

## CHAPTER 6

*The creation of man: creation, not macroevolution – mind the gap.*

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*(Chapter 6) a] Human Anatomy: the generally united creationist school.*

In 1802, creationist Paley used as a teleological argument of the human body, saying, “For my part, I take my stand in human anatomy<sup>1</sup>.” This validly looks to the complexities of human biology to see a design pointing to a Divine Designer. E.g., creationist, Jonathon Sarfati, refers to how the human appendix has lymphatic tissue that helps to control the flow of bacteria into the intestines, much like the tonsils also fight throat infections. Paradoxically, Darwinists once looked at something like the human

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<sup>1</sup> Richardson, A. (Editor), *A Dictionary of Christian Theology* (1969), *op. cit.*, p. 141 at “God,” subsection 6, “The Cosmological & Teleological Arguments,” citing Baillie, J., *The Interpretation of Religion*, 1929, p. 78.

appendix as a “vestigial organ” from an alleged macroevolutionary past of man. But more careful scientific research has shown that the human appendix serves a function in cultivating appropriate bacteria connected with the digestive system<sup>2</sup>.

This type of idea of “vestigial organs” is found in Darwin’s *Origin of Species* (1859) where he says, “on my view of descent with modification,” one finds “the vestige of an ear in earless breeds<sup>3</sup>.” A prime example of this are human “wisdom teeth.” E.g., creationist, Jonathon Sarfati, refers to Ebbert & Sangiorgio (1991) as giving a “typical [macro]evolutionary explanation,” when they say, “our ancestors had larger jaws, so there was room in the human mouth for 32 permanent teeth, including their molars – wisdom teeth. But now our jaws are smaller ... . So ... our wisdom teeth ... often become impacted ...<sup>4</sup>.” In response to this macroevolution claim, Sarfati considers the issue is one of “diet,” in which certain “dental research” has found this is “a factor in smaller jaws.” I.e., stronger “chewing” action “helps the jaw itself develop properly,” and when this occurs, “the jaw” will “develop to full size,” and so wisdom teeth will not impact. In support of this, Sarfati says that in “cultures” where “jaw exercise” occurs, “impacted wisdom teeth are almost unknown<sup>5</sup>.” While I can accept that Sarfati’s & Bergman’s solution is *one relevant factor*, the fact that Sarfati finds it necessary to make the concession that where this is done “impacted wisdom teeth are almost unknown,” indicates to me that this is not a sufficiently comprehensive response. *Put bluntly, the evolutionists appear to be correct that “our ancestors had larger jaws.”* But I do not see this as a problem. That is because, it does not, as the Darwinists claim, mean that man macroevolved, as seen in Darwin’s claim that “some ancient member of the” “anthropomorphous apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey<sup>6</sup>.” Rather, what it means is that

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<sup>2</sup> Sarfati, J. (young earth creationist) *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, pp. 208-209; citing work at Duke University in Durham, North Carolina, USA, by Bollinger *et al*, “Biofilms in the large bowel suggest an apparent function of the human vermiform appendix,” *Journal of Theoretical Biology*, Vol. 249, No. 4, 2007, pp. 826-831.

<sup>3</sup> Darwin’s *Origin of Species* (1859), chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” section, “Rudimentary, atrophied, or aborted organs.”

<sup>4</sup> Sarfati, J. (young earth creationist) *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, pp. 204-205; citing Ebbert, S & Sangiorgio, M., “Facing the dreaded third molar,” *Prevention*, Vol. 43, No. 7, 1991, pp. 108-110.

<sup>5</sup> *Ibid.* (emphasis mine); citing Bergman, J., “Are wisdom teeth (third molars) vestiges of human evolution?,” *Journal of Creation*, Vol. 12, No. 3, 1998, pp. 297-304 (<http://www.creationontheweb.com/wisdom-teeth>).

<sup>6</sup> Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

*man microevolved inside of the Adamic human race, from an Adam and Eve who coming from before the fall, evidently had larger jaws, and so by implication, larger skulls, and overall larger bodies.* Thus I would agree that such wisdom teeth are a “vestigial organ,” though *not* as the Darwinists claim, from macroevolution of man from Darwin’s “ape or ... monkey,” but rather, from microevolution within the human race as a result of the Fall from a larger jawed Adam and Eve.

We thus find that Paley teleological argument of the human body, saying, “For my part, I take my stand in human anatomy,” is a good creationist argument that has stood the test of time. So too, creationist, Jobe Martin, notes issues of irreducible complexity and Divine design are present for various parts of a body (whether human or animal), e.g., one cannot have *part* of a lung, or *part* of a liver, these type of organs have to all be there in order for the thing to work, or one has a dead creature<sup>7</sup>. And there is another element to the issue of man, for King David says of God, “I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well” (Ps. 139:14). This verse points us not only to the way our bodies are “fearfully and wonderfully made” in harmony with Paley’s teleological argument for physiological design of the human body, but beyond this, to the presence of the “soul” in a man. We shall return to this issue of the human soul at e.g., Part 2, Chapter 6, section c, subsection i, “Soul-talk,” “Distinguishing man from animals - the soul gives man a god focus & capacity for religious belief in the supernatural, and conscience morality seen in a moral code,” *infra*, and Part 2, Chapter 6, section c, subsection iii, “Distinguishing Satyr Beasts & Man, the Apers & Adamites: A clean cut – like putting a knife through butter,” *infra*; and also at Part 2, Chapter 7, section c, “The soul linked to Teleology, Ontology, Conscience Morality, & Ethnology: the generally united creationist school,” *infra*.

Paley’s teleological argument of the complexities of human anatomy as pointing to a Creator are clearly endorsed in Holy Scripture. For example we read, “I am fearfully and wonderfully made” (Ps. 139:14). And with respect to specific human organs, “he that planted the ear, shall he not hear?” (Ps. 94:4). Or “he that formed the eye, shall he not see?” (Ps. 94:4). And with regard to both of these organs, “The hearing ear, and the seeing eye, the Lord hath made even both of them” (Prov. 20:12). The ear of man (and other creatures with an ear drum), moves a very small amount, about  $1/100^{\text{th}}$  or 0.01% the width of a hydrogen molecule, which is one the smallest molecules. And yet this allows a man to distinguish between such sounds as the trumpet, drum, harp, and a mixture of different human voices<sup>8</sup>. Or with respect to man’s capacity to e.g., talk and see, “the Lord said ..., Who hath made man’s mouth? Or who maketh ... seeing ...? Have not I the Lord?” (Exod. 4:11).

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<sup>7</sup> Martin, J. (young earth creationist), *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 2.

<sup>8</sup> *Ibid.*, Part 1.

Though many of the valid arguments that could be considered about human anatomy will not be discussed in this work, some relevant matters will be. Consider e.g., the teaching of Psalm 94:4, “he that formed the eye, shall he not see?” As previously observed, Darwin falsely considered that he had answered this by his theory of macroevolution when he says in *Origin of Species* (1859): “In living bodies, variation will cause the slight alterations, generation will multiply them almost infinitely, and natural selection will pick out with unerring skill each improvement. Let this process go on for millions on millions of years; ... and may we not believe that a living optical instrument might thus be formed as superior to one of glass, as the works of the Creator are to those of man?”<sup>9</sup> But as previously noted, this argument flounders on e.g., the fallacy that to have a small percentage of an eye is not to have that percentage of vision, since to have any vision at all first requires the presence of a large number of complex eye components all working together. And even if one has a complete eye, it will not work on a creature that lacks the requisite neural and mental capacities to be able to make us of it. Thus such convergence factors point to a Creator<sup>10</sup>. And as creationist, Jobe Martin observes, scientists have been unable to replicate a lens that sees anything like as clearly as the human eye, which sees clearly at both objects that are close up, and also further away. Though the human eye is constantly vibrating, the brain has been designed to compensate for this to keep images steady. How could such convergence factors reasonably be said to have evolved?<sup>11</sup> Most reasonably they point to God.

But in addition to looking to these types of arguments for individual organs such as the eye, one can also simply look at the big overview. Thus creationist Don Batten refers to how it is misleading to talk about “simple” life forms such as a “simple bacteria,” because at a genetics level the DNA (Deoxyribonucleic Acid) is very complex. (DNA is the chemical inside a cell’s nucleus that contains the genetic instructions to make a living organism.) Thus if one was writing out the DNA code for a so called “simple bacteria” it would take a book of about 500 pages. By contrast, writing out the DNA genetic codes for a man would take about 1,000 books of about 500 pages, and so to get from a simple bacteria to a man requires the addition of about 999 books of 500 pages of complex genetically coded information<sup>12</sup>. Therefore the type of statistical

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<sup>9</sup> Darwin’s *Origin of Species*, chapter “Difficulties On Theory,” section “Organs of extreme perfection and complication.”

<sup>10</sup> Part 2, Chapter 4, section b, “The generally united Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” subsection ii] “Convergence factors point to creation, not macroevolution: What came first, the chicken or the egg?,” *supra*.

<sup>11</sup> Martin, J. (young earth creationist), *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 1.

<sup>12</sup> Batten, D. (young earth creationist), *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

probability issues creationist Hugh Ross has rightly observed for creation more generally<sup>13</sup>, are also true for the creation of man in particular. That is, to get the genetic codes of man together by random selection, *even assuming that one could first get the letters for this genetic information and genetic material “from thin air” which of course one cannot*, and claiming that these genetic codes could come together to form a man by a natural process, would be like suggesting that if there was an explosion in a printing factory, the letters of a typewriter could somehow write on pieces of sequenced paper the complete works of William Shakespeare (1563/4-1616<sup>14</sup>) “by a fluke.” This is arrant nonsense!

We thus find that a United Creationist School finds in the study of man’s anatomy, that man was created, he did not macroevolve. “O Lord,” “I will praise thee; for I am fearfully and wonderfully made” (Ps. 139:1,14).

*(Chapter 6) b] Spotting the wood from the trees -  
the similarities of homology in primates, simians, satyr beasts,  
& men; & the generally united creationist school.*

Certainly I admit that no element of the fossil record is more controversial either between macroevolutionists and creationists, or between creationists, than the issue of man; and I do not deny that the differences on this issue are very real between old earth creationists such as e.g., Hugh Ross (b. 1945) of *Reason To Believe*, USA, and myself; or Dan Wonderly (d. 2004) of the *Interdisciplinary Biblical Research Institute*, USA and myself; and also young earth creationists such as e.g., Jonathan Sarfati (b. 1964) of *Creation Ministries International*, Australia, and myself. On the one hand, on the issue of how to conceptualize what I understand to be the satyr beasts, and the issue of how much subspeciation and speciation may occur, and how all this relates to Adamite man, there is clear disagreement. But on the other hand, I think it is unfortunate that fellow creationists such as e.g., Ross and Sarfati, do not also “spot the wood from the trees” in recognizing that they are part of a United Creationist School which recognizes that God created some genetically rich parent stock which thereafter adapted (microevolved) through rearrangement and / or loss of genetic information, so that as creationists they both recognize that the genetic process of such subspeciation and speciation is the very opposite to what is required for macroevolutionary theory of evolution from one species to a genetically distinct species. Unfortunately, the creationist unity on the laws of

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<sup>13</sup> Ross, H. (old earth creationist), *Species Development*, 1990, *op. cit.* (cassette 1 of 2).

<sup>14</sup> Infant Baptized at Holy Trinity Anglican Church, Stratford-Upon-Avon, in England on 26 April 1564; he died 23 April 1616 and so he was c. 52 or 53. He is also buried at Holy Trinity, Stratford-Upon-Avon.

genetics requiring creation and not macroevolution, which is a unity held by creationists amidst their diversity, is thus sometimes being lost between creationists who lose site of their commonality in the generally United Creationist School as a consequences of their differences. Creationists should clearly stand united when and where appropriate against Darwinism and all forms of macroevolution.

On the one hand, I do not wish to downplay or deny the theological seriousness of disagreements between creationists on issues such as man's common descent from Adam (e.g., Ross, Wonderly, Sarfati, & myself), as opposed to polygenesis creationist views (e.g., Agassiz & Fleming); a historical fall of Adam as progenitor of the human race (e.g., e.g., Ross, Wonderly, Sarfati, & myself), as opposed to a Pelagian idea of Adam as a representative type for all men (as advocated by "progressive creationist" Bernard Ramm); or the issue of man as a dichotomy of body & soul (e.g., General Council of Chalcedon, *Athanasian Creed*, & myself), as opposed to a trichotomy of body, soul, and spirit (e.g., Ross), as opposed to man not having a soul but being a soul (e.g., Seventh-day Adventists such as Price); or issues of distinguishing man with a soul as opposed to animals without a soul (e.g., General Council of Chalcedon, *Athanasian Creed*, & myself), as opposed to claims of "soul-ish" animals (Ross), or claims of both men and animals allegedly being the same in that neither of them have souls (e.g., Seventh-day Adventists such as Price). But on the other hand, I also wish to clearly affirm that all creationists recognize the similarities of homology of primates (lemurs, lorises, and tarsiers), simians (apes and monkeys), satyr beasts (e.g., Habilis, Erectus, or Neanderthals), and men (Adam and all the human race which comes from him). In this they recognize that there is a monotheistic Creator who has used a common design pattern for all these creatures. Therefore, for the purposes of a united creationist school, this important point of similarity needs to be clearly stated, so that we "spot the wood from the trees" on the issue of *creation*, as opposed to issues of theological orthodoxy with respect to man, and the issues of what the relationship is, or is not, between Adamites and these different creatures. I do not wish to deny or downplay the diversity, but merely affirm that amidst it there is also some level of important creationist unity, that distinguishes all creationists from Darwinian macroevolutionists.

*(Chapter 6) c] Soul-talk:*

*i] Distinguishing man from animals - the soul gives man a god focus  
& capacity for religious belief in the supernatural, and  
conscience morality seen in a moral code.*

The soul gives man an instinctual god focus. If man is under God's directive will, then he will respond to a moral code which says in the *First Commandment* of the Holy Decalogue, "I am the Lord thy God," "Thou shalt have no other gods before me" (Exod. 20:2,3). "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew

the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Rom. 2:14,15). However, if man is under God’s permissive will, this same instinctual god focus can be perverted to a false god (Exod. 20:1-3), or an idol in violation of the *Second Commandment*, “Thou shalt not make, bow down to, nor serve, any graven image” (Exod. 20:4-6). This includes the combination of the *First Commandment* or *Second Commandment* with the *Tenth Commandment*, “Thou shalt not covet,” in the form of a lust idol (Exod. 20:2-6,17; Matt. 6:24; Col. 3:5; Eph. 5:5), and this means that this instinctual god focus will always be found in a man, including a man who is an agnostic or atheist. E.g., a man may focus on the “god” of the “belly” (Philp. 3:19), leading him to gluttony; or the idol of some “philosophy” of “vain deceit” indicates man is not focused on “Christ. For in him dwelleth all the fulness of the Godhead bodily” (Col. 2:8,9). The form of these false gods or lust idols may vary between men and different historical times and cultures, but they include e.g., “the love of money” (I Tim. 6:10), for “Ye cannot serve God and mammon” (Matt. 6:24); or the god of drunkenness (whether or not this lust idol is additionally linked to a spiritual god and spiritual idol such as it was in pagan Roman times with the pagan god of Bacchus); or pornography (Exod. 20:17). Thus creationist Bob Jones Sr. observed, “Do you know there are certain instincts that are universal? ... There’s an instinct that makes a man have a god. You’re god is the thing that’s first in your life. What is your god? Civilization may change a man’s idols, but unregenerated people always have an idol<sup>15</sup>.”

The soul also gives men a capacity for religious belief in the supernatural. Thus unlike animals, men worship God (Gen. 4:5), and while this should be daily (e.g., Dan. 6:10,13), there is a special act of public worship on the weekly sabbath as a day that is “sanctified” or set apart for a holy function (Gen. 2:3; cf. Exod. 20:8-11; Ps. 92 “sabbath” heading & verse 1; Isa. 66:23; John 20:1,19,26; Acts 20:7; I Cor. 14:25 with Sunday sacredness in 16:2). The synonymous usage of “soul” and “spirit,” and the relationship between the soul or spirit and communication with God in prayer or worship or praise is taught in Luke 1:46,47, where St. Mary, the mother of Jesus and God-bearer (Matt. 1:18-25; Isa. 7:14; 9:6 – “The mighty God,”) says, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” But in place of God, the ungodly may worship a false god, or a number of gods. And given that under God’s permissive will, men can play the “fool” and say, “There is no God” (Ps. 14:1), a man’s god focus does not necessarily have a supernatural element; though it historically has more commonly than not included such a component. Therefore in looking for a manifestation of the soul in man, one must look first a foremost for a creature with a god focus; and secondly, for a creature which has a capacity for belief in the supernatural, and in the generality of humanity will manifest that belief, even though in some instances there may be individuals in the wider human society who play the “fool” by becoming atheists (Ps. 53:1) or agnostics, but such fallen men will still exhibit the presence of lust idols as a perverted form of their god-focus.

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<sup>15</sup> Word of Truth (WOT) 101 (emphasis mine).

Furthermore, a man who is made in the image of God (Gen. 1:26,27) has a rational soul or “a reasonable soul” (*Athanasian Creed*, Job 9:14,21; Eccl. 7:25,27,28). This is manifested in the conscience morality (Rom. 2:14,15) of a moral code such as the Ten Commandments of Exod. 20 (Rom. 2:22; 7:7; 13:9). Therefore evidence of such a moral code among primates is evidence of an Adamite soul, even if e.g., some of them have played the “fool” and become atheists (Ps. 53:1)

As previously discussed in connection with soul creationism in Part 1<sup>16</sup>, though Gen. 2:7 may *prima facie* be rendered variously and interpreted variously, contextually, the better translation is the 1611 Authorized Version’s “man became a living soul” since man is contextually distinguished from the animals as being in the “the image of God” (Gen. 1:26,17); and contextually, the better meaning is that man is a dichotomy, i.e., to the bodily “dust” part that “the Lord God formed” for “man,” was added a soul, so that distinct from his “dust” body he “became a living soul” (Gen. 2:7). And this rendering and interpretation of Gen. 2:7 is the only one that will reasonably harmonize with I Cor. 15:45, so that for the Christian who accepts Biblical authority (II Tim. 3:16), this must be taken as the confirmed meaning of Gen. 2:7 in the Holy Ghost’s Divine commentary of I Cor. 15:45. *Therefore to distinguish man from animals in the fossil record in any prima facie unclear instances of certain bi-pedal primates, one must look for such a manifestation of the soul, for only Adamites have a soul (Gen. 2:7; I Cor. 15:45).*

As also discussed in Part 1<sup>17</sup>, the teaching of Ps. 105:6-11, that Adam and Jacob / Israel are separated by *exactly 1,000 generations*, gives us a date for Adam of *c.* 52,000-158,000 B.C., i.e., *c.* 105,000 B.C. + / - 53,000 years. Therefore, we must look inside this range of dates for relevant bi-pedal primates that clearly have a soul, in order to isolate Adamites. Thus e.g., we can immediately eliminate all and any bi-pedal primates that date before this time, or originate from before this time of *c.* 158,000 B.C., since these are clearly non-Adamite. E.g., Habilis (*c.* 2-1.5 million B.C.), or Erectus (*c.* 1.6 million B.C. to *c.* 250,000 B.C.), are clearly too early to be Adamites. While Neanderthals (*c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.* 100,000 B.C.? or *c.* 90,000 B.C.? to *c.* 38,000 B.C.? or *c.* 34,000 B.C.? or *c.* 26,000 B.C.?) clearly existed within this time frame, on some estimates they existed entirely within this time frame, and on some estimates they originated about 90,000 years too early to be Adamites. That is because while agreed identification of Neanderthal remains results in researchers generally agreeing that they existed within about the last 90,000 or so years, whether or not skull fragments earlier than this are Neanderthal or non-Neanderthal is disputed. And the

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<sup>16</sup> See Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” at section c, “Body + Soul = A man,” subsection iii, “Consideration of the heretical views of those who deny man is a dichotomy of body & soul,” at A, “The anti-dichotomist heresy of Origen’s (d. 254) ...,” *supra*.

<sup>17</sup> Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy,” section a, “The time-gaps in Hebrew genealogies,” section b, “How big CAN time-gaps be in the Gen. 5 & 11 genealogies?,” & section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?,” *supra*.

issue of when they went extinct is also unclear and disputed. However, given disputes about the time of Neanderthals first appearance, we shall consider them further, *infra*.

Though Ross is in various soul heresies<sup>18</sup>, until he plunged with Rana into the folly of unBiblical notions as to where man is in the fossil record<sup>19</sup>, he correctly looked to the expression of the spirit to so locate a man, even though he wrongly limited this to an altar dating back to 22,000 B.C.<sup>20</sup> This defect meant he said in 1990, “The big grey area is, ‘What do ya’ do with the Neanderthals and the Cro-Magnons. Well, I’m gonna’ duck that one. ... It’s very difficult to date when they existed ... [and] it’s very difficult to distinguish their features *vis-à-vis* homo sapiens sapiens.” “I think if ya’ start getting into Neanderthals and Cro-Magnon, you’re into some quick-sand that you’re not gonna’ get out of.” He then says in answer to a question as to what the “present best guess” would be, that “more of the researchers are willing to recognize Neanderthal as a distinct species from modern man, only a few are willing to recognize Cro-Magnon as a distinct species from modern man. ... The rough dates for Cro-Magnon are zero to 40,000 years ago, ... for the Neanderthals I’ve seen some push is back as far as 150,000, even 200,000 years ago, but most of them zero to 90,000 years ago, with big error bars.”<sup>21</sup> Thus Ross says Cro-Magnon may still exist as there is “evidence leaning in the direction Cro-Magnon” is “homo sapiens sapiens<sup>22</sup>.” Certainly I would consider that Cro-Magnon continues to exist as a group in e.g., the Dal people of Dalarna in Sweden, *infra*.

So why was Ross so uneasy about the Neanderthals and Cro-Magnons in 1990? The answer appears to lie in the fact that if he said they are Adamites with souls, then why does not one see what on Ross’s definition of spiritual expression are “altars” at

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<sup>18</sup> See Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” section c, “Body + Soul = A man,” subsection iii, “Consideration of the heretical views of those who deny man is a dichotomy of body & soul,” at D, “The anti-dichotomist heresy of Hugh Ross’s ...,” *supra*.

<sup>19</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, at p. 24 he now accepts Cro-Magnon dates from *c.* 33,000 B.C. and are humans, *but for the wrong reasons*. As discussed at Part 2, chapter 6, section iii, he has abandoned his former broadly correct idea of spiritual expression as distinguishing man (even though he also formerly too narrowly restricted what this was), and joined Rana in regarding the Apers as Adamites.

<sup>20</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 110.

<sup>21</sup> As at 2014, in the about a quarter of a century since Ross made this comments in 1990 on the difficulty of dating Neanderthal, the dating difficulties have continued. Thus I am using qualified dates for Neanderthals of “*c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.* 100,000 B.C.? or *c.* 90,000 B.C.? to *c.* 38,000 B.C.? or *c.* 34,000 B.C.? or *c.* 26,000 B.C.?” See Part 2, Chapter 6,c,iv,A, at “A contrast & comparison of models case study: Neanderthals,” *infra*.

<sup>22</sup> Ross, H., *Dinosaurs, Cavemen and the Fossil Record* (1990), *op. cit.* .

these earlier times? With regard to Neanderthal, whatever dates one uses, I would not accept that there is any evidence that they had souls as seen in clear spiritual expression; and when he was still looking for the correct basic definer of man in spiritual expression, Ross also came to rightly rule out Neanderthals on the additional basis of DNA (Deoxyribonucleic Acid) studies on Neanderthal skeletons in e.g., *The Genesis Question* (2001)<sup>23</sup>. (DNA is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism.)

I consider the first Adamite men appear in the fossil record with specimens of Cro-Magnon from c. 33,000 B.C., with Cro-Magnon man showing evidence of a soul (Gen. 2:7; I Cor. 15:45) in spiritual expression (Gen. 8:20; 12:8; 13:4) with Cro-Magnon's female idols, which before I learnt of the 2008 discovery of Cro-Magnon's idol from Hohle Fels, I dated to that from Brno in Czech at c. 26,000 B.C. +/- 1,000 years, which even on the lowest date of c. 25,000 B.C., is some 3,000 years earlier than Ross' earlier date of an altar in a stone-age sanctuary in Spain dating back to 22,000 B.C.<sup>24</sup>. However, the later revised position of Ross and Rana in *Who was Adam?* which was made in 2005 i.e., 3 years before the 2008 discovery of the c. 33,000 B.C. Hohle Fels Cro-Magnon idol, is that, "it is safe to say that spiritual activity dates to at least 28,000 years ago" i.e., 26,000 B.C., which is *prima facie* 1,000 years greater than highest Brno idol date, but seems to be looking at the same objects with a slightly earlier date, since this is said to be based on "'Venus' statuettes" from France, Germany, and Spain which "date to between 20,000 and 28,000 years in age"<sup>25</sup>.

The pagan Roman goddess of Venus had multiple cults, *not one monolithic cult*, and the differences are relevant to this terminology of a "Venus" idol. For instance, on the one hand, in the pagan cult of Venus Verticordia, the pagan goddess Venus was charged with the protection of female chastity; whereas by contrast, the pagan cult of Venus Erycina was connected with temple prostitutes and fornication<sup>26</sup>. Thus these Cro-Magnon so called "Venus" idols might more accurately be called, Semi-Venus Erycina idols, for it is overly interpretative to simply call them "Venus idols." In the first instance, I consider that they must be lust idols. These human figurines are stereotypically large-breasted, wide-hipped, and nude females; from which it is deduced by some that in all likelihood they were idols associated with fertility rites in an associated heathen religion. Given their usage of uncovered female breasts, and other private parts of the female anatomy, *I consider we can confidently say that these were lust idols* (Exod. 20:1,17; Eph. 5:5; Col. 3:5), irrespective of whether or not they were additionally spiritual idols. Therefore, I consider we can confidently say that these were idols manifesting the fact that Cro-Magnon man had a soul, and when the earliest such

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<sup>23</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 112-115.

<sup>24</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 110,223.

<sup>25</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 88 & 91.

<sup>26</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, "Venus."

idol known to me was from Brno in Czech and dated to at least *c.* 25,000 B.C., I formed the view that it was reasonable to project back for the further period of time to Cro-Magnon's appearance in the fossil record at *c.* 33,000 B.C., and say that this was the same group of men, and hence they too must have been Adamites, even though no specific evidence had been found, and as far as anyone knew, might not be found, of their souls before *c.* 26,000 B.C. +/- 1,000 years.

But in 2009 there was an amazing announcement of an earlier 2008 discovery of another Cro-Magnon Nude Female Idol, this time at Holhe Fels in Germany. It is a mammoth ivory figurine, and dated by its discoverer, Nicholas Conard of Tubingen University in Germany, as being "at least 35,000 ... years ago" i.e., at least *c.* 33,000 B.C.<sup>27</sup>. Its location means it cannot be safely said to be older than *c.* 33,000 B.C., even though it might be. This fact has led to the unwarranted and irresponsible claim by *Wikipedia* that because it has been found to be "belonging to the early Aurignacian," therefore "it is dated to between 35,000 and 40,000 years ago"<sup>28</sup>. This is certainly *not* correct. In the first place, anything beyond 35,000 years ago is speculative. And in the second place, while there is some cultural continuity in the Aurignacian culture, on the presently available data it looks to me like this was originally an Out-of-Africa Ape satyr beast culture which was then taken over by mimicry and improved upon by the Out-of-Eden Persian Gulf Adamites (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden). Thus the presence of a Cro-Magnon Aurignacian culture object manifesting a soul in *c.* 33,000 or *c.* 34,000 B.C. is not to be confused with the earlier Ape satyr beast Aurignacian culture that the Cro-Magnon Adamites largely mimicked and adopted. On my Out-of-Eden Persian Gulf model, the broad absolute dates for Adam are date range of *c.* 51,500 B.C. +/- 16,500 years, with a best estimate date for Adam on the presently available data of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years, and a Noah's Flood date range of *c.* 50,000 B.C. +/- 16,000 years, with a best estimate date for Noah's Flood on the presently available data of *c.* 35,000 B.C. . My outside dates are based at the upper end on the regression of the Persian Gulf *c.* 68,000 B.C. necessary for the creation of Eden there; and my lower end date is based on the presence of Cro-Magnon from *c.* 33,000 B.C. in the fossil record, as a clearly Adamite group as seen by their Nude Female Idols which definitely manifest a lust idol, and *probably* also a spiritual idol. Therefore, if earlier dates for either Cro-Magnon or such idols were to turn up as seen by a Cro-Magnon skull or idol, within a range for Noah's Flood of something between *c.* 34,000 B.C. to 66,000 B.C., I would be prepared to modify my dates for Noah's Flood upwards from my present best estimate of *c.* 35,000 B.C. . But at least to date, as at June 2014 I am not aware of any such evidence. Thus on the presently available data, I think it is not safe to put the Nude Female Idol of Hohle Fels in Germany earlier than *c.* 33,000 B.C., and this is also consistent with both the earliest known date for

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<sup>27</sup> Conard, N.J., "A female figurine from basal Aurignacian of Hohle Fels Cave in southwestern Germany," *Nature*, Vol. 459, 14 May 2009, pp. 248-252 (<http://www.nature.com/nature/journal/v459/n7244/pdf/nature07995.pdf>).

<sup>28</sup> "Venus of Hohle Fels," *Wikipedia* ([http://www.en.wikipedia.org/wiki/Venus\\_of\\_Hohle\\_Fels](http://www.en.wikipedia.org/wiki/Venus_of_Hohle_Fels)).

Cro-Magnon man at c. 33,000 B.C., and what on the presently available data is my best estimate for Noah's Flood of c. 35,000 B.C. .

There have now been a number of Cro-Magnon's Nude Female Idols found. Specifically, these include the *Nude Female Idol of Hohle Fels*, Germany, c. 33,000 B.C., which was found in at Hohle Felse near Schelklingen in Germany in 2008, and is made of mammoth ivory. The *Nude Female Idol of Dolni Vestonice*, Brno, Czech, c. 26,000 B.C. +/- 1,000 years, which was discovered in Moravia, Czech in 1925<sup>29</sup>. The *Nude Female Idol of Willendorf*, near Krems, Austria, c. 24,500 B.C. +/- 1,500 years, discovered in 1908, made of limestone with red ochre tint<sup>30</sup>. The *Nude Female Idol of Laussel* in France, c. 23,000 B.C.<sup>31</sup>. And the *Nude Female Idol of Petrkovice* in Czech, c. 23,000 B.C., discovered in 1953, it is carved from iron ore (hematite), and so is also important for showing a knowledge of such metal<sup>32</sup>.

Given that these are all nude female idols there is no doubt that they are lust idols (Exod. 20:1,17; Eph. 5:5; Col. 3:5), and so irrespective of whether or not they are additionally spiritual idols, they clearly exhibit an Adamite soul. But given the number of these over this time range i.e., five nude female idols over a period of about 10,000 years from 33,000 B.C. to 23,000 B.C., of which four are particularly similar as, large-breasted, fatter females, (although the *Nude Female Idol of Petrkovice* is not,) means that I think this intensity of finds over this period of time takes the matter "over the line" of them being *maybe* also being spiritual idols, to evidence that on the balance of probabilities, though not beyond a reasonable shadow of a doubt, they were *probably* also spiritual idol connected to a specific cult. This cult would therefore have been in some ways comparable to the later Venus Erycina cult of Roman times. The cult of Venus Erycina, that is, of Aphrodite of Eryx (Erice) came from Sicily, and in 215 B.C. a temple to Venus Erycina was dedicated at The Capitol in Rome, and a second one in 181 B.C. outside the Colline gate became like the Venus Erycina temple of Eryx, with both having

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<sup>29</sup> "Venus of Dolni Vestonice," *Wikipedia* ([http://en.wikipedia.org/wiki/Venus\\_of\\_Doln%C3%AD\\_V%C4%9Bstonice](http://en.wikipedia.org/wiki/Venus_of_Doln%C3%AD_V%C4%9Bstonice)).

<sup>30</sup> "Venus of Willendorf," *Wikipedia* ([http://en.wikipedia.org/wiki/Venus\\_of\\_Willendorf](http://en.wikipedia.org/wiki/Venus_of_Willendorf)).

<sup>31</sup> Morley, I., "The Evolutionary Origins & Archaeology of Music," October 2003, (electronic edition, 2006.) Originally submitted to the Faculty of Archaeology & Anthropology for the degree of Doctor of Philosophy of Cambridge University, UK (<http://www.darwin.cam.uk/dcrr/dcrr002.pdf>), pp. 41-42, citing Huyge, D. (1991) The "Venus" of Laussel in the light of ethnomusicology, *Archeologie in Vlaanderen* Vol. 1, p. 11-18.); & "Upper Paleolithic," *Wikipedia* ([http://en.wikipedia.org/wiki/Upper\\_Paleolithic](http://en.wikipedia.org/wiki/Upper_Paleolithic)).

<sup>32</sup> "Venus of Petrkovice," *Wikipedia* ([http://en.wikipedia.org/wiki/Venus\\_of\\_Pet%C5%99kovice](http://en.wikipedia.org/wiki/Venus_of_Pet%C5%99kovice)).

harlots i.e., temple prostitutes<sup>33</sup>. Hence the name sometimes given them e.g., by *Wikipedia*, as “Venus of ...” such and such a place has some propriety, but I consider it also needs qualification. For instance, we do not have any evidence for anything like an elaborate temple cult with temple prostitutes comparable to the Venus Erycina temple prostitutes in Sicily or Rome in connection with these Cro-Magnon Nude Female Idols. And nor are these Cro-Magnon idols generally of the same artistic refinement as the pagan Roman Venus idols, although the headless torso of the *Nude Female Idol of Petrkovice* has a slender women with smaller breasts, and showing better artistic refinement is more like the pagan Roman idols than the other less refined, large-breasted, fatter female, idols of this Cro-Magnon cult. Therefore to represent this type of balance, unlike the secular literature which refers to e.g., “The Venus of” such and such a place, e.g., “The Venus of Holhe Fels,” if one wanted to make reference to this Venus similarity, it would be more accurate to refer to them as “The Semi-Venus Erycina of” such and such a place, e.g., “The Semi-Venus Erycina of Holhe Fels.”

Thus in his earlier work, Ross erred in not looking at lust idols, and so failed to recognize that whether it was a lust idol or a spiritual idol, the *Nude Female Idol of Dolni Vestonice*, from Brno, Czech, c. 26,000 B.C. +/- 1,000 years, also shows these were Adamite men with souls. However, Ross’s earlier work also had some good elements to it, since he was still broadly looking for spiritual expression as a Biblical test to distinguish man. In *The Flood* (1990), Hugh Ross sets an upper date for Noah’s Flood at “35,000 years” ago i.e., c. 33,000 B.C. (since revised upwards), and says that Australian Aborigines might go back “30,000 years” i.e., c. 28,000 B.C., although he does not consider the evidence for such an early date is certain<sup>34</sup>. And in *The Genesis Question* (2001) he says, “Australian Aborigines ... date back to 25,000 B.C.” as one of the “firmly established dates<sup>35</sup>.” I broadly agree with this view, dating Australian Aborigines to c. 27,000 B.C. +/- 5,000 years (Willandra Lakes, *infra*), on the basis of evidence of this as the first group to show they had souls, although an earlier group of satyr beasts arriving before this time at c. 38,000 B.C. which went extinct c. 11,000-8,000 B.C. is generally misclassified by secular anthropologists as the “Australian Aborigines” since they do not distinguish man from animals with reference to the soul. But I shall leave a more detailed discussion of the Australian Aborigines *vis-à-vis* these satyr beasts which arrived about 40,000 years ago, till Part 2, chapter 6, section c, subsection iii, *infra*.

It should also be clearly stated that if an object cannot be shown to be definitely religious, or at least shown that on the balance of probabilities it is probably a religious idol, and / or it cannot be shown to be some kind of lust idol, then it may not be human, but may have belonged to animal primates. E.g., some present uncertainty exists for the dating of certain lion-headed figurines found in Germany, with the oldest lion-headed figurine (German, *löwenmensch*), Carbon 14 dated by some to c. 28,000 B.C., and by

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<sup>33</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Venus.”

<sup>34</sup> Hugh Ross’s *The Flood* (1990), *op. cit.* (cassette 2).

<sup>35</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 108.

others to 38,000 B.C.<sup>36</sup>. The earlier date is not a Carbon 14 date of the figurine itself, but of material from the same layer. However, this is hazardous as such an object may have sunk down to this lower level. And in examining the Carbon 14 evidence, Hawks says, “Given the error associated with calibration and atmospheric variation, it is no surprise (as Conard reports in the paper) that the radiocarbon dates in a site over around 30,000 BP [Before Present] should be somewhat mixed and confused<sup>37</sup>.” Thus while this object cannot presently be safely dated beyond c. 28,000 B.C., some have hazardously dated it up to 10,000 years older than this. But whenever one dates it, there is nothing in the Ulm figurine that requires it had a religious significance. For while those who claim it is an idol can point to the worship of various objects in man’s history, there is nothing to indicate that this lion figurine was so used. E.g., Was it an *objet d’art* of a soulless non-Adamite race of satyr beasts<sup>38</sup>? Or was it a youngster’s toy?

There are further corroborating factors from anthropology that lead me to conclude that the first appearance of Adamite man in the fossil record is Cro-Magnon from c. 33,000 B.C., in addition to the primary evidence that Cro-Magnon shows evidence of a soul with his nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years. Notably, these dates broadly correlates with what is known of human population movements, since Adamite groups which over time can be shown to have souls as seen in spiritual expression, first appear after this in both the British Isles and Australia. E.g., in the UK, *Paviland Man* dates to c. 31,000 B.C. (and was connected with an immigrant wave ultimately seen to be Adamite), being discovered at Wales in 1823 by the old earth creationist, William Buckland (d. 1856). This indicates that the Cro-Magnons of c. 33,000 B.C. in Europe were an early Japhetic group of Adamites fanning out on the globe following the Noachian Flood (Gen. 10:1-5); and the Aborigines who arrived in Australia c. 27,000

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<sup>36</sup> See also Part 2, Chapter 2, section b, subsection v, *supra*.

<sup>37</sup> See e.g., “Lion man of the Hohlenstein Stadel,” *Wikipedia* ([https://en.wikipedia.org/wiki/Lion\\_man\\_of\\_the\\_Hohlenstein\\_Stadel](https://en.wikipedia.org/wiki/Lion_man_of_the_Hohlenstein_Stadel)); Bailey, M., “Ice Age lion man is world’s earliest figurative sculpture,” *The Art Newspaper*, 13 Jan. 2013 (<http://www.theartnewspaper.com/articles/Ice-Age-iLion-Mani-is-worlds-earliest-figurative-sculpture/28595>); some have also claimed it is a female “goddess,” John Hawks’ “Straightening the Calibration Curve” (21 Oct. 2010), “Goddess on a cave bottom” (16 May 2009) (<http://johnhawks.net/taxonomy/term/50>); & see John Hawks’ Radiocarbon fudgery” (26 Sept. 2006) ([http://johnhawks.net/weblog/reviews/archaeology/upper/radiocarbon\\_calibration\\_mellars\\_2006.html](http://johnhawks.net/weblog/reviews/archaeology/upper/radiocarbon_calibration_mellars_2006.html)). Rex Dalton’s “Lion man takes pride of place as oldest statue,” dating it as a “30,000 year old carving,” *Nature*, 4 Sept. 2003 (<http://www.nature.com/news/2003/030904/full/news030901-6.html>); & “Oldest example of figurative art found,” *The Guardian*, 4 Sept. 2003 also using a date of c. 28,000 B.C. (<http://www.theguardian.com/science/2003/sep/04/research.artsandhumanities1>).

<sup>38</sup> The French *objet d’art* means “object of art.” See “satyr beasts,” *infra*.

B.C. +/- 5,000 years (Willandra Lakes, *infra*) were an early Shemitic group from Elam (Gen. 10:22).

Therefore, what of the question, Does the geological data match up with what the Bible teaches? On this model of creation that I am advocating, it clearly matches up like a hand in a glove. Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; the evidence is clearly consistent with what we would expect. This is seen in *Guideline 11*, “The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is ‘in the image of God’ (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20; 12:8; 13:4) even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), and “a reasonable soul” (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.”

(Chapter 6) c] Soul-talk:

ii] A revised taxonomy for primates must replace the erroneous twofold taxonomy used for primates.

In Latin, *animalis* can mean, for instance, “animal” or “living being” or “living creature” or “animate,” hence e.g., in the Latin Vulgate a human body is called in I Corinthian 14:44, “*corpus* (a body) *animale* (from *animalis*),” i.e., “a natural body” (Douay-Rheims). It is thus to be distinguished from the English word, “animal,” which though derived from the Latin, *animalis*, takes in English only one of its possible Latin meanings i.e., a beast. Inside the Kingdom: *Animalia* (“Living Beings” or “Living Creatures”), Phylum: *Cordata*, Class: *Mammalia*, there is the Order: *Primates*. According to the erroneous taxonomy generally used at this time, the Order of Primates are divided into a twofold breakup of the suborders: Prosimians (lemurs, lorises, and tarsiers) and “Anthropoids” of apes, monkeys, “hominids” and men. I am happy to retain the suborder of *Prosimians* (lemurs, lorises, and tarsiers) as they are, as the first sub-category. The word “promisian” is a compound word made up of Latin, *pro* meaning “before,” and *simiae* meaning “an ape” or “a monkey.” Hence in harmony with this, I shall use *Simians* as the second category which is made up of apes and monkeys. The fourth category, as discussed in the previous section, is man. Adamites or men or human beings, are distinguishable from animals because they have a soul, and this gives a man a god focus and capacity for religious belief in the supernatural.

The third category of Primates are what have been called “hominids” (or “hominins”) other than man. While I have myself used this term in the past simply because it is the commonly used term, without thinking sufficiently about the matter, in connection with this work, I have more carefully considered the matter and decided that this is an inappropriate term (even though in the development of reaching this conclusion, I have previously made the qualification of “non-human hominids” or “animal hominids”). That is because “hominid” comes from the Latin, *homo* meaning “man” or “human being” (e.g., because of the incarnation, the Son of God, John 1:18, is called “the Son of man” in John 1:51, which in the Latin Vulgate is *homo* for man<sup>39</sup>); and Greek, *eidos* means “form” or “shape” (Luke 3:22; John 5:37) or “appearance” (I Thess. 5:22). (And “hominin” has the same idea because Latin, *homini*, from *homo*, meaning “man,” has been used by some since 1989, and *hominis*, from *homo*, meaning “of man,” e.g., this is the genitive declension used in the Latin Vulgate at John 1:51 for the “Son of man” which is “*Filium hominis*”<sup>40</sup> + suffix “ini” from new Latin *inus* for “tribe,” hence *homini* or “hominin”<sup>41</sup>.) Hence the terminology of “hominids” has been used by macroevolutionists to mean “humans and relatives of humans closer than chimpanzees”<sup>42</sup>. From the old earth creationist perspective endorsed in this work, this is clearly a circular definition which both presumes, and in turn reinforces, the erroneous theory of macroevolution. A further complication is the fact that there are young earth creationists who claim that either these creatures did not exist, or they did exist but were men. E.g., old earth creationist, Hugh Ross, says, “The hominids are real,” contrary to some “young earth creationist” claims that they are “fragments of the imagination,” which is simply “not true”<sup>43</sup>. Or young earth creationist, Don Batten, claims, “Homo Erectus is a human ‘kind,’ and not an ape man”<sup>44</sup>.

A further complication thus comes in the fact that some old earth creationists such as Ross use the term “hominid,” *supra*. Thus Ross & Rana say they use the terminology of “hominids” “to refer only to the bipedal primates that preceded ‘modern humans.’ The term ‘modern human’ is used ... for *Homo sapiens sapiens*, out of respect for contemporary nomenclature conventions,” but such “hominids prior to” the time of modern” man should not “be called human beings.” On the one hand, they consider

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<sup>39</sup> The Latin Vulgate reads, “*Filium* (the Son) *hominis* (‘of man,’ masculine singular genitive noun, from *homo*).”

<sup>40</sup> See last footnote.

<sup>41</sup> Merriam-Webster Dictionary, “hominin” (<http://www.merriam-webster.com/dictionary/hominin>).

<sup>42</sup> “Hominidae,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Hominidae>); “Homo,” *Wikipedia* (2013) ([http://en.wikipedia.org/wiki/Homo\\_\(genus\)](http://en.wikipedia.org/wiki/Homo_(genus))).

<sup>43</sup> Ross, H., *Dinosaurs, Cavemen and the Fossil Record* (1990), *op. cit.* .

<sup>44</sup> Batten, D., *Creatures Do Change But It's Not Evolution*, 2010, *op. cit.* .

these creatures were “animals,” but on the other hand, they consider that “in some sense, all hominids have features that resemble humans<sup>45</sup>.” Thus such old earth creationists accept *the concept* of the satyr beast, i.e., a creature with characteristics that are part man and part animal, but they use the misleading terminology of “hominid” which means “man” or “human being.”

