don't evolve, if matter doesn't randomly organize itself by chance upward and upward and upward, if there's no evidence that it ever does that, what does more time achieve? Since there is no evolution it's not necessary to have billions or millions of years; all you need is six days, that's all you need. Man didn't evolve finally from an ape over five billion years. He was created in the same 24 hours as the apes.

You say, So what about fossils, what about fossils? I tell you one thing about fossils, they must have been formed after the creation, not before. They had to be formed after the creation. Let me give you a scientific definition of fossils, dead stuff. That's profound, but that's it. Fossils, that's dead stuff, and there's not any death. Romans 5:12, as I mentioned earlier, that death came by sin. There's no death before the fall of Adam. You can't have billions and billions of years of billions and billions of things dying and becoming fossils if you don't have death.

It is true, there are billions of fossils and there are fossil fields all over the world. Massive, massive death did occur. What caused it? There was clearly a tremendous reign of death all over the death. There was clearly a massive, massive death, and the Bible gives the absolutely accurate information into what it was. It was the universal, worldwide flood. Genesis 6 and 7, and you can look into the science of that; it's absolutely fascinating. Very likely at that time the once what scientists think was a super continent split up, and fountains of the deep were broken up, and the earth's surface was changed, and tectonic plates collided and pushed up mountains, which used to be at the bottom of the sea. That's why you find fish fossils in the Himalayas, and in Grand Canyon.

The whole earth was fractured, there's not enough rain water falling for 40 days to drown the earth above the Himalayas in excess of 25,000 feet in elevation, there's not enough rain water to fall. The water had to come from somewhere else, and it did. It came up from the ocean floors as lava cracked out and cracked open. The earth's surface cracked open and lava poured out heating the water to a fever pitch. As the water went into steam, into the sky it eventually vaporized again, turned back into water and fell on the earth, and flooded the earth in a massive flood. All this tectonic plate activity

colliding – these plates colliding, pushing up mountains and all of that - can be traced back to the flood.

In Matthew chapter 24, verses 37 to 39, it refers to the flood there, and it uses the Greek word *kataklysmos*, the word *cataclysm*. It literally, totally rearranged the surface of the earth and engulfed the entire earth in water, and that massive hydraulic cataclysm is what produced the extinction of many animals instantaneously. Frankly, or over the periods of the days when it rained, and created this worldwide death that produced the fossils. 2 Peter 3 talks about how God destroyed the whole earth, verse 6 by flooding it with water. That one great, world cataclysm produced the ice caps, produced the ice age, and explains the fossils. There's much more on that you can read for yourself.

There's an immense amount of scientific material on the flood and its cataclysmic impact on the earth. So we ask the question, When did this happen? When did it all of this – how do – if we don't need ages and ages and ages and ages and ages and billions and billions of years to form fossils, and by the way, that generally won't do it. If you take the bones of your dead bird and put them in the backyard how long will it take before they become a fossil? They'll never become a fossil. The ground would have to open up and crush those bones and hold them there for you to have some kind of a fossil. There has to be cataclysm to create that kind of thing such as we have already seen in the sediments and the bones that are found.

For example, in the terrain surrounding Mount St. Helens, which kind of a cataclysm has the same dramatic effect as would appear to a uniformitarianist would have had to occur over millions and millions and millions of years. So the flood answers the problem of fossils and sediment, and the rearrangement of the surface of the earth. All the legitimate science frankly points back to the great cataclysm. But now let's see if we can't get a timeline on when this all happened. We know here from the creation of the universe to the creation of man was how long? Six days. Start counting from the creation of the universe to the creation of man was six days.

Starting in Genesis 5 you get Adam, and then you start with Adam in Genesis 5 and you go to the flood and you've got a whole lot of people in there, and all the years of their life are given. You see it there in chapter 5, you have the sequence. He lived so many years and he had a son, and he lived so many years and he had a son, he lived so many years and he had a son. You add up those, you have six days from the creation of the universe to the creation of man, from the first man Adam to the flood you have 1,656 years; 1,656 years the flood comes. Genesis 11 gives you the chronology from the flood to Abraham.