Thus in “the great debate” between old earth creationists and macroevolutionists, from the old earth creationist perspective endorsed in this work, to apply “hominid” to bipedal, erect standing, relatively large-brained with rounded skulls, relatively small toothed (including unspecialized canines), tool using animals such as e.g., Habilis (*c.* 2-1.5 million B.C.) as “Homo Habilis,” or Erectus (*c.* 1.6 million B.C. to *c.* 250,000 B.C.) as “Homo Erectus,” or Neanderthals (*c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.* 100,000 B.C.? or *c.* 90,000 B.C.? to *c.* 38,000 B.C.? or *c.* 34,000 B.C.? or *c.* 26,000 B.C.?); is to use a “human” or “man” terminology for these non-human creatures. On one level I hesitate to move away from a known and established terminology, and in the past, I have qualified such terminology by referring to these creatures as “non-human hominids” or “animal hominids.” In this sense, I have previously used a part-human and part animal terminology. But on another level, having given this matter further consideration, after prayer and meditation, there has been an evolution in my thinking, in which in conjunction with this fourfold taxonomy I have decided to refer to these creatures as “Satyr beasts,” or Latin, *Satyrus bestiarius* (plural, *Satyri Bestiarii*)<sup>46</sup>.

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<sup>45</sup> Ross & Rana, *Who Was Adam?*, *op. cit.*, pp. 29 & 83.

<sup>46</sup> Under God, I made the decision on coining this designation of “Satyr beasts,” or Latin, *Satyrus bestiarius*, following prayer and consideration of the matter just before, during, and after, Sunday 21 July 2013, being *The Eighth Sunday After Trinity*. I provisionally coined it on St. Margaret’s Day (Sat. 20 July 2013), and then confirmed this designation on St. Mary Magdalene’s Day (Mon. 22 July 2013). (Unless otherwise specified – which occurs only rarely, my Calendar designations are always per the Anglican 1662 *Book of Common Prayer*.)

<p><i>Order:</i> Primates. <i>Family 1:</i> Non-Bipedal Primate (Latin, <i>Non Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 1:</i> Non-Bipedal Primate (Latin, <i>Non Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 2:</i> Bipedal Primate (Latin, <i>Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 2:</i> Bipedal Primate (Latin, <i>Bipes Primus</i>).</p>
<p><i>Genus:</i> 1) <i>Prosimians</i> (From Latin, “before” + “apes / monkeys”).</p> <p><i>Species or “kind”:</i> lemurs, lorises, and tarsiers.</p>	<p><i>Genus:</i> 2) <i>Simians:</i> (From Latin, “apes / monkeys”).</p> <p><i>Species or “kind”:</i> apes and monkeys.</p>	<p><i>Genus:</i> 3) Satyr beasts (Latin, <i>Satyrus bestiarius</i>): part-ape / monkey and part-man creatures.</p> <p><i>Species or “kind”:</i> e.g., <i>Satyrus Bestiarius Habilis</i> (Handy Satyr Beast, c. 2.33-1.4 million B.C.); <i>Satyrus Bestiarius Erectus</i> (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.); <i>Satyrus Bestiarius Neanderthalensis</i> (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?)</p>	<p><i>Genus or Species:</i> 4) Man (“Hominid,” from Latin, “human form / shape;” or Latin, <i>homo</i>): Exclusively applied to Adamite man, having a soul and made in the image of God, a distinct creation.</p> <p><i>Subspecies 1:</i> Unfallen man; <i>Subspecies 2:</i> Fallen man. <i>Subspecies or “kind” of fallen man:</i> e.g., first found in the fossil record as Cro-Magnon man, c. 33,000 B.C., with evidence of him having a soul from Cro-Magnon nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years (both of which were probably also spiritual idols).</p>

With respect to a Biblical “kind (Hebrew, *miyn*),” see Part 2, chapter 10, “Why the science of linguistics for Days 5 & 6 (Gen. 1:20,21,24,25) & Gen. 6-9, coupled with the

size of Noah's Ark (Gen. 6:15,16), requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World (Gen. 2:8,11-14)," *infra*.

This is a difficult classification process because on the one hand, the Creator God has used a basic design pattern common to both some animals and man in his creation of primates; but on the other hand, man is a distinct creation in no way biologically related to animals (as claimed by macroevolutionists), and man is not an animal as seen in the fact that he has a soul. Thus amidst these difficulties, I am using the following taxonomy, which I am prepared to alter and improve upon if a better one can be produced.

*Order: Primate.*

*Family 1: Non-Bipedal Primate (Latin, Non Bipes Primus);*

*Genus: 1) Prosimians; Species: lumurs, lorises, and tarsiers.*

*Genus: 2) Simians; Species: apes & monkeys.*

*Family 2: Bipedal Primates (Latin, Bipes Primus).*

*Genus: 1) Satyr beasts (Latin, Satyrus bestiarus): part-ape / monkey and part-man creatures - ALL NOW EXTINCT. Species: e.g., Satyrus Bestiarus Habilis (Handy Satyr Beast) or Bestiarus Neanderthalensis (Neanderthal Satyr Beast).*

*Genus or Species: 2) Man. Subspecies 1: Unfallen man: a) Edenic Man: possessing a sinless human nature and conditional bodily immortality in Eden; these qualities were lost due to a historical fall by man's progenitor, the first Adam. The Second Adam: Man's redeemer, Christ, possessing a sinless human nature like Adam before the Fall (e.g., I Peter 1:19; cf. John 1:29; 8:46), and overcoming where the First Adam fell. Christ "thought it not robbery to be equal with God" (Philp. 2:6; cf. John 1:1) because he is fully God; "but" he "was made in the likeness of men" being fully man (Philp. 2:7; cf. John 1:14). However, his earthly body lacked the conditional bodily immortality of Adam before the Fall, and in this sense he was "in the likeness of sinful flesh" (Rom. 8:3). New Edenic Man: after his resurrection Christ's body was "raised incorruptible" and so is like the bodies of the saints after the Second Advent (I Cor. 15:51); i.e., it was a real body (Luke 24:42; John 20:27), with bodily immortality. Subspecies 2: Fallen Man. Due to a historical fall by man's progenitor, Adam, man has a sinful human nature and bodily mortality. He is thus subject to sin, sickness, and death. The human primary race divides into five secondary races: Caucasoid, Negroid, Mongoloid, Australoid, and Capoid; and thereafter into various tertiary races, quaternary races, and ethnic races.*

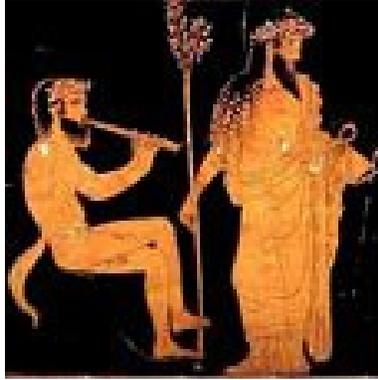
With respect to the coining of the term, "Satyr beast," or Latin, *Satyrus bestiarus*, for this third category in the place of the inaccurate "hominid" or Latin *homo*, which I would now only be prepared to apply to human beings i.e., Adamites with souls, of which the first appearance in the fossil record is Cro-Magnon man, c. 33,000 B.C., (with evidence of him having a soul from Cro-Magnon nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years), I give the following explanation. In the prince of Protestant Bibles, the Authorized King James

Version of 1611, “satyr” is used in Isa. 13:21; 34:14. In both instances, “satyr” is rendering the Hebrew word, *sa‘iyr*, which through reference to the idea of being “shaggy” can refer to a “goat,” or by analogy, a devil (Lev. 17:7; II Chron. 11:15) or satyr (Isa. 13:21; 34:14). Hence we read, “But wild beasts of the desert shall lie there; ... and satyrs (Hebrew, *sa‘iyr*) shall dance there. And the wild beasts of the islands shall cry in their desolate houses ...” (Isa. 13:21,22). And, “The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr (Hebrew, *sa‘iyr*) shall cry to his fellow ...” (Isa. 34:14). The same Hebrew word is found at Lev. 17:7 and rendered “devils” where we read, “And they shall no more offer their sacrifices unto devils (Hebrew, *sa‘iyr*).”

In the Bible, while the Jewish laws of clean and unclean foods in Leviticus 11 and Deut. 14:3-20 no longer bind Christian men (Mark 7:19; Col. 2:16; I Tim. 4:1-5), nevertheless, the unclean animals continue to be sometimes used in Scripture to symbolize devils, of which the chief example is “that old serpent, called the Devil, and Satan” (Rev. 12:9), for “whatsoever goeth upon the belly” are unclean (Lev. 11:42), and “the serpent” goes on its “belly” (Gen. 3:14). But so too are “frogs” (Rev. 16:13; cf. Lev. 11:10,11,41); and “every unclean” “bird” (Rev. 18:2), e.g., “the bat” (Lev. 11:19). Hence when we look at Isa. 13:21,22 and Isa. 34:13,14, and see such unclean animals as the “owls” (Isa. 13:21; 34:13,14; cf. Lev. 11:16,17) and “vultures” (Isa. 34:15; cf. Lev. 11:14), we also recognize the wisdom of the AV’s double *entendre* of “dragons” (Isa. 13:22; 34:13) as representing both a literal animal such as a hyena or jackal, and also a devil (cf. “dragon” in Isa. 27:1; Rev. 12:9).

Although to this is the qualification that while goats were a “clean” animal, as already noted, the Hebrew word, *sa‘iyr* through reference to the idea of being “shaggy” can refer to a “goat,” or by analogy, a devil (Lev. 17:7; II Chron. 11:15) or satyr (Isa. 13:21; 34:14), and so the same Hebrew word is rendered “devils” at Lev. 17:7, “And they shall no more offer their sacrifices unto devils (Hebrew, *sa‘iyr*).” On the one hand, such a satyr could be a part-man part-animal looking devil. Thus some kind of goat-devil evidently at times used to manifest itself in Isa. 13:21; 34:14; and given that it is said to “dance” (Isa. 13:21) and “cry to his fellow” (Isa. 34:14), and given that this was a feature of the satyr, which roamed with a musical pipe and sometimes danced with nymphs; this seems to be a reasonable translation of Isa. 13:21; 34:14 as “satyr.” I.e., these areas were given over to animals and devils, including the goat-devil or satyr.

In Greek paganism, the satyr were semi-human and semi-animal creatures connected with the pagan god, Dionysus. They were part-man and part-goat, represented with goat ears and goat tails, although sometimes a long horse tail, as seen in this following pagan Greek depiction of a Satyr (left) with the pagan god, Dionysus.



This pagan Greek depiction of the satyr was later found in some form in Latin speaking Roman paganism as the “faun” (Latin, *faunus*), which was half-man and half-goat (although some Latin literature also depict them with a horse tail). The pagan Latin forms were not the same as the pagan Greek satyr, but similar to it, and the Roman pagans came to use the Greek term, *saturos* meaning “satyr,” for the faun. This shows a wider and expanded later developed pagan Roman usage of “satyr” for any part-man and part-goat creature<sup>47</sup>.

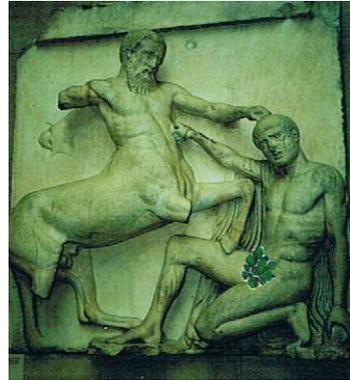
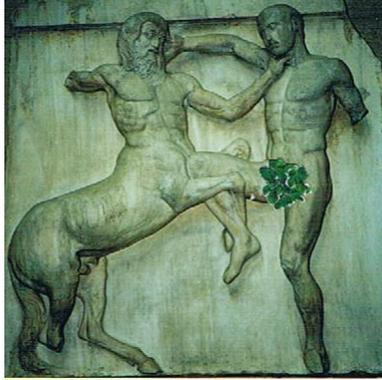
In the Greek Septuagint, we find that Isa. 13:22; 34:11,14 (2), makes reference to the Greek, *onokentauros* (ονοκενταυρος<sup>48</sup>). This is a compound word from Greek *onos* meaning “an ass” e.g., Balaam’s “ass” in the Greek Septuagint at Numbers 21:22<sup>49</sup>; and Greek *kentauros*. The Greek *kentauros*, Latin *centaurus*, or English centaur, was a half-man and half-horse creature. I saw the following ancient Greek depictions of centaurs when at the British Museum in London in 2001.

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<sup>47</sup> “Satyr” (2013) (<http://en.wikipedia.org/wiki/Satyr>); & “Satyroi” (2011) with picture K12.4, Satyr & Dionysus (<http://www.theoi.com/Georgikos/Satyroi.html>). WARNING: some of the artistic depictions of satyrs at these two sites are pornographic pictures of pagan perversity.

<sup>48</sup> Isa. 13:21 (LXX); 34:11,14 (LXX), is Greek, “*onokentauroi* (‘onocentaurs,’ masculine plural nominative noun, from *onokentauros*);” & one of two times in Isa. 34:14 is Greek, “*onokentaurois* (‘onocentaurs,’ masculine plural dative noun, from *onokentauros*).”

<sup>49</sup> Num. 21:22 (LXX) is Greek, “*onon* (‘ass,’ masculine singular accusative noun, from *onos*).”



Above: The Elgin Marbles from the Parthenon in Athens, Greece, depicting centaurs (part man & part horse) fighting Lapiths under Phlegyas in northern Greece (fuller depictions of Lapiths here censored with fig leaves due to pagan Greek immodesty of artwork), British Museum, London, UK, May 2001.

Below: Gavin at the Acropolis in Athens Greece, where the Elgin Marbles originated in the Parthenon, built in the 5th century, B.C. . March / April 2002.



Thus the Greek Septuagint's usage of Greek, *onokentauros* in Isa. 13:21; 34:11,14 is of an "ass centaur," i.e., a part-man and part-ass creature<sup>50</sup>. Yet it is notable that in his Greek-English *Septuagint* of 1851, Sir Lancelot Brenton (1807–1862)<sup>51</sup>, renders the Greek, *onokentauros* in Isa. 13:22 (relevant part is English verse 21); 34:11,14 as "satyrs." This shows a wider and expanded later developed English usage of "satyr" for any part-man and part-beast creature, including a part-ass satyr.

Furthermore, in Georgian times, in 1784 Sir William Jones (1746-1794) founded *The Asiatic Society of Bengal* (formerly also known as the *Royal Asiatic Society of*

<sup>50</sup> See "Onokentaroï" (<http://www.theoi.com/Thaumasios/Onokentauroi.html>); "Onocentaur" *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Onocentaur>); & "Onocentaur" (<http://bestiary.ca/beasts/beast550.htm>).

<sup>51</sup> Hendrickson USA reprint 1986 & 1995.

*Bengal*) in Calcutta, India with the support and encouragement of the representative of the Crown, King George III (Regnal Years: 1760-1820), His Excellency Warren Hastings (1732-1818), the first Governor-General of Bengal (1772-1785). As Governor-General, His Excellency Warren Hastings gave a godly Protestant Christian witness of his belief in a Protestant Christian church-state nexus (Psalm 2:10-12; Isa. 49:22,23) by ruling India from a side-room in St. John's Anglican Church, Calcutta, where he also attended 1662 *Book of Common Prayer Services*<sup>52</sup>.



St. John's Church Calcutta, India, with a replica spire of St. Martin's-in-the-Fields, London, UK. Oct. 2012. This was the church of the Governor-General who supported the founding of the Asiatic Society.



Gavin in the side-room of St. John's Calcutta, India, from where His Excellency Warren Hastings ruled India, showing his Protestant Christian commitment to a church-state nexus (Ps. 2:10-12; Isa. 49:22,23). To Gavin's left is a cabinet containing Hasting's Chair. October 2012.

Sir William Jones was a judge of the Supreme Court in the Indian capital of Calcutta under the British Raj, and in his 1786 presidential address of *The Asiatic Society of Bengal*, this Latin and Greek scholar, correctly recognized Sanskrit came from the same Aryan / Japhetic Linguistic Family as Greek. (White Caucasian Caucasoid Aryan tribes came from the north and in immoral acts of miscegenation with dark brown Australoid Dravidians in India, created an Aryan-Dravidian mixed races group in mainly the north of India, which spoke the Aryan tongue of Sanskrit.) In translating works from Sanskrit, Sir William refers to the mythological Hindu part-man part-ape / monkey "vanaras" creatures of the *Ramayana* as "satyrs."

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<sup>52</sup> Following Indian Independence in 1947, St. John's became part of the Church of North India.



Depiction of the mythological heathen Hindu figure of “Hanuman,” who was one of the vanaras monkey-men satyrs or ape-men satyrs<sup>53</sup>.



Depiction of the mythological heathen Hindu figure of the satyr “Rama” (left) killing the satyr “Vali” (right), so their fellow monkey-man or ape-man satyr, “Sugriva,” could become “King of the Satyrs”<sup>54</sup>.

Thus Sir William Jones’ work shows a wider and expanded later developed English usage of “satyr” for any part-man and part-beast creature, including a part-ape or part-monkey satyr<sup>55</sup>.

<sup>53</sup> A Raja Ravi Varma (1848-1906) lithographic picture of the Hindu myth of Hanuman carrying a mountain and holding a mace (gada), in “Hanuman,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Hanuman>). Varma combined European art techniques with Hindu mythological themes, Raja Ravi Varma *Wikipedia* (2013) ([http://en.wikipedia.org/wiki/Raja\\_Ravi\\_Varma](http://en.wikipedia.org/wiki/Raja_Ravi_Varma)).

<sup>54</sup> “Sugriva,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Sugriva>); *The Illustrated Ramayana* (or *Chitra Ramayana*), Kannada version by Ramachandra Madhwa Mahishi (d. 1951), Illustrated by Balasaheb Pandit Pant Pratinidhi, Printed by B. Miller, Superintendent, British India Press, Mazgaon, Bombay; Published by Shrimat Balasaheb Pandit Pant Pratinidhi, Chief of Aundh at Aundh, Satara District, India, 1916 ([http://www.kamat.com/jyotsna/blog/chitra\\_ramayan.htm](http://www.kamat.com/jyotsna/blog/chitra_ramayan.htm)).

<sup>55</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Jones, Sir William;” “Asiatic Society of Bengal; & “Satyr,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Satyr>), WARNING: There are some immodest pictures in this Wikipedia article which should have been censored with fig leaves.



Above. *The Asiatic Society of Bengal* was a well-known historical research body in the 19th century. Gavin next to a plaque inside the new office of *The Asiatic Society of Bengal* in Calcutta, West Bengal, India, Oct. 2012. It says, “The new building of the Asiatic Society was opened ... as visualised by Sir William Jones in 1784 ... [in] 1965.” Among other things, Sir William Jones refers to the mythological Hindu part-man part-ape / monkey “vanaras” creatures of the *Ramayana* as “satyrs” when translating from Sanskrit to English, thus showing the wider usage of “satyr” for any part-man and part-beast creature, including a part-ape or part-monkey satyr.

According to heathen Hindu mythology, the Vanaras satyrs were created by heathen Hindu gods such as Brahma in order to help one person (called Rama) in his battle against another person (called Ravana). These satyrs originated from these heathen gods following Brahma’s orders to parent sons in the form of monkeys, and they were born in both bears and monkeys (Hindu *Ramayana* 1:17:8,17-18). Nevertheless, given the fact that men leaving the Edenic region after Noah’s Flood *c.* 35,000 B.C. encountered a number of satyr beasts, must pose the question, Does this heathen Hindu mythology of part man and part monkey / ape satyrs, in fact reflect a tradition of Dravidians from Elam (Gen. 10:22) coming into contact with satyr beasts, and creating a mythology to explain their origins? Certainly the heathen religion of Hinduism has corrupted forms of both the creation and Noah’s flood stories found in the Bible. This is found in the heathen Hindu story of Manu who combines features of both Adam and Noah (*Shatapatha Brahmana*)<sup>56</sup>. Thus we must ask, As part of the post-Noachic flood experience of men, does this heathen Hindu mythology of part man and part monkey / ape satyrs, in fact reflect an attempt to explain the origins of similar looking creatures from earlier contact with satyr beasts?

<sup>56</sup> See Part 2, Chapter 16, “Some Gap Creationist type Stories & Flood Stories from around the world,” section b, “Some Flood Stories from around the world,” *infra*.

Moreover, the Latin *simia* can mean either “ape” or “monkey,” and in 1758 the creationist, Linnaeus, applied the Latin form of “satyr,” namely *satyrus*, to both the Orangutan ape as *Simia satyrus* meaning “ape satyr;” and also the chimpanzee meaning “monkey satyr.” The son of a Lutheran Minister, Carl Linnaeus (1707-1778), was a Swedish botanist and a Lutheran Protestant Christian. He was a young earth creationist at a time when this was a tenable model inside the known science of the day. He published *Species Plantarum* in 1753; which is generally a very good work, but imperfect, especially because he did not make the proper distinction between species and subspecies or varieties that needed to be made in his work on hybrid plants. But any defects aside, Linnaeus is remembered for this pace-setting taxonomical work.

Linnaeus’s chimpanzee designation later fell into disuse as from 1775 John Blumenbach (1752-1840) named the chimpanzee as *Simia troglodytes*, which is Latin, *Simia* for “monkey;” and Greek, *troglo $\dot{u}$ dytes*, meaning “one who creeps into a hole, a cave dweller (Greek *trog $\dot{u}$ le* = ‘a cave’ + *duein* = ‘to creep into’).” But Linnaeus’s original usage of Latin *satyrus* for both the orangutan ape and chimpanzee monkey, and the continued later usage of Latin *satyrus* for the orangutan ape, shows that these creatures were considered to “look something like a man and something like an animal<sup>57</sup>.” These orangutans belong to my second category of primates, *supra*. This shows that the term “satyr” can be used for what is clearly a beast, if it is thought in some ways that “an orangutan ape species looks something like a man and something like an animal.” Another quite different creature also considered to “look something like a man and something like an animal” is the rhinoceros beetle, *Xyloryctes satyrus*. As seen in this following picture<sup>58</sup>, when the body size is magnified its back looks to have “something like a head,” and “its head looks something like two eyes, a nose, a mouth, two ears, and a tuft of hair on top of its otherwise bald head.” Thus “it looks something

<sup>57</sup> “Satyr” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Satyr>) WARNING: some of the artistic depictions of satyrs at this site are pornographic pictures of perversity. The desirability of the Latin name, *Simia satyrus*, for orangutans, and usage of *pithecus* (‘ape’ or ‘monkey,’ see *Australopithecus* & *Pithecanthropus*, *infra*), has been questioned by some, see Stiles, C.W., “The Zoological names *Simia*, *S. satyrus*, and *Pithecus*, and their possible suppression,” *Nature*, Vol. 118, p. 49 (10 July 1926) (<http://www.nature.com/nature/journal/v118/n2958/abs/118049b0.html>).

<sup>58</sup> “Xyloryctes satyrus male, coleoptera-scarabaeidae – Kentucky,” USA, ([http://www.google.com.au/imgres?imgurl=http://nyx.uky.edu/dips/xt702v2c8b60/data/0000ua269/0000ua269\\_56/0000ua269\\_56\\_df112\\_2169\\_p/0000UA269\\_df112\\_f2169\\_1831/000UA269\\_df112\\_f2169\\_1831\\_tb.jpg&imgrefurl=http://kdl.kyvl.org/catalog/xt702v2c8b60\\_3\\_103/thumbs&h=207&w=150&sz=32&tbnid=oG5zPP1v8fLezM:&tbnh=101&tbnw=73&prev=/search%3Fq%3Dxyloryctes%2Bsatyrus%2Bimages%26tbm%3Disch%26tbo%3Du&zoom=1&q=xyloryctes+satyrus+images&usq=\\_yKxE7XTyuhS2L39KRMn49SxeTvo=&docid=e6KwW6TpSqokuM&itg=1&sa=X&ei=9UfyUbyaA-ariAeMwIGwAg&ved=0CEsQ9QEwCg&dur=531](http://www.google.com.au/imgres?imgurl=http://nyx.uky.edu/dips/xt702v2c8b60/data/0000ua269/0000ua269_56/0000ua269_56_df112_2169_p/0000UA269_df112_f2169_1831/000UA269_df112_f2169_1831_tb.jpg&imgrefurl=http://kdl.kyvl.org/catalog/xt702v2c8b60_3_103/thumbs&h=207&w=150&sz=32&tbnid=oG5zPP1v8fLezM:&tbnh=101&tbnw=73&prev=/search%3Fq%3Dxyloryctes%2Bsatyrus%2Bimages%26tbm%3Disch%26tbo%3Du&zoom=1&q=xyloryctes+satyrus+images&usq=_yKxE7XTyuhS2L39KRMn49SxeTvo=&docid=e6KwW6TpSqokuM&itg=1&sa=X&ei=9UfyUbyaA-ariAeMwIGwAg&ved=0CEsQ9QEwCg&dur=531)).

like a part-man and part-animal,” and hence the rhinoceros beetle’s “satyr” designation as *Xyloyrctes satyrus*. Hence whether the Orangutan ape called *Simia satyrus*, or the rhinoceros beetle, *Xyloyrctes satyrus*, clear precedents for calling animals that in some sense “look something like a man and something like an animal” have been set with these “satyr” animals.



Therefore, it is clear that the concept of a part-man and part-beast creature as found in Isa. 13 & 34 was recognized in ancient Judaism in the Greek Septuagint’s reference to “ass centaurs” i.e., part-man and part-ass creatures. Furthermore, the original usage of the term “satyr” found in ancient Greek paganism of a part-man and part-goat, represented with goat ears and goat tails, and sometimes a long horse tail; was first developed in ancient times so that an expanded meaning of “satyr” was given by the pagan Latin speaking Romans with a half-man and half-goat satyr. Hence in ancient Greco-Roman times the term “satyr” got its first expanded meaning. This Greco-Roman usage underpins the rendering of “satyr” in the Authorized King James Version of 1611 in connection with goat-devils which at times may have assumed some kind of part-man and part-goat appearance as seen through reference to Lev. 17:7; Isa. 13:22; 34:11,14.

Moreover, the AV translators were following a related translation tradition of the Greek Septuagint which refers to these creatures as “ass centaurs.” Then in historically modern times, in his translations from Sanskrit to English, Sir William Jones (d. 1794) of the Royal Asiatic Society of Bengal, developed and expanded the meaning of “satyr” by applying it to the heathen Hindu mythological vanaras which was a part-man and part-ape or part-monkey satyr. And so too, in historically modern times, when Sir Lancelot Brenton (d. 1862) produced a bi-lingual Greek-English Septuagint (1851), he too developed and expanded the meaning of “satyr” by applying it in Isaiah 13 & 34 to the Greek, *onokentauros* which was a part-man and part-ass satyr. Furthermore, as seen by the Latin terminology of “satyrus” meaning “satyr” for the orangutan as *Simia satyrus* or “ape satyr,” on the basis he was considered to be “an ape that looks something like a man;” or for the rhinoceros beetle, *Xyloyrctes satyrus*, on the basis he was considered to be “a beetle that looks something like a man;” the term “satyr” can clearly be applied to an animal. Therefore given this linguistic evolution in which “satyr” can, depending on context, refer to a variety of different part-man and part-beast creatures, or to an animal that is considered to “look something like a man and something like an animal,” it is certainly appropriate to use the terminology of “Satyr beast” or Latin, *Satyrus bestiarius*, for these non-human and non-Adamite creatures such as Neanderthals, which have been wrongly designated as “hominids.”

In doing so, I also note that in regarding these satyr beasts as a part-ape / monkey and part-man creature, and thus approximating something like the vanaras, *supra*, that a combination of “ape” and “man” terminology has previously been sometimes used. Specifically, some “ape” terminology has sometimes been used with “pithecus.” This is a Latinized form of the Greek for “ape” or “monkey” e.g., at II Chron. 9:21 the Greek Septuagint says, “For a ship went for the king to Tharsis with the servants of Chiram; once every three years came vessels from Tharsis to the king, laden with gold, and silver, and ivory, and apes (*pithekos* / *πιθηκος*<sup>59</sup>)” (LXX, Brenton’s translation). But it can also mean “monkey” as in the “ceropithecus” from Greek *kerkos* meaning “tail” e.g., concerning “a serpent,” “the Lord said to Moses, Stretch forth thine hand, and take hold of its tail (*kerkos* / *κερκος*<sup>60</sup>)” (Exod. 4:4, LXX); together with “pithecus” here meaning “monkey,” i.e., a tailed monkey. Thus *Australopithecus* comes from Latin *australis* meaning “southern” and Greek *pithekos* meaning “monkey” or “ape” i.e., “southern monkey” or “southern ape” found in Africa from c. 4 or 5 million B.C. to c. 1.6 million

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<sup>59</sup> Greek “*pithekon* / *πιθηκων* (masculine plural genitive noun, from *pithekos* / *πιθηκος*).” The Latin “us” suffix is used instead of Greek “os” suffix, for the masculine singular nominative form of *pithekos*, so that Greek *pithekos* (ape) becomes the Latinized Greek form, *pithecus*.

<sup>60</sup> Greek “*kerkou* / *κερκου* (masculine singular genitive noun, from *kerkos* / *κερκος*).”

The Latin “us” suffix is used instead of Greek “os” suffix, for the masculine singular nominative form of *pithekos*, so that Greek *pithekos* (ape) becomes the Latinized Greek form, *pithecus*.

B.C. . As previously discussed, the evidence indicates that *Australopithecus* (c. 4-5 million - c. 1.6 million B.C.) was simply a bipedal primate; and some creationists regard it as an ape or chimpanzee (e.g., John Morris), and others as a form of satyr beast (e.g., Hugh Ross). This matter is further complicated by the debate as to whether or not *Australopithecus garhi* (c. 2-5 million B.C.) used tools, or whether *Satyrus Bestiarius Habilis* (c. 2.33-1.4 million B.C.) was the first to use tools<sup>61</sup>. But bearing in mind that its designation of *Australopithecus* meaning “Southern Monkey” or “Southern Ape” is reflective of its overall characteristics, on the presently available data I would favour the view that *Australopithecus* is best conceptualized simply as a monkey or ape, and NOT as a satyr beast since it lacks sufficient man-like characteristics due to the fact that its *independent of arm assistance* bipedalism can be related to tree climbing, as with the modern orangutan which has a less poignant form of such bipedalism with an *arm assisted* bipedalism. However, macroevolutionists have fantasized that it is a “missing link” to man because its skeleton indicates some level of bidpedalism, even though *arm assisted* bipedalism is also found in the modern orangutan ape for facilitating it to walk on thinner branches while using its arms for additional balance and support<sup>62</sup>. Thus it has been misclassified by secular anthropologists as a “hominid” from the Latin, *homo* meaning “man” or “human being,” and Greek, *eidōs* meaning “form” / “shape” / “appearance”<sup>63</sup>. Even though in the case of *Australopithecus* this is a very bad misclassification, nevertheless, given that the terminology of both “monkey” or “ape” (Latinized, *pithecus*, from Greek, *pithekōs*) and “man” (“hominid” from Latin, *homo*) is so used for *Australopithecus*, my basic designation of creatures as part-man and part-beast “satyrs” clearly has some conceptual precedent<sup>64</sup>.

However, another example is found with *Satyrus Bestiarius Erectus* (Erect / Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.). The Erectus satyr beast was formerly known by secular anthropologists as *Pithecanthropus Erectus* before it was renamed “*Homo Erectus*.” The term, “*Pithecanthropus*” is a compound word from the Greek, *pithekōs* (πιθηκος) meaning “ape” or “monkey,” and *anthropos* (ανθρωπος) meaning man e.g., “anthropology” is “the study of man” (although in fact it is wider than this). Thus the Latinized form of the Greek in “*Pithecanthropus*,” means “Ape-man” or

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<sup>61</sup> Ross & Rana, *Who Was Adam?*, *op. cit.*, pp. 34,148,176.

<sup>62</sup> See Part 2, Chapter 3, “‘God created ... the earth’ (Gen. 1:1): uniformitarianism & catastrophism,” section f, “The generally united Gap School view ...,” at section on the *Tertiary World*, *supra*.

<sup>63</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Australopithecus,” refers to this as a “hominid,” and says this “southern ape” is a “genus of extinct hominids;” & “Australopithecus,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Australopithecus>) also refers to it as a “hominid,” also saying this “southern” “ape” is “an extinct genus of hominids.”

<sup>64</sup> Cf. *Ardipithecus* (c. 5.6-4.4 million B.C.), “Ardipithecus,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Ardipithecus>).

“Monkey-man,” and so under the name of *Pithecanthropus Erectus*, this satyr beast was formerly often subdivided into “Java man” and “Peking man,” although both are now usually referred to as “hominids (humans)” under the name of “*Homo (Man) Erectus* (Erect),” i.e., “Erect man<sup>65</sup>.” Thus the concept of an “Ape-man” or “Monkey-man” found in *Pithecanthropus* captures the same type of overall designation that I am using with *Satyrus Bestiarius* or Satyr beast, except that I am universalizing this more widely to the satyr beasts, and in doing so developing the tradition of using the term “satyr.”

Therefore in using the terminology of a “satyr,” I am cross-referring this first and foremost to the Holy Bible; and beyond that, to Western European thought as seen in e.g., the ancient Greco-Roman Latin culture of Roman times, or the historically modern British Empire in India seen in the usage of “satyr” by Sir William Jones of the Asiatic Society of Bengal. Thus this is being done through reference to the historical concept of a satyr being some form of part-man and part-animal creature, such as one finds in ancient Greek culture and e.g., the Greek Septuagint in Isa. 13:22; 34:11,14 (LXX), or the King James Bible (Isa. 13:21; 34:14; cf. Lev. 17:7; II Chron. 11:15). But while in Isa. 13 & 34 the satyrs were typed by a wild animal in the wild goat<sup>66</sup>, so that *to some extent* one can use this terminology of a “satyr” either for an animal, or for a part-animal and part-human looking devil creature, and in my usage of it for these creatures wrongly designated as “hominids,” I do not mean to attach to it any connotation of a devil or part-devil. Therefore, the addition of the word *bestiarius* or beast is designed to ensure that these satyr *beasts* are distinguished from the satyr *devils* of e.g., Isa. 13 & 34; and thus “satyr beast” or *Satyrus Bestiarius* is used for these part-man and part-animal creatures *without any connotation of them being devils or part devils*<sup>67</sup>.

Thus on the one hand, I do not consider the basic concept of a satyr as a part-man and part-animal looking being is conceptually alien to the cultural categories of thought of Old Testament Judaism, Protestant Christianity, Western European thought, or some other thought. But on the other hand, the application of a satyr category of thought to these satyr beasts of the fossil record is a historically modern idea.

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<sup>65</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Pithecanthropus.”

<sup>66</sup> See a similar thing with the “dragons” of Isa. 13:22; 34:13; 35:7; 43:20, where devils are also typed by certain animal creatures. This is lost on the spiritually shallow modern Bible translators, who e.g., foolishly prattle in the “Preface” of the American Standard Version (1901), about how “with good reason” they “have removed the .... ‘dragon’ ... Is. xxxiv. 15 [*sic*. verse 13] ... an animal unknown to zoology ... .”

<sup>67</sup> I thus entirely repudiate both the ideas that devils are the spirits of a pre-Adamite race, or that that devil-human hybrids were produced in antediluvian times. Thus I necessarily reject any attempt to claim that these satyr beasts of the fossil record are in any way so connected with devils or part-devils. The interested reader will find a limited discussion of these devil theories in Part 2, Chapter 6, c, “Soul-talk,” iv, “Where creationists do differ: Subspeciation with respect to man,” “Where are the Adamites in the fossil record?,” at the part on the Global Earth “Lucifer’s Flood” Gap School, *infra*.

Of course, in using the terminology of “satyr beasts,” I recognize that a number of satyr stories have belonged to heathen religions, whether ancient Greek, ancient Roman, or Indian Hindu, and are thus connected with devil worship. However, given the factual presence of the goat-devil cult in which “sacrifices unto devils” or goat-devils or satyrs was made in Lev. 17:7, and the presence of these goat-devils or satyrs in Isa. 13 & 34; it seems that at times devils have assumed some kind of part-man and part-goat satyr form. Such a part-man and part-beast satyr form was recognized in ancient times in Judaism in the Septuagint’s rendering of Isa. 13 & 34 as “ass centaurs (Greek, *onokentauros*), and in Protestant Christianity in the Authorized Version’s rendering of “devils” in Lev. 17:7, “satyrs” in Isa. 13:22, and “satyr” in Isa. 34:14. I repeat that I have attached the word “beast” to my usage of “satyr” i.e., “satyr beast,” because I want it to be clearly understood that I do not wish any connotation of devils to attach to my usage of “satyr beast” for the real creatures that have been wrongly designated as “hominids” (or “hominins”), and which form the third category of primates, *supra*.

Thus this category 3 of Primates includes e.g., *Satyrus Bestiarius Habilis* (Handy Satyr Beast, c. 2.33-1.4 million B.C.); *Satyrus Bestiarius Ergaster* (Worker Satyr Beast, c. 1.8-1.3 million B.C.); *Satyrus Bestiarius Erectus* (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.); *Satyrus Bestiarius Heidelbergensis* (Heidleberg Satyr Beast; c. 600,000 B.C. or earlier, to 250,000-200,000 B.C.); and *Satyrus Bestiarius Neanderthalensis* (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?).

(Chapter 6) c] Soul-talk:

iii] *Distinguishing Satyr Beasts & Man, the Apers & Adamites:*

*A clean cut – like putting a knife through butter.*

A] *Men have souls, animals do not: the APER  
(African Pre-Edenic Race).*

B] *An Aper Case Study: Australia.*

C] *People “going ape” over the Apers.*

(Chapter 6) c] Soul-talk: iii]

A] *Men have souls, animals do not: the APER  
(African Pre-Edenic Race).*

*Paviland Man* has been Carbon 14 date to c. 31,000 B.C., and is the oldest human being ever found in the United Kingdom of Great Britain and Northern Ireland<sup>68</sup>. He is a largely complete human male skeleton from the “Upper Paleolithic” period (though at one

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“William Buckland,” *Wikipedia* (2013)  
([http://en.wikipedia.org/wiki/William\\_Buckland](http://en.wikipedia.org/wiki/William_Buckland)).

time wrongly thought by some to be a female)<sup>69</sup>, and the first ever fossil of a man that was discovered by geologists anywhere in the world. It is also said by some to be “the oldest ceremonial burial of a modern human ever discovered anywhere in Western Europe<sup>70</sup>.” *Paviland Man* was discovered in 1823 in the Paviland Cave of Wales by the old earth creationist and Gap Schoolman, William Buckland (d. 1856), who had been a Reader in Geology and Mineralogy at Oxford University, and then appointed Professor of Mineralogy at Oxford University in 1813. Buckland’s amazing discovery of this skeleton was accompanied with the discovery of connected personal decorations of jewelry and perforated seashell necklaces carved from a mammoth’s tusk, and *the combination* of this together with the fact that it was covered with red ochre, has led some to consider that this is “suggesting [of] shamanism or other religious practice<sup>71</sup>,” e.g., Buckland thought they might indicate some form of witchcraft. While allowing that this *might be consistent with* some form of shamanism or witchcraft, I would not consider this a sufficient level of evidence to safely draw such a conclusion, and so I do not consider that there is evidence of any necessary spiritual expression of an Adamite soul, either in terms of the so called “ceremonial burial” necessarily having a spiritual element, nor the personal decorations necessarily being connected with a spiritual expression. However, given that this was the start of a human migration of others that did show spiritual expression; and given that there has also now been genetic analysis of this skeleton’s mitochondrial DNA showing that it is in the Haplogroup H, which among contemporary Adamites is the most common group in Europe<sup>72</sup>, means that after putting aside all claims of alleged spiritual expression at the gravesite, I think we can conclude that on the balance of probabilities this is a human being i.e., *Paviland Man*.

The issue of *Paviland Man* thus raises a broader issue of how to determine whether or not a creature is a satyr beast or a man when there is not any conclusive genetic evidence? At its heart, this touches on the fundamental questions of, What is a man? And, What is the difference between a man and a satyr beast? The key to making this distinction has been discussed in Part 2, Chapter 6, section c, subsection i, *supra*, and

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<sup>69</sup> “Red Lady of Paviland,” *Wikipedia* (2013) ([http://en.wikipedia.org/wiki/Red\\_Lady\\_of\\_Paviland](http://en.wikipedia.org/wiki/Red_Lady_of_Paviland)). The “Upper Paleolithic” Period is dated at *c.* 33,000 B.C. to *c.* 8,000 B.C. .

<sup>70</sup> “Cro-Magnon,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Cro-Magnon>); citing Richards, M.P. & Trinkaus, E., “Out of Africa: Modern Human Origins Special Feature: Isotopic evidence for the diets of European Neanderthals & early modern humans,” *Proceedings of the National Academy of Sciences*, 2009, Volume 106 (38), pp. 16034–16039.

<sup>71</sup> “Cro-Magnon,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Cro-Magnon>).

<sup>72</sup> *Ibid.*, citing Aldhouse, S., “Great Sites: Paviland Cave,” *British Archaeology*, October 2001, Vol. 61; see also “Haplogroup H (MtDNA),” *Wikipedia* (2013) ([http://en.wikipedia.org/wiki/Haplogroup\\_H\\_\(mtDNA\)](http://en.wikipedia.org/wiki/Haplogroup_H_(mtDNA))).

rests in the fact that man has a reasonable soul whereas animals do not. Only Adamites have a soul (Gen. 2:7; I Cor. 15:45); and this soul is manifested in a god-focus, found in either clear examples of spiritual worship e.g., animal sacrifice on an altar (Gen. 4:4; 8:20), or some clear form of a lust idol (Exod. 20:1,17; Matt. 6:24; Eph. 5:5; Col. 3:5). For instance, animals instinctually eat the right amounts of food, whereas a man may have the lust idol of gluttony, whereby certain persons' "God is their belly" (Philp. 3:19). Thus if one was trying to distinguish a man from a satyr beast, if one could somehow reasonably show from the evidence that the creature was overweight and gluttonous, then he must have been a human being. Of course, one would distinguish from this the case of non-primate domestic animals such as cows, where men may deliberately "fatten up" an animal, in which instance the evidence is one of *domestication of a creature by man* e.g., a "fatted calf" (Luke 15:23,27,30).

From the time when I was a boy, I recall we had in the house both margarine and butter. My Father (b. 1921), Keith McGrath<sup>73</sup>, tended to prefer butter, and this was probably related to the fact that as the son of a Police Officer, he was brought up in rural New South Wales at a time when butter was more commonly used. Indeed, his first employed job was working at Pambula Butter Factory (near Bega, south coast of south-east NSW) in 1937/8; though he later started his military career when in 1940 he joined the army in the *Second Australian Imperial Force* (2nd AIF) of World War Two (1939-1945). Margarine was available in Australia for a long time before the mid 1960s, e.g., my Mother (b. 1924) tells me it was available when she was a girl growing up in a well-to-do part of Mosman in Hopetoun Avenue (Lower North Shore of Sydney). But margarine started to be greatly promoted in Australia from the mid 1960s on the basis that it spread more easily than butter. I remember when in 1966 my Father was training men for jungle warfare in the Vietnam War at Kapooka (near Wagga, south-eastern NSW), and I was 6 years old in 1st class at Kapooka Public School, "Miracle" brand margarine was so promoted. It was sold in small box shaped packets inside aluminum foil; and we were told that margarine had been used by German submarine crews in World War II. For some years margarine was still not particularly popular in Australia, but as its benefits became better known and accepted, it frequently came to replace butter in many Australian households, (and also in other Western countries such as the UK); and this, together with the fact that when sold its packaging has sometimes now changed, results in the need for me to explain the terminology of "a knife through butter."

With both butter and margarine in the McGrath household, I was accustomed to seeing in the kitchen and dining areas, half-pound (½ a pound is c. 0.23 kilograms) rectangular blocks of butter that were packed in grease-proof paper, sometimes put in a special fridge compartment called a "Butter Conditioner." There were two different techniques for cutting it in two. Either, without taking the grease-proof paper off, this rectangular block of butter would be cut in half to what was more of a square block size, then after it was cut down to a quarter pound size, the grease-proof paper would be

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<sup>73</sup> Full name, Norman Keith De Mainson McGrath, or N.K.D. McGrath, known as "Keith" (or from an army nickname as, "Mac" i.e., abbreviated from "McGrath" ). Commissioned from the ranks with a Queen's Commission, he is a retired army Major.

removed and the butter placed in a container. If so, there was an art to turning the block of butter after it was so cut onto a side, to cut through the grease-proof bit of paper at the very bottom which might not be cut through with this first slice. Alternatively, the grease-proof paper might be taken off, the butter sliced in two, and the half not used repacked in the grease-proof paper. Either way, *when the rectangular block of butter was so cut in two with a sharp knife, this was a fairly easy thing to do because butter is a relatively soft material.* (Although if butter is not placed in a fridge's "Butter Conditioner," and not all fridges had a "Butter Conditioner," then it would be "a harder cut" unless one first left it out of the fridge for a while to soften up.) Hence through analogy with so cutting a rectangular block of butter into two, the terminology, "to put a knife through butter," or "a clean cut – like putting a knife through butter," refers to *the relative ease* of clean cutting something into two parts.

This is relevant to the issue of distinguishing Adamite human beings from some non-Adamite satyr beasts that predate man but for a certain period of time lived contemporaneously with man, before finally going extinct. That is because God has given us the mechanism in Scripture to be able *to make a clean cut – like putting a knife through butter*, in distinguishing between man and any such satyr beasts. That mechanism is the fact that in connection with "man" being "created" "in the image of God" (Gen. 1:27), he was given a "soul" and thus made as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45). Hence man has spiritual expression in terms of spiritual worship, e.g., we read that after the great Flood of Noah, that "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. 8:20). Thus to look for clear evidence of the spiritual expression of the soul in ancient times, one must look to e.g., evidence of altars, which may have been used either in the worship of the true God (I Kgs 18:30,32,35), or the worship of some pagan god like Baal (I Kgs 18:26); or evidence of some idol (Exod. 20:2-4). Scripture thus teaches that the god focus which forms an intrinsic element of man, can be perverted into idolatry with a false god (Exod. 20:1-3); and even though Scripture teaches man may be so debased as to descend into agnosticism or even atheism (Pss. 14:1; 53:1), man will always naturally turn to a god or idol, even if that is a lust idol (Exod. 20:4-6,17; Col. 3:5; Eph. 5:5; Philp. 3:19). But even where one has some Adamites in a community given over to nothing but lust idols because they are fools far gone in atheism, one may reasonably expect to see some evidence of at least some persons in that community also showing some level of spiritual worship, or turning to, some kind of supernatural being or thing. And one may also look for evidence of "a reasonable soul" (*Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9).

Let us thank God that he has thus equipped us to be able *to make a clean cut – like putting a knife through butter*, in distinguishing between Adamite men with souls and satyr beasts without souls. That is because, more generally in the fossil record we see that species are so distinct, that the claims of macroevolution in which one species is said by evolutionists to have evolved into another, is without any warrant in the fossil record, and is clearly an imposition on the data by an alien philosophical paradigm. However, the issue of distinguishing Adamite man from the Aper is a rare and unusual exception to

this general rule, since in terms of their skeletal remains, and some elements of their culture, they look very much like those Adamites which were in hunter-gatherer cultures, such as the Australian Aboriginals. But by applying this “sure fire” Biblical test of spiritual expression from Adamite men in the image of God and with a reasonable soul, we can, by the grace of God, *make a clean cut* in distinguishing been man and satyr beast, we can *make a clean cut – like putting a knife through butter*.

However, this also means that secular anthropologists who do not put themselves under the authority of God’s word, the Holy Bible, may go awry, and indeed have done so, in confusing man with satyr beasts, well beyond just the Ape Satyr Beasts. This is also linked to their highly erroneous and God dishonoring macroevolutionary neo-Darwinian theory of evolution. Therefore we have also come to a point where we will find ourselves in fundamental disagreement with what these ungodly secular macroevolutionists will call a “man” or “human” in the fossil record, relative to what from the Biblical definition of man (Gen. 2:7; I Cor. 15:45; “flesh” and “soul” in Ps. 16:9,10; Acts 2:26-32, *Apostles’ & Athanasian Creeds*), we will call “man” or “human.”

We noted earlier in Volume 1, Part 2, Chapter 3, section f, “The generally united Gap School view ... to the start of the Last Ice Age *c.* 68,000 B.C. ...,” *supra*, that in the *Tertiary World*, the Lord created a creature known as *Australopithecus* (Southern Monkey / Ape, *c.* 4-5 million - *c.* 1.6 million B.C., found in Africa), whose best known skeletal remains were called “Lucy.” On the one hand, macroevolutionists such as its co-discoverer, Donald Johanson, claim this skeleton “comes closer to representing ... the missing link than any other fossil we had ever found in Africa.” But on the other hand, old earth creationists Ross & Rana, reject the view of young earth creationist, John Morris, that “Lucy was very chimpanzee like;” and also reject the view of those who “regard” “Australopithecines” “to be apes;” instead distinguishing them “as bipedal apes, distinct from chimpanzees,” and thus some form of satyr beast even though they do not use this nomenclature. Of course, when one adds to this the complete absence for any evidence of a soul in *Australopithecus*, we cannot doubt that it was an animal. But it is surely significant that we here see macroevolutionists fantasizing a “missing link” to man. *This is significant, because if they are prepared to fantasize something as distinct from man as Australopithecus as allegedly being in “a human evolutionary line,” then when one comes to various satyr beasts that were even more similar to man, we can expect their fantasies to show an unabashed proclivity to also label these satyr beasts as “man” in “a human evolutionary line,” and thus wrongly call these satyr beasts, “hominids (humans),” and wrongly designate them with names starting with “Homo” (man).* Thus their folly is magnified.

In this context of satyr beasts, it is also important to consider what we have found to be the case more widely in the Book of Nature with other creatures. E.g., we considered in Part 2, Chapter 5, section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” *supra*, the examples of the fossil *Archaeopteryx*, and the salamander known as the “Mexican walking fish.” *Archaeopteryx* shows us that a creature created by God can be in some ways morphologically intermediate between two other creatures, just like the

“Mexican walking fish,” without it being transitional in terms of his origins. *This same basic principle is relevant to our understanding of the satyr beasts.* E.g., depending on the rules applied for how the comparison is done, the DNA sequences in human beings and chimpanzees are as high as 98.77% agreement, or lower at 95% agreement, or as low as 86.7% agreement<sup>74</sup>. But whichever methodology one uses, this merely shows that in terms of homology, God used a common design pattern for chimpanzees and man, and the same is evidently true of the now extinct satyr beasts.

Man is designed by God to be subject to his infallible book, the Holy Bible. If any man is not so subject, he will necessarily go awry to the extent of his non-subjection. But secular anthropologists and others who are not so subject, do not accept the God-given Biblical definition of a man as having a soul (Gen. 2:7; I Cor. 15:45), and so they look for a variety of substitute factors by which they erroneously try to first define “a man,” and then “find him” in all sorts of satyr beasts in the fossil record. Thus in his better days before Ross & Rana’s *Who Was Adam?* (2005), we find that old earth creationist, Hugh Ross said in *The Genesis Question* (2001), “The one convincing evidence of the unique spiritual quality” of man “must have something to do with worship;” and even though he here fails to include in this definition lust idols, or “a reasonable soul” (*Athanasian Creed*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9), Ross is nevertheless clearly on the right general track. Hence he continues, secular “Anthropologists usually identify other characteristics, such as burial places, tool use, art, and music” (or I would say in a number of instances, *alleged* music in the form of alleged flutes<sup>75</sup>.) to define man. But “observers of nature know that bower birds, elephants, chimpanzees, gorilla[s], and zebra finches engage in music, tool use, art, and even burial practices.” Satyr beasts “may have roamed Earth as long ago as 1.5 million years, but religious relics and altars date back only as far as twenty-four thousand years . . . , and art containing indisputable spiritual content just five thousand years<sup>76</sup>.” Thus as Ross also aptly notes elsewhere, some animals bury their dead, for instance, elephants and some birds e.g., the matriarchal elephant has been observed to cover the dead with straw; and some animals use tools, for instance, primates such as chimpanzees, certain birds, and dolphins. But unique to man are “religious relics” and “religious expression<sup>77</sup>,” or I would say *soul expression*, as found in religious expression and / or lust idol expression.

Let us apply these facts to satyr beasts. With respect to satyr beasts burying their dead, it is now a controversial issue as to whether or not Neanderthal Satyr Beasts did or

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<sup>74</sup> Ross & Rana, *Who Was Adam?*, *op. cit.*, pp. 213-214.

<sup>75</sup> See Part 2, Chapter 6, section e, “‘Perforated Bones: Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.

<sup>76</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 110.

<sup>77</sup> Ross, H., *Species Development*, 1990, *op. cit.* (cassette 2 of 2 cassettes) & *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* (cassette 2 of 2 cassettes).

did not bury their dead. Though it was previously considered that they did, and some continue to hold this view, others consider that what were deemed “gravesites” were in fact e.g., the natural depressions found in a cave floor. And in reply to the idea that flowers were ceremonially used in these burial, it is said that one could not dig anywhere in these sites without finding flower remains<sup>78</sup>. But either way, I would not consider this a defining element of Adamites, and so not a defining element of a man. Hence I would see the absence of a soul in Neanderthal as showing he was not a man, a finding also in agreement with DNA work indicating he was very distinct from man<sup>79</sup>.

So too, Ross refers to “the so-called Neanderthal flute” from Slovenia in the Balkans; but I shall leave discussion of suchlike to Part 2, Chapter 6, section e, “Perforated Bones: ‘Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.

Let us now consider the issue of the APER (African Pre-Edenic Race; pronounced like “paper” without the first “p” i.e., “Ape” + “er”). At this point I am in fundamental disagreement with Hugh Ross’s model for man as he has revised and altered it sometime after his book, *The Genesis Question* in 2001, and from the time of his & Rana’s *Who Was Adam* in 2005. But before considering Ross’s changed position, it must be candidly stated that in terms of “transitional fossils” to man, the only time anything that approximates what *prima facie* might look like a transitional link, happens to be these Apers in the most controversial case imaginable, man!

I do not accept the designation of a group of satyr beasts known from secular anthropological literature as, “Anatomically Modern Humans” (“AMH”) dated variously between about 200,000 B.C. and 100,000 B.C. . E.g., Ross & Rana consider a “*Homo sapiens* find, dated at 170,000 years” is “no doubt ... referring to an ‘archaic *Homo sapiens*,’ not a modern human (*Homo sapiens sapiens*) ... , nearly all paleoanthropologists agree that anatomically modern humans (*Homo sapiens sapiens*) appear in the fossil record not much earlier than 100,000 years ago<sup>80</sup>.” By contrast, David Siemens in *Perspectives on Science & Christian Faith* gives dates for “anatomically modern H[omo]. sapiens” in an upper range of c. 100,000-170,000 years

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<sup>78</sup> Rana, F., “Neanderthal Burials ‘Deep-sixed,’” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 4, No. 4, 2012, p. 13; citing Balter, M., “Did Neanderthals Truly Bury Their Dead?,” *Science*, Vol. 337, Sept. 2012, pp. 1443-1444; & Sandgathe, D.M., *et al*, “The Roc de Marsal Neandertal Child: A Reassessment of its Status as a Deliberate Burial,” *Journal of Human Evolution*, Vol. 61, Sept. 2011, pp. 243-253.

<sup>79</sup> Hugh Ross’s “Neandertal Takes a one-eighty [degree turn],” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 11, No. 3, 3rd Quarter, 1997, pp. 4-5; referring to Gibbons, A., *et unum*, “DNA From an Extinct Human,” *Science*, Vol. 277, 1997, pp. 176-178; & *The Genesis Question*, *op. cit.*, pp. 112-115.

<sup>80</sup> Ross & Rana (old earth creationists), *Who Was Adam?*, *op. cit.*, p. 30.

ago<sup>81</sup>. Or a macroevolutionist article in *Wikipedia* considers, “Anatomically modern humans evolved from archaic *Homo sapiens* about 200,000 years ago. The emergence of anatomically modern human marks the dawn of the subspecies *Homo sapiens sapiens* i.e. the subspecies of *Homo sapiens* that includes all modern humans. The oldest fossil remains of anatomically modern humans are the Omo remains from the Omo River area of south-western Ethiopia in Africa, which date to 195,000 (+/-5,000) years ago and include two partial skulls as well as arm, leg, foot and pelvis bones;” although Ross & Rana dispute the dating technique findings and prefer to date these remains to c. 130,000-100,000 years ago<sup>82</sup>. But Omo (c. 193,000 B.C.), Herto (c. 160,000 B.C.) and Skhul (c. 90,000 B.C.) are sometimes called “‘Early Modern Humans’ because their skeletal remains exhibit a mix of archaic and modern traits<sup>83</sup>.” Hence on this type of distinction, e.g., with Ross’s changed position since 2005<sup>84</sup>, Ross & Rana (2005) argue for a date more in the range of c. 100,000 B.C., and give *prima facie* dates for Adam of “between 10,000 and 100,000 years ago<sup>85</sup>. However, in “The Cave of Bones” in Romania, one finds a satyr beast skull presently (as at 2014) classified as “the oldest early modern human remains in Europe” at “37,800 years old” having been radiocarbon dated to c. 35,800 B.C. . It too is regarded as having “a variety of archaic *Homo*” features<sup>86</sup>. And so in contrast to Ross & Rana, others consider the overall anatomical features of e.g., Omo, means that the date is better put at c. 193,000 B.C. +/- 5,000 years (e.g., *Wikipedia*,

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<sup>81</sup> David Siemens in *Perspectives on Science & Christian Faith*, 1998, Vol. 50, p. 78.

<sup>82</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 80.

<sup>83</sup> “Anatomically Modern Humans,” *Wikipedia* ([http://en.wikipedia.org/wiki/Anatomically\\_modern\\_humans](http://en.wikipedia.org/wiki/Anatomically_modern_humans)); citing e.g., Bradshaw, J.L., Human Evolution: A Neuropsychological Perspective, p. 185; “Fossil Reanalysis Pushes Back Origin of Homo Sapiens,” *Scientific American*, 17 Feb. 2005; McDougall, I., *et al*, “Stratigraphic placement and age of modern humans from Kibish, Ethiopia,” *Nature* Vol. 433, 17 February 2005 (7027), pp. 733–736; “Omo Remains,” *Wikipedia* ([http://en.wikipedia.org/wiki/Omo\\_remains](http://en.wikipedia.org/wiki/Omo_remains)).

<sup>84</sup> In e.g., 1990 and 2001, Ross argued for spiritual expression as the distinguishing feature of man; in Ross’s *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.*, & *The Genesis Question*, *op. cit.* (2001), pp. 55-56.

<sup>85</sup> Ross & Rana (old earth creationists), *Who Was Adam?*, *op. cit.*, pp. 30,45.

<sup>86</sup> “Pestera cu Oase” (Romanian, “The Cave With Bones”), *Wikipedia* ([http://en.wikipedia.org/wiki/Pe%C5%9Ftera\\_cu\\_Oase](http://en.wikipedia.org/wiki/Pe%C5%9Ftera_cu_Oase)); referring to “Oase 1,” & citing, Trinkaus, E., Moldovan, O., Milota, S., Bîlgăr, A.; Sarcina, L., Athreya, S., Bailey, S. E., Rodrigo, R. *et al.* (2003). “An early modern human from Pestera cu Oase, Romania,” 2003, *Proceedings of the National Academy of Sciences of the USA*, Vol. 100 (20), pp. 11231–11236.

*supra*). Given this diversity of opinion as to when these creatures came into existence, in this work I make no specific judgment on the matter and simply cover the range of possible dates by saying they came into existence *c.* 200,000-100,000 B.C. .

Thus secular anthropologists have been making reference to what they have been wrongly and misleadingly calling “Anatomically Modern Humans,” and what I shall more correctly call, “Anatomically Last Satyr Beasts.” These are thus dated from between *c.* 200,000-100,000 B.C., with the last of them going extinct *c.* 11,000-8,000 B.C. in Australia, and when we use the God-revealed mechanism of the soul (Gen. 2:7; I Cor. 15:45) as seen in spiritual expression and / or lust idols and / or a reasonable (or rational) soul manifested in the conscience morality of a moral code, we are able *to make a clean cut – like putting a knife through butter*, in distinguishing between these APER (African Pre-Edenic Race) satyr beasts and man. But in doing so, we find that the Apers come closer to anything else in the theories over the years of “a pre-Adamic race of men,” even though the fact that they lacked souls means they were not men, but satyr beasts. But unlike certain “pre-Adamite race” claims, this *African Pre-Edenic Race* is in the realm of fact, and not fable.

(Chapter 6) c] Soul-talk: iii]

B] An Aper Case Study: Australia.

In the Apers we find what was clearly a soulless group, and thus a non-human non-Adamite group, with some remarkably closer similarities to man than previous satyr beasts created by God. Though other satyr beasts may have been in Australia before them (though dates are disputed, some think for up to *c.* 20,000 years longer), these satyr beasts appear to have come to Australia by *c.* 38,000 B.C. . I shall remain with this date, because while on the one hand, there is evidence for some kind of satyr beasts in Australia at Malakunaja II in Arnhem Land, Northern Territory, with artifacts dated at somewhere between *c.* 48,000-68,000 B.C., i.e., 58,000 B.C. +/- 10,000 years giving rise to the date of *c.* 60,000 years ago; and Nauwalabila I which has artifacts and pigments dating from 51,400 B.C. +/- 5,400 years and 58,000 B.C. +/- 6,700 years; on the other hand, neither of these sites include skeletal remains<sup>87</sup>, and so I consider this may or may not have been another group of satyr beasts that went extinct. Given that I consider the Aper satyr beasts I am dating in Australia from *c.* 38,000 B.C. existed long before *c.* 60,000 B.C., if future evidence should emerge of skeletal remains showing that this is in fact the same gracile skeletal group of Satyr beasts as the ones I am dating from *c.* 38,000 B.C., it would have absolutely no impact on my basic model, and I would be happy to revise this date upwards.

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<sup>87</sup> “Malakunaja II” & “Nauwalabila” at “Mungo Man [*sic.* Male] Willandra Lakes hominid [*sic.* Aper satyr beast] 3 (WHL3) in “Peter Brown’s Australian and Asia Paleontology” ([www.personal.une.edu.au/~pbrown3/nolch.pdf](http://www.personal.une.edu.au/~pbrown3/nolch.pdf)).

Only with great skill and care in understanding the issue of the human soul / spirit which makes man in the image of God and gives him a capacity for worship, can one e.g., *cut like a knife through butter* to distinguish the non-Adamite, non-human, soulless gracile skeletal satyr beasts that came to Australia c. 38,000 B.C., from the Adamite, human, soul-possessing, robust skeletal group coming to Australia, c. 27,000 B.C. +/- 5,000 years (Willandra Lakes, *infra*), and thus perhaps as early as c. 32,000 B.C., although possibly as late as c. 22,000 B.C. . At this point, the need to find spiritual expression rules out the earlier satyr beasts that came to Australia c. 38,000 B.C., and requires that the Australian Aborigines from this group that arrived c. 27,000 B.C. are the first human beings to come to Australia.

All attempts to claim that the gracile skeletal satyr beasts that were in Australia c. 38,000-8,000 B.C. had souls have failed miserably. For instance, it is sometimes claimed that the gracile skeletal Mungo Male Ape Satyr Beast's burial with red ochre at Lake Mungo in south-west New South Wales, Australia, about 40,000 years ago is such evidence<sup>88</sup>. But this is a nonsense! Let the reader consider the contrast with e.g., skeletons from Greco-Roman times in which a coin is placed in the hand or mouth of a corpse in connection with pagan religious rites of burial. The coin relates to the heathen belief that the pagan Greek god, Charon (Greek, *Charon* / *Χάρων*), was a ferryman, and would take the coin as payment and then ferry the soul over the rivers (the Rivers Styx & Acheron), to "the other side" of the abodes of the living and the dead<sup>89</sup>. Thus archeologists have found a number of skeletons in pagan Greek burials from the 5th century B.C. through to pagan Roman burials in the 5th century A.D. with "Charon's coin" in, for instance, Britain, the Iberian Peninsula, and Poland<sup>90</sup>. "Charon's coin" could be a minute silver coin known as an "obol"<sup>91</sup>, e.g., there is one at Manchester Museum in England, UK.

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<sup>88</sup> Macintosh, N.W.G., & Larnach, S.L., "Aboriginal affinities looked at in world context," pp. 113-126 at 123; in Kirk, R.L., & Thorne, A.G. (Editors), *The Origins of the Australians*, Human Biology Series No. 6, Australian Institute of Aboriginal Studies, Canberra, A.C.T., Australia, Humanities Press, New Jersey, USA, 1976.

<sup>89</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Charon."

<sup>90</sup> *Ibid.*, "Coins and Coinage: History of Coinage: Ancient Greek Coins: From the Persian Wars to Alexander the Great, 490-336 BC;" & "Charon's Obol," *Wikipedia* ([http://en.wikipedia.org/wiki/Charon's\\_obol](http://en.wikipedia.org/wiki/Charon's_obol)) – both Greek and Roman Latin sources state the coin was to be an "obal."

<sup>91</sup> "Charon (mythology)," *Wikipedia* ([http://en.wikipedia.org/wiki/Charon\\_\(mythology\)](http://en.wikipedia.org/wiki/Charon_(mythology))).



A pagan religious burial artifact: “Charon’s coin<sup>92</sup>.”

This is therefore an example of where archaeology clearly shows from burial remains that the person was an Adamite with a soul, as seen in their spiritual belief in an after life, and preparations made for it in a pagan religious burial rite. At an archaeological level, this acts as a sharp contrast to the lack of any corresponding clear or definite evidence of the soul exhibiting spiritual expression in any kind of necessary religious burial in the red ochre burial of the Lake Mungo III skeleton in Australia. And at a theological level, this also acts a sharp contrast to the religiously conservative Protestant Christian belief that because of the atoning work of Christ (Isa. 53; Rom. 5:6), through saving faith in Christ alone, by “grace” i.e., God’s unmerited favour, God offers salvation as a “gift” (Rom. 6:23), “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8,9). Wherefore Isaiah saith, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price” (Isa. 55:1). Thus in contrast to the Greco-Roman manifestation of the soul in the spiritual expression of the pagan religious burial belief of “Charon’s coin,” and associated pagan theology of works’ righteousness, the red ochre of the Mungo Male skeleton shows no such necessary type of religious beliefs in a supernatural world.

So likewise Mungo Male shows no evidence of having “a reasonable soul” (*Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Compare this with, e.g., the archaeological discovery of Hammurabi’s Code from the First Dynasty of Babylon. Found in 1901-1902 by a French archaeological expedition on a Stella in Shushan (or Susa) (e.g., Neh. 1:1; Ezra 1:2), east of Mesopotamia, this was located at a second millennia B.C. Babylonian pagan temple (which thus also exhibited the soul’s spiritual expression), and it included on it 282 laws. And also from the second millennia B.C. came the discovery of the Hittite legal code<sup>93</sup>. These Babylonian and Hittite legal codes are clear evidence from archaeology that these people were Adamites as seen in the

<sup>92</sup> Item “50;” says that in Greco-Roman pagan “mythology, Charon ferried the souls of the dead to the underworld. His payment was a small coin, Charon’s obol, placed in the corpse’s mouth before burial,” Manchester Museum, UK (<http://www.museum.manchester.ac.uk/kids/amazingfacts/fileuploadmax10mb,164580,en.pdf>).

<sup>93</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Hammurabi, Code of;” & Josh *More Evidence that Demands a Verdict*, Campus Crusade for Christ, USA, 1975, pp.65-66,115.

conscience morality of a moral code. But where is anything like this for Mungo Male? Thus we see that in comparative archaeological analysis, *the evidence is simply not there* for Mungo Male having a soul as seen in *spiritual expression* e.g., like Charon's coin from the Greek and Roman World burials of the 5th century B.C. to 5th century A.D., or the Spanish Stone Age Sanctuary of c. 22,000 B.C.; or *a lust idol* e.g., like the sin of "drunkenness" documented in the Roman world (Rom. 13:13) and archaeologically seen in, for instance, the cult of the pagan god Bacchus in the Temple of Bacchus at Baalbek in Lebanon which has reliefs of grapes on its gate<sup>94</sup> (this additionally also shows spiritual idolatry of Bacchus), *infra*; or seen in the Cro-Magnon nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C.; from Brno, Czech, c. 26,000 B.C. +/- 1,000 years; from Willendorf, Austria, c. 24,500 B.C. +/- 1,500 years; from Laussel in France, c. 23,000 B.C.; and from Petrkovice in Czech, c. 23,000 B.C.; or a *moral code* e.g., like the Babylonian Hammurabi's Code of the second millennia B.C., or the Hittite Code of the second millennia B.C. .



The Gate of the Pagan Roman Temple of Bacchus in Baalbek, Lebanon, 2010. This gives archaeological evidence of the soul's *spiritual expression* in the worship of the pagan god Bacchus; and together with other sources connecting this pagan wine god with drunkenness, this gate's grape decorations also give further evidence of a human soul evident in an immoral *lust idol* in the form of drunkenness<sup>95</sup>.

<sup>94</sup> This gives rise to the English words, "Bacchanal" for something "... like Bacchus (Greek and Roman god of wine) or his rites; riotous ... ; noisy or drunken reveller or revelry;" and "Bacchanalia" meaning "drunken revelry; so" "Bacchanalian" means "riotous or drunken (person)" (*Concise Oxford Dictionary*, 6th edition).

<sup>95</sup> "Baalbek: The Gate of the Temple of Bacchus, Richly Decorated including Grapes Symbol," *Panoramio*, 4 Feb. 2010 (<http://www.panoramio.com/photo/31816699>). The Roman pagan god Bacchus (or Greek pagan god Dionysius,) was also the god of intoxicating herbs such as ivy and laurel. Such plants are also found in reliefs on this temple, showing that the lust idol of other drugs was also connected with this pagan god.

Dating of the Mungo Male Aper Satyr Beast (known as “Lake Mungo III skeleton<sup>96</sup>,” although some question this skeleton’s sex,) is a contentious and long drawn out matter. For example, in 1999 dates were given by the *Australian National University* in Canberra, Australian Capital Territory, of 56,000-68,000 years ago. But these dates were rejected by, for example, geologists on the basis that the bottom of the Mungo Unit area could be confidently dated to 43,000 years ago, and since the skeleton was higher than this base, (and shows no evidence of reburial,) it must be less than 43,000 years old. In 2003, geologist James Bowler who discovered the Lake Mungo skeletons in 1974, amassed a team of scientific experts from different organizations and universities in Australia, and using four separate dating techniques arrived at a date of about 40,000 years ago for Mungo Male. A female skeleton, Mungo Female Aper Satyr Beast, found five years before Mungo Male Aper Satyr Beast, was also dated to *c.* 38,000 B.C., which was older than previously thought. These dates for the Mungo Aper Satyr Beasts are consistent with the geological data showing that the base sediments of the site are from *c.* 41,000 B.C., and so this make the Lake Mungo Aper Satyr Beast skeletons of Australia about contemporary with the Niah Cave skull of South-East Asia. Interestingly, South-East Asia’s Niah Cave in Borneo, contains a satyr beast skull (wrongly classified by secular anthropologist simply on anatomical features as the skull of “a man,” i.e., “*homo sapiens sapiens*,” or an “anatomically modern human,”) in charcoal that has also been dated to about 40,000 years ago. But once again there is no evidence of spiritual expression with this skull, and no evidence for it being an Adamite with a soul, and so no evidence for the claim it was “human,” which on the available evidence must be rejected. While the dating is not on the Niah Cave skull itself, but on the adjacent charcoal (so the possibility of error exists), the fact that it has been generally dated to *c.* 38,000 B.C.<sup>97</sup>, and anatomically it shows *some* similarities with the Mungo Male Aper Satyr Beast skull is significant for showing a possible migration pattern of these Aper Satyr Beasts through South-East Asia and into Australia around 38,000 B.C. .

The Mungo Male Aper Satyr Beast appears to have been covered in red ochre at the time of his burial. Is the presence of red ochre a quaint coincidence, or does it indicate some kind of burial rites in which red ochre was used? It has been previously noted that Paviland Man in Wales was covered with red ochre at the time of his burial, *c.* 31,000 B.C., and this must surely increase the likelihood that Mungo Male Aper Satyr Beast also had a similar type of burial. On the one hand, there is no reason to attach any religious significance of a soul to such a red ochre burial style. But on the other hand, it indicates that post-Noachic Flood Paviland Man, adopted cultural practices of the Aper Satyr Beasts with some modification, evident in the addition of personal decorations of jewelry and perforated seashell necklaces carved from a mammoth’s tusk in the case of

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<sup>96</sup> Secular anthropologists generally call Mungo Male Aper Satyr Beast, “Mungo Man” and Mungo Female Aper Satyr Beast, “Mungo Woman.”

<sup>97</sup> Macintosh, N.W.G., & Larnach, S.L., “Aboriginal affinities looked at in world context,” *op. cit.*, at 123.

Paviland's Man's burial. We shall return to this issue of post-Flood Adamite men adopting, and modifying, elements of Aper Satyr Beast culture in due course, *infra*.

Mungo Male Aper Satyr Beast's skull is largely, but not completely preserved. The cranial vault is gone on the right side and base, and the facial skeleton is also incomplete. But the left side is fairly complete, and the jaw is reasonably complete. Maximum biparietal breadth is located inferiorly; and this is a reasonably common location in Australian Aboriginal crania. However, the matter is by no means clear. Alas, the absence of good racists in the contemporary academic world means that nobody with the requisite skills is generally present to be able to undertake the type of detailed *high quality* analysis necessary. A good racist sees both commonality and difference e.g., Australoid commonality in Australian Aboriginals amidst what appears to be tertiary race mixing producing greater morphological diversity than normal for an unadmixed tertiary race; and a good racist also understands that relatively small discernible differences, may or may not represent substantial differences, and differences of the brain that may not show up in fossil but can be seen in e.g., culture, may also be important. E.g., Caucasian Caucasoids have an unmatched level of creative genius relative to all other races; but only a small number of such Caucasians have these requisite qualities, but where there is a generalized miscegenation these qualities are permanently lost e.g., Greece. Discerning the difference between Caucasian Caucasoids and Mediterranean Caucasoids and Caucasian-Mediterranean admixed Caucasoid on this basis would heavily rely on evidence of the culture produced by the relevant racial brain; although it would be more readily discernible by both means with e.g., a Negroid produced culture. By contrast, the non-racists tend to see only the commonality, and miss relevant matters of diversity. This also has effected their perceptions of man *vis-à-vis* satyr beasts.

But even if better work should be done in the future, both in anatomical terms and cultural interpretation terms; given that Apers and Adamites are not, as far as I know on the data presently available to me, distinguishable on anatomical features, it would not ultimately change my opinion since there is no clear cut evidence of the soul for the Aper Satyr Beast's such as this one, which arrived in Australia c. 38,000 B.C.<sup>98</sup>. There is

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<sup>98</sup> Once again, the general "lock out" from formal academia of good Protestant Christian racists who are submitted to God's Holy Ghost and Holy Bible, and looking at issues such as the human soul, means that nobody with the requisite skills is generally present in the relevant positions to be able to undertake the type of detailed *high quality* analysis necessary in the formal academic world. (The erroneous general view of secular anthropologists in Australia that Mungo Male Aper Satyr Beast and Mungo Female Aper Satyr Beast are the same population group as the Australoid Australian Aboriginals, also means they have legal rights in these skeletons and their permission is required to carry out research on them.) In most instances, this "lock out" is produced in a twofold manner. Firstly, by replicating power structures that use secularist categories of thought to program e.g., "academics," and so regard those outside of their hypernormativity as "academically indefensible," "less intelligent" etc., rather than by a conscious discrimination which only occurs with a much smaller number. Thus they would generally deny that they have "a closed shop" to their intellectual superiors and

some evidence that the Australian Aper Satyr Beasts engaged in shell harvesting at Lake Mungo from at least 34,000 B.C., and from carbon from a burnt area on Lower Mungo dating to about 33,000 B.C.<sup>99</sup>. This indicates that they possessed knowledge of fire, as well as shell harvesting, once again showing that this *African Pre-Edenic Race* of Satyr Beasts that came to Australia, were more man like than earlier satyr beasts, but nevertheless, still soulless animals.

It might also be remarked that any explanation for why these Aper Satyr Beasts came to Australia in c. 38,000 B.C. is speculative, and so possibly incorrect. We only know that the Lord sent some of his “rough neck” satyr beasts down into Australia, and the effect of this was it created an ecological niche that the later robust skeletal Adamite Australian Aboriginal Australoids who arrived somewhere around 27,000 B.C. +/- 5,000 years (Willandra Lakes, *infra*) took over. More broadly, we also know that the Adamites leaving the Land of Eden after Noah’s anthropologically universal and geographically local Noachic Flood in a date range of c. 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of c. 35,000 B.C., were constantly becoming debased by adopting the hunter-gather culture of Aper Satyr Beasts, albeit modifying it to some extent, which thing is most abhorrent to God and godly man since man is meant to cultivate the land with civilization (Gen. 3:17-19; 4:2-4,16,21,22; 5:29; etc.), as e.g., set forth in the better example of the Reverend Samuel Marsden (d. 1838), an Anglican clergyman who was part of the early white settlement of Australia after 26 January 1788; and so these Aborigines of c. 27,000 B.C. +/- 5,000 were acting immorally, and contrary to God’s directive will for them, in choosing to simply take over and / or expand such ecological niches, and thus *live like animals*.

Thus, for example, Alan Thorne of the Australian National University distinguished between “a ‘gracile’ ... form” in the Mungo Male Aper Satyr Beast (which he called “human,”) of c. 38,000 B.C. (and has sometimes been dated to be c. 20,000 years older than this,) and “a later migration, maybe as recent as 25,000 years ago” to

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moral betters, and in most instances, this would be a sincere denial. Secondly, those with the requisite intellectual qualities, even in Protestant Churches, are now frequently no longer submitted to God’s Word to the point necessary for God to potentially use them in these and other areas. Hence they avoid the type of conflict in any relevant forum that I mention that would potentially see them unsuccessfully take on the entrenched power structures of this debased secular society. We thus see the combination of these two factors, i.e., a lower production rate of godly Protestant Christian racists than we desire, and the destruction of the small number that trickle through by the formal mechanisms of the secular state. *Such are the tragedies of a Western World on the decline!*

<sup>99</sup> Macintosh & Larnach, “Aboriginal affinities looked at in world context,” *op. cit.*, pp. 65,129-131 (on site picture), 134; “Ancient Australian skeleton dates questioned, *News in Science* 2 May 2000 ([www.abc.net.au/science/news/stories/s122631.htm](http://www.abc.net.au/science/news/stories/s122631.htm)); “New tests show Australian skeleton is younger than previously thought,” *Origins of Humankind* 10 Jan. 2003 ([www.versiontech.com/origins/news/news\\_article.asp?news\\_id=164](http://www.versiontech.com/origins/news/news_article.asp?news_id=164)).

Australia, “of people with ‘robust’ skeletal form.” However, Thorne panders to “politically correct” anti-racist and secularist views (probably at an unconscious level,) and makes a most erroneous secular anthropologist’s interpretation when “According to” “Thorne, these two tribes interbred, giving rise to Australian Aborigines<sup>100</sup>.” The secularist, Thorne, here lacks proper principles of analysis, which include submission to God’s Word, and the recognition that God creates genetically rich groups. These same type of principles are evident in race creation via Noah’s three sons in Gen. 9 & 10 with e.g., the white Japhetic Caucasian Caucasoids of Europe and West Asia; light brown Semitic Mediterranean Caucasoids of West Asia, with the variation to Shemitic Australoids via Elam (Gen. 10:22); or the Hamitic Mediterranean Caucasoids of North Africa, with the variation to Hamitic Nereid’s via Cush (Gen.10:6). Thus with e.g., race creation of Shemitic Australoids from Elam we see subsequent microevolution in the Australia secondary race into broadly what are the present five tertiary races. And thus from the robust skeletal group which arrived between *c.* 27,000 B.C. +/- 5,000 years, some further racial microevolution could occur, so that this is one reason why they are found in their present form in the Australian Aborigines; although like Thorne, I would also consider that they show evidence of admixture with a gracile group, but unlike him, I would isolate a different group of later Australoids for these purposes, *infra*.

The Adamites’ primary race is the Adamic race (Gen. 2:21-24; 3:20; I Cor. 15:22,45,49) or human race. There are then five secondary races: Caucasoids (from Japheth, Shem, & Ham), Negroids (from Ham), Capoids (from Ham), Australoids (from Shem), and Mongoloids (from Shem). But for our immediate purposes of relevance to the Australian Aborigines, let us consider this type of human primary race diversity within just the Australoid secondary race (typed by the Australian Aborigines). The Australoid secondary race has five tertiary races (and a sixth extinct group), which subdivide into two branches, the Dravidic Australoids and the Negritic Australoids. On the *Table of Nations*, Shem’s son Elam is the progenitor of the Australoids (Gen. 10:22). The Elamite and Dravidian languages seem to have come from the same parent language, Proto-Elamo-Dravidian<sup>101</sup>. Elam is in west Asia whereas the Dravidians of India are in Central Asia, and this racial group spread out still further east. It seems that at some point God added new genetic material to create the tertiary races within the Australoid secondary race, though the details of this are not found in Scripture. The Elamite capital of Shushan or Susa was one of the five major cities of the Medo-Persian Empire and three OT books refer to a “palace” at “Shushan” (Neh. 1:1; Esther 1:2; Dan. 8:2). Historically, the Elamites in Bible times (located near south-east Mesopotamia) are easily the most impressive group of Australoids.

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<sup>100</sup> “Can Mungo Man challenge evolution theory?” 9 Feb 2000, at “Revisit the Mungo Man Challenge,” in [www.Amanhotep.co./2003/migration.html](http://www.Amanhotep.co./2003/migration.html).

<sup>101</sup> McAlpin, D.W., “Proto-Elamo-Dravidian: The evidence and its implications,” *Transactions of the American Philosophical Society*, 1981, Vol. 71, Part 3, pp. 1-155.

The Dravidic Australoids (typed by the Dravidians) subdivide into three tertiary races; the Negritic Australoids (typed by the Negrito) subdivide into two tertiary races; and there is sixth extinct group<sup>102</sup>.

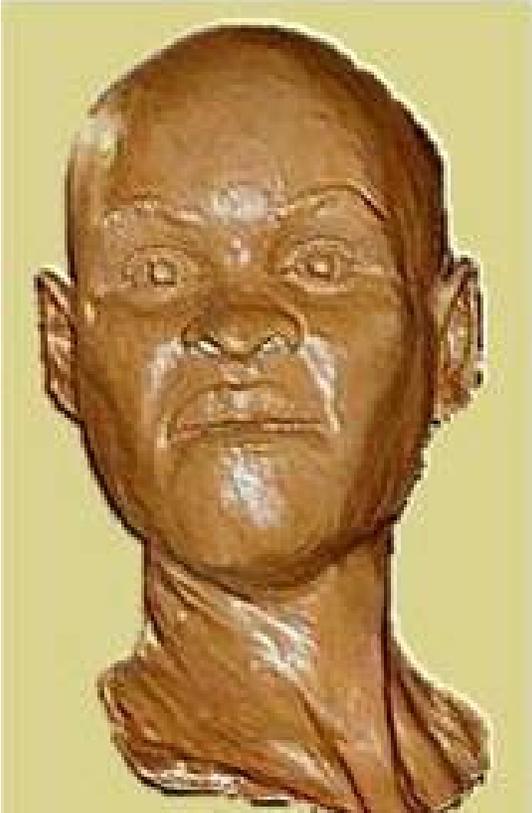
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<sup>102</sup> The American Australoids are discussed in e.g., “Australoid race,” *Wikipedia* ([http://en.wikipedia.org/wiki/Australoid\\_race](http://en.wikipedia.org/wiki/Australoid_race)); “Sinodonty & Sundadonty,” *Wikipedia* (<http://en.wikipedia.org/wiki/Sinodonty>); Neves, W., *et al*, “Lapa Vermelha IV Hominid 1: Morphological Affinities of the Earliest Known American,” *Genetics & Molecular Biology*, Vol. 22, no. 4, São Paulo, Brazil, South America, Dec. 1999 ([http://www.scielo.br/scielo.php?script=sci\\_arttext&pid=S1415-47571999000400001](http://www.scielo.br/scielo.php?script=sci_arttext&pid=S1415-47571999000400001)); & “First Americans ...” (<http://news.bbc.co.uk/2/hi/science/nature/430944.stm>).

<p>The 3 Dravidic Australoids tertiary races: 1) Dravidians.</p>	<p>The 3 Dravidic Australoids tertiary races: 2) Dark Vedda.</p>	<p>The 3 Dravidic Australoids tertiary races: 3) Australian Aborigines</p>
<p>1) Dravidians of India and Sri Lanka. <i>Head Hair:</i> wavy to woolly &amp; black; <i>Male facial &amp; body hair:</i> moderate to medium; <i>Head size:</i> narrow; <i>Nose:</i> broad; <i>Prognathism:</i> medium; <i>Eyes:</i> brown; <i>Skin:</i> dark brown; <i>Stature:</i> medium. The picture in Rev. 18:11,13,15 includes the Dravidian “cinnamon” “merchants” of South India and Ceylon / Sri Lanka. Japhethites settled to the east of the Elamites. Miscegenation with Aryans in and around the north of India created a further ethnic geographical barrier between the Elamite Australoids around southern Mesopotamia and the Dravidian Australoids in the south of India, and produced an Aryan speaking Dravidian-Caucasian (Australoid-Caucasoid) admixed population in the region of, and around, north India. The historic north-south Indian divide is reflected in general though not absolute terms in e.g., the fact that after India became independent in 1947, a number of the Christian Churches joined to form the <i>Church of North India</i> and the <i>Church of South India</i>, although there are also other churches not in these unions.</p>	<p>2) Dark Vedda of Farther India into the East Indies (interior Ceylon / Sri Lanka, Nicobar Islands, some of the Moi of Indo-China, Senoi or Sukai of Malay Peninsula, Toala of Celebes). <i>Head Hair:</i> wavy &amp; black; <i>Male facial &amp; body hair:</i> moderate; <i>Head size:</i> narrow; <i>Nose:</i> broad; <i>Prognathism:</i> medium <i>Eyes:</i> brown; <i>Skin:</i> brown; <i>Stature:</i> short. <i>Other features:</i> brows knit, eyes deep-set, large mouth, jaws peaked, male facial hair medium, they possibly have some Mongoloid admixture.</p>	<p>3) Australian Aborigines. <i>Head Hair:</i> wavy &amp; black; <i>Male facial &amp; body hair:</i> moderate to abundant; <i>Head size:</i> narrow; <i>Nose:</i> broad; <i>Prognathism:</i> strong; <i>Eyes:</i> brown; <i>Skin:</i> dark brown to black; <i>Stature:</i> medium. <i>Other features:</i> Large toothed, long-legged, heavy eyebrow ridges. The extent of their morphological diversity indicates they are admixed from tertiary races inside the Australoid group. Aborigines generally have better vision than other races, and an excellent visual recognition of, and memory for, shapes. This makes excellent trackers. Adamite qualities include possession of a soul with an associated spiritual dimension. The failure of any people to recognize the monotheistic God of creation is inexcusable (Rom. 1:19,20), and Christian missionaries found these half-naked savages in animistic heathenism. In small isolated areas Aborigines built permanent stone walls in water-ways as fish traps, planted and cultivated edible yams, &amp; semi-domesticated dogs. Though it may be said that these were the modest achievements of a relatively small percentage of Aborigines, the greater part of whom were nomadic hunter-gatherers, nevertheless, such accomplishments were real and remind us that some of those in this admittedly inferior race were better than others.</p>

The Negritic Australoids (typed by the Negrito) subdivide into two tertiary races. Genetic research has proven them to be Australoid and not Negroid, e.g., their Australoid blood group is unknown among Negroids, for whereas God “hath made of (Greek, *ek*, or ‘from’) one blood all nations,” they are no longer of “one blood,” being subdivided into various bloodlines, for God spread out “all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation” (Acts 17:26; cf. Gen. 10; Deut. 32:8). Nevertheless, the phenotypical similarities of the Negritic Australoids to Negroids is quite astounding. “Negrito” is Spanish for “little Negro” and the Negritos (Negritos) were first called “Negrito” by Spaniards who thought the Negritos of the Philippines must have been “little Negro” survivors from a shipwrecked slave-trade ship. But since “Negro” or “Negrito” (like Negroid) comes from the Spanish or Portuguese word, *negro* meaning “black,” the term “Negrito” can still be used for the Australoid *Negrito* as opposed to the African Negroid *Negrillo*.

<p>The 2 Negritic Australoids tertiary races: 4) Negrito.</p>	<p>The 2 Negritic Australoids tertiary races: 5) Melanesians.</p>
<p>4) <i>Negrito</i> of South-East Asia and Oceania <i>Head Hair</i>: black, woolly, and fuzzy; <i>Body Hair</i>: relatively slight male facial and body hair; <i>Prognathism</i>: strong; <i>Head size</i>: broad; <i>Nose</i>: broad; <i>Eyes</i>: brown; <i>Skin</i>: black; <i>Stature</i>: very short, pygmies.</p>	<p>5) <i>Melanesians</i> of Oceania e.g. Papua New Guinea. “Papua” is a Malay word meaning “frizzled” with reference to the Papuans hair, and “New Guinea” was named after Guinea in Negroid Africa. <i>Head Hair</i>: called “the fuzzy-wuzzy angels” by World War Two white Australian soldiers whom they assisted as carriers because of the properties of their black, woolly, and fuzzy or frizzy hair which looks very similar to, though not identical with, Negroid hair; <i>Body Hair</i>: relatively slight male facial and body hair; <i>Prognathism</i>: strong; <i>Head size</i>: narrow; <i>Nose</i>: broad; <i>Eyes</i>: brown; <i>Skin</i>: dark brown, although in parts of Papua New Guinea some have black skin; <i>Stature</i>: medium.</p>

<p>6) Extinct Australoids of the Americas Reconstruction of “Luzia” (<i>Wikipedia</i>, <a href="http://en.wikipedia.org/wiki/Australoid_race">http://en.wikipedia.org/wiki/Australoid_race</a>)</p>	<p>6) Extinct Australoids of the Americas.</p>
 <p>“Luzia” who dates to <i>c.</i> 9,500-9,000 B.C. was one the first Australoids to arrive in the Americas. Their teeth show similarities with Mongoloids.</p>	<p>Analysis of early crania in the Americas indicates they were Australoid. But their dental features bear similarities with Mongoloids. The earliest of these, “Luzia” has been dated to 9,500 B.C. to 9,000 B.C. (Lapa Vermelha IV, Hominid 1). They appear to have been replaced in South America by Mongoloids <i>c.</i> 7,000-6,000 B.C. (although these dates into the Americas are not entirely certain, and possibly they should all be placed up to a few thousand years earlier). Because stone tools and charcoal from a site in Brazil has been date to <i>c.</i> 50,000 years ago, and because it is erroneously considered that Australoids existed at this time, certain secular Darwinian macroevolutionist have made an unwarranted “leap in logic” in claiming Australoids were in the Americas from this time. In fact, there is no evidence for Australoids in the Americas before “Luzia” at <i>c.</i> 9,500-9,000 B.C., so that Australoids look like they came across the Bering Strait land bridge that may have formed as early as <i>c.</i> 12,600 B.C., and were later followed over this land bridge by Mongoloids. The earlier evidence of <i>c.</i> 48,000 B.C. stone tools and charcoal were therefore satyr beasts which also went extinct.</p>

Amidst the racial commonality of the Australoid secondary race, we thus also see a good deal of diversity in these five living and one extinct tertiary races within the Australoid secondary race descended from Noah’s son Shem via Elam (Gen. 10:22). To understand this, is to see verifiable scientific data for some level of microevolution within the Australoid secondary race, and so this in turn means that we have verification of the fact that the Australian Aboriginal tertiary race that arrived as the robust skeletal group *c.*

27,000 B.C. +/- 5,000 years could reasonably be said to be able to undergo some further level of racial microevolution, so that this is one factor, though not the only factor, for why they are found in their present form in the Australian Aboriginals. (Another factor of race mixing will be discussed in due course, *infra*.) We have definitive evidence for spiritual expression of the soul with these Australian Aboriginals from e.g., the time of white Christian contact with them, at which point it became clear that they were far gone in religious heathenism and greatly debased at a cultural level, quite literally *living like animals*, having mimicked and refined elements of satyr beast hunter-gatherer culture.