It starts out with the children of Noah, Shem. Verse 10 goes right on down to Abraham, that's 225 years. Six days, 1,656 years and 225 years. So something under 2,000 years, and you're at Abraham. Starting Genesis 12 with Abraham and go through the Old Testament historical books: Exodus, Numbers, Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles.

Just proceed through those books and you have the chronology from Abraham to the Babylonian captivity. From Abraham to the Babylonian captivity. That would be 430 years in Egypt, 40 years in the wilderness, seven years conquering Canaan, 350 years of the judges, 110 years of the united kingdom under Saul, David and Solomon, 350 years under the divided kingdom on Judah and Israel, 70 years – 350 years and then you have the Babylonian captivity - 70 years, and then you have the return and the rebuilding, 140 years.

So from Abraham to the return and rebuilding of Jerusalem and the rebuilding of the nation Israel you have about 1,500 or so years if you add all that up. Following the rebuilding and the restoration you're at the end now of the Old Testament. You've got 400 years of silence. So you have about 2,000 years that we started out from - the creation to Abraham is about 2,000 years. From Abraham to the New Testament is about 2,000 years, and from the beginning of the New Testament to now is about 2,000 years. Archbishop James Ussher, a great scholar by the way, lived from 1581 to 1656, added all the genealogical chronological records of Scripture and said that he felt the creation occurred in 4004 BC.

Now, you know, the evolutionists just mock that, the world, the universe 6,000 years old? But he was no doubt very close to being accurate. Prior to Charles Darwin any educated man who suggested that mankind was over 6,000 years old was seen as a fool. All historical records fit into that 6,000 years. You can go back and study European history, you can go back and study the records, the Egyptian records, and they all go back no further than that. You say, Isn't it possible that some names got skipped in the genealogies? That's one of the things you hear all the time. Isn't it possible that some names got skipped?

Let me tell you something. One very hard thing to prove is what got left out. That is very hard to prove. How can you say some other names should be in there? It's not there. It's not there. Even if you add a few names that got left out of the genealogy of five or the genealogy of chapter 11; the history of Israel, that's set. We know that, and the times from Christ to now we know that. So if you're talking about that first period of time and you want to give a little space to the genealogies you can add a few hundred years here and there. Nineteenth-century Princeton scholars William Green and B. B. Warfield, both were inerrantists, they believed in the authority of the Bible.

But they tried to harmonize the Bible with evolution and the way they wanted to do it was to stretch the genealogies; there's nothing to argue about over the last 2,000. There's nothing to argue about over the 2,000 really from Abraham to the New Testament period; that's pretty well fixed in history. So they decided they had to stuff some years in the first 2,000, and they said there were various generations omitted and that father and begat could skip generations and refer to a more remote ancestor. There's no evidence for it.

William Kelly writes, “Even if Green and Warfield were correct in positing gaps within the genealogies of Genesis the most generous assigning of gaps between various generations couldn’t add more than several hundred or at the most maybe 1,000 or so years to the Ussher’s chronology.”

“Indeed a more careful look at these gaps will indicate that they really do not change the overall biblical chronology for the following reason. The writer of Genesis defined the length of the patriarchal age in terms of the times between the birth of the patriarchs who are actually listed, not in terms of how many other descendants there may have been who are not listed.” You get the point? If you hit the high peaks of the patriarchs, and you give the years for those, you can’t stuff any more years in between.

James B. Jordan wrote, “Anyone who opens the Bible of Genesis chapter 5 and 11 will notice that the age of each father is given for the time of his son’s birth. Adam was 130 years old at the birth of Seth, he was 105 years old at the birth of Enosh, and so forth. Thus we appear to have an unbroken chronology from creation to Abraham. There are no gaps in the sequence; son follows father in strict succession it seems. The length between Genesis 5 and 11 is established by Genesis 6:7 and Genesis 11:10. Arpachshad was born in Noah’s 602 year, thus at first glance there appears to be good reason to accept the chronologies of Genesis 5 and 11 at face value.”