One of the common heathen beliefs of Australian Aboriginals is that of “the Rainbow Serpent” as a creator spirit being. This identifies the shape of the rainbow with that of a serpent or snake, and it is connected with water, in that it is claimed that when a rainbow appears in the sky, the rainbow serpent is moving from one water hole to another. Thus amidst the diversity of local Aboriginal heathen religious beliefs, is this common idea linking a spiritual entity they revere to “the Rainbow Serpent<sup>103</sup>.” *The issue of what is a plausible explanation for the origins of this common heathen Aboriginal spiritual belief about “the Rainbow Serpent” is contingent upon one’s antecedent presuppositions, conclusions, and beliefs.* For the ungodly and spiritually blind secular anthropologists, “whom the god of this world,” “Satan,” “hath blinded” (II Cor. 2:11; 4:4), this is a completely local religious story that the Aboriginals came up with from thin air. For of these secularist anthropologists who do not put themselves under God’s Word, but instead, arrogantly put themselves above God’s Word, it may be said, “professing themselves to be wise, they became fools” (Rom. 1:22)

By contrast, for the religious conservative Protestant Christian, such as myself, who finds corrupt forms of the Biblical Creation Story and Noachic Flood Story in the cultural corruptions and adaptations of many peoples over the globe, this looks like the type of thing we find elsewhere around the globe. In this instance, it looks like “Serpent” from “the Rainbow Serpent” story is a corruption of Satan’s Devil-possession of a serpent in the Garden of Eden (Gen. 3), since these heathens were under the power of “that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Rev. 12:9). This then appears to have been linked with ideas about the flood *waters* of Noah’s Flood and the *Rainbow Covenant* of Gen. 9 in which God says, “I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth. And God said, ... I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth” (Gen. 9:11-13). And *as with other corruptions of the Biblical Creation and Noachic Flood Stories around the world*, there has clearly been a local adaptation of these stories by the Aboriginals to their local Australian conditions, and in this sense, *there is a shred of truth* in what the secular anthropologists say, even though they use this to deny the greater reality that these are corruptions of the Biblical stories of Gen. 1-9.

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“Rainbow Serpent,” *Wikipedia*  
[http://en.wikipedia.org/wiki/Rainbow\\_Serpent](http://en.wikipedia.org/wiki/Rainbow_Serpent)).

In this context, I would differ from Hugh Ross's view that "art containing indisputable spiritual content" will "date back" "just five thousand years<sup>104</sup>." That is because we find one form of the Rainbow Serpent Story among the Aboriginals of Kakadu in the Northern Territory. This area also includes evidence of this heathen religious belief which on the presently available data, seems to date back about 7,000 years to c. 5,000 B.C. with Rainbow Serpent mythology found in the artwork of rock shelters as seen in the following photo.



Australian aboriginal heathen religious picture at Kakadu, with Rainbow Serpent mythology, usually dated to c. 5,000 B.C.<sup>105</sup>.

The dating of this artwork to c. 5,000-7,000 B.C., and its link to religious belief, are both deductions. Its dating is a deduction rather than the result of e.g., radio-carbon dating the pigments used in it. The rationale is that the rock paintings at Kakadu show both the presence of extinct animals, and also a change in their subject matter after a post-glacial rise in the sea level resulted in the sea rising to its present level c. 7,000-5,000 B.C. . In this context, the artwork showing Rainbow Serpent mythology coincides with the sea level rise and associated changed conditions at Kakadu that occurred c. 7,000-5,000 B.C. . Given that in the heathen Aboriginal religion of northern Australia, the Rainbow Serpent is generally associated with stories about rainstorms and floods, it is thought by secular anthropologists that this rising of the seas c. 7,000-5,000 B.C. gave rise to this religious cult.<sup>106</sup> While I would agree with much of this analysis, I note that many Australian Aboriginals would have spread out further around Australia by this time, evidently already taking with them some form of the heathen Rainbow Serpent religious belief. But at Kakadu itself, and some more proximate geographical areas, this local rise of the seas c. 7,000-5,000 B.C. most probably resulted in the localized adaptation of pre-existing ideas about a "serpent" (Gen. 3:1,2,4,13,14), "flood" "waters" (Gen. 6:17; 7:6,7,10,17), and a "rain"(Gen. 7:4,12; 8:2) "bow" (Gen. 9:13,14,16) in oral

<sup>104</sup> Ross, H., *The Genesis Question, op. cit.*, p. 110.

<sup>105</sup> "Introduction to Australia's Aboriginal Culture," *Aboriginal Culture* at <http://www.aboriginalculture.com.au> at <http://www.aboriginalculture.com.au/introduction.shtml>).

<sup>106</sup> Jupp, J., *The Australian People: An Encyclopedia of the Nation, Its People & Their Origins*, Cambridge University Press, UK, 2001, 2nd edition 2002, p. 5.

traditions derived from the same source as Gen. 1-9, then being locally adapted to the Australian Aboriginal heathen story about “the Rainbow Serpent.” The recognition of this as specifically religious art requires a further connection to the Rainbow Serpent beliefs of contemporary heathen Aboriginals at Kakadu, but given that its core elements are a common Australian Aboriginal heathen belief, I think it reasonable to conclude that it was a belief that existed in some form when many Aboriginals spread out from their originating point in Australia, and so the usage of the local Kakadu beliefs to interpret this artwork as belonging to this general belief is I think reasonable. If these deductions are accepted, then this is the oldest religious painting yet discovered in the world.

And for our immediate purposes, it also shows that the manifestation of religious expression in the Australian Aboriginals who come from the robust skeletal groups which arrived in Australia *c.* 27,000 B.C. +/- 5,000 years, can be seen to be in existence in *c.* 5,000 B.C. . This thus acts to confirm that this group of Adamites have souls. Of course, this is also seen in contemporary Australian Aboriginals, many of whom have mercifully forsaken their heathen practices and become Christians. By contrast, no artwork of this type can be found in association with the gracile skeletal group of Ape satyr beasts that were in Australia *c.* 38,000-8,000 B.C. .

Additionally, there has also been some genetics work *consistent with* the proposition that these two distinct groups remained distinct, *although this is not the only possible interpretation* of the data. With the qualification that the data is open to diverse interpretation, one possible interpretation, and the one I would support as being consistent with my model, is contrary to the theory of Alan Thorne of the Australian National University that the “gracile’ ... form” in the Mungo Male Ape Satyr Beast which arrived *c.* 38,000 B.C., and the “later migration, maybe as recent as 25,000 years ago” or 23,000 B.C. “of people with ‘robust’ skeletal form,” produced hybrids resulting in the Australian Aboriginals<sup>107</sup>, *supra*. Greg Adcock of the *Research School of Pacific & Asian Studies* at the Australian National University in Canberra, compared mitochondrial DNA from the Mungo Male Ape Satyr Beast and three other ancient gracile skeleton satyr beasts found in the Willandra Lakes area of western New South Wales, and six ancient robust skeletons from Kow Swamp in northern Victoria, with forty-five living Australian Aboriginals from the Willandra Lakes region. (DNA is the chemical inside a cell’s nucleus that contains the genetic instructions to make a living organism.) He also compared this with mitochondrial DNA from 3,400 people around the world, two Neanderthal skeletons, and both a common chimpanzee and a pygmy chimpanzee. Adcock reported his finding in January 2010 in the *Proceedings of the National Academy of Sciences*. *He found that no such mitochondrial DNA from the gracile Mungo Male Ape Satyr Beast exists in any modern humans.* This was obviously a great disappointment to them as they were hoping to “prove” that these Ape satyr beasts were ancestral to Australian Aboriginals, and the data did not show this. The macroevolutionist Adcock explains this on the basis that the Mungo Male Ape Satyr Beast was a “human” that had no sisters, and so his mother’s mitochondrial DNA was not passed down. While this is *one possible explanation* if one claims Mungo Male Ape

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<sup>107</sup> “Can Mungo Man challenge evolution theory?” (2000), *op. cit.* .

Satyr Beast was a “human,” *an alternative possible explanation* would be that the absence of Mungo Male Ape Satyr Beast’s mitochondrial DNA in any human population results from the fact that he was a beast, and not a man. Given that the results are consistent with either model, the data is inconclusive, since it means that *advocates of neither models can use this data to prove the alternative model is incorrect*. But with this important qualification, I would say that *based on my model, the one possible explanation is that Mungo Male Ape Satyr Beast does not share mitochondria with either any Australian Aboriginals, any other human beings, Neanderthals, or chimpanzees, because he was a distinct non-human species*.

In broad terms I would agree with secular anthropologists general dating and description of the two groups in Australia from *c.* 38,000 B.C. (some date this up to *c.* 20,000 years earlier) down to the Holocene. But my interpretation of the data and model for how we arrive at the Australian Aboriginal is not one that one will find in the secular anthropological data, and given that we do not agree on the authority of the Bible and the place for the supernatural in the fossil record, and connected with this, given that we do not agree on the fundamental definition of what a “man” or “human” is, it seems unlikely on present indications that my model will be so found in the secular literature at any time in the foreseeable future. But for those who have “ears to hear” (Matt. 11:15; 13:9), I will present it as the third model after first giving a brief explanation of the agreed data.

In broad terms we would all agree with the following geological or archeological data. Though one model (Brown, 1987) claims the diversity between gracile and robust is part of variation within a continuous range, this faces the problem that while modern Aboriginals show such diversity, the skeletal remains indicate distinctive groups. Thus the type of present morphological diversity did not historically exist in a single group of Aborigines, and so I shall focus more on those three of the four models, including my one, which recognizes this diversity in the fossil record, and which also recognizes that some level of race mixing between a gracile and robust group must have occurred to reasonably account for the present Australia Aboriginals as a mixed race which both vary in skeletal form between these two extremes, and which have the most diverse morphological or racial features of any group anywhere in the world, once again indicating admixture between multiple racial groups<sup>108</sup>.

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<sup>108</sup> For the data in the following chart, other than Mungo Male, see Monroe, M.H., “Australia: The Land Where Time Began” (<http://austhruetime.com/australoids.htm>).

*Gracile Skeletal Group.*

*King Island, c. 12,270 B.C. +/- 640 years, Tasmania.* At that time the sea level would have been low enough for the site to have been connected to both Tasmania and the Australian mainland by dry land, and would have been about 20-25 km or 12½ -15½ miles from the sea. Male 25-35 years old. Gracile type, cranium fully rounded, with a flat, moderately sized face with no prognathism (jaw protrusion), and no pronounced brow ridges. Oldest found Tasmanian Aborigine; burial with ochre. The explorers Baudin and Peron reported the bodies being covered with ochre. The fact that this skeleton was of the gracile type has been used by some as further evidence that the most southerly group were of the gracile type. This would imply that the first group to arrive in Australia were gracile, the later arrivals being more robust.

*Lake Mungo, c. 38,000 B.C., Willandra Lakes, south-western New South Wales.* Gracile skeletal male burial with red ochre at Lake Mungo.

*Robust Skeletal Group.*

*Cohuna, undated.* Skull found in 1925 edge of Kow Swamp, northern Victoria, at Cohuna. Teeth & palate larger than usual Aboriginal skull; larger & more robust than Talgai skull, *infra*. Forehead flattened artificially by cultural practices of savagery. It is low, broad & elongated; postcranial bones were thick and heavy.

*Cossack, c. 4,500 B.C., northwestern Western Australia.* Skull from a man *c.* 40 years of age of a large, powerful build. Forehead slopes backwards, & skull is very thick. He has the most sloping forehead, and is the longest, dolichocephalic skull ever found from an Aborigine. No right front tooth, indicating the savage practice of ripping out teeth as an “initiation rite” into “manhood” savagery and barbarism.

*Talgai, c. 9,000-7,000 B.C. .* This is the first human skull found in Australia, discovered in 1884, at Daling Downs, southern Queensland. Purchased for Sydney University in 1914.

*Kow Swamp, c. 11,000-7,500 B.C. .* From 1968 excavations in northern Victoria. Large, long heads with very thick bone, up to 13 millimetres or ½ an inch thick. Faces are large, wide & projecting, prominent brow ridges, & flat, receding foreheads. From above they show a pronounced inward curvature behind the eye sockets, giving the skull the appearance of a flask. Enormous teeth & jaws; large amounts of wear on the molars, possibly the result of using grindstones to crush seeds. Only 1 individual at this site is of advanced age. Burials: one body was placed on a bed of mussel shells, others included ochre, shells, marsupial teeth and quartz artifacts. One body was covered with powdered ochre. This shows cultural continuity of robust group picking up cultural practices of gracile groups seen in earlier ochre burial of gracile Mungo male, *c.* 38,000 B.C. .

*Coobol Creek, c. 12,300 B.C. +/- 1,000 years, between Swan Hill in northern Victoria & Deniliquin in New South Wales, on the Murray River.* Like Kow Swamp group, *supra*.

*Willandra Lakes*, c. 27,000 B.C. +/- 5,000 years, Western New South Wales. Found in 1980 at Lake Garnpung, near Lake Mungo. Said to be 'so robust he makes the Kow Swamp man look gracile.' Cranium is 210 millimetres or 8¼ inches long and very wide; average thickness of cranial vault bone is 16 millimetres or 5⁄8 inches. A continuous torus above the eyes formed by the massive brow ridges, and a flat, receding forehead. The width difference above and below the ears is much greater than in any modern Aborigines. Some claim it is simply not possible for Aborigines to have descended from such a robust group. But there is also some evidence that he may have had a genetic blood disorder that in Indonesia, where it is believed the Aborigines came from, helps protect against malaria.

By 1989, 1,350 individuals had been found around the Willandra Lakes region. There are both robust and gracile forms of both males and females. A variety of burial practices: cremation, inhumation, and bone smashing.

*Gracile / Robust Skeletal Group.*

*Lake Nitchie*, c. 4,820 B.C. +/- 200 years, western New South Wales. Burial of a male savage with a very large pierced tooth necklace made of 178 Tasmanian Devil teeth, for which 47 Tasmanian Devils would be needed; and each tooth is pierced by a hole that was ground and gouged - a very labour-intensive job. Tasmanian Devils are now extinct on mainland Australia, raising the question of whether the ornament fashions of these savages helped to drive this creature into such extinction? This man lacked his two front teeth, indicating the savage Aboriginal practice of ripping out these teeth as an "initiation rite" into savage and barbaric "manhood." Burial with ochre pellets. Some classify this savage as robust, others as gracile.

*Lake Tandou*, c. 13,100 B.C. +/- 260 years. Found in 1967 at Willandra Lakes in Western New South Wales, 150 kilometres or 95 miles of Lake Mungo. Man c. 20-25 years old. According to Freedman & Lofgren, "Tandou fits the 'gracile' group well but its cranial vault bones are very thick, as are those of the so-called 'robust' crania."

*Keilor*, c. 11,000 B.C. . Found in Victoria, 1940. Skull has a full, rounded forehead and lacks the prominent brow ridges and projecting jaw of robust skulls of Tagkai & Kow Swamp. Some classify it as gracile, but others describe it as robust.

Let us now consider the three main models that recognize the reality of the gracile group at e.g., Lake Mungo being different to the robust group at e.g., Kow Swamp; although there is a fourth model argued by Brown (1987) which claims both the gracile

type of Lake Mungo (i.e., on my model, satyr beasts), and the robust group, are one group representing variation within a continuous range<sup>109</sup>.

The first model is that of Joseph Birdsell (d. 1994) of Harvard University and University of California Los Angeles (UCLA), USA, and Norman Tindale (d. 1993) of the South Australian Museum found in e.g., Manning Clark's *A History of Australia* (1962)<sup>110</sup>; as revised with dates in Birdsell's last form of this model, found in e.g., Peter Bellwood's *Prehistory of the Indo-Malaysian Archipelago* (2007)<sup>111</sup>; Alan Thorne's model referred to in various degrees in a number of works<sup>112</sup>, and my model.

With respect to Birdsell & Tindale's model, it should be noted that the Ainu in Japan are Mongoloid: *Head size*: narrow; *Nose*: medium; *Prognathism*: medium; *Skin*: light brown; *Stature*: medium, though they have some features more in common with Caucasian Caucasoids: *Head Hair*: wavy & black; *Male facial & body hair*: abundant; *Eyes*: variable, usually brown but occasionally greenish. (With respect to Birdsell's later revised model, the Negritos are sometimes called "Barrineans.")

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<sup>109</sup> Cavalli-Sforza, L.L., *et al*, *The History and Geography of Human Genes*, Princeton University Press, New Jersey, USA, 1994, p. 349.

<sup>110</sup> Clark, C.M.H., *A History of Australia*, Vol. 1, From the Earliest Times to the Age of Macquarie, Melbourne University Press, 1962, reprinted 1979, p. 3, citing Birdsell, J. & Tindale, N., "Results of the Harvard-Adelaide Universities Anthropological Expedition 1938-39: Tasmanian Tribes in North Queensland," in *Records of the South Australian Museum*, Vol. 7, Adelaide, Australia, 1941-3; & Lindsay, H.A., "The First Australians," in *Science News*, Vol. 43, London, UK, 1957, pp. 54-61.

<sup>111</sup> Bellwood, P., *Prehistory of the Indo-Malaysian Archipelago*, 1986, Revised Edition 2007, Australian National University Press, Canberra, Australia, p. 93; citing his lifework as summarized in a monograph in 1993, p. 93, *Microevolutionary patterns in Aboriginal Australia: A gradient of clines*, Oxford University Press, New York, USA, 1994.

<sup>112</sup> See e.g., Cavalli-Sforza, L.L., *et al*, *op. cit.*, p. 349; *Australian Aboriginal Immature Dentition*, by Stephen Collier, B.A. University of Sydney, 1973, A Thesis submitted in partial fulfillment of the requirements for a Master of Arts degree, Stephen Collier 1982, Simon Fraser University, British Columbia, Canada, December 1982, pp. 9-11, referring to Thorne, A.G., "The arrival of man in Australia," in the *Cambridge Encyclopedia of Archaeology*, Andrew Sherratt (Editor), 1980, pp. 96-100, & Thorne, A.G. & Wilson, S.R., "Pleistocene & Recent Australians: A multivariate comparison," *Journal of Human Evolution*, Vol. 6, 1977, pp. 393-402; Nolch, G., "Mungo Man's DNA Shakes the Homo Family Tree," *Australian Science*, March 2001, pp. 29-31.

<p>Earlier model of Joseph Bird &amp; Norman Tindale (1938-9 &amp; 1941-3); with dates from Joseph Bird's later model (1993).</p>	<p>Alan Thorne's model. (e.g., Thorne &amp; Wilson 1977; Thorne 1981).</p>	<p>Gavin McGrath's model used in this work (2014). This model is subject to revision if future data reasonably requires this.</p>
<p>Negritos (identified as the "Barrineans;" Negritic Australoid pygmies wrongly thought by many at the time to be Negroids), first arrive in Australia from an original African source i.e., the gracile skeletal group of e.g., Lake Mungo c. 38,000 B.C. . (Their impact is also found in Melanesia, especially New Guinea; <i>if so, why do Melanesians have robust skeletons?</i>) Then a group called "Murrayians" arrived related to the Ainu in Japan. On this model, if Negritos are wrongly considered Negroid, this admixture may explain "Negroid-Caucasoid admixed" looking features e.g., wavy hair on Aborigines, &amp; lighter skinned "Murrayians;" but it is wrong as the Negrito are not Negroid but Australoid, &amp; Barrineans are not Negritos. Whether or not such an admixture is theorized, or it is simply said they drove out the Negrito, these "Murrayians" said to arrive c. 18,000 B.C. . Said in 1993 to be the robust groups at Kow Swamp c. 11,000-7,500 B.C., &amp; Keilor c. 11,000 B.C.. A third wave of "Carpentarians" thought to be related to the Dark Veddha of Sri Lanka or Dravidians of India, arrive in northern Australia c. 13,000 B.C. . <i>On this model, who are the robust skeletal group at Willandra Lakes c. 27,000 B.C.? Where is the evidence for an Ainu "Murrayian" group?</i></p>	<p>The Australian Aborigines are made up of two basic morphological types. The gracile group found at e.g., Lake Mungo c. 38,000 B.C. . (Although Thorne would date the presence of this gracile group in Australia to an earlier date, at least 50,000 years ago. Though his dates have changed, in e.g., <i>Australian Science</i> of 2001 he is reported as dating Mungo Male to 60,000 B.C. .) A robust skeletal group such as found at e.g., Willandra Lakes c. 27,000 B.C. + / - 5,000 years, &amp; Kow Swamp c. 11,000-7,500 B.C. . These types which lie at the two extreme ends of modern Aborigines are then seen as having intermingled in mixed unions at some time after 10,000 B.C. . <i>Even where rigid segregation and anti-miscegenation values historically applied e.g., the American Deep South, some level of miscegenation occurred; and so given the cultural similarities of these two groups at Willandra Lakes, does not the fact they did not mix indicate they could not i.e., they were not the same species? Why are the gracile skeletal Barrineans such a large group up in the north of Queensland? Why are there multiple mitochondrial DNA lineages apparent in contemporary Australian Aborigines indicating more than a dozen lineages came to Australia in diverse regions?</i></p>	<p>The gracile group found at e.g., Lake Mungo c. 38,000 B.C. are satyr beasts, not men, as seen by their absence of souls, manifested in their lack of spiritual expression and / or lust idols and /or moral code. They last appear in the fossil record at Keilor c. 11,000 B.C. . While their exact extinction time is unclear, in correlation with Divine Catastrophism elsewhere on the planet, the estimated date for their extinction is c. 11,000-8,000 B.C. . These satyr beasts made NO genetic contribution to the Australian Aborigines. The robust skeletal group of Australoids e.g., Willandra Lakes c. 27,000 B.C. +/- 5,000 years, &amp; Kow Swamp c. 11,000-7,500 B.C., are one racial element to the Aborigines. The presence of both this robust skeletal group and the gracile satyr beasts at Willandra Lakes c. 27,000 B.C., is evidence of cultural mixing, but also shows there was no biological mixing. By c. 13,100 B.C. +/- 260 years (Lake Tandou) &amp; till at least c. 6,000 B.C., waves of gracile skeletal Australoids migrated &amp; inter-married with robust Australoids to produce the mixed race Aborigines. This includes the Barrineans, who Bird wrongly thought were earlier Negritos. It is unclear if multiple mitochondrial DNA is from diverse Barrinean tribes, or other gracile Australoids migrating.</p>

In greater elucidation of my model.

The gracile group found at e.g., Lake Mungo c. 38,000 B.C. are satyr beasts and not men, as seen by their absence of souls, manifested in their lack of spiritual expression and / or lust idols and /or a reasonable soul manifested in the conscience morality of a moral code. They last appear in the fossil record at King Island in Tasmania c. 12,270 B.C. +/- 640 years. While their exact extinction time is unclear, given that under Divine Catastrophism a number of species went extinct as the last ice age ended, mainly in the northern hemisphere, though Australia was not impacted by this ice age, God may have destroyed these satyr beasts at around the same time, and so the estimated date for their extinction is by c. 8,000 B.C., and so I estimate c. 11,000-8,000 B.C. . Thus in the same way that e.g., Ammonites and belemnites went extinct at the end of the *Cretaceous World* (144 to 66.4 million B.C.), and the *Encyclopedia Britannica* is left to describe this as an event in which they “mysteriously became extinct” i.e., there was no apparent naturalistic reason for this<sup>113</sup>; so likewise around the end of the *Pleistocene World of Late Pleistocene II* (starting from the last Ice Age 68,000 B.C. to end of last Ice Age c. 8,000 B.C.), the gracile Ape satyr beasts of Australia “mysteriously became extinct” i.e., there was no apparent naturalistic reason for this.

These satyr beasts made NO genetic contribution to the Australian Aborigines. The robust skeletal group of Australoids such as found at e.g., Willandra Lakes c. 27,000 B.C. +/- 5,000 years, & Kow Swamp c. 11,000-7,500 B.C., are one racial element to the Australian Aborigines. The presence of both this robust skeletal group and the gracile satyr beasts at Willandra Lakes c. 27,000 B.C. +/- 5,000 years, is evidence of cultural mixing in which these robust skeletal Adamites adopted satyr beast cultural practices e.g., they were hunter-gatherers, but also show there was no biological mixing as both groups continued to exist as separate entities in the fossil record after this time. It is to be noted that when human races are together, even under segregation and anti-miscegenation values, the frailty of human nature means that some seem to engage in miscegenation. This was seen in Australia’s better days when one element of the *White Australia Policy* applied social stigmas to e.g., White-Aboriginal half-castes and quarter-castes; or in the American Deep South where such unions were unlawful and both legal and social penalties applied. Therefore, if the two groups at Willandra Lakes c. 27,000 B.C. were both human, their close proximity means it would be reasonable to see some level of miscegenation from immoral persons in their midst. The fact that we do not see this, thus tends to indicate it was not possible for biological reasons i.e., the gracile skeletal group were non-human and under God’s laws could not procreate with the robust skeletal humans. This poses the following unknown question. *Given that the Aboriginal group were clearly debased as seen by their adoption of satyr beast culture, did some engage in acts of bestial sodomy with these satyr beasts?* We simply do not know the answer to this question, but we must sincerely hope that they did not.

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<sup>113</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Cretaceous Period.”

The lack of clarity between gracile and robust skeletal remains at Lake Tandou *c.* 13,100 B.C. +/- 260 years and Keilor *c.* 11,000 B.C., seems to indicate a gracile group of Australoids arrived in Australia and intermarried with the robust groups by *c.* 13,100 B.C. . Thus the first wave of gracile skeletal Australoids seems to have been near the end of the Pleistocene, at a time when the gracile satyr beasts of King Island in Tasmania were still alive, seen in the later skeleton found there dating to *c.* 12,270 B.C. +/- 640 years. This process evidently continued during the Holocene, and is witnessed in the skeletal ambiguities of the Lake Nitchie burial *c.* 4,820 B.C. +/- 200 years. Waves of multiple groups of gracile skeletal Australoids thus seem to have arrived from a period commencing by *c.* 13,100 B.C. +/- 260 years, and these are evidenced by mitochondrial DNA studies showing multiple groups, probably in the north via Papua New Guinea and Indonesia, who migrated and inter-married with robust Australoids to produce the mixed race Aborigines, who are thus drawn from at least two different Australoid tertiary races, inside of the Australoids secondary race.

Though much later than Bird & Tindale's "Negritos," the group he named "Barrineans" after Lake Barrine, are *one* such group of immigrants, and while they do show similarities with the Negritic Australoids, they also show dissimilarities, so that they are seemingly a different Australoid branch that no longer exists as an independent group. This is *one* of the groups Bird & Tindale were correct in racially seeing in the Australian Aborigines, though they wrongly equated them with Negritos to which they do bear some racial similarities, but are different to, and Bird (1993) also wrongly equated them with the gracile group of earlier satyr beasts of e.g., Lake Mungo from *c.* 38,000 B.C., who were not pygmies. Thus Bird's work on e.g., the pygmy Aborigines of North Queensland remains valuable for, though used differently in, my model. Thus Bird & Tindale were right to see in the Barrineans *one* of the sources for gracile skeletons among the admixed Australian Aborigines. This means that the Australian Aborigines are an admixture of at least two, and possibly more Australoid tertiary races, i.e., the robust Australoid group of Willandra Lakes *c.* 27,000 B.C. were one tertiary race. Possibly the only other Australoid tertiary race were the unadmixed Barrineans who are gracile skeletal Australoids. If so, if they came over in a number of waves over thousands of years, and multiple locations in Indonesia and / or Papua New Guinea, then this may account for different mitochondrial DNA lineages. Such diversity *might* thus be from multiple tribes of Barrineans in which the point of commonality was lost via male only lineages. Alternatively, the multiple mitochondrial DNA *might* indicate quite a number of now extinct gracile skeletal Australoid groups that formerly existed in Indonesia and Papua New Guinea, came across at different times starting by *c.* 13,100 B.C. +/- 260 years (Lake Tandou), who intermarried with the originally robust skeletal Aborigines who arrived in Australia *c.* 27,000 B.C. +/- 5,000 years.

It is also possible that some others came from Melanesia. However, without any clear skeletal or other evidence of this, my model rests on the union of multiple Australoids tertiary races; evident in multiple mitochondrial DNA studies, the Barrineans, and also the diversity of morphology of Australian Aborigines which shows a similarity as being of the Australoid secondary race, but with a much greater level of morphological diversity than one would expect for a homogenous tertiary race within the Australoid

secondary race, such as one finds with e.g., Dravidians. I allow for the possibility that there were only two such tertiary races, of which the Barrineans are one example or a derivative stock, and other mitochondrial groups are other derivative stocks of the same Australoid tertiary race, although I also allow for the possibility of three or more tertiary races. On the presently available data the matter is thus open to multiple possibilities, but what evidence we have indicates at least two tertiary races, the robust Australoid group of Willandra Lakes *c.* 27,000 B.C. and the gracile Australoid Barrineans' tertiary race, and possibly, though by no means definitely, more than two.

Keith Windshuttle and Tim Gillin reported in *Quadrant* (2002) that, "From the 1940s until the 1960s, it was fairly widely known there were pygmies in Australia. They lived in North Queensland and had come in from the wild of the tropical rainforests to live on missions in the region." Thus e.g., "in 1962, the first volume of Manning Clark's *History of Australia* recorded their presence on its first two pages ...as 'Negritos'." By contrast, in more recent times, "The *Encyclopedia of Aboriginal Australia* (1994), published by the *Australian Institute of Aboriginal and Torres Strait Islander Studies*, today does its best to disguise these people. It lists some of their tribes, including the Djabugandji, Mbarbaram (Barbaram), and Yidinjdji (Indindji), but it does not mention a word about their stature. Only its entry 'Rainforest Region' records the existence of 'small, curly-haired people with languages which have distinctive features,' but the accompanying photograph of Yidinjdji tribesmen ... does not give any scale or point of comparison to show that these adult males were only about" "four feet six inches" or 140 centimetres "tall." Windshuttle & Gillin also provide the following valuable 1938 photograph taken at Mona Mona Mission, near Karunda, in north Queensland, of Joseph Birdsell who was six foot 1 inch (6' 1") or 186 centimetres tall, with a 24 year old male of the Kongkandji tribe who was 4 feet 6 inches (4' 6") tall<sup>114</sup>.

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<sup>114</sup> Windshuttle, K. & Gillin, T., "The Extinction of the Australian Pygmies," *Quadrant*, 1st June 2002 (emphasis mine) (<https://quadrant.org.au/opinion/history-wars/2002/06/the-extinction-of-the-australian-pygmys/>).



Joseph Birdsell in 1938 with a modern Australian Aboriginal from one of the Barrinean pygmy tribes of North Queensland. Their tight curly hair is like that of Negritos and contrasts with the more common wavy Aboriginal hair, & their short stature is like that of Negritos. On my model, I consider that Birdsell correctly concluded that the gracile Barrineans were a group that provided the gracile skeletal element that mixed with the robust skeletal group to produce the modern Aboriginal; but I also consider they wrongly identified them with the Negritos to whom they bear some similarities, but also show notable genetic differences; and wrongly thought of them as earlier, rather than later, arrivals. These Barrineans seem to have been one of multiple gracile skeletal groups to arrive by *c.* 13,100 B.C. (Lake Tandou) who then intermarried with the much earlier robustal skeletal group of *c.* 27,000 B.C. (Willandra Lakes).

Following the publication of Griffith Taylor's *Environment and Race* (1927), in which Taylor conjectured that several waves of Negritos had come to Australia and were part of the modern Aboriginal race, (which may still be broadly correct in a number of particulars if one looks to Australoid Barrineans rather than Negritos coming in multiple waves over thousands of years,) further research was undertaken in the 1930s and 1940s by Joseph Bird (1908-1994) and Norman Tindale (1900-1993). As they drove from Adelaide in South Australia to Cairns in northern Queensland, they located 600 Negrito looking Aboriginals from 12 different tribal groups. They were located in the area of two missions, *Yarraba Anglican Mission* at Cape Grafton (1892-1960s), and *Mona Mona Seventh-day Adventist Mission* at Karunda (1913-1962)<sup>115</sup>. Both of these Missions successfully operated on the premise that Aborigines were capable of religious expression, a fact further manifesting the reality that they were Adamites or humans with

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<sup>115</sup> *Ibid.*; & "Aboriginal Shire of Yarrabah," *Wikipedia* ([http://en.wikipedia.org/wiki/Aboriginal\\_Shire\\_of\\_Yarrabah](http://en.wikipedia.org/wiki/Aboriginal_Shire_of_Yarrabah)); "Mona Mona Mission," *Wikipedia* ([http://en.wikipedia.org/wiki/Mona\\_Mona\\_Mission](http://en.wikipedia.org/wiki/Mona_Mona_Mission)).

souls. Some of these Mission Station Aborigines had only arrived from tribal rainforest life within the previous six years and could only speak their tribal tongue. The Missionaries found that living in the mountains behind Cardwell there was still a nomadic hunter-gatherer family of them.

Bird & Tindale measured 52 adult and Aboriginal children at Cape Grafton, and 95 at Kuranda. They found that most adult males were pygmies of 4 feet six inches or 140-150 centimetres; and most women were about 6 to 12 inches or 15 to 30 centimetres shorter again. They called them "Barrineans" after Lake Barrine which was in the same geographical area. Tindale later said of them, "Their small size, tightly curled hair, ... peculiarities in their tooth dimension, and their blood groupings showed that they were different from other Australian Aborigines and had a strong strain of Negrito in them. Their faces bore unmistakable resemblances to those of the now extinct Tasmanians, as shown by photographs and plaster casts of the last of those people." But their "blood groupings" work has since been challenged by Larnach (1974) on the basis of a study of Aboriginal blood groups by Simmons from blood taken between 1926 and 1971 (Commonwealth Serum Laboratories), who while finding certain blood group gene frequency of the Barrineans were unique, nevertheless considered this could be explained by admixture with other races coupled with procreation inside a fairly small gene pool<sup>116</sup>.

On the one hand, I do not think the presently available data supports the idea that the Barrineans are Negritos, but rather, they bare some clear similarities with them, much like in turn the Australoid Negritos are not the same as, but similarities with, the Negroid Negrillos. But on the other hand, I consider Bird's & Tindale's basic finding that Barrineans are part of the gracile skeletal racial equation making up the contemporary Aborigines to be valid, and thus I reject contrary claims from the 1930s onwards held by some, that these pygmies are simply a variation within "one race" of Australian Aborigines. Thus e.g., the 1970 study of Macintosh & Larnach which said craniometrical measurements from 12 skulls of the Cairns rainforest group in a study of 116 skulls of Queensland Aborigines, were the same as skulls more generally found in eastern Australian Aborigines, and the fact that they appear to be genetically and linguistically like other Australian Aborigines, does not alter my view. Nor did it ever alter Birdsell's view, who in his last work of 1993 maintained the Barrinean connection, and his work was based not only on the cranial measurements of 13 skulls from the Cairns area, but additionally some 147 Aborigines then alive. Thus it was far more comprehensive than Macintosh & Larnach's study. The Birdsell & Tindale work of 1938-1939 & 1952-1954 also included 30 head and face measurements, and measurements of weight, stature, and 20 other indices. Furthermore, Birdsell compared this data on the Negrito-like similarities of these Barrineans with 3,008 full-blooded Aborigines from all over Australia. Hence in *Microevolutionary Patterns in Aboriginal Australia* (1993), Birdsell maintained that his data confirmed a Negrito migration<sup>117</sup>; and I would maintain that it supports the migration of a Barrineans' tertiary race related group now extinct as a separate entity, most likely coming down through Papua New Guinea.

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<sup>116</sup> Windshuttle & Gillin, *op. cit.* .

<sup>117</sup> *Ibid.* .

Furthermore, a 1999 study by Mark Stoneking (as at 2002 of Max Planck Institute for Evolutionary Anthropology at Leipzig, Germany) and Alan Redd (as at 2002 of Pennsylvania State University, USA), looked at mitochondrial DNA from 319 samples from Australian Aboriginals and New Guinea Highlanders. It indicated that Aboriginals from north and north-west Australia were relatively recent arrivals and derived from the same basic stock as Dravidian Australoids from southern India. By contrast, the New Guinea Highlanders had a different ancestry to some extent, retaining some links with African populations. Stoneking & Redd (2002) said that their findings were consistent with the Negrito element of Birdsell's model, but they did not find any support for Birdsell's division of "Murrayians" and "Carpentarians." They said that their "results also suggest that there may have been a migration(s) from an Indian source that reached Australia but not PNG [Papua New Guinea]<sup>118</sup>." Of course, these findings are also consistent with my model of an Australoid group from Elam and thus sharing ancestry with Dravidians, first arriving as the robust skeletal group in Australia *c.* 27,000 B.C. +/- 5,000 years (Willandra Lakes); and then other Australoid gracile groups originally coming down from Elam and thus sharing ancestry with Dravidians, also existing for some time in south-east Asia or Oceania, and before going extinct there, coming to Australia in waves which first started to arrive by *c.* 13,100 B.C. +/- 260 years (Lake Tandou), and who then intermarried with the originally robust skeletal group who arrived *c.* 27,000 B.C. . Thus without wanting to deny the link to Dravidians, it may be a group separated from them by e.g., 10,000, or 15,000 years, before they came to Australia; although it is also true that they might be separated by only 10 or 15 years from them. Or something in between. We simply do not know.

Notably, an earlier 1989 study by Mark Stoneking, this time with Allan Wilson, at the time, both of University of California, Berkeley, USA, took mitochondrial DNA (mtDNA) from 21 Aboriginals from four regions: Alice Springs and Darwin in the Northern Territory, and Perth and the Broome-Darby are of Western Australia. Stoneking & Wilson found that "the populations that colonized ... Australia ... consisted of more than one mtDNA type" i.e., the Aboriginals are not a homogenous tertiary racial group inside the Australoid secondary race of the human primary race. They thought that there were at least 15 different mitochondrial DNA lineages in Australia; and made reference to an earlier 1987 study with a smaller sample that found seven distinct mitochondrial DNA lineages<sup>119</sup>."

On the one hand, a potential problem I see with mitochondrial DNA is that if e.g., an Australoid group of men were consistently leaving Melanesia because polygamy was being practiced and "the big chief men" had most of the women; then it is possible that just males were coming over to Australia. Or if e.g., men in boats were being blown off shore from Indonesia and coming to Australia in a storm, once again they may have been just males. Or if warrior men were coming in bands to Australia, perhaps as raiders, but

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<sup>118</sup> *Ibid.* .

<sup>119</sup> *Ibid.* .

then after capturing the woman of an Aboriginal tribe, deciding to stay, then once again, they would be just males. Hence in any such scenarios, which may or may not correctly tell how these migrants came to Australia, this would not show up in mitochondrial DNA which is only transmitted in the female lineage. Thus it is possible that e.g., some Melanesian Australoid males contributed to the Aboriginal mix and this does not show up in mitochondrial DNA lineages. But on the other hand, putting together this data, it looks to me like multiple waves of gracile Australoids arrived in Australia by c. 13,100 B.C. (Lake Tandou), arriving at different times and different places, but all having the effect of intermarrying with the robust Australoids who arrived c. 27,000 B.C. . One of these groups were the Barrineans who have racial morphological similarities with the Negritos, but are not descended from them.

Linguistic studies have proven inconclusive; but Peter Bellwood of the Australian National University in Canberra, says that on some linguistic studies there is a correlation between a linguistic divide and the rise of a more innovative stone technology culture in the north of Australia c. 6,000 B.C. . And around this time, the dingo seems to have also arrived in Australia. Thus he says, “There is both linguistic and biological data which could indicate the arrival of new populations in Australia during the Holocene [c. 8,000 B.C. till Second Advent], and the evidence of these microlithic tools in Australia may point to the same conclusion<sup>120</sup>.” This provides us with a later date for migrants, so that I think we can say waves of gracile, or mainly gracile Australoids were coming to Australia by c. 13,100 B.C. +/- 260 years (Lake Tandou) till at least c. 6,000 B.C. . This range of migrant waves from c. 13,100 B.C to c. 6,000 B.C. thus gives us some idea of migrations over a considerable period of time of c. 7,000 years, though how much further before c. 13,100 B.C or after c. 6,000 B.C. such gracile migrants did or did not come, is not clear on the presently available data.

Given that all Australoids come down from Elam on *The Table of Nations* in Genesis 10, this could be some evidence of Barrineans and / or one or more other groups of gracile Australoids arriving in Australia by c. 13,100 B.C to c. 6,000 B.C. Thus certain qualifications must be made, namely, that we do not necessarily know from where a population group is located now, where it was 5,000 or 10,000 or 15,000 years ago. E.g., Barrineans could have been in Melanesia at an area near Australia c. 6,000 B.C., but not now, and not for 1,000s of years back from the present.

Thus I consider Birdsell & Tindale’s basic findings that there was a migration of gracile skeletal Barrineans that mixed with others in Australia to give rise to the Australian Aborigine to be partially correct, to the extent that I consider they clearly isolated inside Australia a gracile Aboriginal group distinct from the larger group, and which seems to have contributed some of the gracile skeletal material of the Aborigine race. That is because of their undoubted racial similarities to what is now the mixed race Australian Aboriginal race, drawn from at least two, and possibly more Australoid tertiary races, i.e., the robust group of Willandra Lakes c. 27,000 B.C. +/- 5,000 years, and the Australoid tertiary race of the Barrineans who possibly were only *one* group of

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<sup>120</sup> *Ibid.* .

such gracile skeletal Australoids; or possibly the gracile Australoid migrants came over in waves of different Barrinean tribes in parts of Indonesia and / or Papua New Guinea where they subsequently became extinct, and thus with different tribal mitochondrial DNA *might* be from two or more groups of the same tertiary race as the Barrineans in which the point of commonality was lost over time via male only lineages. If so, this *might* indicate that it was mainly, or exclusively male Barrineans that came across. Alternatively, the multiple mitochondrial DNA *might* indicate quite a number of now extinct gracile skeletal Australoid groups that formerly existed in Indonesia and Papua New Guinea, of which the Barrineans were in *one of a number of tertiary race*, or for which different Barrinean tribes show different mitochondrial DNA (e.g., possibly due to polygamous practices only a smaller number of the males procreated with the females, and then male bands of warriors from these tribes came into Australia,) and who came across at different times and intermarried with the originally robust skeletal Aboriginals who arrive in Australia *c.* 27,000 B.C. .

Therefore the racial similarities of the Barrineans does not invalidate, and so cannot in my opinion be used, to deny their racial dissimilarities to the main population group of Australian Aboriginals which I consider on the available evidence to be a mixed race tertiary race. Clearly genetic studies indicate that they are not Negritos, but that is a different issue to saying that from their common Australoid stock, they may have either retained some features in common with the Australoid Negrito or microevolved them autonomously. Therefore, I consider a sizeable group of Barrinean Australoids most likely came through Melanesia into Australia's north east for three reasons. Firstly, we know that there are other Australoids in South-East Asia and Oceania in the Melanesians and Negritos, so that it is plausible that other Australoids were also in the area which are not extinct in these areas, and they came through the area of Melanesia. Secondly, the capacity for people to pass from Melanesia to Australia via Papua and New Guinea and north Queensland, is seen in the fact that in later times there has been known contact with Papuan Melanesians in Cape York in Queensland and along the Gulf of Carpentaria from Queensland to Northern Territory<sup>121</sup>. And thirdly, the large number of Barrineans found by Bird & Tindale in north Queensland, seems to indicate that this is where a large group arrived and maintained more of a distinct racial appearance, with others spreading out and being of smaller numbers relative to those they came in contact with, lost more of their distinct racial features, although spreading around some of their qualities, such as a gracile skeleton, including in the mixed race Aboriginals a range of skeletal types.

Therefore on my model, the gracile skeletal group found at e.g., Lake Mungo *c.* 38,000 B.C. were satyr beasts, who possibly were in Australia for *c.* 20,000 years (or more) longer than this, although this is not clear, since it is possible that another group of satyr beasts which went extinct were in Australia before this time. This group of satyr beasts seem to have gone extinct after *c.* 12,270 B.C. +/- 640 years (King Island, Tasmania). While their precise extinction date is unclear, on the basis of my broader Gap School model which includes Divine Catastrophism and sees this in a number of species

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<sup>121</sup> Stephen Collier, *op. cit.*, p. 9.

going extinct as the last ice age ended, I estimate these robust skeletal satyr beasts went extinct *c.* 11,000-8,000 B.C., and during their period in Australia of *c.* 38,000-8,000 B.C., they made no genetic contribution to the Australian Aborigines. Rather, the Aboriginal race first appear as the robust skeletal group at Willandra Lakes *c.* 27,000 B.C. +/- 5,000 years. They remained biological separate from the gracile skeletal satyr beasts, though were evidently influenced by them culturally, being debased into becoming a hunter-gatherer type culture, and thus *living like animals*. Then by *c.* 13,100 B.C. +/- 260 years (Lake Tandou) and during the Holocene (*c.* 8,000 B.C. to Second Advent) till at least *c.* 6,000 B.C., gracile skeletal Australoids came to Australia and intermarried with this robust skeletal group to give rise to the modern Aboriginal race.

There was at least one such broad group of gracile skeletal Australoids in the Barrineans of Bird & Tindale's work, although these were not at they thought Negritos, and certainly not as Bird later claimed the earlier gracile skeletal group of satyr beasts at e.g., Lake Mungo *c.* 38,000 B.C. . Rather, these Barrineans arrived as one or more of the waves of immigrants known to have come over a period of at least 7,000 years from *c.* 13,100 B.C. to 6,000 B.C., and possibly sometime before or after this range of dates. Evidence of multiple waves of gracile Australoids coming from Papua New Guinea and possibly Indonesia, is found in multiple mitochondrial DNA lineages, which appear to be in excess of a dozen. But whether these were all of a basic Barrinean stock related tertiary race divided into different tribes, and so this accounts for the multiple mitochondrial DNA lineages (e.g., polygamous "chief men" resulting in only a small number of men procreating with a large number of women and thus mitochondrial DNA loss of many males in each tribe; and then male bands of such tribal warriors came into Australia in search of woman and "a new life" away from their old tribal chiefs,) or whether there were other tertiary races of Australoids which joined them is unclear. There is some linguistic and cultural evidence of a change to Aboriginal culture *c.* 6,000 B.C., and this fact seems to reflect this migration and provide a lower date for the migrations waves of *c.* 13,100-6,000 B.C., while still leaving open the possibility of yet further later migrations before the arrival of white civilization under the Genesis 9:27 God-given mandate in 1788. The question "Why?" these gracile Australoids came over is speculative. But given that sea levels are known to have arisen in a post-glacial rise to their present levels *c.* 7,000-5,000 B.C., a fact recorded in the pagan Aboriginal art of Kakadu with respect to the heathen Rainbow Serpent which appears to have been impacted and modified by this event with local adaptations, *supra*, it is possible that distinctive gracile Australoid groups either on the northern coasts of Australia, or southern coasts of Indonesia and / or Papua New Guinea, were forced by the rising sea level to move, and that they moved into Australia.

My model is subject to review and improvement if more data becomes available that helps to illuminate the past. I do not claim "to have all the answers" in my model, for like the Anglican clergyman and Local Earth Gap Schoolman, Henry Jones Alcock (d. 1915), I consider myself *to be as infallible as the Pope* (both of us being Protestants who entirely repudiate and reject claims of "Papal infallibility"). But while I do not claim infallibility, I do say that this model clearly explains the present morphological features of the Australian Aboriginal race, in a way that dates their first arrival in

Australia to *c.* 27,000 B.C. +/- 5,000 years. It is a model that is both Biblically and scientifically sound, and it repudiates the attempts of secularist macroevolutionist Darwinists to see the soulless gracile skeletal Ape satyr beasts of e.g., Lake Mungo *c.* 38,000 B.C. as “ancestral” to Australian Aboriginals.

On my Out-of-Eden Persian Gulf old earth creationist model, I give an Adamic date range of *c.* 51,500 B.C. +/- 16,500 years, with a best estimate date for Adam on presently available data of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years, and a Noah’s Flood date range of *c.* 50,000 B.C. +/- 16,000 years, with a best estimate date for Noah’s Flood on the presently available data of *c.* 35,000 B.C. . In arriving at these dates, I do not use any fossil remains of Adamites earlier than that of Cro-Magnon man in Europe at *c.* 33,000 B.C., whose soul is evidenced by e.g., the Cro-Magnon nude female lust idols from Hohle Fels, Germany, *c.* 33,000 B.C., and from Brno, Czech, *c.* 26,000 B.C. +/- 1,000 years (which *probably* were also spiritual idols). E.g., the upper date of *c.* 68,000 B.C. is based on the regression of the waters of the Persian Gulf around this time at the start of the Last Ice Age, which gave dry land to the broad general area where I locate the Land of Eden. In terms of possible theoretic revision of my model, if e.g., mitochondrial DNA had linked gracile skeletal Mungo Male *c.* 38,000 B.C. to the Aboriginal race, that would have necessitated the conclusion that my best estimate dates for Noah’s Flood were wrong, and that the anthropologically universal and geographically Noachic Flood I place at *c.* 35,000 B.C., was in fact at an earlier date. On the one hand, such revision would still be possible with modifications at the lower ends to my present dates for Adam of *c.* 68,000-35,000 B.C. (in which the Persian Gulf’s regression at *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C.) and for Noah’s Flood of *c.* 66,000-34,000 B.C. . But on the other hand, it would mean that my best estimate date for Noah’s Flood would have to be revised within this range upwards to at least *c.* 39,000 B.C. . This would have meant e.g., that the Sumerian, Babylonian, and Egyptian records which I critically use as written evidence for a Flood date of *c.* 35,000 B.C., in fact lack any of the critically qualified fundamental integrity I have ascribed to them, and are worthless historical documents for dating Noah’s Flood. Given that my best estimate for Adam is also based on the critical usage of the Sumerian King Lists and Berossus’s *History of Babylon* Book 2, this would also mean that my present best estimate date of Adam at *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years would also have to be revised. My lower Adamic date would have to rise from dates of *c.* 68,000-35,000 B.C. to dates of *c.* 68,000-41,000 B.C. . Given that in this Volume 1, at Part 1, Chapter 5, section c, in connection with the “thousand generations” of Ps. 105:8,9 from Adam to Jacob, I find an Adamic date in the broad range of *c.* 158,000-52,000 B.C., and when this is compared and contrasted with my upper date range for Adam of *c.* 68,000 B.C. this gives an Adamic date of *c.* 68,000-52,000 B.C. i.e., *c.* 60,000 B.C. + / - 8,000 years, this would then have to become my best estimate, which is clearly a less precise best estimate than my present best estimate Adamic date of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years. Such a revision would also have meant e.g., that I was over skeptical in not seeing an expression of the human soul in the ochre burial of Mungo Male *c.* 38,000 B.C., and therefore Buckland showed greater perception than myself when he saw in the red ochre burial of Paviland Man a manifestation of the human soul “suggesting [of] shamanism or other religious practice,” *supra*. But while such a revision would be possible within the broad parameters of my

Local Earth Gap School Persian Gulf model, on the presently available evidence I see no need for any such revision. Rather, on the available data, the best estimate date I am using on my model for Noah's Flood at *c.* 35,000 B.C. "has come through with flying colours;" although my model contains a sufficient level of "politically incorrect" matter for it to be "unacceptable" to the narrow-minded bigots of formal secular academia.

On the one hand, my model is not, in the foreseeable future, likely to be acceptable to the secular anthropologists, geologists, and archeologists, who sadly control colleges and universities such as the Australian National University in Canberra. That is because such men are spiritually blind, and filter all data through anti-supernaturalist filters and a God-dishonoring paradigm that is not subject to the Protestant Christian's Holy Bible. They do not, like myself, accept that *man is made to be subject to God's Word*, and he goes badly awry if he is not so subject (Gen. 2:16,17; 3:1). Given that my model is subject to Holy Writ, it recognizes that unlike animals, man is made up of body and soul (Gen. 2:7; I Cor. 15:45). It also looks to miracles, in this context, seeing a wider extinction of creatures near the end of the Holocene not simply in terms of Darwinian factors of natural selection with changed environmental conditions, but also in the context of a wider Gap School model of successive "worlds" (Heb. 1:2; 11:3), it sees the hand of God, which is thus consistent with God also making the Ape Satyr Beasts of Australia go extinct at this time, even though there was no corresponding radically changed temperature conditions in Australia. And on the other hand, my model is not likely to be acceptable to young earth creationists since it operates on Anglican Protestant type religiously conservative Protestant Christian principles of using godly reason that is not "contrary to God's Word," so that "nothing be ... against God's Word" (Articles 20 & 34, Anglican 39 Articles), as opposed to certain Puritan Protestant type principles which dislikes any such usage of godly reason, and looks instead for specific statements in Scripture to give the finer details. Although as discussed in the Preface, some Puritan derived Protestants, also accept this Anglican type methodology for matters in Genesis 1-11 e.g., the Presbyterian, Thomas Chalmers, or Congregationalist, Pye Smith, both of whom I honour as godly men, together with some godly Anglicans, in this work, as seen e.g., in the photos on my website for this work entitled, "Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work ...," and as will also be further discussed in Volume 2, Part 3. *Thus I suspect that this may be a model that only certain old earth creationist Protestants like. If so, SO BE IT! I serve God!*

(Chapter 6) c] Soul-talk: iii]

C] People "going ape" over the Apers.

I do not accept the designation of a group of satyr beasts known from secular anthropological literature as, "Anatomically Modern Humans" ("AMH") whose origins are dated variously between *c.* 200,000 B.C. to 100,000 B.C. . This terminology not only presumes the highly erroneous theory of macroevolution, but also fundamentally fails to understand the basic distinction between man and animals, namely, man has a

soul whereas animals do not. The non-Adamite so called “AMH” group is known in this work as the Aper (pronounced like “paper” without the first “p” i.e., “Ape” + “er” as in paper). They were an African Pre-Edenic Race, acronym, APER (in capital letters), or Aper (in lower-case letters after the “A”), Latin, *Satyryus Bestiarius Aperus*, which went extinct progressively around the globe from c. 35,000 to c. 8,000 B.C., the last known example of them being a gracile skeletal group in Australia found at King Island in Tasmania c. 12,270 B.C. +/- 640 years<sup>122</sup>. This pre-Adamite race were not human beings, and though they existed contemporaneously with Adamites in some areas following the Adamites *out-of-Eden* population movement after Noah’s Flood in c. 35,000 B.C., they did not inter-breed with human beings, and indeed under the God ordained laws of genetics, such bestiality could never have produced offspring.

These Apers are clearly non-human and non-Adamite since they lacked souls, *supra*. Moreover, it was determined in Part 1 that Adam is Biblically dated in Ps. 105:8-10 to c. 105,000 B.C. + / - 53,000 years<sup>123</sup>. Therefore while the date for the Apers is presently disputed in a range of c. 200,000-100,000 B.C., if the upper dates for the Aper satyr beasts are accepted, with their origins in the Omo remains dated by some to be as high as c. 193,000 B.C. +/- 5,000 years, then the lowest possible date for the Omo remains of c. 187,000 B.C. would be 29,000 years before the highest possible Adamic date of c. 158,000 B.C., and so on this basis one could also rule out any possibility of them being Adamites. But given present disputes about when these creatures first came into existence, with Ross & Rana arguing for a later date of c. 128,000-98,000 B.C.<sup>124</sup>, this argument is presently inconclusive. However, if the evidence for these Apers being in the Omo remain range is strengthened in the future, or if one were to accept on the present data that their origins is at the Omo remains end of the date spectrum, then this would act as another reason to reject any possibility of them being Adamite or human.

It must be said that the gaps between species in the fossil record are generally very clear cut, and it is anachronistic to read macroevolutionary leaps into the fossil record in the standard “evolution-of-the-gaps” claim. In general terms, all such conjectured “transitional forms” have proven illusory and fictional. There is really only *one* big *prima facie* exception, and that is the Apers *vis-à-vis* Adamites. But it is important to remember that *the obscure case is to be explained by the clear general rule* and not *vice versa*. Thus while the issue of the Apers has been used by

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<sup>122</sup> I coined the name Aper for the Aper Satyr Beast or Latin *Satyryus Bestiarius Aperus*, as a God honouring and Bible upholding creationist term following prayer and consideration just before, during, and after, what in the *Book of Common Prayer (1662)* is *The Eleventh Sunday After Trinity*, Sunday, 11 August 2013. I provisionally coined it on St. Laurence’s Day (Sat. 10 Aug. 2013), and then confirmed this designation on the Monday following Trinity 11 (Mon. 12 Aug. 2013).

<sup>123</sup> Volume 1, Part 1, Chapter 5, section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?”

<sup>124</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 80.

macroevolutionists to try and create a proverbial, *fly in the ointment*, this misuse must be resisted and addressed. For while it is true that the anatomical appearance of the Ape satyr beast in the fossil record, presents difficulties of distinguishing them from human beings, it is also true that God has given us in the Bible a sure-fire way of distinguishing men from animals, in that Adamites or men have souls (Gen. 2:7; I Cor. 15:45), whereas animals do not; wherefore, men exhibit religious expression such as when “Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar” (Gen. 8:20). When this test of the religious expression of the soul is applied, it becomes clear that the Apers were a soulless non-Adamite race, and on this basis can be distinguished in the fossil record from the Adamite race which has souls.

Thus as previously observed, the only time anything that approximates what *prima facie* might look like a transitional link, happens to be in the most controversial case imaginable, man! Here with “Anatomically Last Satyr Beasts” dating from about 100,000-200,000 B.C., we find what was clearly a soulless group, and thus a non-human non-Adamite group, with some remarkable similarities to man. Only with great skill and care in understanding the issue of the human soul / spirit which makes man in the image of God and gives him a capacity for worship, can one e.g., “cut like a knife through butter” to distinguish the non-Adamite, non-human, soulless gracile skeletal satyr beasts that came to Australia *c.* 38,000 B.C., from the Adamite, human, soul-possessing, robust skeletal group coming to Australia, *c.* 27,000 B.C. +/- 5,000 years. At this point one sees Hugh Ross before 2005 at his very finest in recognizing that the need to find spiritual expression rules out the earlier satyr beasts that came to Australia *c.* 38,000 B.C., and requires that the Australian Aborigines from this group that arrived *c.* 27,000 B.C. are the first human beings to come to Australia.

Thus in the same way one must use perfectly clear Scriptures to explain Scriptures that have some level of *prima facie* ambiguity in them; so likewise, one must use the perfectly clear fact that in general there is nothing that even remotely looks like “macroevolutionary transitional links,” to better explain the small minority of instances where one must with greater difficulty distinguish the skeletal remains of two groups. This is seen in “the cutting like a knife through butter” that occurs in distinguishing soulless satyr beasts and men with souls on the Australian Continent, and recognizing that these were distinctive creations in which macroevolution played *no part whatsoever*.

The Apers existed for over 100,000 years, possibly *c.* 120,000 years from *c.* 128,000-8,000 B.C. . The proposition that an Adamite race could go for over 100,000 years, and never once show even the slightest manifestation of having a soul, as seen in religious expression and / or lust idols and / or a reasonable soul manifested in the conscience morality of a moral code, is clearly outrageous. These Apers were clearly animals, they were clearly satyr beasts, albeit ones that more closely resembled man than any other earlier satyr beasts ever did.

Berkhof records that, “As early as 1655 Peyrerius developed the theory of the Preadamites, which proceeds on the assumption that there were men before Adam was

created. This theory was revived by Winchell, who did not deny the unity of the race, but regarded Adam as the first ancestor of the Jews, rather than as the head of the human race. And in recent years Fleming ...says that there are reasons to assume that there were inferior races of man preceding the appearance of Adam on the scene about 5500 BC. While inferior to the Adamites, they already had powers distinct from those of animals ... . The view which Fleming has been led to hold is ‘that the ... Caucasian branch is alone the derivation by normal generation from the Adam race ...’<sup>125</sup>” While I entirely repudiate any idea of so called “Preadamites ... that ... were men before Adam,” I do accept that there were satyr beasts before Adam, and I would admit that the APER (African Pre-Edenic Race) satyr beasts *came closer to looking like men* than any earlier satyr beast created by God. Nevertheless, like all earlier satyr beasts, they were animals and not men. Moreover, I entirely reject any denial of the fact that Adam is the progenitor of the human race (Rom. 5-8; I Cor. 15:22,45,49); for “Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil ...” (Article 9, Anglican *39 Articles*). Thus I look to finer race creation within the human race or Adamic race, first through Cain and Seth, and after the Noachian Flood, through Noah’s three sons.

The similarity of the Aper satyr beasts to man, and the fact that they have come closer to the fabled “pre-Adamite race of men” than anything else, appears to have mesmerized many men. Thus there seems to be a long history of people “going ape” or “going crazy” over the Apers<sup>126</sup>. Those post Noachian Flood men leaving the Land of Eden after c. 35,000 universally adopted the hunter-gatherer animal culture of the Apers or other satyr beasts they came in contact with, evident in e.g., the case study on Australian Aboriginals, *supra*. Thus the Australian Aborigines *were living like animals* because they had “gone ape” over the Apers whose bestial ways they adopted in forming a hunter-gather culture.

So too, the Darwinists have “gone ape” over the Apers, such as those which arrived in c. 38,000 B.C. in Australia. E.g., the dates of Alan Thorne of the Australian National University have varied, but in e.g., *Australian Science* of 2001 he is reported as dating Mungo Male to 60,000 B.C. . And then in 2003, it was reported with respect to Thorne’s date, that, “Instead of being 62,000 years old, the remains found near Lake Mungo ... are 40,000 years old ... . ‘Mungo Man, Australia’s oldest human remains is 40,000, not 62,000 as claimed in 1999 by a team from the Australian National University,’ said James Bowler of the University of Melbourne.” This followed a report in the science journal, *Nature*, in which Bowler and others made tests of sand and soil

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<sup>125</sup> Berkhof’s *Systematic Theology*, pp. 188-189; quoting Fleming’s *The Origin of Mankind*, chapters 6 & 7.

<sup>126</sup> To “go ape” is a colloquialism meaning “to react with excessive and unrestrained pleasure, excitement, etc. (fol[lowed] by ‘over’)” (Macquarie Dictionary of Australian English); or to “become crazy” (Oxford Dictionary).

samples, and other remains there, to redate Mungo Male at *c.* 38,000 B.C. . But notably, this later date was seen by some secular Darwinists as preferable on the basis that “they fit it better with the ‘out of Africa’ theory, which suggests early humans migrated from Africa to other parts of the globe<sup>127</sup>.” Of course, what is wrongly being here called “humans” who “migrated from Africa,” and what are wrongly designated by secular anthropologists as “Anatomically Modern Humans,” but what are better designated, “Anatomically Last Satyr Beasts,” are in fact the APER satyr beasts; with the Mungo Male APER Satyr Beast of *c.* 38,000 B.C. being an example of this. But we here see the secularist Darwinists “going ape” over these Anatomically Last Satyr Beasts.

These APER Satyr Beasts existed from *c.* 100,000-200,000 B.C. with the last of them going extinct in Australia *c.* 11,000-8,000 B.C. . Therefore while their exact dates are uncertain, in broad terms, one might give their dates as *c.* 128,000-8,000 B.C. . During this *c.* 120,000 years they never once showed the slightest hint of ever having human souls, as seen in clear examples of spiritual expression or lust idols or a reasonable soul manifested in the conscience morality of a moral code. Nevertheless, we now find that since 2005, Hugh Ross’s RTB model has also been “going ape” over these APERs, as seen in Ross & Rana’s *Who Was Adam?* (2005). By that time (and sometime after Ross’s *The Genesis Question* of 2001), labouring under the post 2005 RTB model of Ross & Rana’s *Who Was Adam?*, Rana refers to the lack of evidence for “symbolic” thought by Neanderthals as evidence they lacked “the uniqueness of humans<sup>128</sup>.” Thus forsaking the test Ross argued for before 2005 in e.g., 1990 and 2001 of spiritual expression<sup>129</sup>, since 2005 the test for Ross & Rana is no longer spiritual expression, but “symbolic” thought<sup>130</sup>. Likewise, young earth creationists have been “going ape” over these APER satyr beasts (and other satyr beasts,) claiming that they were Adamites. *Thus among both macroevolutionists and many creationist, it seems at times as if one might almost say, “the whole world is ‘going ape’ over these APERs!”*

The secular Darwinists’ “Out-of-Africa” model sees the *African Pre-Edenic Race* or APER satyr beasts, (incorrectly under the name of “Anatomically Modern Humans), leaving Africa *c.* 63,000 B.C., reaching Persia and India *c.* 58,000 B.C., and from the area of the Middle East branching out, going in an eastwardly direction to China *c.* 48,000

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<sup>127</sup> “Australia’s Oldest Human Remains Are Not So Old,” 19 Feb. 2003 (Reuters) ([http://www.versiontech.com/origins/news/news\\_article.asp?news\\_id=170](http://www.versiontech.com/origins/news/news_article.asp?news_id=170) accessed in May 2003).

<sup>128</sup> Rana, F., “Neanderthal Burials ‘Deep-sixed,’” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 4, No. 4, 2012, p. 13; citing Tattersall, I. & Schwartz, J., “Evolution of the Genus Homo,” *Annual Review of Earth & Planetary Sciences*, Vol. 37, May 2009, p. 81.

<sup>129</sup> E.g., Ross’s *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.*, & *The Genesis Question*, *op. cit.*, pp. 55-56.

<sup>130</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 79 & 87.

B.C., and a south-eastwardly direction to Australia *c.* 48,000-38,000 B.C., and going westward over into Europe *c.* 38,000 B.C. . While some of these dates are more “rubbery” than others, with some variation among different advocates on some details, this broad picture may well be correct in terms of how the Apers spread out. But because advocates of this model do not also see an Out-of-Eden migration of Adamites from after Noah’s Flood on my best estimate *c.* 35,000 B.C., although certainly within the range of *c.* 50,000 B.C. +/- 16,000 years, they think in terms of e.g., Cro-Magnon man in Europe *c.* 33,000 B.C. as having “evolved” from these Aper satyr beasts; or e.g., they do not recognize the spread of Australoids down to Australia *c.* 27,000 B.C. where man encountered earlier arrived Aper satyr beasts; or e.g., they also incorrectly harness the spread of Adamites into the Americas *c.* 14,000-13,000 B.C. as extensions of their “Out-of-Africa” satyr beast model.

But the picture to emerge from an OUT-OF-EDEN model with the Land of Eden located in an area now under the waters of the Persian Gulf, which experienced an anthropological universal and geographical local Noachian Flood *c.* 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of *c.* 35,000 B.C., is quite different. Men from Eden were coming from civilization with e.g., city building (Gen. 4:17), metal working (Gen. 4:22), domestic animals (Gen. 4:2,4), and agricultural crops (Gen. 4:3). And they were going into a formerly out-of-bounds region to man where there were hunter-gatherer stone age satyr beasts. What happened to these Out-of-Eden immigrants who after the Noachian Flood had the dominion mandate of Eden (Gen. 1:26,28; 2:8,10-14) expanded to a dominion mandate of the globe (Gen. 9:1,7) reaching as far as the rainbow could be found (Gen. 9:8-17), as seen in part by the spread of man on *The Table of Nations* (Gen. 10)?

The evidence is that as man spread out, he encountered satyr beasts, possibly Neanderthals, and certainly Apers. He frequently mimicked and at a more sophisticated level continued, the hunter-gatherer culture of these intelligent satyr beasts he found in the old out-of-bounds region which formed the King’s Royal Parklands, and which were only opened up to, and given to man, after the Flood. We have seen this in the case study of the Australian Aboriginal, *supra*. Though the Australoids arriving in Australia originally had come from a post-flood Edenic world that was a civilization, which planted crops, and grazed animals, and so on, like the other post-flood peoples that left the Land of Eden region, they chose to modify and refine, but basically mimic and retain, the hunter-gather culture of the soulless satyr beasts they saw around them. Eventually these satyr beasts always went extinct. Did God slay them? Did man kill them? Did they just “die off” under the superior competition of the Adamites? Did they die off from disease that man was immune to but they were not? Or some combination of these factors? *This means there was a continuity and change of culture from satyr beast to man, which is wrongly interpreted by anti-supernaturalist secularist Darwinists as accompanying a biological evolution of man from these Aper satyr beasts.*

E.g., Adamites could make better spears, and so on, than the satyr beasts could, but they largely mimicked and took over this soulless intelligent animal’s culture, not just in Australia, but everywhere on the planet other than in the area now under the Persian

Gulf. This leads to the following paradox. On the one hand, there is no biological connection between the non-human and non-Adamite soulless satyr beasts that arrived in Australia 38,000 B.C., and the Adamite Australian Aborigines who have souls and who arrived in Australia sometime between about 27,000 B.C. +/- 5,000 years. But on the other hand, there is some cultural connection between the groups, because the debased Children of Shem via Elam who came to Australia about 27,000 B.C., modified, refined, and largely adopted, elements of the basic hunter-gatherer culture of these intelligent but non-human animals, and eventually replaced them completely by c. 11,000-8,000 B.C. . Unlike other places on the planet, it was “a slow kill” of the Aper satyr beasts in Australia once man arrived on the scene. And during the time of this “slow kill,” men seem to have most thoroughly adopted, albeit with more sophisticated modifications, various elements of this intelligent animal’s culture of the satyr beasts that had arrived around 38,000 B.C. . Thus when the white Protestant Christian arrived in 1788 in fulfillment of the Genesis 9:27 mandate, “God shall enlarge Japheth, and he shall dwell in the tents of Shem,” he found the Shemitic Australoids descended from Elam (Gen. 10:22) *living like animals* in a most debased, depraved, savage, and heathen culture, largely derived from satyr beast animals, albeit with an overlay of humanity.

E.g., some years ago I saw a television documentary on Sydney TV about some contemporary Aborigines which included a segment on them hunting for tortoises. When they found some, the documentary showed the putting of a live tortoise neck and head into the mouth of an Aboriginal man, who then bite of its head and ate it raw, and it was said that this was regarded by the Aborigines as “a delicacy.” This revolting and disgusting simultaneous killing and eating of raw flesh, strikes me or any civilized man as *very animalistic*, and so I would strongly suspect that they picked up this savage cultural practice from imitation of the Aper satyr beasts.

Therefore, looking at the Apers created by God c. 200,000-100,000 B.C., it must be clearly stated that just as God used a common base design pattern for apes, chimpanzees, and Adamites; so too, he used this common base design pattern for soulless satyr beasts, of which the Apers come closer to men than any other Apers. Put simply like other satyr beasts, the Apers had qualities which were both semi-human and semi-animal, though being more man-like than former satyr beasts. Nevertheless, these Apers were not in the image of God and were still soulless animals.

And so one of the problems I see with Young Earth Creationists, some Old Earth Creationists such as Ross and Rana since 2005, and secular Darwinian anthropologists, is that they are all trying to create some kind of artificial synthesis which links together what are actually two distinct and separately created worlds. *They fail to see that the meeting of the OUT-OF-AFRICA Aper satyr beasts and the OUT-OF-EDEN Adamites was A COLLISION OF TWO WORLDS.* They are trying to take Adamite human beings with souls, who were created by God in Eden to live in a segregated Edenic world; and then because after the flood they spread out over the planet into the old out-of-bounds region of the King’s Royal Parklands, attempt to somehow link them with this quite separate creation. This is artificial. This is anachronistic. *This is “going ape” over the Apers!* This is the common error of Young Earth Creationists, Old Earth Creationists such as Ross & Rana

since 2005, and secular Darwinian anthropologists. Thus they all are trying to “bash a square peg into a round hole,” or to change the metaphor, “They all have the bull by the horns.” They are all failing to recognize two fundamentally different worlds created by God, and the later movement of men from one world into a very different world which they were not originally designed for, a world in which they were ecological foreigners and new settlers. Put simply, they fail to understand that in the six creation days of Gen. 1:2b-2:3 God created a local Edenic world for man (Gen. 2:8-14), distinctive from the world he had created outside of Eden in the time-gap between the first two verses of Genesis which had seen a succession of “worlds” (Heb. 1:2; 11:3) over multiple “generations of the heavens and the earth” (Gen. 2:4), and which was out-of-bounds to man till the expansion of his dominion mandate from the local earth of Eden (Gen. 1:26-28) to the wider world of the globe after the Noah’s Flood (Gen. 9:1,7,11-17; 10). They are thus trying to *artificially mesh together creatures from two different worlds, rather than recognizing that as man spread OUT-OF-EDEN there was a collision of two worlds. This is why they keep “going ape” over the Apers.*

Thus e.g., the new 2005 RTB (*Reasons To Believe*, California, USA) model still has some idea of man’s “spirit.” E.g., in 2011, Jeff Zweerink of *Reasons To Believe* referred to his 2007 response to statements by the young earth creationist organization, *Answers in Genesis* (AiG) that RTB “believe Adam and Eve lived roughly 25,000 years ago and that all cultures – two prominent examples include Australian Aborigines and American Indians – dated older than 25,000 years and are not human.” In response to this, he referred in his 2007 response to Ross & Rana’s *Who Was Adam?* (2005), saying “*Who Was Adam?* lays out our ... position. In a nutshell, RTB holds than all humans (including the Australian and American Indians) descended from Adam and Eve, who were a historical couple existing sometimes between 6,000 and 100,000 years ago. Never would we declare a clearly human culture to be spiritless based on a date that disagrees with our timeline<sup>131</sup>.” It is to be noted that a careful switch of terminology is here found, from man’s “spirit” manifesting his “spirituality,” and things like “painting, musical ability, burial of the dead, and use of tools” being said to “not” “represent” such “spirituality” (Ross, 2001)<sup>132</sup>; to not saying a “human culture” is “spiritless,” if it fits on the RTB “timeline” of “between 6,000 and 100,000 years ago.” Thus on their new test of “symbolic” thought, Ross & Rana (2005) refer favourably to, though are non-committal on, the view that Australian Aboriginals date either “to between 51,000 and 85,000 years ago,” or that “Australia was colonized” by “between 40,000 and 70,000 years ago,” even though as at 2005 they preferred a view that dates the arrival of Aboriginals at 40,000-30,000 years ago, and more generally a picture claiming evidence of man appears in the fossil record about 40,000 years ago<sup>133</sup>. Thus whereas in

<sup>131</sup> Zweerink, J., “Young-earth issues: Is God Lying? 28 Jan. 2011, *Reasons To Believe*, California, USA (<http://www.reasons.org/articles/young-earth-issues-is-god-lying>); link to Zweerink’s “RTB’s Position on Humanity & Hominids,” 4 July 2007 (<http://www.reasons.org/articles/rtb-s-position-on-humanity-and-hominids>) (emphasis mine).

<sup>132</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 55-56 (emphasis mine).

<sup>133</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 79,80,87,130-131.

2001 Ross said things like “painting, musical ability, burial of the dead, and use of tools” do “not” “represent” such “spirituality” manifesting the human “spirit,” in 2005 under the new definition of man in connection with “symbolic thought,” Ross & Rana claim man’s “mental capacity reflects God’s image. Human beings ... can engage in symbolic thought ... . Human beings display intense creativity through art, music [or I would say in a number of instances, *alleged* music in the form of *alleged* flutes<sup>134</sup>], ... technological inventions,” and thus e.g., they consider “weaving body ornaments ... marks the use of symbolic language”<sup>135</sup>. This new defining of “man” on the 2005 RTB model has thus led to the claim that Ape satyr beasts are Adamites e.g., Ross & Rana refer to Ape satyr beast “beads” in Kenya from c. 38,000 B.C. as coming from “humans<sup>136</sup>.” *We thus find that the RTB model has now “gone ape” over the Apers.*

*There is no other test given in Scripture to distinguish man who is made in the image of God (Gen. 1:26,27) from animals, than man’s “soul” (Gen. 2:7; I Cor. 15:45) as manifested in spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Matt. 6:24; Eph. 5:5; Col. 3:5), or “a reasonable soul” (Athanasian Creed, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore it is important to never move away from this in distinguishing between Adamites and satyr beasts. Thus e.g., with respect to tools, which in 2001 Ross accepted do not manifest a uniquely human trait, I have previously noted in chapter 6, part c, section iii, subsection A, *supra*, that these are not unique to man. What is art? Does “art” include, for instance, architecture? If so, what is one to make of the bee’s beehive or beaver’s dam? Does art include objects or performances with no practical purposes but just used for aesthetics? If so, what is one to make of dolphins which have been recorded*

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<sup>134</sup> See Part 2, Chapter 6, section e, “Perforated Bones: ‘Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.

<sup>135</sup> Ross appears to have been playing around with this idea of “Symbolic thought” in embryonic form for at least 10 years. Hence 10 years before 2005, he said in 1995 of the “famous prehistoric cave paintings (17,000 years old) of Lascaux, France,” and more paintings discovered in 1994 in “French caves dated as 20,000 and 27,000 years old,” and one found in 1995 “dated as 30,000 years old;” that “in the case of the cave drawings and pottery fragments, the degree of abstractness suggests the expression of something more than just intelligence. Certainly no ... species other than human beings has ever exhibited the capacity for such sophisticated expression. However, the dates for these finds are well within the Biblically acceptable range for the appearance of Adam (emphasis mine). Ross, H.N., “Art & Fabric Shed New Light on Human History,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 3rd Quarter, 1995, pp. 1-2; citing Michael D. Lemonicj, “Stone Age Bombshell,” *Time*, 19 June 1995, p. 49.

<sup>136</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 79 & 87.

blowing bubbles and just staring at them or playing with them?<sup>137</sup> Does “art” include dance? Does “art” include mating rituals of animals involving “dance”? E.g., does “art” include albatross “dancing” in a mating ritual that includes a variety of skilful moves e.g., throwing his head back and pointing up to the sky? Does “art” include the mating “dance” of the Emperor Penguin who stretches his head towards the sky and makes “trumpeting” sounds to attract a female?<sup>138</sup> It seems that previously Ross would have answered in the affirmative to these type of questions. But whereas Ross said in 2001, “The one convincing evidence of the unique spiritual quality” of man “must have something to do with worship;” “observers of nature know that bower birds, elephants, chimpanzees, gorilla[s], and zebra finches engage in music, tool use, art, and even burial practices<sup>139</sup>,” by contrast, in 2005 Ross & Rana say, “Neanderthals lacked not only speech but also symbolic thought. Artistic and musical expression reflects this capacity<sup>140</sup>.” Thus e.g., by 2005 Ross & Rana link “music” and “musical instruments” from “40,000 years ago” to “man” (or I would say in a number of instances, *alleged* musical instruments in the form of alleged flutes<sup>141</sup>). And since they now consider “Artistic and musical expression was not part of the earlier hominids’ [i.e., satyr beasts] life. This behavior is unique to humans<sup>142</sup>,” so the RTB model now considers the Ape satyr beasts were “human.”

And with respect to tool use, wild bottlenose dolphins are documented tool users. At Shark Bay, Western Australia, dolphins were first observed in 1997 placing a marine sponge on themselves for protection while they searched for food on the sea’s sandy bottom<sup>143</sup>. This also indicates that such tool-use is a learnt behavior since it is not practiced by bottlenose dolphins outside of Shark Bay. Therefore, the discovery of e.g., fragments of stone tools in Australia dated at between *c.* 51,000 B.C. to 58,000 B.C., or

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<sup>137</sup> Trout Monfalco’s “Do Animals Make Art?,” *Art Here & Now* (A video of dolphins blowing bubble rings & playing with them) (<http://www.arthereandnow.com/do-animals-make-art/>).

<sup>138</sup> “The Wonderful World of Animal Mating Rituals” (albatross, emperor penguin) (<http://www.environmentalgraffiti.com/animals/news-wonderful-world-mating-rituals-0>).

<sup>139</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 110 (emphasis mine).

<sup>140</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 194 (emphasis mine).

<sup>141</sup> See Part 2, Chapter 6, section e, “Perforated Bones: ‘Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.

<sup>142</sup> *Ibid.*, pp. 79,84,89 (emphasis mine).

<sup>143</sup> “Bottlenose dolphin,” *Wikipedia* ([http://en.wikipedia.org/wiki/Bottlenose\\_dolphin](http://en.wikipedia.org/wiki/Bottlenose_dolphin)); citing “Sponge Carrying by Dolphins ... : A Foraging Specialization Involving Tool Use?,” *Ethnology*, Vol. 103 (6), pp. 454–465.

barbed bone tools in Africa dating to *c.* 87,000 B.C.<sup>144</sup>, simply indicates that the relevant satyr beasts were tool using animals. It certainly does not indicate that they were human beings. Ross accepted this type of logic about “use of tools” in 2001<sup>145</sup>; but by 2005 has been arguing that “technological inventions” show “symbolic” thought unique to “humans,” with an artificial distinction between this and less sophisticated “crude tools” used by satyr beasts before the Apers<sup>146</sup>. If the concept of tool use is found in animals, why can God not make animals with a more or less sophisticated tool use?

Thus e.g., in February 2013 Rana claimed, “New work by ... archaeologists provides fresh evidence that modern humans with capacity for symbolic thought occupied coastal caves in South Africa about 70,000 years ago.” As discussed in ... *Who Was Adam?*, numerous caves sites in France, Spain, and Germany contain archaeological remains that indicate the first modern humans in Europe possessed cognitive capabilities and the capacity for symbolic representation. Some of these sites date close to 40,000 years in age. Presumably modern humans carried this capacity with them as they migrated into Europe, because archaeological sites in Asia and Australia that date to 40,000-50,000 years in age also reveal that the first modern humans in these regions possessed symbolic capabilities<sup>147</sup>.” This was then further increased by Rana in April 2013 when he claimed, “the archaeological record ... places the first evidence for symbolism (which I take as a reflection of God’s image in humans) between 70,000 and 80,000 years ago<sup>148</sup>.”

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<sup>144</sup> Ross, H., “Art & Fabric Shed New Light on ... History,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 3rd Quarter, 1995, pp. 1-2; referring to (for Australia) Morell, V., “The earliest Art Becomes Older – and More Common,” *Science*, Vol. 267, 1995, pp. 1908-1909, & (for Africa) Brooks, A.S. *et al*, “Dating & Context of Three Middle Stone Age Sites with Bone Points in the Upper Semliki Valley, Zaire,” *Science*, Vol. 268, 1995, pp. 548-553; Yellen J.E., *et al*, “A Middle Stone Age Worked Bone Industry from Katanda, Upper Semliki Valley, Zaire,” *Science*, Vol. 268, 1995, pp. 553-556; & Gibbons, A., “Old Dates for Modern Behaviour,” *Science*, Vol. 268, 1995, pp. 495-496.

<sup>145</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 55-56.

<sup>146</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 79 & 87 (“humans”); 34,50 (non-human “hominids”).

<sup>147</sup> Rana, F., “New Archaeological Evidence Fills the Gap in the Biblical Case for Humans,” 4 Feb. 2013, *Reasons To Believe*, California, USA (<http://www.reasons.org/articles/new-archeological-evidence-fills-the-gap-in-the-biblical-case-for-human-origins>) (emphasis mine).

<sup>148</sup> Rana’s “When did Mitochondrial Eve and Y Chromosome Adam Live?” *Today’s New Reason To Believe* (*Reasons To Believe* Email Articles sent from [nrtb@reasons.org](mailto:nrtb@reasons.org), RTB, California, USA), 4 April 2013 (emphasis mine).

In all this, it is clear that Ross & Rana have made the fundamental mistake of cutting their anchor ropes with the Bible in terms of defining man who is made in the image of God (Gen. 1:26,27) in relationship to manifestations of the soul in terms of spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Col. 3:5), or “a reasonable soul” (*Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9); even though on the RTB erroneous view of man as a trichotomy Ross formerly saw this as a “spirit” rather than a “soul” manifestation<sup>149</sup>. They are now “adrift on the high seas” of doubt and uncertainty in trying to define “What is a man?” Did Rana influence Ross on this? Did Ross influence Rana on this? Or did both influence each other on this? I suspect that Rana is the driving force behind these definitional changes to “What is man?” and associated increase in Adamic dates. Since he was about 60 in 2005, the older Ross (b. 1945) “has begun to fade” at RTB to the younger Rana (b. 1963) and other RTB colleagues. E.g., in Ross & Rana’s *Who Was Adam?* (2005), Rana says, “While I have written most of its contents, this book equally represents the work of Hugh Ross ... it is difficult in many instances, to know where one’s contribution begins and the other’s ends<sup>150</sup>.” Since entering his 60s, Ross has been taking more of “a back-seat” on these types of issues, and Rana has increasingly been “in the driver’s seat.” This is reflected in e.g., the earlier RTB magazines where the work was largely by Ross, as compared to those from more recent times where other RTB staff increasingly write more articles. It looks like as Ross increasingly “fades away” at RTB, he is hoping that it will continue without him following his movement to a fuller retirement and / or death. Whether, if the Lord tarries (Matt. 25:5), this occurs, remains to be seen.

Whatever happens in the future at RTB, as at 2014 the RTB model since 2005 is now like that of the Darwinian macroevolutionists, and young earth creationists, in that it is off “on a wild goose chase” to try and find Adam on the other side of these Ape/Satyr beast archaeological remains. With the RTB model’s movement from allegedly finding men in satyr beast remains with “symbolic thought” at c. 38,000 B.C. (Australia & Asia) in 2005, to c. 68,000 B.C. in February 2013 (South Africa), to c. 68,000-78,000 B.C. in April 2013, will Ross & Rana be able to continue to hold their upper dates for Adam down to 100,000 B.C., or will they yet succumb to “the pressure” of 200,000 B.C. with the Omo remains of Ethiopia at 193,000 B.C. +/- 5,000 years? As at 2014, that is an open question; although Ross & Rana have cast doubt on both the dating technique, (preferring a date of c. 130,000-100,000 years ago,) and the issue of whether on their model this creature found in Ethiopia is human<sup>151</sup>, indicating they may not<sup>152</sup>; but trends at RTB have changed before as seen in the movement by Ross between 2002 and 2005 on how to define what is a “man.” There has also been a tendency over time for Ross to increase the RTB

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<sup>149</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 55-56.

<sup>150</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 15.

<sup>151</sup> *Ibid.*, p. 80.

<sup>152</sup> *Ibid.* .

model's Adamic dates, as seen in his movement from *c.* 50,000-6,000 years ago in 1990<sup>153</sup>, inside which he thought "the best" dates were "between 15,000 and 40,000 years ago"<sup>154</sup>; to *c.* 60,000-10,000 years ago in 1995<sup>155</sup>; to his own an upper date of 60,000 years ago in 2000, in which he allowed that some could legitimately disagree with him and take it as high as 100,000 years, inside which he thought his best estimate "would ... probably" be "in the neighbourhood of thirty to forty thousand years ago"<sup>156</sup>;" to an upper date of 100,000 years ago from 2005, *which I conjecture was quite possibly at Rana's behest*; for Ross said in 2000, "I've got friends who push it as far back as 100,000 [years] ... anything beyond that I think is illegitimate"<sup>157</sup>."

Notably some indications that the RTB model may yet increase their Adamic dates at Rana's behest again was given in April 2013 when Rana claimed, "the dates for mitochondrial Eve and Y chromosomal Adam converge around 150,000 years ago. This convergence is in line with estimates of humanities origin from the fossil record," which Rana then claims is "between 200,000 and 100,000 years ago." He then uses the RTB model's concept of *symbolic thought*, claiming, this "also comports fairly well with the archaeological record that places the first evidence for symbolism (which I take as a reflection of God's image in humans) between 70,000 and 80,000 years ago"<sup>158</sup>." While Rana's lower date here of "100,000 years ago" means he is still arguably within the Adamic date parameters given in 2005 of 100,000-10,000 years ago, he is clearly already playing around with a move to 200,000-100,000 years ago. Thus there are presently "mixed signals," with some RTB indications they will not raise their Adamic dates above *c.* 100,000-10,000 years ago, and other RTB indications that they may raise their Adamic dates to 200,000-100,000 years ago.

While the matter is speculative, it looks to me as though the younger Rana (b. 1963) is presently "itching" to get the Adamic date in an upper range of 200,000 years

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<sup>153</sup> Hugh Ross's *The Flood* (1990), *op. cit.* (cassette 1, side 1).

<sup>154</sup> Ross, H., *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.*, cassette 2, side 1.

<sup>155</sup> Ross's "Art & Fabric Shed New Light on Human History," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 3rd Quarter, 1995, pp. 1-2.

<sup>156</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 4.

<sup>157</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 4.

<sup>158</sup> Rana's "When did Mitochondrial Eve and Y Chromosome Adam Live?" *Today's New Reason To Believe* (*Reasons To Believe* Email Articles sent from [tnrtb@reasons.org](mailto:tnrtb@reasons.org), RTB, California, USA), 4 April 2013 (emphasis mine).

ago, but he is probably being constrained in this desire by the older Ross. Ross (b. 1945), who if he lives, will be a septuagenarian in 2015, has already gone up from an upper date of 50,000 years ago in 1990, to 60,000 years in 1995, to 60,000 years ago while regarding it as legitimate for others to go to 100,000 years ago in 2000, to an upper date of 100,000 years ago from 2005, *which I conjecture was quite possibly at Rana's behest, supra*. By contrast, in 2013 Rana has already made reference to an Adamic range "between 200,000 and 100,000 years ago," claiming "the dates for mitochondrial Eve and Y chromosomal Adam converge around 150,000 years ago<sup>159</sup>," *supra*. What will happen to the present RTB Adamic dates? Will they "go over the 100,000 years ago tug-of-war line," and shoot up to an upper date of 200,000 years ago as a consequence of the younger Rana's tug-of-war pull, or will they stay at an upper date of 100,000 years ago as a consequence of the older Ross's tug-of-war pull? Will the older Ross be overcome by fatigue, resulting in a Rana victory to Adamic dates with something like an upper date of 200,000 years ago? Who will win this RTB tug-of-war over the 100,000 years ago Adamic date-line? Time will tell. But either way, we here see that like the Darwinian macroevolutionists, and young earth creationists, the RTB model's fascination for this *African Pre-Edenic Race* of satyr beasts, means that they have "*gone ape*" over the *Apers*. On my Local Earth Gap School Persian Gulf model the Adamites were created by God c. 68,000-35,000 B.C., with a most probable date for Adam and the creation of Eden at c. 60,000 B.C. +/- 8,000 years, and on my best Adamic date estimate on the presently available data to c. 68,000-62,000 B.C.; and thus it was likewise the fatal attraction of the *Apers* that first led Out-of-Eden Adamites following Noah's Flood which on my best estimate on the presently available data was c. 35,000 B.C., to become debased into adopting satyr beast hunter-gatherer cultural practices. And so as men from such ancient times through to contemporary times keep "*going ape*" over the *Apers*, we are reminded in the words of King Solomon that, "there is no new thing under the sun" (Eccl. 1:9).