Now even if there’s some gaps as I said, and you wanted to stuff them with everything you could possibly think of you’d never come up with millions of years. At best it’s just a few thousand years ago. Scientist comes along and says, I’ve got a problem with that; what about the speed of light? If God created a star out there, and it’s  $x$  number of light years away, it would take a million years for it to get here. The light can’t get here and the fact that we can see the light of the star way out there indicates that millions of years must have gone by.

How about this for a wild solution. God not only created the star he created the light in between there and here. Does that sound impossible? If that’s too simplistic, let me give you another solution, hang on. Research has been done on the speed of light; they’ve done it in kilometers. The speed of light is generally accepted as being 299,792.458 kilometers per second or rounding it off, 300,000 kilometers a second. A light year is the distance light travels in a year; thus a star might come into being a million light years away from the earth, but couldn’t actually be observed until a million years later because it would take that long for the starlight to reach the earth from outer space.

If this is the case, then the solar system has to be immensely older than the few thousand years indicated by the Genesis chronologies. This fact would seem to remove the biblical chronology from serious consideration if we’re going to have any honest assessment from science. Let me tell you why that doesn’t work. First, and this comes from some interesting, fascinating research by an Australian scientist named Barry Setterfield. Listen to this. “Arguments that the speed of light has been slowing down and thus traveled much more rapidly in the past would indicate a very young

universe in terms of thousands rather than billions of years.”

Barry Setterfield an Australian scientist, proposed the decay in the speed of light in his writings called *The Velocity of Light and the Age of the Universe*. According to Setterfield, “the first careful measurement of the speed of light was made by a Danish astronomer, Rømer, in 1675 and then by an English astronomer Bradley in 1728. It’s been measured many times since then, and it’s said to have reached an equilibrium at the number I gave you a moment ago. The data indicate that the speed of light in 1675 was about 2.6 faster than today, and that it continued to decline until 1960 when atomic clocks began to be employed to measure it.”

Setterfield charted a rate of about 5.7 kilometers decrease in velocity per second between 1675 and 1728, and 2.5 kilometers per second decrease between 1880 and 1924, and he kept charting the decrease. He worked out a curve tracing the decay of the velocity of light. On this basis Setterfield figures the earth was created about 4,040 plus or minus 100 years. At the time of creation the speed of light was going so much faster than it does now. If the speed of light has indeed decayed along with everything else, then the most basic empirical measurement of the age of the solar system would fit precisely into the genealogical chronologies of Genesis.

If you just take those same figures, put them on a curve, you have light being almost instantaneous 6,000 years ago. Does that surprise you? It shouldn’t. Moreover, assuming that’s correct, that would explain why the dates derived from various types of radioactive measurements on physical geological elements such as the half-life of uranium 238 decaying into lead over millions of years would all be skewed. The velocity of an electron in its orbit is proportional to the speed of light. Everything changes and what appears to be old isn’t old at all if you understand this immense fact. Hence, radiometric ages in rocks, meteorites and other astronomical objects in conventionally allocated years can all be predicted by the high initial value of C and accommodated within a 6,000-year framework.

I don’t want to go into any more detail; I’ve said more than I know now. But I’ll tell you this we can start with a fixed point and the fixed point is Genesis 1. We don’t find anything in science that will legitimately cast doubt on the veracity of this creation in six days, 6,000 or so years ago. Our time is gone, so I’ll save what else I was going to say for next time, and that’s the kind of nice thing about this series. I can kind of cut it off wherever. There were three acts of creation; just summarize it: the universe, animals, and man; and man really stands apart.

Made in God’s image so God could communicate with us as intelligent, moral, self-aware beings who can understand abstract, symbolic speech and thus can come to know our creator personally so we can worship him and serve him forever, and we’ll get more into the why next time. Pray with me.

Father, thank you again for your word which gives light even on this incredible subject of creation. Continue to lead and direct us as we confidently sit at the feet of the Spirit of God, the author of

Scripture who gives us the eyewitness account of the very moment of creation. We bless you that you the Creator are also the Redeemer whom we know and love, and with whom we communicate regularly and shall fellowship together with forever. Thank you for this great grace to us in Christ's name. Amen.

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