Thus in any Adamic human group with souls, we must be able to find some clear manifestation of the soul, with spiritual expression in e.g., altars which thus evidence either true worship of God (Gen. 8:20; 12:8; 13:4; I Kgs 18:30) or a heathenized worship (I Kgs 18:26), or an idol (Exod. 20:4,5), or lust idol (Matt. 6:24), or some other clear evidence of spiritual expression, e.g., in the case of Cro-Magnon from the Canary Islands, infidelism, since they retained knowledge of one God from original monotheism till reached by the Spanish. It does not matter that this evidence comes later in time than our earliest record of this group which we can identify in the fossil record, such as occurred before 2008 with Cro-Magnon man first appearing in the fossil record of Europe in c. 33,000 B.C.; and before the 2008 discovery of his lust idols (which were probably also spiritual idols,) appearing in his nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., we had to use just the later information on his idols from Brno, Czech, c. 26,000 B.C. +/- 1,000 years, from Willendorf, Austria, c. 24,500 B.C. +/- 1,500 years; from Laussel in France, c. 23,000 B.C.; and from Petrkovice in Czech, c. 23,000 B.C. . But it does matter that we can locate such clear evidence that the group in question has

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<sup>159</sup> Rana's "When did Mitochondrial Eve and Y Chromosome Adam Live?" *op. cit.*, 4 April 2013.

souls, and are thus human beings descended from Adam and Eve (Gen. 2:21-24; 3:20). It is therefore surely notable that once this water-tight definition for Adamites is applied (Gen. 2:7; I Cor. 15:45), no group that clearly continues to exist as a human population group showing such souls is earlier than the Cro-Magnon, and it is notable that on the presently available data as at 2014, their earliest dates in the archaeological record fit well with a Noachian Flood at *c.* 35,000 B.C. in harmony with a critical usage of the Sumerian King Lists, Berossus's *History of Babylon*, and the Egyptian Chronology of Manetho.

Thus the Cro-Magnons of *c.* 33,000 B.C. in Europe were an early Japhetic group of Adamites fanning out on the globe following the Noachian Flood (Gen. 10:1-5) of *c.* 50,000 B.C. +/- 16,000 years with a best estimate on the presently available data of *c.* 35,000 B.C. . And this broad date correlates well with a critical usage of Shemitic records from Sumeria (Gen. 10:21-32), and Hamitic records from Egypt (Gen. 10:6-20) for the date of Noah's Flood. For as further discussed in Volume 2 Part 6, what in broad-brush relativistic terms are slightly unreliable Egyptian dates from Manetho which are probably out by 1,000 to 2,000 years, give a commencement date range of *c.* 36,000-36,500 B.C., which when considered critically, would be consistent with a commencement date for the Egyptian civilization of *c.* 35,000 B.C., and thus a Noachian Flood of *c.* 35,000 B.C. . And so too, a critical examination of both the Sumerian King List and Berossus's *History of Babylon* gives a Flood date of *c.* 35,000 B.C. . The Out-of-Eden area they were coming from being an area which since the closing parts of the last ice age progressively went under the waters of the Persian Gulf in oscillations of sea-levels.

Therefore let us now look at the "Biblical creation model to be scientifically compared & contrasted with the Book of Nature" found in Volume 1, Part 2, Chapter 1, section b, *supra*. This is seen in *Guideline 11*, "The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is 'in the image of God' (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20; 12:8; 13:4) even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), and "a reasonable soul" (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings." The predictions of this model have been upheld in the data we have considered in Volume 1, Part 2, Chapter 6, c], "Soul-talk," iii, "Distinguishing Satyr Beasts & Man, the Apers & Adamites: A clean cut – like putting a knife through butter," in all three subsections, namely A, "Men have souls, animals do not: the APER (African Pre-Edenic Race)," B, "An Aper Case Study: Australia," & C, "People 'going ape' over the Apers," *supra*.

(Chapter 6) c] Soul-talk:

iv] Where creationists do differ: Subspeciation with respect to man.

A] Where are the Adamites in the fossil record?

B] Did God create diverse human races? A short preliminary discussion.

A] Where are the Adamites in the fossil record?

With some reference to my old earth creationist Local Earth Gap School Out-of-Eden (Persian Gulf) model; we shall consider under this Heading A, “Where are the Adamites in the fossil record?” under the following subheadings: *The Adamic date range*; *Hugh Ross’s old earth creationist Out-of-Africa model*; *John Sailhamer’s old earth creationist model*; *Dan Wonderly’s old earth creationist multi-regional model*; *Global Earth “Lucifer’s Flood” Gap School models*; *Young Earth Creationist “global flood” models: The Denial Model & The Acceptance Model*; *Some contrasts & comparisons on Adamites between different models*; & *A contrast & comparison of models case study: The Highly Controversial Neanderthals*.

*The Adamic date range.* As previously noted with respect to the United Creationist School no issue is more disputed both between creationists and macroevolutionists, and among creationists, than that of man. This fact also affects certain interpretations of the fossil record with respect to man’s origins, both between creationists and macroevolutionists, and among creationists. While this section is primarily concerned with where creationists differ on the question of, “Where are the Adamites in the fossil record?,” I will also include some specific reference to Theistic macroevolutionist, Glenn Morton, and some general reference to the higher possible range of Adamic dates by Theistic macroevolutionists in order to see “the big picture.” While Morton is clearly not a creationist, inclusion of his date for Adam is thus valuable for the purposes of showing the wider range of possible dates for Adam, and thus associated issues of “Where are the Adamites in the fossil record?” Thus this gives us the “bigger picture” for proposed Adamic dates in a range of *c.* 5.5 million B.C. (Theistic Macroevolutionist, Morton) at one end of the spectrum, and at the other end of the spectrum, Adamic dates of *c.* 4,000 B.C. (certain Global Earth Gap School Old Earth Creationists, & Young Earth Creationists). Then in between these two extremes, the Old Earth Creationists tend to be found at this spectrum’s lower end range e.g., *c.* 270,000-200,000 years ago (Old Earth Creationist, John Sailhamer’s), *c.* 200,000-100,000 years ago (Old Earth Creationist, Dan Wonderly), or *c.* 100,000-10,000 years ago (Old Earth Creationists, Ross & Rana), or *c.* 70,000-37,000 years ago with a “best estimate for Adam’s date” of *c.* 70,000-64,000 years ago (my Old Earth Creationist model), or *c.* 6,000 years ago (Old Earth Creationists, Allison & Patton).

Rana refers to some followers of “secular evolution” who have considered “humanity originates ... 2 million years ago as multi-regionalism says;” although he qualifies this by saying that on the “Out-of Africa model” it is a more recent date, and as at 2013 in “the prevailing view ... from an evolutionary standpoint,” “multi-regionalism has

been rejected<sup>160</sup>.” Therefore, bearing in mind that Theistic Macroevolutionist Glenn Morton used an Adamic date of *c.* 5.5 million B.C., and on the multi-regional model some evolutionists date “man’s” origins to *c.* 2 million B.C., a Theistic Macroevolutionist might date Adam to *c.* 2 million B.C.; but if so, what he would be calling a “human” would not be regarded as “a man” by old earth creationists (although some young earth creationists might agree with him that suchlike is “a man”). Therefore I shall exclude this possibility of *c.* 2 million B.C. from the range of Adamic dates of old earth creationists, although allow it as a possibility for Theistic Macroevolutionists who, like, Morton in 1997, look for an originating Adam that evolved. Thus on a Theistic Evolution form of such multi-regionalism, Adam might be dated at *c.* 2 million B.C. . Given that 37% (thirty-seven per cent) of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 2.035 million B.C.; this would mean that any such Theistic Macroevolutionist would be in the lower 37% of dates, or rounding this to *c.* 40%, about the lower two-fifths of possible date ranges for Adam.

But looking at old earth creationist dates in this broad range, 10% (ten per cent) of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 550,000 B.C. . And Morris refers to those who might date “the original pair” at “five hundred thousand years ago, which” he says, “is much less than the usual anthropological estimate<sup>161</sup>.” Therefore, if on a Dan Wonderly type of old earth creationist multi-regional model, one were to use the higher dates that Wonderly rejects, and so date Adam at e.g., *c.* 500,000 years ago, then one would still be in the bottom 10% of the overall Adamic date range. Or given that 5% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 275,000 B.C., and 4% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 220,000 B.C., if one were to use old earth creationist John Sailhamer’s Adamic dates of *c.* 270,000-200,000 years ago, one would be approximately in the bottom 5% to 4% of the overall Adamic date range. Or given that 4% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 220,000 B.C., and 3% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 165,000 B.C., if one were to use old earth creationist Dan Wonderly’s Adamic dates of *c.* 200,000-100,000 years ago, one would be approximately in the bottom 4% to 3% of the overall Adamic date range. Or given that 2% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 110,000 B.C., and 1% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 55,000 B.C., if one were to use old earth creationist Ross and Rana’s Adamic dates of *c.* 100,000-10,000 years ago, one would be approximately in the bottom 2% to 1% of the overall Adamic date range. Or given that 1.5% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 82,500 B.C., and 1% of Morton’s Adamic date of *c.* 5.5 million B.C. is *c.* 55,000 B.C., if one were to use my old earth creationist Adamic dates of *c.* 70,000-37,000 years ago, one would be approximately in the bottom 1.5% to 1% of the overall Adamic date range. And given that

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<sup>160</sup> Rana’s “Exploring the Origin of the Races” (2013), *op. cit.* .

<sup>161</sup> Siemens, D.F., “Some Relatively Non-Technical Problems With Flood Geology” (1992), *op. cit.*, p. 170; citing Morris, H.M., *Science and the Bible*, Moody Press, Chicago, Illinois, USA, revised edition 1986, p 86; and also referring to Morris’s *The Genesis Record*, *op. cit.*, pp. 226f, & *The Biblical Basis for Modern Science*, Baker Book House, Grand Rapids, Michigan, USA, 1984, pp. 424-426.

0.125% of Morton's Adamic date of *c.* 5.5 million B.C. is *c.* 6,875 years ago, if one were to use Allison & Patton's old earth creationist date of *c.* 6,000 years ago, one would be approximately in the bottom 0.25% of the overall Adamic date range. *Therefore in terms of "the big picture" context, the fact that the old earth creationists considered in greater detail in this section, to wit, Sailhamer, Wonderly, Ross & Rana, Allison & Patton, and myself, are all in the bottom 5% of the overall Adamic date range, thus makes the point that all these old earth creationists are at the lower end range of possible Adamic dates.*

Glenn Morton is now a retired geophysicist who formerly worked in the oil industry. Some of his articles are now published on the internet by *Old Earth Ministries* (formerly known as *Answers In Creation*) Springfield, Ohio, USA, although this selection does not include his 1997 article in which he dates Adam at *c.* 5.5 million B.C. . Though its founder, Greg Neyman, is a progressive creationist, *Old Earth Ministries* publishes diverse old earth materials including: Old Earth Creationist, Intelligent Designist, and Theistic Macroevolutionist. The "Old Earth Ministries Author Profile" on "Glenn Morton" says that he was previously a "young earth creationist," but now "he argues for the old earth viewpoint as a theistic [macro]evolutionist<sup>162</sup>," in which he believes in a historical Adam with a historical Fall<sup>163</sup>.

With respect to an Adamic date, in 1997 Glenn Morton and myself both published articles in the same edition of *Perspectives on Science and Christian Faith* arguing for very different dates. Morton recognized the need for "Adam and Eve" and "the historical events of the Fall;" and took a view which "requires some type of human to exist from 5.5 million years [ago] to the present," and in defence of this proposition claimed, "There are two anthropological discoveries ... which indicate that the genus Homo [Latin, 'human' or 'man'], our genus, may extend back to at least 4.2 million years ago<sup>164</sup>." By contrast, in 1997 I took the view, "I think that the first human being, Adam,

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<sup>162</sup> "Old Earth Ministries Author Profile Glenn Morton," *Old Earth Ministries*, Ohio, USA ([http://www.oldearth.org/bio\\_glenn\\_morton.htm](http://www.oldearth.org/bio_glenn_morton.htm)).

<sup>163</sup> Morton, G.R., "Death Before Sin, Death Before the Fall: The Theology," 1998 *Creation Science Issues*, *Old Earth Ministries*, Springfield, Ohio, USA ([http://www.oldearth.org/death\\_theology.htm](http://www.oldearth.org/death_theology.htm)); & Morton, G.R., "Death Before the Fall, God Created Cellular Death Codes," 1999, *Creation Science Articles*, *Old Earth Ministries*, Ohio, USA ([http://www.oldearth.org/morton\\_death.htm](http://www.oldearth.org/morton_death.htm)).

<sup>164</sup> Morton, G.R., "The Mediterranean Flood," *Perspectives on Science and Christian Faith*, Vol. 49, No. 4, Dec. 1997, pp. 238-251, at pp. 238 & 247 (includes a limited biography & photo of Glenn Morton at p. 239), citing Patterson, B. & Howells, W.W., "Hominid Humeral Fragment From Early Pleistocene of Northwestern Kenya," *Science* Vol. 156, 1967, pp. 64-66; and saying "See also" Charles Oxnard's *Uniqueness & Diversity in Human Evolution: Morphometric Studies of Australopithecines*, Chicago University, USA, 1975, p. 98; Peter Andrews' "Ecological Apes & Ancestors," *Nature*, Vol. 376, 17 Aug. 1995, pp. 555-556; & Leakey, M.G., *et al.*, "New four-million-year-old

should be dated to *c.* 45,000 B.C. +/- *c.* 20,000 years, and Noah at 43,000 B.C. +/- 20,000 years.” This was in the context of locating Eden in the waters now under the Persian Gulf, which I dated, “From *c.* 70,000 ... years ago<sup>165</sup>.” I selected “20,000 years” as a convenient rounded number, but the qualification of “*c.*” or “*circa* (Latin, ‘about’),” for the upper range date was thus contextually intended to cover any time from the regression of “the Persian Gulf,” dated “From *c.* 70,000” “years ago” or *c.* 68,000 B.C. . I subsequently moved from being a Theistic Macroevolutionist to an Old Earth Creationist by 2002; and in the 2011 *Perspectives on Science and Christian Faith* (PSCF) I said, “While I am not dogmatic on the Adamic date I would now consider the most likely date for Adam and Eve to be at about 70,000 years ago. But I would also remind readers that some time ago now I repudiated theistic [macro]evolution in favour of old earth creationism (McGrath, G.B., “Intelligent Design from an Old Earth Creationist Perspective,” 58 PSCF, 2006, 252-253; “The Gap [School] ...,” 59 PSCF, 2007, 318-319); & “Old Earth Creationists,” *English Churchman* No. 7779, 6 & 13 Nov. 2009, p. 2; & “Old Earth Creation,” *English Churchman* No. 7782, 18 & 25 Dec. 2009, p. 2)<sup>166</sup>.”

Thus since 1997 I have retained the same upper date range for Adam of *c.* 68,000-65,000 B.C., but I have raised my lower date Adamic range up *c.* 10,000-11,000 years from *c.* 25,000-24,000 B.C. to *c.* 35,000 B.C. on the basis of improved data<sup>167</sup>. But there

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hominid species from Kanapoi and Allia Bay, Kenya,” *Nature*, Vol. 376, 17 Aug. 1995, pp. 565-571.

<sup>165</sup> McGrath G.B. (myself), “Soteriology: Adam and the Fall,” *Perspectives on Science and Christian Faith*, Vol. 49, No. 4, Dec. 1997, pp. 252-263, at pp. 253 & 258; & McGrath G.B. (myself), “Corrections on McGrath’s ‘Soteriology: Adam & the Fall,’” *Perspectives on Science and Christian Faith*, Vol. 50, No. 1, March 1998, p. 78.

<sup>166</sup> McGrath G.B. (myself), “Response to John Collins,” *Perspectives on Science and Christian Faith*, Vol. 63, No. 1, March 2011, p. 71.

<sup>167</sup> As at 1997 I uncritically accepted Hugh Ross’ claims that religious artifacts cannot be found before *c.* 24,000 years ago. E.g., he says in one 1990 address that at most the earliest known “religious relics” “only date back ... 24,000 years” (Ross’s *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.*). And in another 1990 address, “you can go to secular anthropology and say, ‘What is the oldest evidence you have for religious expression?’ And they will tell you that religious artifacts date back between 8[,000] and 24,000 years ago” (Ross’s *Species Development*, 1990, *op. cit.*; cf. these same dates in Ross’s *The Genesis Question*, *op. cit.*, p. 56). Thus on the lowest possible date, I was allowing *c.* 2,000 years from Adam’s lower date range of *c.* 25,000-24,000 B.C. to a lower date range for Noah at *c.* 23,000-22,000 B.C., and then up to *c.* 1,000 years to these religious relics at *c.* 22,000 B.C. . But upon subsequently investigating the matter independently, I formed the view that Cro-Magnon nude female idols from Hohle Fels, Germany, *c.* 33,000 B.C., and from Brno, Czech, *c.* 26,000 B.C. +/- 1,000 years are definitely lust idols, and probably spiritual idols, and that Cro-Magnon can be traced back in the fossil record to *c.* 35,000 years ago. Hence I have revised my lower Adamic date range up from that given in 1997. Ross also revised his

is also a further change I have made to my Adamic date range since 1997 based on a critical usage of the historical records of Egypt, Babylon, and Sumeria; as a consequence of which, I now give as *my best estimate*, that Adam dates at “about 70,000 years ago” (2011 PSCF) or *c.* 68,000 B.C. i.e., the upper end range of my dates in 1997 (1997 PSCF), so that *my best estimate* is now *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years. But as I also said in 2011, “I am not dogmatic on the Adamic date” (2011 PSCF). I maintain this lack of dogmatism 3 years later as at 2014 because I do not consider Adamite man is found in the fossil record before Cro-Magnon man at *c.* 33,000 B.C. . Hence as further explained in earlier and subsequent chapters, my dates for man before *c.* 33,000 B.C. are based on other data in terms of e.g., the Sumerian King List (written human history) and geological factors (Persian Gulf’s geological history), and not on any claims to fossil evidence for man earlier than *c.* 33,000 B.C. . E.g., in Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11,” at section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?,” in connection with the “thousand generations” of Ps. 105:8,9 between Adam and Jacob, I find an Adamic date in the broad range of *c.* 52,000-158,000 B.C., i.e., *c.* 105,000 B.C. + / - 53,000 years. When this is compared and contrasted with my upper date range for Adam of *c.* 68,000 B.C. based on the regression of the waters of the Persian Gulf at this time, it means that within my Adamic dates of *c.* 68,000-35,000 B.C. (in which the Persian Gulf’s regression at *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C.), Adam most likely fits at *c.* 68,000-52,000 B.C. i.e., *c.* 60,000 B.C. + / - 8,000 years, which in broad-brush terms is thus quite a narrow date range. Hence as discussed in Vol. 2, Part 6, when I see a critical usage of the Sumerian King List and Berossus’s *History of Babylon* yielding an Adamic date in the range of *c.* 68,000-62,000 B.C., I see this as consistent with this already more narrowed range of *c.* 60,000 B.C. + / - 8,000 years. Thus while I am not dogmatic about an Adamic date of *c.* 68,000-62,000 B.C., or *c.* 65,000 +/- 3,000 years, I give it as my best estimate on the presently available data.

In terms of how I would rate the reliability of my threefold methodologically derived Adamic dates, I give a corresponding threefold rating system. Firstly, given that my upper date of *c.* 68,000 B.C. is based on the regression of the Persian Gulf which is necessary for the formation of Eden with the river system described in Gen. 2:10-14; and my lower date of *c.* 33,000 B.C. is based on the fossil record of Cro-Magnon man dating to *c.* 33,000 B.C., with evidence of his Adamite soul (Gen. 2:7; 8:20; I Cor. 15:45; Col. 3:5) in Cro-Magnon man’s idols of e.g., *c.* 33,000 B.C. (Hohle Fels, Germany) and *c.* 26,000 B.C. +/- 1,000 years (Brno, Czech); these dates are rock solid *subject only to the qualification* that some date the regression of the Persian Gulf a little bit earlier than *c.* 68,000 B.C. (as far back as 72,000 B.C.). Therefore, (other than for some disagreement as to the exact date of the Persian Gulf’s regression at *c.* 70,000 B.C. +/- 2,000 years,) I would say that for the first tier in my threefold methodology, my Adamic dates of *c.*

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estimates since in Ross & Rana’s *Who Was Adam?*, 2005, *op. cit.*, p. 88, reference is made to these as “‘Venus’ statuettes.” By contrast, while I would say that on the balance of probabilities these idols *probably* also had a spiritual element, I would only *definitely* say that beyond a reasonable shadow of a doubt they are lust idols (Eph. 5:5).

68,000-35,000 B.C., or 50,500 B.C. +/- 17,500 years, are correct *beyond a reasonable shadow of a doubt* (the higher legal standard for evidence used in criminal law cases)<sup>168</sup>. Secondly, my dates for Adam in connection with the “thousand generations” of Ps. 105:8,9 between Adam and Jacob, are in the broad range of *c.* 52,000-158,000 B.C., i.e., *c.* 105,000 B.C. + / - 53,000 years, being based on the fact that *the average age of the antediluvian patriarchs* in Gen. 5 whose dates we have gives us an upper Adamic date of *c.* 158,000 B.C., and *the average age of the postdiluvian patriarchs* in Gen. 11 whose dates we have gives us a lower Adamic date of *c.* 52,000 B.C., and thus this gives us a range of *c.* 158,000-52,000 B.C. . Then the intersection of these dates with the *beyond a reasonable shadow of a doubt* dates of *c.* 68,000-35,000 B.C., gives us an Adamic date range of *c.* 68,000-52,000 B.C. . Therefore, I would say that for the second tier in my threefold methodology, my Adamic dates of *c.* 68,000-52,000 B.C., or 60,000 B.C. +/- 8,000 years, are correct *on the balance of probabilities* (the lower legal standard for evidence used in civil law cases). Thirdly, my best estimate for Adam within this range of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years is based on my critical work of Egyptian, Babylonian, and Sumerian records. Given that *these records are of an uncertain historical veracity*, and that a critical usage of these records is required, this best estimate is used for the purposes of my model, *but within the bounds of reason may be incorrect*, and is potentially subject to future review and revision.

Since my dates for Noah’s Flood are indissolubly intertwined with my Adamic dates, it follows that they are subject to the same system of ratings, although the absence of anything equivalent to the “thousand generations” of Ps. 105:8,9 for Adam, means that there is only a twofold rating for Noah. That is, firstly, (other than for some disagreement as to the exact date of the Persian Gulf’s regression at *c.* 70,000 B.C. +/- 2,000 years, which if accepted could affect the upper Noachic date by up to 4,000 years,) my range of possible dates for Noah’s Flood at *c.* 66,000-34,000 B.C., or *c.* 50,000 B.C. +/- 16,000 years are correct *beyond a reasonable shadow of a doubt*. And secondly, my best estimate for Noah’s Flood within this range of *c.* 35,000 B.C. is based on my critical work of Egyptian, Babylonian, and Sumerian records. Given that *these are of an uncertain historical veracity*, this best estimate can, and is used for the purposes of my model, *but within the bounds of reason may be incorrect*, and is potentially subject to future review and revision.

Thus while I have narrowed the widest possible range of dates for both Adam and Noah’s Flood since 1997, I retain the same upper dates for Adam at *c.* 68,000 B.C. because of the nexus to the waters of the Persian Gulf receding at the start of the Last Ice Age to form the general area that contained the Land of Eden, and I still give wide error bars for the absolute Adamic date range (*c.* 68,000-35,000 B.C.); and inside of these I give qualified more probable dates such as my best estimate of dates on my Out-of-Eden

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<sup>168</sup> I say, “beyond a reasonable shadow of a doubt” inside the paradigm of my Persian Gulf model, i.e., if these absolute dates of 50,500 B.C. +/- 17,500 years could somehow be shown to be wrong, then this would strike down, and render ineffective my Persian Gulf model which would then be incapable of use, and another quite different model would have to be developed.

(Persian Gulf) model (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden). Thus for reasons partly already covered, and also further elucidated in, e.g., Volume 1, Part 2, Chapter 11, “Paradise Lost: So Where Was Eden ...,” & Part 2, Chapter 13, “The Pre-Adamite Flood and Noachic Flood,” *infra*, as at 2014, I would give the following dates:

*Absolute range of possible Adamic dates*      c. 51,500 B.C. +/- 16,500 years i.e.,  
(beyond a reasonable shadow of a doubt):      c. 68,000-35,000 B.C. .

*Most probable range of Adamic dates*              c. 60,000 B.C. +/- 8,000 years i.e.,  
(on the balance of probabilities):                  c. 68,000-52,000 B.C. .

*My best estimate for Adam’s date on the*  
*presently available data* (based on the critical  
usage of Egyptian, Babylonian, & Sumerian  
records of uncertain historical veracity &  
so possibly incorrect & subject to review):      c. 65,000 +/- 3,000 years i.e.,  
c. 68,000-62,000 B.C. .

*Range of possible Noachic Flood dates:*          c. 50,000 B.C. +/- 16,000 years i.e.,  
(beyond a reasonable shadow of a doubt):      c. 66,000-34,000 B.C. .

*My best estimate for Noah’s Flood date on*  
*the presently available data* (based on the  
critical usage of Egyptian, Babylonian, &  
Sumerian records of uncertain historical  
veracity & so possibly incorrect & subject  
to review):    c. 35,000 B.C.

In response to the December 1997 difference of Adamic dates between Glenn Morton (c. 5.5 million B.C. with alleged evidence from 4.2 million B.C.) and myself (then in rounded numbers “c. 45,000 B.C. +/- c. 20,000 years,” or more precisely c. 70,000-26,000 years ago), David Siemens of Arizona, USA, a Fellow of the *American Scientific Affiliation*, (using a dingle symbol, ~ to mean *circa* or about, and calling certain satyr beasts “homo”) wrote in March 1998 in *Perspectives on Science and Christian Faith*, “On McGrath’s and Morton’s Speculations: Cogent and Strained.” He said, “Gavin Basil McGrath ... and Glenn R. Morton ... in PSCF (December 1997), illustrate more desirable and less desirable approaches to speculating about Biblical problems and chronological aspects. The former [Gavin McGrath,] faces the problems raised by the recorded genealogies; carnivory and death before, after, and during the Edenic period; the origin of Adam, ... and the Flood. Whether agreeing or disagreeing ..., one must admit that he has faced up to the chronological considerations. By contrast, the latter [Glenn Morton,] builds his case on some physical similarities between a desiccated Mediterranean Basin and aspects of the Flood while neglecting the chronological problem ... . Since the Mediterranean was dry only about 5.5 million years ago (Mya), he needs to show that *Homo sapiens*, not just a hominid ..., was living at the time. But the oldest known members of the genus *Homo*, those known as *H[omo] habilis*, and

*H[omo] ergaster*, only go back to about 2 Mya [million years ago]. They were preceded by a number of australopithecines: *Australopithecus robustus* and *A[ustralopithecus] boisei*, contemporary with the earliest *Homo* species, *A[ustralopithecus] africanus*, 3-2 Mya [million years ago], *A. afarensis*, ~3.75 Mya, and *A. ramidus*, 4.4 Mya. There were no australopithecines before the early Pliocene epoch, ~5.3 Mya ... . On Morton's approach, Noah had to be a very primitive australopithecine precursor with a brain smaller and less specialized than a modern chimpanzee's ... . One must grant that God could have created Adam 6-5.5 Mya [million years ago] and arranged that no trace of his descendants or their artifacts would remain until ... 30 Kya [= 30,000 years ago] ... . But is there anything truly persuasive in this scenario? ... <sup>169</sup>."

In broad-brush terms, I would certainly agree with the type of criticisms made by Siemens on Morton's Adamic date of *c.* 5.5 million B.C., which, with all due respect to Glenn Morton, I regard as ridiculous. And I would add to it, that these creatures Morton isolates could not possibly be "human" and "in the image of God" (Gen. 1:26,27), as there is no evidence that any of them had a "soul" (Gen. 2:7; I Cor. 15:45), as manifested in spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Col. 3:5), or a reasonable / rational soul (Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). And so this 1997 disagreement between Morton and myself, also touches upon a much wider issue that we repeatedly come up against in this section on, "Where are the Adamites in the fossil record?" That is *the problems with locating Adamites in the fossil record include the rival definitions of what an Adamite or "man" / "human" is*. Thus in considering these *vis-à-vis* my Out-of-Eden (Persian Gulf) model, it must be very clearly understood that *I do not consider any Adamites have been found in the fossil record earlier than Cro-Magnon man at c. 33,000 B.C.*, and this is what necessitates my wide error bars. Thus my model has a *range of possible Adamic dates* at *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C.; with *my best estimate for Adam's date on the presently available data* being *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years (i.e., regarding *c.* 68,000 B.C. as the date of the Persian Gulf's regression on the basis of the data I have seen, although allowing for the possibility it *might* have been a bit earlier than this as thought by some by up to *c.* 4,000 years).

In 1998 Siemens was non-committal on my Persian Gulf model for Eden which I still regard as being the site of both Eden and Noah's Flood. Given that 4% of Morton's Adamic date of *c.* 5.5 million B.C. is *c.* 220,000 B.C., if one were to use Siemens suggested Adamic date range of between 170,000 and 30,000 years ago, one would be in the bottom 4% of the overall Adamic date range. In this context, Siemens said, "if the human race about 100 +/- 70 Kya [= 100,000 years ago, plus or minus 70,000 years] (excluding all contemporary *H[omo] Erectus*, *H. antecessor*, *H. neanderthalensis*, etc.) were restricted to the African rift valleys or some other depressed area similarly rimmed by hills [as I proposed for the area now under the waters of the Persian Gulf in 1997 from

<sup>169</sup> Siemens, D.F., "On McGrath's and Morton's Speculations: Cogent and Strained," *Perspectives on Science and Christian Faith*, Vol. 50, No. 1, March 1998, p. 78; citing for his dates, *Encyclopedia Britannica Computer Disc (CD)*, 1997 edition.

c. 70,000 years ago or c. 68,000 B.C.], it seems possible that water could flow in rapidly enough to catch the residents and yet not leaving obvious enduring evidence. Is there a reasonable mechanism for this? A specific location identifiable by subtle indicators? ... I don't know ...<sup>170</sup>." Though he was non-committal on my location of Eden and Noah's Flood, I think it is significant that he said, "it seems possible that water could flow in rapidly enough to catch the residents and yet not leaving obvious enduring evidence." Though my thinking has changed in some areas since 1997, as at 2014 this element of my thinking has broadly remained the same, and so on an old earth creationist model, I continue to isolate this same area on my Out-of-Eden Persian Gulf model.

*Hugh Ross's old earth creationist Out-of-Africa model.* In the previous section I have discussed how Hugh Ross moved away from his broadly correct idea in works produced by him up till *The Genesis Question* (2001) that Adamites are distinguishable by the spiritual expression of manifestation of their spirit (which on Ross's trichotomy was not correctly understood in an orthodox dichotomy of body and soul / spirit in which "soul" or "spirit" can be used interchangeably; but in an unorthodox trichotomy in which "spirit" alone manifested the relevant human qualities), although he failed to also take into account lust idols, for which reason Ross dated such spiritual expression to an altar dating back to c. 22,000 B.C., whereas I would date it some 11,000 years earlier to Cro-Magnon's nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years – which when Ross was using the c. 22,000 B.C. date was the earliest known such Cro-Magnon idol (both of which probably were also spiritual idols). But then by the time of Ross & Rana's *Who Was Adam?* (2005), we see the revised *Reasons To Believe* (RTB) model, in which Ross & Rana follow very unBiblical ideas of defining "man" by "symbolic expression," so that they have been looking to Ape satyr beasts as "Adamites." And on their revised model which is an old earth creationist *Out-of-Africa model*, they are prepared to date Adam as far back at about 100,000 years, so that in 2013 Rana gave a date for "humans" allegedly being in South Africa 70,000 years ago, *supra*. This is clearly one example of where old earth creationists differ on where to find Adamites in the fossil record, since unlike the RTB model, on my Out-of-Eden (Persian Gulf) model Adamites first appear in the fossil record with Cro-Magnon man in Western Europe c. 33,000 B.C. (Dordogne, south-west France), and thereafter e.g., Paviland man in the British Isles c. 31,000 B.C. (Wales), or Australian Aboriginals c. 27,000 B.C. +/- 5,000 years (Willandra Lakes). Ross has kept his lower date range for Adam from his earlier position when e.g., in 1990 he gave Adamic dates of 6,000 to 50,000 years ago<sup>171</sup>, which he then revised by 1995 to 10,000 to 60,000 years ago<sup>172</sup>, which he then stated by 2000 as an upper date of 50,000-60,000 years ago, with his best estimate then being "30 to 40 thousand years ago;" subject to the

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<sup>170</sup> *Ibid.* .

<sup>171</sup> Hugh Ross's *The Flood* (1990), *op. cit.* (cassette 1, side 1).

<sup>172</sup> Ross's "Art & Fabric Shed New Light on Human History," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 3rd Quarter, 1995, pp. 1-2.

qualification that “I’ve got friends who push it as far back as 100,000 [years ago] ... anything beyond that I think is illegitimate<sup>173</sup>.” And these Adamic dates were then revised by 2005 to 10,000 to 100,000 years ago, putting his lower date at “around 10,000 years ago<sup>174</sup>.” Given the 2005 dates for the RTB model are given in a work co-authored by Ross & Rana, and given that Ross says in 2000 he has “friends who push it as far back as 100,000 [years ago],” it looks like Rana may have influenced Ross on this matter, although this is speculative, and possibly behind the scenes Ross was heading this way anyway. We really do not know for sure. We only know Ross’s upper Adamic dates have progressively increased over the years, so that his present upper date of *c.* 100,000 years ago is now twice what was his original upper date of *c.* 50,000 years ago. Furthermore, Ross has stayed with very low possible lower dates in the range of 10,000-6,000 years ago, and which would agree at this point with e.g., young earth creationists. Given his type of qualified usage in 2005 of “around” for the lower date of “around 10,000 years ago,” Ross can be said to have retained his earlier lower theoretical date for Adam of 6,000 years ago i.e., in the wider context of 90,000 years, “around” would still cover a 4,000 year period of *c.* 8,000-4,000 B.C. . Although to this must be added the qualification that contextually Ross has never regarded this type of lower date range as one he considered to be likely. Thus I give the revised Ross & Rana range for Adam as *c.* 100,000-10,000 years ago; or for these broad-brush purposes in which 2,000 years is not, in relativistic terms, a significant period of time, *c.* 100,000-10,000 B.C. .

*John Sailhamer’s old earth creationist model.* Besides the old earth creationist *Out-of-Africa model* of Ross & Rana, and the old earth creationist *Out-of-Eden Persian Gulf model* of myself; there is also the old earth creationist model of John Sailhamer (b. 1946) of the USA, who is a Hebrew scholar.

Like myself, John Sailhamer follows a Local Earth Gap School model in the tradition of J. Pye Smith (d. 1851)<sup>175</sup>. But whereas I locate the Land of Eden (Gen. 1:2b-2:3; 2:10-14) in the waters now under the Persian Gulf; Sailhamer locates the Land of Eden (Gen. 1:2b-2:3; 2:10-14) in the Promised Land i.e., ancient Israel. In seeking to locate a date for Adam, he refers to the Presbyterian theologian, “Benjamin Breckenridge Warfield” (1851-1921) of the USA, who with regard to the genealogies of Gen. 5 & 11 “argued that large gaps were to be assumed ... and ‘for aught we know instead of twenty generations and some two thousand years measuring the interval ..., two hundred generations, and something like twenty thousand years, or even two thousand generations

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<sup>173</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 4.

<sup>174</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 45.

<sup>175</sup> Sailhamer’s *Genesis Unbound*, *op. cit.*, 1st edition, 1996, p. 216, footnote 4 at p. 257; 2nd edition, 2011, p. 226, footnote 4 at p. 269.

and something like two hundred thousand years may have intervened<sup>176</sup>.” Thus Sailhamer first draws the conclusion, based on deferential respect to the assessment of Warfield, whom he considers is “one of America’s greatest evangelical theologians,” that the genealogies of Gen. 5 & 11 may take Adam back to e.g., c. 200,000 B.C. .

But as discussed in the Preface of this work, *supra*, Sailhamer uses a different methodology to myself in which he gives no scientific geological treatment to his model’s claims, since he thinks it unimportant to do so. Consistent with this methodology, Sailhamer nowhere seeks to give a definition of what he means by “man” or “human” in the fossil record; and nor does he give any scientific treatment of fossils i.e., what type of bi-pedal primate fossil is being called a “man.” However, he says that “by strict archaeological evidence, human beings begin to show up only about 30,000 years ago,” i.e., c. 28,000 B.C., which in broad terms I would agree with (since the earliest fossil is that of a Cro-Magnon man at c. 33,000 B.C.), but then he alleges that “when the genetic codes of human beings are examined, the time which they appear to have arrived ... grows to 200,000-270,000 years ago.” He then refers to work on “genetic codes” that he considers have “revealed that all human beings alive today can be traced back to a single male and female<sup>177</sup>.” Sailhamer’s dates for Adam of c. 270,000-200,000 B.C. appear to have no cogent reason relative to any Biblical test, but rather, rely upon a particular view of *some* secular anthropologists in the light of Warfield’s view that Adam could date back to e.g., c. 200,000 B.C. . In so deferring to this view of secular anthropology from which he derives an Adamic date of c. 270,000-200,000 B.C., I consider Sailhamer has “walked into a pit of quicksand.” Sailhamer is not distinguishing man “in the image of God” (Gen. 1:26,27) from animals in the fossil record, which must be on the basis that man alone has a “soul” (Gen. 2:7; I Cor. 15:45), as manifested in spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Col. 3:5), or a reasonable soul (Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9).

I shall leave the greater discussion of man’s so called “Y chromosome father” and so called “mitochondrial Eve” to this Volume 1, Part 2, Chapter 6, section d, “The illusive search for Y chromosome Adam (or Noah) and Mitochondrial Eve: ‘I know that my genes have ancestors back to Adam: whereas paleontologists can only speculate that fossils they find had descendants’,” *infra*. Suffice to note here, that as discussed in that later section, these are entirely unreliable and unscientific methods, and not ones upon which one can base any objective dates, since they are simply a projection, *based on the variables of where one believes what one is calling “man” came from, over the time one predetermines one thinks he is coming from i.e., it is a very circular form of unscientific reasoning falsely parading itself around as “science.”*

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<sup>176</sup> *Ibid.*, 1st edition, 1996, p. 31; & 2nd edition, 2011, p. 35; citing Warfield, B.B., “On the Antiquity & the Unity of the Human Race,” *Studies in Theology*, Baker Books, Grand rapids, Michigan, USA, 1981, p. 244.

<sup>177</sup> *Ibid.*, 1st edition, 1996, p. 145; 2nd edition, 2011, p. 153.

*Dan Wonderly's old earth creationist multi-regional model.* Another model to be considered is the old earth creationist *Multi-regional model* of Dan Wonderly (d. 2004) of the *Interdisciplinary Biblical Research Institute* (IBRI), USA. This is another example of an old earth creationist model which I disagree with. On the one hand, the general excellence of the geological arguments that Dan Wonderly provides in favour of old earth creationism as opposed to young earth creationism, are a good compliment to the general excellence of the astronomical arguments for cosmology and teleology provided by Hugh Ross in favour of old earth creationism as opposed to young earth creationism. Certainly Dan Wonderly has produced a lot of very good material in favour of old earth creationism. But on the other hand, I would disagree with both his *Day-Age School* model for understanding Genesis 1, and his multi-regional model for finding Adamites in the fossil record.

In reply to my letter of 3 Oct. 2002 from Sydney, New South Wales, Australia, among other things Dan Wonderly said to me in his letter of 19 Oct. 2002 from Oakland, Maryland, USA, with respect to Ross and Rana, "I am glad to note in your letter that you are ... using some of Hugh Ross's materials. He seems to be doing a lot of good. But" on Ross's downside he said, "he comes out with articles and teachings which deal with fields of science about which he knows very little. This is especially bad in his lack of anthropology. His view ... is a real disgrace to his organization ... . And his new associate, ... Rana, takes the same position ... . Ross and ... Rana have ignored the evidences." These are fairly strong statements of disagreement with elements of the RTB model of Ross & Rana, although that is not because Dan Wonderly was following the model I am advocating in this work for where Adamites are in the fossil record. Rather, he was following *yet another model again!* So what is Dan Wonderly's model? It is a form of the multi-regional model in which all men are descendants of Adam. But before considering its specifics we need to understand "the big picture." In this context, it is not possible to discuss this multi-regional model without also considering elements of its racial theoretics, and so these will often be discussed under this Heading A, and then reference will be made back to them under Heading B, "Did God create diverse human races? ...," *infra*.

In broad terms, secular anthropologists have divided over two models for man's origins. One is the *Recent Out-of-Africa* model of a homogenous human race that (with some internal diversity on the exact dates,) considers all human beings are descended from a group in Africa, which after it originated *c.* 200,000-100,000 years ago (in fact satyr beasts), was still homogenous as recently as around 70,000 years ago, with evolution of present racial characteristics at some later point. This is the basic model adopted by Ross & Rana in *Who Was Adam?* (2005), who modify it to an old earth creationist viewpoint rather than a Darwinian macroevolutionist viewpoint.

The other model is the multi-regional model. This sees movement from a common "hominid" (in fact satyr beast) "ancestor" to descendant "hominids" (in fact satyr beasts), from whom come the major racial progenitors. There is diversity on dates of this alleged common ancestor, some may claim e.g., about 2 million years ago, but

others may claim a more recent date. Those following this also sometimes looked to man's racial diversity from three main groups: Caucasoids, Mongoloids, and Negroids; or possibly four main groups, adding in Australoids (as possibly did Wonderly, *infra*), as opposed to my Out-of-Eden (Persian Gulf) model which additionally has the five groups of: Caucasoids, Mongoloids, Negroids, Capoids, and Australoids. Thus while some followed these same five secondary race groups inside the human primary race; those following a three or four group secondary race model would consider that Australoids and /or Capoids were admixed from these other groups. Thus at the point of more precise racial theoretics, and race mixing, diversity exists among different analysts<sup>178</sup>.

In his multi-regional model (1948), the Darwinian macroevolutionist, Alfred Kroeber (1876-1960) of the University of California, Berkeley, USA does not give dates for his markers in time as the "middle Pleistocene with a "First Interglacial" and "Second Interglacial," "Upper Pleistocene" and "Terminal Pleistocene." But using the dates I more generally apply in this work, the Pleistocene is *c.* 2.6 million B.C. to *c.* 8,000 B.C.<sup>179</sup> (although some, and quite possibly Kroeber, date the Pleistocene from one million years later *i.e.*, from *c.* 1.6 million B.C.); what Kroeber is calling the "Second Interglacial" is probably what I call the "The Third Ice Age" (since what I call "The First Ice Age" is limited to North America<sup>180</sup>) which is found in the Anglian Glacial Stage of The British Isles *c.* 476,000-422,000 B.C., and the Pre-Illinoian Glacial of North America at *c.* 450,000-250,000 B.C., because Kroeber puts "Heidelberg man" here and he is sometimes dated to *c.* 460,000 B.C., I shall combine these upper and lower dates to try and represent the vagaries of Kroeber's model thus giving dates of "*c.* 476,000-250,000 B.C.," *infra*. Kroeber's "Upper Pleistocene" is defined by "Rhodesian man," and Darwinists generally date him to *c.* 100,000-50,000 B.C.; and Kroeber's "Terminal Pleistocene" is marked by "Cro-Magnon" who first appears *c.* 33,000 B.C., and so Kroeber presumably means *c.* 50,000-8,000 B.C. . But I shall also give in square brackets after these some of the more specific dates sometimes used; although this sometimes leads to conflicting dates, *e.g.*, Kroeber's "Rhodesian man" is by his system seemingly to be dated at *c.* 100,000-50,000 B.C., whereas he is more generally dated to between *c.* 300,000-125,000 B.C. . These type of date disputes with *e.g.*, "Solo man" which Kroeber seems to be dating at *c.* 100,000-50,000 B.C. at which others in more recent times date to *c.* 460,000 B.C., may also to some extent reflect more general differences in the usage of dating techniques between *e.g.*, Kroeber's time (1948) and now (2014); but they do not alter "the big picture" of what the multi-regional model is claiming, as an advocate of the model can modify such dates without affecting the overall claims of the model in terms of where different creatures said to be ancestral to contemporary man are said to fit.

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<sup>178</sup> See *e.g.*, Kroeber, A.L., *Anthropology*, Harrap & Co., London, UK, 1948, pp. 131,133,151,155-156.

<sup>179</sup> *Early Pleistocene to Late Pleistocene I World* (2.6 million B.C., to *c.* 68,000 B.C.), *Late Pleistocene II* (*c.* 68,000- *c.* 8,000 B.C.).

<sup>180</sup> See my Ice Ages Chart in Part 2, Chapter 3, section f.

While these dates are therefore necessarily “rubbery” since Kroeber’s lack specificity, and his usage of “ice ages” dates is open to some level of interpretation, and his dating technique would be unlikely to be used in this same form were he constricting this multi-regional model in more recent times, it should also be said that Kroeber’s use of “rubbery” dates is probably deliberate because he thought the exact dates as at 1948 were unclear. Thus I shall use these dates with Kroeber’s multi-regional model to give the reader the “big picture.” Of course, it should be stressed that different multi-regionalist theoreticians may well have a number of different details to Kroeber, but this still gives us a “big picture” of this type of model. This diversity will become clearer when we consider old earth creationist Dan Wonderly’s usage of a multi-regional model.

Thus amidst some diversity of multi-regional models, I shall give an example of such a multi-regional model using in broad terms the basic model of Alfred Kroeber (1948)<sup>181</sup>. This would e.g., see A) *Caucasoids*: in Europe the “Subhominid” of “Dryopithecus” evolving to *possibly* “Piltdown Man” (now exposed as a fraudulent fossil) and *possibly* also “Heidelberg man” c. 476,000-250,000 B.C. [“Heidelbergensis” also known as the “Heidelberg Jaw,” c. 400,000 B.C.]; evolving to “Neanderthal man” c. 100,000-50,000 B.C. [Neanderthal dates are greatly disputed, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?]; evolving two sub-branches c. 50,000-8,000 B.C.: 1) “Cro-Magnon man” of Europe and then Caucasoids (presumably meaning the white Caucasian Caucasoids) [Cro-Magnon first appears in the fossil record c. 33,000 B.C.], and 2) “Afalou man” of North Africa and then Caucasoids (presumably meaning the Mediterranean Caucasoids, from Algeria)<sup>182</sup>. B) *Negroids*: in East Africa the “Subhominid” of the “chimpanzee” and “gorilla” evolving into *possibly* “Africanthropus” c. 476,000-250,000 B.C. (*Africanthropus njarasensis*, from Lake Njarasa, northern Tanzania)<sup>183</sup>; evolving to “Elmenteita man” (from Elmenteita, East Africa) c. 50,000-

<sup>181</sup> Kroeber, A.L., *Anthropology, op. cit.*, e.g., p. 111, Chart on “The Stages of Early Man.”

<sup>182</sup> Work done at Mechta-Afalou named after El Arbri Mechta and Afalou bou Rummel in Algeria. Cro-Magnon dominant in North Africa c. 20,000 B.C. till c. 10,000-5,000 B.C. (“Mechta-Afalou,” *Wikipedia*, <http://translate.google.com.au/translate?hl=en&sl=it&u=http://it.wikipedia.org/wiki/Mechta-Afalou&prev=/search%3Fq%3Dcro-magnon%2Balgiers%2Bafalou%26biw%3D1013%26bih%3D524>). Relative to European Cro-Magnon man, this upper paleolithic North African man had a broader nose, sloping forehead, and heavy brow ridges (“Afalou man,” *Merriman-Webster Dictionary*, <http://www.merriam-webster.com/dictionary/afalou%20man>).

<sup>183</sup> Controversial skeleton, others think it might be in Pithecanthropus-Sinanthropus line (Das, R.N., *Sterling Dictionary of Anthropology*, Sterling Publishers, New Delhi, India, 1997, 2000 reprint, p. 6, <http://books.google.com.au/books?id=AkH911DbJf4C&pg=PA6&lpg=PA6&dq=aflicantropus+njarasensis&source=bl&ots=0Nx8rMfcR3&sig=lrhNqnIMfIXRnZOo->

8,000 B.C., and found in East African derived Negroids now found in e.g., Ethiopia. C) *Capoids*: in South Africa the “Subhominid” of “Australopithecinae” evolving into “Rhodesian man” c. 100,000-50,000 B.C. [dated to between c. 300,000-125,000 B.C.]; evolving into Capoids c. 50,000-8,000 B.C., now found in the Kalahari Bushmen and Hottentots. D) *Mongoloids*: in East Asia the “Subhominid” of a now extinct “Orangutan ape;” evolving into “Sinanthropus” (“Peking man”) c. 476,000-250,000 B.C. [some date between c. 500,000-300,000 B.C., e.g., c. 460,000 B.C., but others date earlier at between c. 780,000-680,000 B.C., e.g., at 750,000 B.C.<sup>184</sup>]; evolving into “Upper Choukoutien man” c. 50,000-8,000 B.C., (the Peking Man fossils were found at Choukoutien / Zhoukoudian) now found in e.g., Mongolia. E) *Australoids*: in Indonesia the “Subhominid” of an “Orangutan ape;” evolving into “Pithecanthropus” c. 476,000-250,000 B.C. (“Java man<sup>185</sup>”); evolving to *possibly* “Solo man” c. 100,000-50,000 B.C. [c. 550,000-143,000 B.C.<sup>186</sup>]; evolving into four sub-branches c. 50,000-8,000 B.C.: 1) “Wadjak man” (from Wadjak, Java, Indonesia<sup>187</sup>), 2) “Talgai man” (from Queensland,

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[6s6PjeQvFc&hl=en&sa=X&ei=d3LIUuHsMMfIIAWUz4CYDw&ved=0CEsQ6AEwCA#v=onepage&q=africanthropus%20njarasensis&f=false](http://www.dli.gov.in/data_copy/upload/0053/355/RTF/00000220.rtf)). Regarded by some as having similarities to both Neanderthal and Sinanthropus (“Peking man”) types (“Africa 203,” p. 203; [http://www.dli.gov.in/data\\_copy/upload/0053/355/RTF/00000220.rtf](http://www.dli.gov.in/data_copy/upload/0053/355/RTF/00000220.rtf)).

<sup>184</sup> “Peking man,” *Wikipedia* ([http://en.wikipedia.org/wiki/Peking\\_Man](http://en.wikipedia.org/wiki/Peking_Man)); & “Anatomically modern humans,” *Wikipedia* ([http://en.wikipedia.org/wiki/Anatomically\\_modern\\_humans](http://en.wikipedia.org/wiki/Anatomically_modern_humans)).

<sup>185</sup> Dispute exists as to whether the bones of this reconstruction are from the same creature, found by Dubois’ on the banks of the Solo River in east Java, Indonesia (now regarded as “Homo Erectus”); although a second type with some similarities was also found at Sangiran, north of Solo (“Java man,” *Wikipedia*, [http://en.wikipedia.org/wiki/Java\\_Man](http://en.wikipedia.org/wiki/Java_Man); “Homo Erectus,” *Wikipedia*, [http://en.wikipedia.org/wiki/Homo\\_erectus](http://en.wikipedia.org/wiki/Homo_erectus)). On my Out-of-Eden Persian Gulf creationist model, Satyr Beast Erectus or *Satyrus Bestiarius Erectus* is not an Adamite i.e., not a human being. However, the dispute over Dubois’ “Java man” includes what is itself the disputed claim of e.g., young earth creationist, Roy Knuteson, that “Java man” is a concocted fraud (Roy Knuteson, Bible Professor Emertius of Northwestern College, USA) (“Ancient Man: What Do We Know About Our Ancient Ancestors?,” *Ancient Secrets of the Bible*, DVD, 2009, *op. cit.*); as opposed to the claim of e.g., old earth creationist, Dan Wonderly, that “Java man” is in the progenitor group ancestral to the Australoids, *infra*.

<sup>186</sup> Formerly classified as “Homo sapiens,” and now regard as “Homo Erectus;” re-dated in 2011 as between c. 550,000-143,000 B.C. (“Solo man,” *Wikipedia*, [http://en.wikipedia.org/wiki/Solo\\_Man](http://en.wikipedia.org/wiki/Solo_Man)) e.g., c. 460,000 B.C. (“Anatomically modern humans,” *Wikipedia*, [http://en.wikipedia.org/wiki/Anatomically\\_modern\\_humans](http://en.wikipedia.org/wiki/Anatomically_modern_humans))

<sup>187</sup> Dispute exists as to whether or not “Wadjak man” is allegedly ancestral to Australian Aboriginals (Storm, P & Nelson, A.J., “The many faces of Wadjak man,” *Archeology Oceania*, Vol. 27, 1992, pp. 37-46;

Australia), 3) “Cohun man” (from Cohuna, Victoria, Australia) and 4) “Keilor man” (from Keilor, near Melbourne, Victoria, Australia), and now found in e.g., Australia.

Of course there are alternative interpretations to these ones e.g., Kroeber’s “Rhodesian man” is regarded as a Capoid ancestor, whereas he is regarded by a number of researchers as being the same type as Kroeber’s Caucasoid Heidelbergensis. Or under Kroeber’s Mongoloids, “Peking man” (Sinanthropous), and under Kroeber’s Australoids, “Pithecanthropous,” are both now generally classified as “Homo Erectus.”

This basic type of multi-regional model is usable by those who have heretically claimed, “Negroes don’t have souls.” This wicked claim is clearly repugnant to the Word of God which traces Negroid descent through Ham’s son, Cush, on *The Table of Nations* (Gen. 10:6,7), and which thereafter recognizes that negroes have souls (Jer. 38:7-13; 39:15-18; Acts 8:26-40). Moreover, this basic type of multi-regional model is usable by those who have heretically claimed only Caucasoids are Adamites, such as “Fleming,” who claimed that Caucasoids “‘alone’” were through “‘the derivation by normal generation from the Adamic race’<sup>188</sup>.” All such claims are necessarily heretical since e.g., they deny the universality of the Christian gospel of justification by faith alone to both Jew *and Gentile* (e.g., Matt. 28:19,20; Rom. 1:16;17; Eph. 2:5,8-13) as Children of Adam (Gen. 2:21-24; 3:20; Rom. 5-8; I Cor. 15:22,45,48).

So too this heretical claim of the multi-regional model that “negroes come from gorillas” has been sometimes used to dehumanize negroes in the context of American Deep South lynching of negroes contrary the Moral Law of the Ten Commandments, “Thou shalt not kill” (e.g., Matt. 19:18; Rom. 13:9), where those guilty of such murder of a negro have not been executed as they should have been (Gen. 9:6; Rev. 13:10), and indeed, not penalized in any way by the law; although it is also true that this has been misused in ungodly anti-racist propaganda opposing the racial values of Gen. 9-11 to falsely depict godly racial desegregationists as believing in such wickedness and vice, contrary to the Moral Law of the Ten Commandments, “Thou shalt not bear false witness” (e.g., Matt. 19:18; Rom. 13:9). And so in the first place, the Biblical anti-miscegenationist laws of the Protestant Christian State era (e.g., Gen. 6:1-4; Deut. 23:2-8; Ezra 9 & 10; Matt. 24:37-39), were continued by the Type 1 secularists that replaced the Protestant State from the time of the American Revolution (1776) till about the end of World War Two (1945), with non-religious secular rationales, sometimes, though not always, on claims of a multi-regional Darwinian model claiming Negroes were descended from gorillas. And then, when this nonsense was increasingly exposed, the Type 2 secularists used this in conjunction with other matters to justify the repeal of the anti-miscegenation statutes in e.g., the US Supreme Court’s Dick Loving case of 1967.

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<http://www.jstor.org/discover/10.2307/40386932?uid=2129&uid=2&uid=70&uid=4&sid=21103400485413>).

<sup>188</sup> Berkhof’s *Systematic Theology*, p. 189; citing Fleming’s *The Origin of Mankind*, Chapters 6 & 7.

Thus we see the devious machinations of the secularists, who were influenced in all this by their father, the Devil, who is “the father” of lies (John 8:44).

And more than this, bearing in mind the claim of Darwin that some ancient member of the “apes” “gave birth” to not just Negroes, but “to man,” so that “man” of any race came down from what “would have been properly designated” “as an ape or a monkey<sup>189</sup>”; we see in the rise of social Darwinism as found in the shocking attitudes of various persons in the upper echelons of “military strategy” in World War One (1914-1918), attitudes of “survival of the fittest” whereby Allied soldiers in general were wickedly and shockingly sent to their certain deaths year in and year out in trench warfare. (Although this would also be possible on a Darwinian “Out-of-Africa” model as well.) And this type of thing is sometimes found today in alleged “justification” of abortion murder, contrary to the sixth commandment, “Thou shalt not kill” (e.g., Exod. 20:13; Jas. 2:10-12). For while the absurd and ridiculous claims of Darwin’s “embryology” are now generally discredited, his claims die hard among some, namely, that “The embryos ... of distinct animals within the same class are often strikingly similar;” and that in the “embryo of some vertebrate animal,” one “cannot ... tell whether it be that of a mammal, bird, or reptile;” so that “embryology rises greatly in interest, when we thus look at the embryo as a picture, more or less obscured, of the common parent-form of each great class of animals<sup>190</sup>.” E.g., on one of my graduations at Sydney University<sup>191</sup>, a silly girl was selected to read one of her vile poems, in which she wickedly claimed that in the womb a human being “evolves” all over again, reducing alleged millions of years of Darwinian macroevolution to nine months. And on this type of highly erroneous thinking the unborn child is dehumanized so as to “justify” the mass murder of abortion (though on general principles of self-defence, an abortion may be properly procured if, and when, it is necessary to save the mother’s life). (Although once again, this would also be possible on a Darwinian “Out-of-Africa” model as well, which is probably what she followed.)

We thus see that this basic Darwinian multi-regional model can give rise both to various “damnable heresies” (II Peter 2:1), and also gross immorality and vice contrary to the Moral Law of the Holy Decalogue (Exod. 20:1-17; Deut. 5:6-21); although some of these same forms of heresy and immorality may also proceed from a Darwinian “Recent Out-of-Africa” model. However, for our immediate purposes, it must be said that if this broad type of basic multi-regional model is adopted by an orthodox old earth creationist, who thus modifies it to an old earth creationist viewpoint rather than a Darwinian macroevolutionist viewpoint, it follows that he would have to remove Kroeber’s

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<sup>189</sup> Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

<sup>190</sup> Darwin’s *Origin of Species*, chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” section, “Embryology.”

<sup>191</sup> I cannot now recall if this was for my degree of Bachelor of Arts (B.A.) or Bachelor of Laws (LL.B.).

“subhominid” concepts of men originating with e.g., the “chimpanzee” or “gorilla” (Negroid), or an “orangutan ape” (Mongoloids & Australoids), and replace all these with an originating Adam. But to get in the various “racial types” said on this multi-regional model to be found in the fossil record of *c.* 476,000-250,000 B.C., thus requires a date for Adam of somewhere in the range of *c.* 476,000-250,000 B.C. to account for the later diversity, and possibly an even earlier date for Adam e.g., *c.* 500,000 B.C. . And so depending on how the data is put together, if e.g., on a multi-regional model one were to use the earlier dating for “Peking man” as not between *c.* 500,000-300,000 B.C. which on Kroeber’s model is *c.* 476,000-250,000 B.C., but rather *c.* 780,000-680,000 B.C., e.g., at 750,000 B.C., then this would require an Adamic date of up to *c.* 800,000 B.C. .

In this context, let us now consider the type of multi-regional model adopted by old earth creationist, Dan Wonderly. In his letter to me of 19 Oct. 2002, Dan Wonderly said, “The president of Wheaton College ... Illinois [USA] ... J.O. Buswell [1895-1977], in the 1930s did an excellent work establishing the day-age, old-earth creation doctrine among most of the faculty ... . When I was attending there in 1947 to 49 that was still the preferred position in the science division. ... My ‘Research Report no. 44 [of 1996],’ published by IBRI ..., lists several strong evidences for a large gap of time in the genealogy of Genesis Chapter 11 ... .” This *Interdisciplinary Biblical Research Institute* (IBRI) Research Report is one of the two articles written by Dan Wonderly that we will be considering in this section. But given his old earth creationist studies at Wheaton College in 1947-1949, our consideration of Kroeber’s multi-regional model of 1948 is contemporary with the era of Dan Wonderly’s old earth creationist College studies, and so an appropriate work to use in connection with better understanding Wonderly’s model.

Wonderly give some dates, and in doing so he concludes that the type of dates I have given in connection with Kroeber’s work, *supra*, sometimes need to be contracted, so that on his particular multi-regional model he thinks Adam dates to somewhere between *c.* 200,000-100,000 B.C. . Though I consider his dates are really too low for his old earth creationist multi-regional model to be credible at the dating level, Wonderly gives the reasons for his revisionism resulting in his dates of about 200,000 to 100,000 years ago, *infra*. Wonderly’s work on his model of Adam and Adamites in the fossil record is found in two relevant articles by him, “A Consideration of What is Often Called ‘The Fossil Evidence For Human Evolution’” (1988)<sup>192</sup>, and “Genesis 11 and Archaeological Evidence for Paleolithic Man,” *IBRI Research Report no. 44* (1996)<sup>193</sup>. These are both found on the old earth creationist *Interdisciplinary Biblical Research Institute* website’ and the 1996 IBRI

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<sup>192</sup> Wonderly, D.E., “A Consideration of What is Often Called ‘The Fossil Evidence For Human Evolution’,” A Study Unit Prepared for Daniel Wonderly’s Biology Students, 1988 (<http://www.wonderlylib.ibri.org/88-HumEvol/htm/doc.html>); hereafter called, “Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.* .”

<sup>193</sup> Wonderly, D.E., “Genesis 11 and Archaeological Evidence for Paleolithic Man,” *Interdisciplinary Biblical Research Institute Report 44*, 1996 (<http://www.wonderlylib.ibri.org/RR044/44paleo.htm>); hereafter called, “Wonderly’s *IBRI Research Report no. 44*, (1996) *op. cit.* .”

Research Report is qualified by the statement that, “Although the author is in agreement with the doctrinal statement of IBRI, it does not follow that all of the viewpoints espoused in this paper represent official positions of IBRI ... .” Thus while Dan Wonderly’s multi-regional model is regarded as *a possible model* that IBRI regards as within its old earth creationist guidelines, it has never specifically endorsed it. Thus it would be too much to say that this is “The IBRI model;” rather we would have to say that this is “The Dan Wonderly model” which is *one of the possible models* inside IBRI’s old earth creationist guidelines.

Wonderly upholds a historic Adam as man’s progenitor, saying, “We should be very skeptical of all hypotheses which place the Paleolithic or later people-groups in the period ... before Adam! ... . Such hypotheses have been formed without considering the existing data both Biblical and extraBiblical which bear upon them.” “In my opinion, Evangelical Christians should have no trouble in accepting the idea that the three great groups of early mankind which are currently being the most discussed by scholars African *Homo sapiens*, the Neandertal and similar types in the Near East, and the Neandertals of Europe each had its original source in the dispersal from the Tower of Babel area (Gen 11:1-9). Since we have the benefit of the Divinely inspired Bible, we have no obligation to accept the evolutionary ‘out-of-Africa hypothesis’ of the origin of all the peoples of Europe and western Asia.” In rejecting the “‘out-of-Africa hypothesis’,” Wonderly is here rejecting the *Recent Out-of-Africa* model. Matching this up with Kroeber’s work, “African *Homo sapiens*” would be the Negroids progenitor, “Neandertal ... in the Near East” would be the Mediterranean Caucasoid progenitor via Cro-Magnon “Afalou man” in Algeria, North Africa, as opposed to “the Neandertals of Europe” which would be the Caucasian Caucasoid progenitor via Cro-Magnon man of Europe, so that “each had its original source in the dispersal from the Tower of Babel<sup>194</sup>.” Wonderly says, “The dates commonly given for the era of the Cro-Magnon people are approximately 35,000 to 10,000 B[efore] P[resent]<sup>195</sup>.” This is within Kroeber’s ranges for Cro-Magnon of *c.* 50,000-8,000 B.C. . Wonderly here evidently regards the Tower of Babel as an anthropologically universal event that occurred after a good deal of race creation had already transpired through Noah’s three sons. By contrast, on my Out-of-Eden Persian Gulf model the Tower of Babel was a local dispersal in the Middle East of only a relatively small portion of man.

He further says that, “Archaeologists have known ... that the Paleo-Indians lived in various parts of North and South America ... . This is very significant since the skeletons show that they were of the Mongoloid race like the ‘Indians’ which Columbus and later European explorers found here. The Mongoloid race is found in central and eastern Asia,

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<sup>194</sup> Wonderly’s *IBRI Research Report no. 44* (1996), *op. cit.*, section “European Neandertals Compared with Those of the Near East.” Wonderly earlier rejects an alternative view that “the Neandertal people of the Near East originated from migrations of earlier *Homo sapiens* from northeast Africa.”

<sup>195</sup> Wonderly’s *IBRI Research Report no. 44* (1996), *op. cit.*, section “Some basic facts about the Cro-Magnon People.”

apparently having originated there from some of Noah's descendants who had migrated to that area. ... Several kinds of geologic and oceanographic data indicate times of low sea level in the past when a 'land bridge' across the strait existed. Our concern here is not so much to discuss the manner of migration of these early Mongoloid people from Asia as to note that they were well established and *widespread* in the Americas by 10,000 BC ... .” Matching this up with Kroeber's work, these would be Mongoloids descended at some point from the time of “Peking man”<sup>196</sup>.” Wonderly considers “There is ... archaeological evidence ... that some of the prehistoric Mongoloids ... were established in South America by 14,000 to 15,000 BP [Before Present]. Careful and detailed cave excavations in the Ayacucho Basin, in the highlands of Peru, have yielded dates at least as old as 17,000 B[efore] P[resent] for the lowest humanly occupied level in the main cave.” “In the ... review of the early human occupation of the Americas, we have seen that those peoples undoubtedly migrated from eastern Asia into western North America at least as early as 20,000 BP (18,000 BC). ... Our purpose of demonstrating that the human race had a very long 'pre- history' between the judgment at Babel and the time of Abraham will be served sufficiently by ... the above description of early peoples who crossed from eastern Asia into western North America - after having made the slow expansion across the Asian continent ...<sup>197</sup> .”

As previously noted, some multi-regionalists, and others, have considered all of mankind descends from just three originating stocks, Caucasoids, Negroids, and Mongoloids, with the Australoids and Capoids being some admixture of these three; or sometimes four main groups, with the Capoids being admixed; as opposed to my Out-of-Eden (Persian Gulf) model which regards there as being five basic stocks coming from Noah's three sons: Ham (Hamitic Mediterranean Caucasoids of North Africa & Asiatic mixed race Canaanites, Negroids, & Capoids), Shem (Semitic Mediterranean Caucasoids of Asia, Australoids, & Mongoloids), and Japheth (white Caucasian Caucasoids)<sup>198</sup>. On the one hand, the threefold division of mankind into Caucasoids, Negroids, and Mongoloids, was not part of Wonderly's old earth creationist multi-regional model, since in his 1988 paper he refers to “Java man” as being the progenitor group of Australoids, *infra*. But on the other hand, his lack of reference to Capoids possibly indicates he thought of them as an admixed group, although this is by no means certain. Therefore in this 1996 paper, he seems to be simply making a selection of these three groups from the wider five groups, in which he considers that Caucasoids, Negroids, and Mongoloids, all spread out from the Tower of Babel to populate the earth, with Caucasoids coming down from Neanderthals; which on Kroeber's dates of “Neanderthal man” at *c.* 100,000-50,000 B.C., *supra* (although Neanderthal dates are disputed, from *c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.*

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<sup>196</sup> “Peking” is the Cantonese form (found in e.g., Hong Kong, formerly part of the British Empire till 1997, and Macau – an overseas territory of Portugal), and “Beijing” the Mandarin form, for the Chinese capital city.

<sup>197</sup> Wonderly's *IBRI Research Report no. 44* (1996), *op. cit.*, section “European Neandertals Compared with Those of the Near East.”

<sup>198</sup> Kroeber, A.L., *Anthropology, op. cit.*, e.g., pp. 131-135

100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?); on this model would put the Tower of Babel at some time during this period of c. 100,000-50,000 B.C. .

As previously stated, the old earth creationist multi-regional model that Wonderly follows, when compared with a multi-regionalist model such as referred to by e.g., Kroeber, would logically result in an upper Adamic date of about half a million B.C. ( $\frac{1}{2}$  million or c. 500,000 B.C.), or if one used the earlier dating for “Peking man” then about three-quarters a million B.C. ( $\frac{3}{4}$  million or c. 750,000, up to 800,000 B.C.); although at the lower end of Kroeber’s type of vaguely defined figures which yield dates of c. 476,000-250,000 B.C., one might date Adam down at c. 250,000 B.C. ( $\frac{1}{4}$  million B.C.). Amidst such possible diversity of Adamic dates of  $\frac{3}{4}$  million B.C.,  $\frac{1}{2}$  million B.C., or  $\frac{1}{4}$  million B.C., Wonderly’s starting point therefore seems to have gone for what on Kroeber’s ambiguous dating system would be the lower range of c.  $\frac{1}{4}$  million B.C., but he then modified it down further. Thus with respect to dates on his model, Wonderly says, “We do not consider the dating in hundreds of thousands or millions of years for human beings by anthropologists to be valid. Any work which deals with supposedly human races which are dated at hundreds of thousands of years B[efore] P[resent] are either not using correct dates, or the Primate fossils they describe are mere varieties of apes which lived long before the creation of man. We need also to be wary of religious works which speculate on the existence of a ‘pre-Adamic’ race of human beings. The Bible gives absolutely no support for such; and any attempts to teach the existence of such a race meet with many theological and Biblical problems<sup>199</sup>.” Wonderly also says in this *IBRI Research Report no. 44* (1996), “Some of our reasons for rejecting these dates are given in the paper ‘A Consideration of What is Often Called <The Fossil Evidence for Human Evolution>,’ by D. E. Wonderly, 1988<sup>200</sup>.” And in that paper he dates Adam at c. 200,000-100,000 B.C. .

Therefore let us now consider in greater detail Dan Wonderly’s “A Consideration of What is Often Called ‘The Fossil Evidence For Human Evolution’” (1988). Wonderly states in his opening paragraph that the primary purpose of this paper is to list and explain “various evidences against biological macroevolution<sup>201</sup>.” He says that, “The so called ‘ape-man races,’ and the fossil skulls which are often spoken of as ‘early man,’ must be

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<sup>199</sup> Wonderly’s *IBRI Research Report no. 44* (1996), *op. cit.*, Section “Summary of the Early Post-Flood Peoples Described Above,” & footnote 38.

<sup>200</sup> *Ibid.*, footnote 39. Though this 1988 paper was unpublished at the time, it has since been made available on the IBRI website.

<sup>201</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.*, p. 80. This is a 9 page document. The first section of the first page stylistically forms part of page 81, but it is not numbered, with pagination beginning below it as page “81.” Hence I shall designate it as being page 81. The following pages in their sequential order are pages 81, 82A, 82B which I shall designate as 82B (i) as it is followed by an unnumbered page which I shall designate 82B (ii), and then pages 82C, 82D, 82E, 83, & 84 – written at the top of this final page is “84 (old p. 59)”.

studied carefully to determine which were human, and which were merely apes (or early relatives of apes).” Thus “the celebrated ‘Java man,’ which was discovered in 1891, was given the generic name, *Pithecanthropus*, from the Greek *pithekos* (ape), and *anthropos* (man). However, by the early 1960s both this fossil and ... *Sinanthropus pekinensis* (the “Peking man”) had been placed in the genus *Homo* [Latin, ‘human’ or ‘man’].” And “Neanderthal man ... has ... been recognized as belonging to genus *Homo* [Latin, ‘human’ or ‘man’].” Hence “these and other ‘old reliable’ fossil hominids have been classified as human ...<sup>202</sup>.” Wonderly is thus here classifying what on the multi-regional model is in the progenitor group of the Australoids, “Java man,” and what is in the progenitor group of the Mongoloids, “Peking man,” as “human.”

On his old earth creationist multi-regional model, Wonderly considers that the “oldest type of fossil primate that can be definitely classified as human (belonging to the genus *Homo* [Latin, ‘human’ or ‘man’]), is *Homo erectus* ... . Anatomically, the *Homo erectus* people were very similar to some of the present-day races of mankind. In China, the skeletal parts were found in definite association with large numbers of especially chipped stone and bone tools, and with domestic hearths where they had used fire to cook their food.” Given that Wonderly earlier distinguishes what he considers to be “human artifacts (tools, pottery, art, etc.)” from animals<sup>203</sup>,” he is thus considering that “chipped stone and bone tools” evidence “human” as opposed to animal culture, and thus he regards “*Homo erectus*” as “human.” This means that on his multi-regional model, the fact that e.g., “Java man” who is allegedly in the Australoid line, is classified as “*Homo erectus*,” would not thereby mean that he was not a descendant of Adam. Hence Wonderly concludes, “we have no real reason for supposing that the *Homo erectus* race was essentially different from or inferior to the Neanderthal race, which *has* to be recognized as fully human (*Homo sapiens*)<sup>204</sup>.” Thus Wonderly here once again claims that what on his regional model is in the progenitor to Caucasoids, to wit, Neanderthal, is also “fully human.”

Dan Wonderly looks to integrating this model with the Biblical account of the Tower of Babel, which on his multi-regional model, (unlike my out-of-Eden model,) he considers to be an anthropologically universal event. Hence he says, “Those of us who accept the reliability of the *Genesis* account of the dispersion of mankind at the Tower of Babel will be able to readily realize the origins of the clans or colonies of *Homo erectus* people which developed in the Far East [i.e., Mongoloids] and at least in Africa [i.e., Negroids], and of the early *Homo sapiens* people ([Caucasoid] Neanderthal and Cro-Magnon) in Europe. Here are people with definite human characteristics, culture, and an appropriate appreciation for art.” Thus once again, Wonderly uses “art,” here in a more

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<sup>202</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.*, p. 81.

<sup>203</sup> *Ibid.*, p. 82A (emphasis mine); citing W.E. Legros Clark, *The Fossil Evidence for Human Evolution*, Chicago University Press, USA, 1964, p. 111.

<sup>204</sup> *Ibid.* p. 82A (Wonderly’s emphasis).

developed form, as a test for a creature being “human” as opposed to being an animal<sup>205</sup>. He also sees the Tower of Babel in Gen. 11 as the dispersal point for Caucasoids (Neanderthals and Cro-Magnon), Mongoloids (*Homo erectus* e.g., “Peking man”), Negroids (*Homo erectus* in Africa), and Australoids (*Homo erectus* e.g., “Java man”). (His lack of reference to Capoids possibly indicates he thought of them as an admixed group, although this is by no means certain.)

Wonderly now considers the issue of dating of these fossils on his model. He says, “As for the dating of the oldest fossils of real human beings (apparently *Homo erectus*), ... evolutionary bias has caused anthropologists and paleoanthropologists to assume that they are between 1 and 2 million years old. ... So far as the dating evidence is concerned, it could be that they are not greatly older than Neanderthal Man, who is known mainly from ... fossil remains of between 35,000 and 75,000 years ago ... . The dating methods used on the *Homo erectus* fossils in Java and China were very crude and imprecise. In Java, the dating was done mainly by trying to determine which glacial period provided the sediments in which the bones were buried.” (Thus partly, though not entirely, Wonderly is looking for secular dates determined on the type of ice age dating technique used by Kroeber, which yields imprecise dates with such wide error bars as *c.* 476,000-250,000 B.C., *supra*.) “In China, the dating methods have been no more satisfactory ..., none of the reports describe any dating techniques describe any dating procedures which can really be accepted as reliable. ... As for the dating methods used, radiometric and fission-track dating are useful for determining the time of *origin* of igneous, crystalline, mineral particles such as those mixed with the burial sediments, but these methods cannot tell us when the particles were transported from the site of their origin to the burial site. This problem, plus the fact a high percentage of the fossil bones and artifacts were removed from their burial sites without the making of exact records of their precise position in the strata, indicate ... the dating of Peking man is not scientifically reliable<sup>206</sup>.” What on a multi-regional model such as used by Wonderly is “Peking man,” is usually dated between *c.* 476,000-250,000 B.C., although some date him between *c.* 500,000-300,000 B.C., e.g., *c.* 460,000 B.C., and yet others date it earlier at *c.* 780,000-680,000 B.C., e.g., at 750,000 B.C., *supra*. And so Wonderly is here rejecting these kind of dates for the “Peking man” of his multi-regional model.

Wonderly is also concerned with the potassium-argon dating used for Australopithecines at between 2 and 4 million B.C., since it entailed dating “sediments (volcanic ash, gravel, etc.) which have been washed in to cover the fossils at some time in the past. Since the specific sources of these sediments is not known (i.e., from which volcanic eruption they arrived), the sediments may be from an eruption much older than the bones are. This difficulty is briefly explained by Roger Lewin in the book, *Bones of Contention*” (1987). But Wonderly also considers that on his old earth creationist multi-regional, “It may not be very important to know how old the australopithecine fossils are, since there is no real evidence that *Homo erectus* and *Homo sapiens* were derived from ...

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<sup>205</sup> *Ibid.* p. 82C (italics is Wonderly’s emphasis; underlining is my emphasis).

<sup>206</sup> *Ibid.*, pp. 82A to 82B (i) (Wonderly’s emphasis).

australopithecus<sup>207</sup>.” I.e., he considers that only “*Homo erectus* and *Homo sapiens*” are descendants of Adam, and so for the dating purposes of his model, the important ones.

Hence in a negative sense of rejecting these early dates that would normally be connected with a multi-regional model, Wonderly rejects the claim of secular “evolutionary biologists and anthropologists” that “primitive human beings who lived ... at least one million years ago became the progenitors of the modern human races” i.e., Caucasoids, Mongoloids, Negroids, and Australoids (it is uncertain if he considered Capoids were an admixed group). Then in a positive sense of advancing an alternative dating mechanism that he uses for his multi-regional model, Wonderly proceeds to reveal the *raison d’être* for his claim that Adamite man, by which he means “*Homo erectus* and *Homo sapiens*,” date to c. 200,000-100,000 B.C. . He says, “in 1987 the popular new media began to give us reports of scientific research ... that all modern races of human beings were derived from a single ancestral group of human beings who lived no more than 200,000 years ago. This new concept ... does not deny that *Homo erectus* and *Homo habilis* might have lived earlier than that.” This is a strange qualification, since if “*Homo erectus* ... might have lived earlier than” this “200,000 years ago,” how can Wonderly then use this as his upper date?

Wonderly continues, “This single ancestral group is often called ‘the mitochondrial mother.’ This term refers to the fact that the DNA mitochondrial ... genetic components in the cells of the various living human races today have been found to show relationships which indicate that all the races had to come from either one woman or a small group of closely related women. Of course ... the male sex cells do not contribute any mitochondrial DNA to the offspring ... (Mitochondria are the very small organelles within all our body cells, which release energy from the food substances within the cells. Each of them contains a small amount of DNA which is somewhat different from the DNA of the nuclei of the cells.) The research ... resulted in the conclusion that all modern human races came from a single source or ‘mitochondrial mother’ group ... sometimes between 100,000 and 200,000 years ago. Some of the geneticists have jokingly called this mitochondrial mother female group ‘Eve,’ but they are not referring to the real Biblical Eve, which we accept as ‘the mother of all living’ (Genesis 3:20).” Hence Wonderly concludes that, “Because of all the inconclusive evidence regarding the dates of the progenitors of modern man, no scientist or other person needs to feel embarrassed to reject the older dates and to accept the 200,000-year date (or even half that age) for the origin of man<sup>208</sup>.”

I shall leave the greater discussion of so called “mitochondrial Eve” work in this Volume 1 to Part 2, Chapter 6, section d, “The illusive search for Y chromosome Adam (or Noah) and Mitochondrial Eve: ‘I know that my genes have ancestors back to Adam: whereas paleontologists can only speculate that fossils they find had descendants’,” *infra*. Suffice to note here, that as discussed in that section, this is an entirely unreliable and

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<sup>207</sup> *Ibid.*, pp. 82B (i) & 82B (ii); referring to Lewin, R., *Bones of Contention*, Simon & Schuster, 1987, pp. 192, 194-5.

<sup>208</sup> *Ibid.*, pp. 82C to 82D; referring to *Newsweek*, 11 Jan. 1988, pp. 46-50; and “many magazines and journals in 1987 and 1988.”

unscientific method, and not one upon which one can base any objective dates, since it is simply a projection, *based on the variables of where one believes what one is calling “man” came from, over the time one predetermines one thinks he is coming from i.e., it is a very circular form of unscientific reasoning.*

But for the purposes of further critiquing Dan Wonderly’s old earth creationist multi-regional model, his definition of what is a “man” or a “human” needs to be further looked at. On Wonderly’s multi-regional model, “*Australopithecus* are ... a race of apes, or close relatives of the apes ... . Some ... scholars are saying that the australopithecines probably developed into some of the more modern ape-like primates, but *not* into the genus *Homo* [Latin, ‘human’ or ‘man’]. After all, *no* clearly human artifacts (tools, pottery, art, etc.) have ever been associated with australopithecine skeletal remains<sup>209</sup>.” Significantly, Wonderly is here defining “tools, pottery, art” as being evidence of a creature being “human” as opposed to being animal. Thus with respect to “*Homo Habilis*” of which the best known example is the “‘Lucy’ skeleton discovered by Donald Johanson in 1974, in Africa,” he says that “no clearly human artifacts were found ... with it.” Thus Wonderly considers “human artifacts with the fossil bones of *H. Habilis* ... would be strong evidence that ... *Habilis* was human ... . However, the nearest thing to artifacts that has been found ... is some so-called ‘pebble tools’” i.e., “natural or slightly modified rocks which have shapes such that they could be used as crude pounding or chopping implements,” and so Wonderly uses his definition of “human artifacts” to critique the claim that *Habilis* was “human<sup>210</sup>.” And as already noted, he claims “the early *Homo sapiens* people ([Caucasoid] Neanderthal and Cro-Magnon) in Europe ... are people with definite human characteristics, culture, and an appropriate appreciation for art<sup>211</sup>.” Thus we see that once again, Wonderly uses “art,” here in a more developed form, as a test for a creature being “human” as opposed to being an animal. His tests for a “human” given here are thus “artifacts” such as 1) “tools” of a more sophisticated form than the “pebble tools” of animal *Australopithecines*, 2) “pottery,” and 3) “art” indicating “an appropriate appreciation for art.”

Wonderly then further develops his definition of the cultural manifestation of what he regards as an Adamite man. He rejects cranial capacity, saying that “normal ... mentality is present among living races having a relatively small cranial capacity; for example, in the [Australoid] Veddas [or Dark Veddas] of Sri Lanka, and in the [Australoid] Australian Aborigines.” With respect to such “mentality,” Wonderly sees “a wide gap between the highest apes and man.” He considers, “This gap is evident in ... (a) The presence of rational thought in *all* human races. It is this rationality which makes possible the exclusively human ability to symbolize, allegorize, believe in and worship God (or gods), bury their dead, invent language, think in terms of the past and future, and both create and appreciate art, music [or I would say in a number of instances, *alleged* music in the

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<sup>209</sup> *Ibid.*, p. 82A (italics emphasis Wonderly’s; underlining emphasis mine).

<sup>210</sup> *Ibid.*, citing Eric Delson’s “Fossil Man,” *McGraw Hill Encyclopedia of Science & Technology*, 1982, Vol. 5, pp. 677-678.

<sup>211</sup> *Ibid.* p. 82C (emphasis mine).

form of alleged flutes<sup>212</sup>], and poetry. (b) A complex language in all human races, ... totally absent in all other forms of life<sup>213</sup>.” Wonderly also elucidates on his view that animals may use tools of a less sophisticated form, saying, a “chimpanzee” can use “a simple twig” as a tool, but does not think this level of tool use represents “rational thought<sup>214</sup>.”

This means that Wonderly’s fuller list of “human” attributes of “rational thought” that distinguish man’s “mentality” from that of animals are: 1) “tools,” of a more sophisticated form than the “pebble tools” of animal Australopithecines, or the “simple twig” of a “chimpanzee;” 2) “pottery;” 3) “art” indicating “an appropriate” level for the creation and “appreciation” of “art;” 4) the creation and “appreciation” of “music” and 5) the creation and “appreciation” of “poetry.” A complex language, and ability to invent language. 6) Burial of the dead; and 7) ability to “think in terms of the past and future.” 8) An ability to “symbolize” i.e., symbolic thought; 9) an ability to “allegorize;” and 10) an ability to “believe in and worship God (or gods).” To which he adds 11), “the extensive use of fire,” *infra*. If any one of these 11 criteria can be shown to exist with a group of primate skeletons in the fossil record, then Wonderly would consider they are “human” descendants of Adam who have thus exhibited the “human” attribute of “rational thought.” This contrasts with the Biblical and orthodox definition of a man “in the image of God” (Gen. 1:26,27), in which a man has a “soul” (Gen. 2:7; I Cor. 15:45), as manifested in spiritual expression (Exod. 20:2-6) – covered under Wonderly’s 10th criterion, or lust idols (Exod. 20:1,17; Col. 3:5), or a reasonable / rational soul (Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9), as opposed to Wonderly’s criteria of “rational thought,” *supra*.

Given the importance to this type of multi-regional model as followed by Dan Wonderly for Caucasoid descent via Neanderthals (or Neandertals), Wonderly has a section in his *IBRI Research Report no. 44* (1996) entitled, “Evidences For True Human Characteristics in the Neandertal Race.” Wonderly says that “recent dating techniques yielded a moderately firm time period of from approximately 40,000 B[efore] P[resent] to 100,000 BP B[efore] P[resent] for Neandertal man in the caves investigated by Kuhn and Stiner<sup>215</sup>.” This would mean that Wonderly is allowing a date for the Tower of Babel (Gen. 11:1-9) that could be as early as the upper end range of c. 100,000 or so years ago, but

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<sup>212</sup> See Part 2, Chapter 6, section e, “Perforated Bones: ‘Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.

<sup>213</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.*, p. 82E (italics emphasis Wonderly’s; underlining emphasis mine).

<sup>214</sup> *Ibid.*, p. 83; citing Schaller, G.B., *The Year of the Gorilla*, Chicago University Press, USA, 1964, pp. 223,228, and elsewhere “in the same chapter.”

<sup>215</sup> Wonderly’s *IBRI Research Report no. 44* (1996), *op. cit.*, Section “Evidences For True Human Characteristics in the Neandertal Race,” Subsection “Neandertals of Southern Europe.”

which could be as low as a lower end range of *c.* 38,000 B.C., or anything in between. Thus Wonderly has an Adamic date of *c.* 200,000-100,000 B.C. i.e., *c.* 150,000 B.C. +/- 50,000 years, with a Tower of Babel date of *c.* 100,000-38,000 B.C. i.e., 69,000 B.C. +/- 31,000 years.

Wonderly says of these southern European Neanderthal “tools found in the Italian peninsula caves,” that they “were mostly sharp-edged cutting types, including spear points, made by careful flaking off of the sides of the original core of flint. This process of removing flakes in such a way as to produce effective cutting edges demands a high degree of skill, which not only required rational, logical thought for inventing the process, but also for applying the procedures to each flint rock which was being prepared. One of the main problems in this process is that the conchoidal fractures which result from striking or pressuring the edges of the rock are not very predictable. Thus each time the Neanderthal craft worker “is surprised by an unusual fracture, he has to decide what kind of impact to apply next in order to keep the edge straight - or to curve it, if a curved or pointed tool is being produced.” “Another incontrovertible evidence for rational thought among the European Neandertals, as well as the Neandertals of the Near East, is the extensive use of fire.” Wonderly then calls this, “true human rationality”<sup>216</sup>.” *Thus Wonderly is here using evidence of “rational thought” or “logical thought” as the test of a “true human.”*

Wonderly then concludes, “In considering the subject of the human capacities of the Neanderthal race and similar early races, we who accept the Biblical teaching that Adam and Eve, as a single human pair, were the parents of the whole human race (Gen 3:20) must guard against accepting non-Biblical views. Most of the archaeologists who have provided us with the many evidences for true rational thought in the Neanderthal race do not accept the Biblical view of the Divine creation of the human race. Therefore they have no special reason to believe that *all* members of the species *Homo sapiens* are different *in kind* from the lower primates. But those of us who believe in the unity of the human race should conscientiously attempt to recognize the ‘image-of-God’ characteristics (Gen 1:26-27) wherever they are present. Surely all true Evangelicals recognize that all rational-thought abilities such as forethought which enables planning for the future, cause-effect relationships, self determination, and the capacities for aesthetic appreciations are a part of the ‘image-of-God’ characteristics with which God endowed the human race, and that they are exclusive to the human race.” Therefore, “We should take precautions not to confuse rational forethought with the genetically programmed instinctive ability which some mammals, birds, and insects have for storing winter food, building nests, etc. . The differences can be illustrated by the fact that the forethought of human beings is consciously purposeful, and this kind of forethought includes the ability to make alternate plans. For example, a tribe of people can store food for a long winter, or decide on the alternate plan of moving to the seacoast where food will be available all winter. But that kind of thinking is foreign to all non-human living things<sup>217</sup>.”

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<sup>216</sup> *Ibid.* (emphasis mine).

<sup>217</sup> *Ibid.*, main text and footnote 29 (emphasis mine).

Thus Wonderly's test for distinguishing man "in the image of God" (Gen. 1:26,27), as a "true human" from animals, is evidence of "rational thought" or "logical thought," which shows evidence of "forethought" as opposed to an animal's "genetically programmed instinctive ability." Of his 11 criteria for "human" attributes of "rational thought" that distinguish man's "mentality" from that of animals, *supra*, on this occasion he has thus here particularly isolated four such criteria: 1) "tools," of a more sophisticated form than the "pebble tools" of animal Australopithecines, or the "simple twig" of a "chimpanzee," *supra*, here with regard to "tools" that "were mostly sharp-edged cutting types, including spear points;" 3) "art" indicating "an appropriate" level for the creation and "appreciation" of "art," *supra*, here in "the capacities for aesthetic appreciations;" and 7) ability to "think in terms of the past and future," *supra*, here with reference to "forethought which enables planning for the future, cause-effect relationships, self determination," "the forethought of human beings" which "is consciously purposeful, and ... includes the ability to make *alternate* plans. For example, a tribe of people can store food for a long winter, or decide on the alternate plan of moving to the seacoast where food will be available all winter;" and 11), "the extensive use of fire." Given that it is only necessary on Wonderly's model for one of these criterion to be met in order to prove the "rational thought" or "logical thought" of a "true human" who is "in the image of God," it follows that having isolated 4 such criteria for Neanderthal, on Wonderly's model these are therefore "human." But this is quite different to the orthodox usage of "a rational soul" or "a reasonable soul" (*Athanasian Creed*, Job 9:14,21; Eccl. 7:25,27,28), as seen in conscience morality (Rom. 2:14,15) that responds to a moral code (Rom. 2:22; 7:7; 13:9). Thus if Wonderly wanted to claim that the Neanderthals were human descendants of Adam in connection with rational thought, he would thus need to show that any rational Neanderthal thought was connected to a moral code of "right" and "wrong" in some clear moral sense which he fails to do. E.g., "Thou shalt do no murder," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," "Honour thy father and thy mother" (Matt. 19:18,19).

Thus in contrast to Wonderly's unBiblical criteria, on my Out-of-Eden model (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden), only the tenth of Wonderly's eleven criterion, to wit, an ability to "believe in and worship God (or gods)" (Exod. 20:2,3), understood as a manifestation of the human soul (Gen. 2:7; I Cor. 15:45), and also applied to lust idols (Exod. 20:2-6,17; Col. 3:5), would be regarded as evidencing a human being who was a descendant of Adam. Thus it is clear that on his different and I would say unBiblical criterion, Wonderly is necessarily going to end up identifying satyr beasts as "men." This I consider he has clearly done with Satyr Beast Erectus, or *Satyrus Bestiarius Erectus* (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.), whom he calls "Homo [Latin, Human] Erectus," and Satyr Beast Neanderthal or *Satyrus Bestiarius Neanderthalensis* (c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?).

And so on the basis of "rational thought" or "logical thought," as evidenced in one or more of his 11 criteria, Wonderly concludes Neanderthals' were a "true human," *supra*. Therefore, despite his assertion that "we who accept the Biblical teaching that Adam and Eve, as a single human pair, were the parents of the whole human race (Gen 3:20) must

guard against accepting non-Biblical views;” Wonderly’s is not here arguing for the Biblical view of distinguishing man “in the image of God” (Gen. 1:26,27) from animals, which must be on the basis that man alone has a “soul” (Gen. 2:7; I Cor. 15:45), and as a dichotomy of body and soul, his soul or spirit will be manifested in a capacity for spiritual expression (Gen. 4:2,4; 8:20) even if this is perverted to some form of idolatry in violation of the First & Second Commandments, (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Matt. 6:24; Eph. 5:5; Col. 3:5), or “a reasonable soul” (*Athanasian Creed*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). *And where is any evidence that Neanderthals had souls as seen in some form of clear spiritual expression and / or lust idols? We thus find that Wonderly’s model has in fact isolated satyr beasts in the form of Neanderthal satyr beasts that he is wrongly calling “human” on the basis of his unBiblical “rational” or “logical thought” test. For while most of this “rational” or “logical thought” test may be true of man and most presently existing animals, (although I note, for instance, with reference to Wonderly’s criterion 6, that some animals do bury their dead,) it is not as generally true of all animals ever created by God, as seen in the satyr beasts.* While it is true that we do not have satyr beasts around today, it is important not to anachronistically project our present situation back to a time when satyr beasts such as Neanderthals did exist, and then to wrongly “humanize” them and claim they were men with souls descended from Adam. In this, it is therefore clear that Wonderly has made the fundamental mistake of cutting his anchor ropes with the Bible in terms of defining man in relationship to manifestations of the soul in terms of spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Col. 3:5), or a reasonable / rational soul (Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9); and as a consequence of this his model went “adrift on the high seas of doubt and error” with a test for “man” that led him to wrongly classify animals in the form of satyr beasts as “men”!

Wonderly’s error also had consequences with respect to how on his multi-regional model he viewed the issue of Caucasoid Cro-Magnon allegedly interbreeding with allegedly “Caucasoid” Neanderthals. As already stated, it is simply not possible to discuss a multi-regional model such as Wonderly’s old earth creationist multi-regional model, without also considering elements of its racial theoretics, since these are a fundamental feature of how it divides the human race into multi-regional evolution. E.g., this is relevant to the issue of race mixing across secondary races e.g., Australoids and Caucasoids, such as occurred with the Australoid-Caucasoid admixed, mixed race Rana of RTB in California, USA. Thus on the one hand, Wonderly considers “*Homo erectus*” (Mongoloids e.g., “Peking man;” Negroids from Africa; & Australoids e.g., “Java man”) and *Homo sapiens* (Caucasoids e.g., Neanderthals and Cro-Magnon) are “species” within the same “genus” of “*Homo* [Latin, ‘human’ or ‘man’].” But on the other hand, to this must also be made the qualification that Dan Wonderly does not necessarily consider that they ever interbred in ancient times, or at least *should* have interbred, since he considers “many species” can be inhibited from “mixing indiscriminately ... and thus producing a conglomeration.” And one way he sees this happening is by “external barriers” evident in the “animal kingdom” e.g., “Ecological isolation during the mating season; e.g., the pig frog, *Rana* [Latin, ‘frog,’]

*grylio* [from Greek *grylios*, ‘pig’]<sup>218</sup> breeds in deep water while the gopher frog, *Rana* [Latin, ‘frog,’] *areolata* [Latin, ‘garden’]<sup>219</sup> breeds in isolated grassy ponds in shallow water<sup>220</sup>.” On analogy with the “frog” or “*rana* (Latin, ‘frog’),” the fact that Wonderly understands there to have been geographical segregation of “*Homo erectus*” and “*Homo sapiens*” following the Tower of Babel (Gen. 11), means that such geographical segregation could be reasonably understood on this model to be intended by God to inhibit mixing across such secondary races as e.g., Australoids and Caucasoids, or Negroids and Caucasoids. In terms of contrast and comparison, on my Out-of-Eden model, none of the secondary races of man are descended from *Erectus* (whom I consider was a satyr beast, *Satyrus Bestiarius Erectus*), and all the secondary races of man are *Homo sapiens* descendants of Adam, but following race creation which occurred before the Tower of Babel (Gen. 4:16-5:32; Gen. 9 & 10; Deut. 32:8; Acts 17:26), racially mixed marriages are certainly wrong (e.g., Gen. 6:1-4; Deut. 5:9; 23:2-8; Ezra 9 & 10; Neh. 13; Dan. 2:43,44; Matt. 24:37-39).

This matter is also relevant to the issue of Neanderthals, since on Wonderly’s multi-regional model, *Homo sapiens* is found in Caucasoids understood as both some ‘Early’ Caucasoid ancestor in Neanderthals, and a ‘Later’ Caucasoid ancestor in Cro-Magnon. By contrast, on my Out-of-Eden model, Neanderthals are satyr beasts, and so any sexual relations between Cro-Magnon man and Neanderthals would be immoral bestial sodomy, and not capable of producing offspring (Lev. 18:23; 20:15).

On Wonderly’s model, “The Neandertal race should not be regarded as sub-human, nor should we think of them as having some other origin than from the Noachic population group which was dispersed by the judgment of God at the Tower of Babel. The same is true of the Cro-Magnon people who lived in Europe from approximately 35,000 to 10,000 B[efore] P[resent].” “The majority of Neandertal occupational sites in Europe have yielded

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<sup>218</sup> Latin *Rana* ([the] frog,’ feminine singular nominative noun, from *rana*) + *grylio* Greek derived from *grylios* / *grulios* (‘pig,’ masculine singular nominative noun, from *grylios*) = “a pig frog.” The Latin *rana* meaning “frog” is found in the Latin Vulgate (e.g., Exod. 8:2-13; Rev. 16:13). The Greek, *choirogrylios* meaning “pig” or “swine” is found in e.g., Lev. 11:7 of the Greek Septuagint (as Lev. 11:6) as “*choirogrylion* (‘swine,’ masculine singular accusative noun, from *choirogrylios*) in *Codex Alexandrinus* (A 02, 5th century); although there is an alternative form of “*choirogrylon* (‘swine,’ masculine singular accusative noun, from *choirogrylos*) in *Codex Vaticanus* (B 03, 4th century) (Rahlfs-Hanhart LXX edition). *Choirogrylios* is a compound word made up of *choiros* + *grylios*. The Greek *choiros* is commonly used for “swine” in the New Testament (e.g., Matt. 7:6; 8:30-32); but in the name of the pig frog, *Rana grylio*, it is the Greek *grylios* which is used.

<sup>219</sup> Latin, *Rana* ([the] frog,’ feminine singular nominative noun, from *rana*) + *areolata* (‘garden’ feminine singular nominative adjective, from *areola*) = “the garden frog.”

<sup>220</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.* p. p. 84 “Taxonomy Supplement.”

dates between about 35,000 B[efore] P[resent] and 55,000 B[efore] P[resent] ... . Extensive research has been done on the dates of these sites, comparing C[arbon]-14 results with glacial dating, and in nearly all cases these two methods agree. As stated above, very good skeletal remains of the Neandertal type have been found in Israel. Some of these are dated between 45,000 and 60,000 [years] B[efore] P[resent], and others at approximately 92,000 B[efore] P[resent]. The dating methods used were conservative and appear to have been reliable. Remains of Neandertal more recent than about 30,000 B[efore] P[resent] have not been found. Many anthropologists believe that the Neandertals were absorbed into later European groups such as the Cro-Magnons<sup>221</sup>. Thus Wonderly's model here allows for, but does not require, inter-breeding between Neanderthals and Cro-Magnons i.e., he regards it as an open question.

*Global Earth "Lucifer's Flood" Gap School models.* On the issue of where Adamites appear in the fossil record, in contrast to my Local Earth Gap School Out-of-Eden (Persian Gulf) model which considers Adam was most probably created c. 60,000 B.C. +/- 8,000 years, with a best estimate on presently available data of c. 68,000-62,000 B.C. (although I am not dogmatic on this date & so I allow error bars for an Adamic date of c. 51,500 B.C. +/- 16,500 years), but in which I consider Adamites do not show up in the fossil record till Cro-Magnon man c. 33,000 B.C., *supra*; having now considered an old earth creationist Local Earth Gap School model (Promised Land or Israel) with Sailhamer who dates Adam at c. 270,000-200,000 B.C.; an old earth creationist form of the Out-of-Africa model with Ross & Rana which dates Adam at c. 100,000-10,000 B.C., and an old earth creationist form of the multi-regional model with Wonderly which dates Adam at c. 200,000-100,000 B.C.; let us now also give some consideration to an old earth global earth gap school model with Allison & Patton.

The global earth gap school model followed by Allison & Patton (1997) is that of the Global Earth "Lucifer's Flood" Gap School. They consider that "on the chronologies found in the Old Testament, that Adam was created about 6,000 years ago, or about 4,000 B.C.," on "an earth millions, perhaps billions of years old<sup>222</sup>." In terms of their model of an alleged "Lucifer's Flood" "global flood" in Gen. 1:2<sup>223</sup>; followed by a global "restoration" in Gen. 1:2b-2:3, they thus claim, "the six days of restoration and the creation of present life on earth ... occurred about 6,000 years ago<sup>224</sup>." On the one hand they give no detailed discussion of the creatures identified on my model as satyr beasts.

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<sup>221</sup> *Ibid.*, Section "Summary of the Early Post-Flood Peoples Described Above," & footnote 38 (emphasis mine); citing Clark, G., *World Prehistory*, Cambridge University Press, UK, 1977, pp. 34-35.

<sup>222</sup> E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.* pp. xi & 3.

<sup>223</sup> *Ibid.*, p. 64.

<sup>224</sup> *Ibid.*, p. 106.

But on the other hand, they clearly refer to a “pre-Adamite race,” which they distinguish from “Adam and his race<sup>225</sup>.”

While not all advocates of the Global Earth “Lucifer’s Flood” Gap School believe in such an alleged, “pre-Adamite race,” it is clear that some do, although what they means by it may vary. Thus another advocate of the Global Earth “Lucifer’s Flood” Gap School, Curtis Hutson (d. 1995), a former Editor of the USA Baptist newspaper, *The Sword of the Lord* (Associate Editor 1978-1980; Editor 1980-1995), has a broader discussion of certain devil origin theories that the interested reader may find in his addresses audio-recorded in *Demonology*, “Demons Are For Real” (1974). He refers to certain advocates of the *Global Earth “Lucifer’s Flood” Gap School*, which claim that devils “are the spirits of a pre-Adamite race<sup>226</sup>,” and says this idea was claimed by Dispensationalist, Clarence Larkins (1850-1924), a Baptist Minister of Pennsylvania, USA in “Dispensational Truth” (1920). Hutson says he disagrees with Larkins on this, saying, “I do not believe there was a pre-Adamite man<sup>227</sup>.” While Larkin’s followed the *Global Earth “Lucifer’s Flood” Gap School*<sup>228</sup>, he does not specifically endorse the idea either, although he raises it as an idea “supposed by many” that he is sympathetic to, claiming that devils or “demons are a race or order of ‘bodiless spirits,’ supposed by many to be the bodiless spirits of the inhabitants of the Pre-Adamite Earth, who seek to re-embody themselves by taking up their abode in human beings. This we know they can do under certain conditions. Demon possession was common in Christ’s day<sup>229</sup>.” Hutson also refers to the idea that devils are the spirits of antediluvian “monstrosities,” ultimately destroyed in Noah’s Flood; and says he thinks there were such “monstrosities” created from devil-human sexual relations, but

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<sup>225</sup> *Ibid.*, p. 129.

<sup>226</sup> Curtis Hutson’s *Demonology*, “Demons Are For Real,” audio Computer Discs (CDs) (1974), *op. cit.*, CD 2.

<sup>227</sup> *Ibid.*, CD3.

<sup>228</sup> Thus e.g., Larkins refers to “the cause of Satan’s fall ... in Isa. 14:12-14.” “I will ascend into heaven, I will exalt my throne above the <Stars of God> (other ruling powers); I will sit also upon the Mount of the Congregation, in the sides of the North. I will ascend above the heights of the clouds; I will be like The MOST HIGH:’ and ... it was for this presumptuous act that the ‘Pre-Adamite World’ became a chaos, and ‘without form and void,’ as described in Gen. 1:2” (*Dispensational Truth*, 1920, chapter 18, “Satan,” <http://www.raptureforums.com/ClarenceLarkin/chap18.cfm>). Cf. Alexander Gibb’s “Was There Really a Pre-Adamite Race?” *Religion & Philosophy* (<http://searchinsany.hubpages.com/hub/Satan-Was-There-Really-a-Pre-Adamite-Creation>).

<sup>229</sup> Clarence Larkins’ *Dispensational Truth*, 1920, chapter 18, “Satan,” at “Rapture Forums” (<http://www.raptureforums.com/ClarenceLarkin/chap18.cfm>).

that they were all destroyed in Noah's Flood. Thus he rejects the idea that devils are the spirits of these alleged part-man and part-devil hybrids<sup>230</sup>.

Louis Berkhof also records that, "As early as 1655 Peyrerius developed the theory of the Preadamites, which proceeds on the assumption that there were men before Adam was created. This theory was revived by Winchell, who did not deny the unity of the race, but regarded Adam as the first ancestor of the Jews, rather than as the head of the human race. And in recent years Fleming ...says that there are reasons to assume that there were inferior races of man preceding the appearance of Adam on the scene about 5500 BC. While inferior to the Adamites, they already had powers distinct from those of animals ... . The view which Fleming has been led to hold is 'that the ... Caucasian branch is alone the derivation by normal generation from the Adam race ...',<sup>231</sup>."

Thus while I entirely repudiate any idea of so called "Preadamites ... that ... were men before Adam," it is clear that different advocates of the *Global Earth "Lucifer's Flood" Gap School* have taken this idea up in different forms. Some do not go into much detail as to what they mean by a "pre-Adamite race" (Allison & Patton). Others consider, or allow for the possibility, that devils are "a race or order of 'bodiless spirits', supposed by many to be the bodiless spirits of the inhabitants of the Pre-Adamite Earth, who seek to re-embody themselves by taking up their abode in human beings" (Larkins). Some consider that devils are the spirits of antediluvian "monstrosities," ultimately destroyed in Noah's Flood; whereas others think that such "monstrosities" were hybrids created from devil-human sexual relations, but they were all destroyed in Noah's Flood (Hutson). While I have no sympathy with any of these views, the salient point is that various advocates of the *Global Earth "Lucifer's Flood" Gap School* may find what they regard as "evidence" for such views in what I consider to be the satyr beasts of the fossil record. *But if they do, this also means that they do not regard these creatures as Adamites.*

However, it is also clear that various *Global Earth "Lucifer's Flood" Gap School* advocates considers that their form of a "pre-Adamite race" were spiritual creatures. Thus Allison & Patton say concerning their alleged "pre-Adamite race. We don't know what means of redemption God had in store for them, but we do know that God had a plan for the descendants of Adam that involved Christ's work on the cross ...<sup>232</sup>." So too, the model that Larkins allows as a possibility, involves spiritual creatures in the form of fallen angels who became devils. We cannot doubt that "angels" are spiritual creatures designed by the Lord to "worship" "God" (Heb. 1:6); and since devils are fallen angels (Rev. 12:4), on Larkins' model they too would have to be spiritual creatures. And given

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<sup>230</sup> Curtis Hutson's *Demonology*, "Demons Are For Real," audio Computer Discs (CDs) (1974), *op. cit.*, CD 4

<sup>231</sup> Berkhof's *Systematic Theology*, pp. 188-189; quoting Fleming's *The Origin of Mankind*, chapters 6 & 7.

<sup>232</sup> E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.* p. 129 (emphasis mine)

that both devils and men are spiritual creatures, on Hutson's model of devil-human hybrid "monstrosities" destroyed in Noah's Flood, one would once again reasonably expect some evidence of spiritual expression. But if one is to try and connect any of these divergent "pre-Adamite race" theories to the satyr beasts of the fossil record, one comes up against the same basic objection, namely, that if they were spiritual creatures, where is the evidence in the fossil record for spiritual expression by any of them? Thus the fossil record does not support the divergent claims of such views of a "pre-Adamite race" by various *Global Earth "Lucifer's Flood" Gap School* advocates.

*Young Earth Creationist "global flood" models: The Denial Model & The Acceptance Model.* With some reference to my old earth creationist Local Earth Gap School Out-of-Eden Persian Gulf model; having now considered an old earth creationist form of the Local Earth Gap School Promised Land or Israel model (Sailhamer); an old earth creationist form of the Out-of Africa model (Ross & Rana), an old earth creationist form of the multi-regional model (Wonderly), and some old earth creationist *Global Earth "Lucifer's Flood" Gap School* models (Allison & Patton, Larkins, & Hutson); let us now also give some consideration to the young earth creationist *Flood Geology School* model. In broad terms, the young earth creationist *Flood Geology School* model advocates have made a simple distinction between apes or monkeys, and "men" i.e., they have not recognized any part-man and part-animal type creatures in the fossil record. They have then proceeded on two quite different and distinct models. The first might be called "The Denial Model," the second "The Acceptance Model."

In the first young earth creationist *Flood Geology School* model, namely, The Denial Model, some young earth creationists deny that there exists in the fossil record what from the time of this work in 2014 I designate as "satyr-beasts," but which I formerly designated as "non-human hominids" or "animal hominids" or in such as context "hominids," and which are commonly designated as "hominids." Thus e.g., old earth creationist, Hugh Ross, says of what he prefers to designate as non-human "hominids," "The hominids are real. Some young earth creationists have been arguing that these are just all figments of the imaginations of the anthropologists and the paleontologists. That's not true<sup>233</sup>."

Along these same type of lines are the comments of Berkhof. In general, Louis Berkhof (d. 1957) is a good Reformed theologian, and like a number of other Reformed Protestant Christians I find his *Systematic Theology* to be a generally good and useful work. But no man is perfect, Christ except, and this issue is one of a relatively small number of instances where Berkhof has "blotched his copy books"<sup>234</sup>. I think he is

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<sup>233</sup> Ross, H.N., *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.* .

<sup>234</sup> A euphemism for having "done the wrong thing" and "made a mistake." When I was at Primary School in Victoria (at Watsonia Heights, Melbourne, in 1969-70, Years 4 & 5,) we still used ink pens either with a running ink cartridge or a fountain pen that one filled up from an ink bottle; and so one could still literally, "blotch one's copy book" i.e., put a large ink spot or spots in one's writing book by accident. Although all other schools I went to in New South Wales and the Australian Capital Territory had

generally in error in his support of young earth creationism as opposed to old earth creationism, and very particularly in serious error in his sad endorsement of the young earth creationist Denial Model. Berkhof, claims such fossils “really have very little value,” are “imaginary photos,” and “merely testify to the ingenuity of the scientists who reconstructed them.” Thus Berkhof says with respect to “fossil remains” allegedly of “man” (although I would accept “Cro-Magnon” is man, *infra*), “scientists ... claim that they have found some bones of very ancient men. They have reconstructed these men for us, and we can now enjoy looking at the imaginary photos of the reconstructed Java man (*Pithecanthropous erectus*), the Heidelberg man (*Homo Heidelbergensis*), the Neanderthal man (*Homo Neanderthalensis*), the Cro-Magnon, the Piltdown man [which certainly was a fraud], and others. These reconstructions seem to be taken seriously by some, but really have very little value. Since only a few bones were found of each, and even these were scattered in some cases, so that it is not certain that they belong to the same body, they merely testify to the ingenuity of the scientists who reconstructed them. ... Such scientists as Fleming ... and [George McCready] Price do not hesitate to reject the theory of evolution and to accept the doctrine of creation. Respecting the origin of man, ... Dawson says: ‘I know nothing about the origin of man, except what I am told in the Scripture – that God created him. I do not know anything more than that, and I do not know of anyone who does. Fleming says: ‘All that science can say at present in the light of definitely ascertained and limited human knowledge is that it does not know, and has no certain proof, how, where, and when man was originated. If any true knowledge of it is to come to us, it must come from some sources other than present modern anthropology<sup>235</sup>’.”

By contrast, in the second young earth creationist *Flood Geology School* model, to wit, The Acceptance Model, some young earth creationists accept that the fossil evidence contains these creatures. They then accept as “men” many, though not all, of what the Darwinists call “Homo (Latin, ‘human’ or ‘man’)” species. E.g., Batten & Sarfati of young earth creationist *Creation Ministries International* in Queensland, Australia. Don Batten claims, “Homo Erectus is a human ‘kind,’ and not an ape man<sup>236</sup>.” Or Jonathan Sarfati claims, “*Homo ergaster*, *H[omo] erectus*, *H[omo] neanderthalensis* as well as *H[omo] heidelbergensis*, were most likely ‘racial’ variants of modern man, while *H[omo] habilis* and ... *H[omo] rudolfensis* were ... types of australopithecines” i.e., animals<sup>237</sup>. Thus

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moved over to ball-point pens. I explain the terminology since these pens are no longer generally used in schools in these States or Territory, or elsewhere.

<sup>235</sup> Berkhof’s *Systematic Theology* (1939,1941, First British Edition, 1958), pp. 186-8 (emphasis mine); citing William Dawson as quoted in W. Bell Dawson’s *The Bible Confirmed by Science*, p. 146, with a reference to “what the later Dawson says” in chapter 8; & Fleming’s *The Origin of Mankind*, London, UK, 1935, p. 76.

<sup>236</sup> Batten, D., *Creatures Do Change But It’s Not Evolution* (2010), *op. cit.* .

<sup>237</sup> Sarfati, J., *Refuting Evolution 2*, *op. cit.* (2002), p. 189. And so too, old earth creationists Ross & Rana regard Australopithecines as animals; and I would certainly agree with all these fellow creationists they were (Ross & Rana’s *Who Was Adam?*, *op. cit.*, pp. 25, 28, 29, 33, 83).

also regarded as an australopithecine ape is the “Lucy” skeleton discovered by Donald Johanson and said by some to be “about 7 million years old<sup>238</sup>.” So too, young earth creationist Flood Geology Schoolmen, Van Bebbler & Taylor refer to “creatures” that “looked completely human (e.g., Cro-Magnon, Neanderthal),” and say that, “The implication that Neanderthal and Cro-Magnon had no spirits” or souls “seems absurd ... these were people – and 100% human. Both are classified as *Homo sapiens*.” While I would agree with them on Cro-Magnon man being human, the tests they are using for this determinations are some of those referred to by Hugh Ross whom they are criticizing for not using them as at 1995 (i.e., Ross did not claim on this basis that, for instance, Neanderthals were humans). Thus Van Bebbler & Taylor look to the fact that Ross documents they “used tools ... buried their dead and painted on cave walls” (though Ross was not using these as proofs of them being human), as evidence of them being what Van Bebbler & Taylor consider are “human;” in addition to which they also consider these creatures “looked completely human<sup>239</sup>.” Therefore, this means that young earth creationists Van Bebbler & Taylor are using the same type of “tests” to claim Neanderthal was “human,” as old earth creationist Wonderly does, *supra*. And the founding father of “flood geology,” Seventh-day Adventist Church cult member, George McCready Price (d. 1963), regarded so called “Heidelberg man,” “Neanderthal man,” and “Piltdown man” (Piltdown man having since shown to be fraudulent), as humans which were “degenerate offshoots which had separated from the main stock” of man<sup>240</sup>.

Therefore, once again, these Young Earth Creationist *Flood Geology School* models can be critiqued on the same basis as was Theistic Macroevolutionist, Morton, or Old Earth Creationists, Sailhamer, Ross & Rana (since 2005), and Wonderly. Namely, they are not distinguishing man “in the image of God” (Gen. 1:26,27) from animals, which must be on the basis that man alone has a “soul” (Gen. 2:7; I Cor. 15:45), as manifested in spiritual expression (Exod. 20:2-6), or lust idols (Exod. 20:1,17; Col. 3:5), or “a reasonable soul” (*Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Where is the evidence for such spiritual expression or lust idols or moral code in *Satyrus Bestiarius Erectus*, *Satyrus Bestiarius Ergaster*, *Satyrus Bestiarius Heidelbergensis*, or *Satyrus Bestiarius Neanderthalensis*? It is also instructive to note that the Australopithecines, *Satyrus Bestiarius Habilis* is likewise regarded as non-human by Wonderly, *supra*; and these australopithecine *Satyrus Bestiarius Habilis* and *Satyrus Bestiarius Rudolfensis* are also

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<sup>238</sup> Sarfati, J., *Refuting Evolution 2*, *op. cit.*, pp. 186-188.

<sup>239</sup> Van Bebbler, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 51; citing Ross’s *Genesis One, Dinosaurs & Cavemen*.

<sup>240</sup> Numbers’ *The Creationists*, p. 85; citing Price’s *The Phantom of Organic Evolution*, pp. 103-112,21, & Price’s “The White & the Brown,” undated manuscript, c. 1910 in Price Papers. Price’s comments were referred to in: Breshears, J.D., “How Young Earth Creationism Became A Core Tenet of American Fundamentalism,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 2 Jan. 2014.

regarded as non-human by Ross & Rana<sup>241</sup>. Thus while there is some agreement between these old earth creationists and the young earth creationists at the point of e.g., *Satyrus Bestiarius Habilis*, it is also clear that on the second Young Earth Creationist *Flood Geology School* model, namely, “The acceptance model,” these young earth creationists are accepting more satyr beasts as being “human” than do the old earth creationists Wonderly or Ross & Rana.

*Some contrasts & comparisons on Adamites between different models.* When we look at the models relevant to Adam we find a different answer to the question, “Where are the Adamites in the fossil record?” The question is answered in terms of fossils after 5.5 million B.C. as seen by fossils from 4.2 million B.C. by Theistic Macroevolutionist, Morton. It is answered in terms of fossils between c. 270,000 B.C. to 200,000 B.C. by old earth creationist Sailhamer. It is answered in terms of fossils between c. 200,000 B.C. to 100,000 B.C., by Wonderly in his old earth creationist multi-regional model. It is answered in terms of fossils potentially as far back as 100,000 B.C., e.g., 38,000 B.C. (Australia) or 68,000 B.C. (South Africa), by Ross & Rana in their old earth creationist (Recent) Out-of-Africa model (from 2005). It is answered in terms of fossils of man as far back as c. 4,000 B.C. in various old earth creationist *Global Earth “Lucifer’s Flood” Gap School* models, which theorize various forms of an alleged “pre-Adamite race” which they might find in the fossil record before c. 4000 B.C. in what I designate as the satyr beasts.

This same question, “Where are the Adamites in the fossil record?,” is answered by young earth creationists who consider the earth is c. 6,000-10,000 years old, in two quite different ways. It is answered on the young earth creationist *Flood Geology School’s* Denial model of e.g., Berkhof, by saying that “these reconstructions” from “fossil remains” of “some bones” to get e.g., from “Java” “*Pithecanthropous erectus*,” from “Heidelberg” “*Heidelbergensis*,” or “Neanderthal,” are “imaginary photos,” and “merely testify to the ingenuity of the scientists who reconstructed them.” And it is answered in young earth creationist *Flood Geology School’s* Acceptance model, of e.g., Sarfati, by saying that creatures such as *Ergaster*, *Heidelbergensis*, *Erectus*, and *Neanderthalensis* “were most likely ‘racial’ variants of modern man,” whereas creatures such as *Habilis* and *Rudolfensis* were australopithecine animals.

And on my Out-of-Eden Persian Gulf old earth creationist model, the question, “Where are the Adamites in the fossil record?,” is answered in terms of an Adamic date range of c. 51,500 B.C. +/- 16,500 years, with a most probable date for Adam of c. 60,000 B.C. +/- 8,000 years, and a best estimate date for Adam on the presently available data of c. 68,000-62,000 B.C. or c. 65,000 +/- 3,000 years; and a Noah’s Flood date range of c. 50,000 B.C. +/- 16,000 years, with a best estimate date for Noah’s Flood on presently available data of c. 35,000 B.C. . In this, the data I use does not include any include fossil remains of Adamites earlier than that of Cro-Magnon man in Europe at c. 33,000 B.C., whose soul is evidenced by the Cro-Magnon nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., from Brno, Czech, c. 26,000 B.C. +/- 1,000 years, from Willendorf, Austria, c. 24,500 B.C. +/- 1,500 years, from Laussel in France, c. 23,000

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<sup>241</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 34-35.

B.C., and from Petrkovice in Czech, *c.* 23,000 B.C. (which I think were probably also spiritual idols).

In terms of contrast and comparison, e.g., Ross & Rana's "symbolic thought" definition for what is allegedly "human," equates Wonderly's criterion 8, An ability to "symbolize" i.e., symbolic thought, in his 11 criteria for "human" attributes of "rational thought" that are said to distinguish man's "mentality" from that of animals, so that if any one of the 11 criteria can be shown to be present the creature is deemed "human." If both Wonderly and Ross & Rana agree on this criterion, what does Wonderly see in the fossil record that he considers represents such "symbolic thought" for a period about twice that of Ross & Rana? Wonderly's Adamic date range of *c.* 200,000-100,000 B.C., and Ross & Rana's Adamic date range of *c.* 100,000-6,000 B.C., intersect at *c.* 100,000 B.C., and so this means that both models would agree that an Adamic date of *c.* 100,000 B.C. is possible, and so present in a creature for which one could show "symbolic thought." But whereas for Ross & Rana such a creature at *c.* 100,000 B.C. is only an upper date *theoretical possibility*, with no known examples earlier than *c.* 68,000 B.C. (South Africa); by contrast, for Wonderly this is a lower date *practical certainty* by which time there *had to be* such Adamites around.

Both Sailhamer and Wonderly defer their dates for Adam to the alleged work of genetics. But as we shall see in this Volume 1 at Part 2, Chapter 6, section d, "The illusive search for Y chromosome Adam (or Noah) and Mitochondrial Eve: 'I know that my genes have ancestors back to Adam: whereas paleontologists can only speculate that fossils they find had descendants'," *infra*; the fact that Sailhamer gets an Adamic date of *c.* 270,000-200,000 B.C., and Wonderly gets an Adamic date of *c.* 200,000-100,000 B.C., is just "the tip of the iceberg" in terms of this highly unreliable and unscientific form of "genetics," which is really just a projection based on the highly circular variables that are input by whoever is doing the projection, and hence the variability in the dates of Sailhamer and Wonderly are either magnified more and more, or diminished more and more, every time someone else does their own circular genetics projection!

When the Darwinian formulated multi-regional model was more popular, old earth creationist, Dan Wonderly (1922-2004), being influenced by it, formulated his creationist form of a multi-regional model; and he then retained it even though it lost its more popular position. When the Darwinian formulated Out-of-Africa model was more popular, old earth creationists, Ross & Rana in 2005, being influenced by it, formulated their creationist model from it. In both instances, I consider these old earth creationist models were overly influenced by categories of thought found in these antecedent Darwinian models in terms of, "What is man?" and "Where are the Adamites in the fossil record?;" a defect that is absent from my Out-of-Eden model because contrary to secular anthropology and paleontology, it maintains an unflinching commitment to the recognition that unlike animals, man has a soul (Gen. 2:7; I Cor. 15:45). Therefore, in the same way that Ross & Rana (2005) have been influenced by a secular view of "man" that has led them to regard *Satyrus Bestiarius Aperus* as Adamites; I think Dan Wonderly was influenced by a secular view of "man" that led him to think of *Satyrus Bestiarius Erectus* and *Satyrus Bestiarius Neanderthalensis* as Adamites.

So too, looking at those who date Adam to *c.* 4,000 B.C., this lack of evidence for spiritual expression by the satyr beasts acts to critique the claims of various *Global Earth "Lucifer's Flood" Gap School* advocates of an alleged "pre-Adamite race," in which some say "God had in store" a "means of redemption" for them (Allison & Patton); others that their spirits were, or may have been, derived from what are now devils (Larkins); and others that they were "monstrosities" created as hybrids from devil-human sexual relations, and which were then destroyed in Noah's Flood (Hutson). And likewise, the young earth "flood geologist" Acceptance model has been influenced by a secular view of "man" that led such young earth creationists to think of many more satyr beasts as Adamites.

Hence, in terms of critiquing all these models, other than young earth creationist *Flood Geology School's* Denial model which simply refuses to accept that these creatures ever existed, the point of commonality I have used in my critiques is my recognition that only man has a soul. Thus in all their inaccurate identifications of satyr beasts as "men," these other old and young earth creationists in question have moved away from the Biblical definition of man with respect to distinguishing man "in the image of God" (Gen. 1:26,27) from animals, on the basis that man alone has a "soul" (Gen. 2:7; I Cor. 15:45), and as a dichotomy of body and soul, his soul or spirit will be manifested in a capacity for spiritual expression (Gen. 4:2,4; 8:20) even if this is perverted to some form of idolatry in violation of the First & Second Commandments, (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Matt. 6:24; Eph. 5:5; Col. 3:5), or "a reasonable soul" (*Athanasian Creed*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). In broad-brush terms Ross formerly recognized the first element of spiritual expression as a guiding principle of man's soul or spirit (or he would wrongly say "spirit" and distinguish this from the soul,) up to 2002; and though he omits it by 2002 in his later work<sup>242</sup>, in earlier work in 1990 he additionally also rightly included this latter element of a moral code, saying that for the expression of man's spirit, "what would qualify would be a response to a moral code of law, [or] would be the expression of an attempt to worship a higher being<sup>243</sup>." But in time Ross then succumb to the worldly pressure to accept satyr beasts as men in his revised 2005 Ross & Rana model.

And so the same thinking of "symbolic thought" was part of the equation that led both Wonderly and Ross & Rana into wrongly regarding satyr beasts as "human." That is because they both failed to submit to the Biblical criterion of the human soul (Gen. 2:7; I Cor. 15:45) manifested in spiritual expression (Exod. 20:2,3), or applied to lust idols (Exod. 20:2-6,17; Col. 3:5), or a reasonable soul (Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). And then their fascination with, and corresponding over-focus on, the man-like qualities of the soulless part-man and part-animal satyr beasts, resulted in their confusion of man and

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<sup>242</sup> Ross, H., *The Genesis Question, op. cit.*, p. 110.

<sup>243</sup> Ross, H., *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.*, cassette 2, side 1.

animal, seemingly affected by an anachronistic desire to use a criterion in “symbolic thought” that would distinguish man from animals in contemporary times when all satyr beasts have gone extinct, being not only dead, but long dead.

*A contrast & comparison of models case study: The Highly Controversial Neanderthals.* In terms of contrast and comparison, it is also notable that Neanderthals are regarded as “human” on the models of both old earth creationist, Dan Wonderly, and the young earth creationist *Flood Geology School’s* Acceptance model; whereas old earth creationists Ross & Rana on their Out-of-Africa model, agree with me on my Out-of-Eden Persian Gulf model, that Neanderthals were non-human. And Neanderthals are said to have never existed at all on the young earth creationist *Flood Geology School’s* Denial Model.

Certainly I do not necessarily endorse anything *Old Earth Ministries* or *Reasons To Believe*, do or do not say about Neanderthals or anything else. But some good and useful work on *Satyrus Bestiarius Neanderthalensis* (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?) has been done by e.g., *Old Earth Ministries*, Ohio, USA, an organization which publishes material on the internet from such diverse sources as Old Earth Creationism, Intelligent Design, and Theistic Macroevolution. And so too some good and useful work on Neanderthals has been done by the Old Earth Creationist organization, *Reasons To Believe*, California, USA.

Whatever one thinks of the Neanderthals, perhaps all can agree that *they are controversial!* Firstly, some young earth creationists *dispute that they ever existed.* But for the rest of us who recognize that they did exist, secondly, there is controversy as to whether they were men or beasts, *supra* and *infra*. Thirdly, there is controversy as to *when they existed* before an agreed old earth probable range of c. 90,000 B.C.; although even here, the young earth creationists who accept they existed, would say they existed sometime within the last 10,000 years. Fourthly, there is controversy as to when they went extinct after an agreed old earth probable range of being in existence till at least c. 42,000 B.C.; although once again, even here the young earth creationists who accept they existed would place their extinction sometime within the last 10,000 years. Fifthly, there is dispute as to whether or not Neanderthals buried their dead. Sixthly, putting aside the genetic work done on them, there is controversy between those who think they were men and those who think they were satyr beasts, as to how to interpret their anatomy, e.g., what one can reasonably learn about them from analysis of their skulls. Seventhly, there is controversy over what to make of mitochondrial DNA genetic work showing the Neanderthals examined made no genetic contribution to modern man. And eighthly, there is controversy as to whether or not Neanderthals ever biologically mixed with what everyone agrees were human beings. (I shall leave a ninth area of controversy, to wit, whether or not Neanderthals had musical instruments in the form of “bone flutes,” to Volume 1, Part 2, Chapter 6, section e, “‘Perforated Bones: Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes’,” *infra*.)

Thus *the Neanderthals controversial dates* encompass two areas dispute. When did they first arise? And when did they go extinct? In this work they are given with

qualification as from c. 250,000 B.C.?<sup>244</sup> or c. 200,000 B.C.? or c. 100,000 B.C.?<sup>245</sup> or c. 90,000 B.C.?<sup>246</sup> to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?<sup>247</sup>. Amidst this type of diversity, e.g., old earth creationist Rana dates Neanderthals to about 150,000-30,000 years ago<sup>248</sup>.

The difficulty in dating their origins is that while skull fragments have been found in France in higher ranges that some researchers date at e.g., 200,000-100,000 years ago, these are just that, *fragments*. This then leads to disagreement and dispute in the *Neanderthal controversy* as to *whether these fragments are from Satyr Beast Neanderthal or another satyr beast* e.g., Satyr Beast Erectus<sup>249</sup>. Their extinction date is also disputed

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<sup>244</sup> E.g., Rana considers “Neanderthals appeared around 250,000 years ago” (Rana, F., “The Latest on Neanderthal Extinctions,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 14 March 2013); and “*neanderthalensis*” is dated to “about 250,000 years ago” in “Homo,” *Wikipedia* (July 2013) ([http://en.wikipedia.org/wiki/Homo\\_\(genus\)](http://en.wikipedia.org/wiki/Homo_(genus))).

<sup>245</sup> *Encyclopaedia Britannica*, though non-committal on the issues, says “Neanderthal ... may date to some 100,000 to 200,000 years ago” (*Encyclopaedia Britannica CD99, op. cit.*, “Neanderthal”); Ross says, “for the Neanderthals I’ve seen some push is back as far as 150,000, even 200,000 years ago, but most of them ... to 90,000 years ago, with big error bars” (Ross, H., *Dinosaurs, Cavemen and the Fossil Record* (1990), *op. cit.*); the first Neanderthal skeleton found in 1856 is “dated as between 40,000 to 100,000 years old” (Ross’s *The Genesis Question, op. cit.*, p. 114) and thus allows, but does not require, a date as high as c. 100,000 B.C.; & Kroeber’s dates of “Neanderthal man” are at c. 100,000-50,000 B.C., *supra*.

<sup>246</sup> Ross says, “for the Neanderthals ... most” give dates “to 90,000 years ago, with big error bars” (Ross, H., *Dinosaurs, Cavemen and the Fossil Record* (1990), *op. cit.*); & Kroeber’s dates of “Neanderthal man” are at c. 100,000-50,000 B.C., *supra*. *Encyclopaedia Britannica* considers “The sites from which examples of the Neanderthals were recovered have commonly produced tools of the Mousterian culture, a stone tool industry dating from about 90,000 to about 30,000 years ago” (*Encyclopaedia Britannica CD99, op. cit.*, “Human Evolution: The evolution of Hominidae: Homo sapiens: Origin and early evolution: Fossil Evidence: The problem of Neanderthal man”).

<sup>247</sup> Thus e.g., *Encyclopaedia Britannica* says they existed “about 100,000 to 30,000 years ago,” and “may date to some 100,000 to 200,000 years ago” (*Encyclopaedia Britannica CD99, op. cit.*, “Neanderthal”).

<sup>248</sup> Rana’s *Who’s Your Daddy?* (2010), *op. cit.* .

<sup>249</sup> *Encyclopaedia Britannica*, though non-committal on the relevant issues, says “Neanderthal ... may date to some 100,000 to 200,000 years ago” (*Encyclopaedia Britannica CD99, op. cit.*, “Neanderthal”); Ross says, “for the Neanderthals I’ve seen some push is back as far as 150,000, even 200,000 years ago, but most of them ... to 90,000 years ago, with big error bars” (Ross, H., *Dinosaurs, Cavemen and the Fossil*

due to e.g., disputes on Carbon-14 dating of the Mezmaiskaya Cave in the Caucasus Mountains of Russia, which contain Neanderthals which one Carbon-14 dating gave as *c.* 28,000 years ago, another gave as *c.* 40,000 years ago, and yet another gave as over *c.* 40,000 years ago, so that dispute exists as to which of these Carbon 14 dates is correct, and which ones are from contaminated samples. But the uncertainty is even greater, since if e.g., the third possible date of over 40,000 years ago is used, it is unclear as to exactly how much older than 40,000 years the date would then be<sup>250</sup>. Another view to the *c.* 26,000 B.C. date for Neanderthals, is that the latest Neanderthal fossils are found in the Ebro Valley of Iberia and these date to *c.* 34,000 B.C. on the basis of calibrated radiocarbon dates. But these dates have also been questioned by others on the basis that this technique is particularly open to contaminants of a younger age, so that these might e.g., be *c.* 10,000 years older. Similar issues exist on some of the dates used for other Neanderthals sites. This then is all part of *the unresolved dating controversy* as to when Neanderthals really went extinct. Hence in this work I am using qualified dates for Neanderthals as being from “*c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.* 100,000 B.C.? or *c.* 90,000 B.C.? to *c.* 38,000 B.C.? or *c.* 34,000 B.C.? or *c.* 26,000 B.C.?” since on the presently available contested data I am not able to give better dates.

A connected issue with Neanderthal remains is *the controversy about whether or not Neanderthal buried their dead*. The view that they engaged in ritual burial relates to the presence of pollen at some Neanderthal skeletal sites. From this, it is theorized that flowers may have been ritualistically thrown over a dead Neanderthal corpse. But the matter is disputed, as it is possible that the Neanderthals fell dead and were preserved in an area of abundant flowers, so that the pollen may be from naturalistic rather than ritualistic causes. And even in a cave, pollen may have been blown in to a burial site area by the wind<sup>251</sup>.

There has been some useful material published on the Neanderthals by Greg Neyman’s *Old Earth Ministries*, Springfield, Ohio, USA e.g., one article is entitled, “All about Neanderthal Fossils,” and has some relevant information and pictures of Neanderthal skulls<sup>252</sup>. The young earth creationist *Flood Geology School’s* Denial Model claims “fossil remains” such as those of e.g., “Neanderthal,” “really have very little value,” are “imaginary photos,” and “merely testify to the ingenuity of the scientists who

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*Record* (1990), *op. cit.*); & Kroeber’s dates of “Neanderthal man” are at *c.* 100,000-50,000 B.C., *supra*.

<sup>250</sup> Rana, F., “The Latest on Neanderthal Extinctions,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 14 March 2013.

<sup>251</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 194; citing Klein, R.G. & Edgar, B., *The Dawn of Human Culture*, Wiley, New York, USA, 2002, pp. 192-194; & Lewin, R., *Principles of Human Evolution*, Blackwell Science, Malden, Massachusetts, USA, 1998, pp. 368-372.

<sup>252</sup> “All about Neanderthal Fossils,” *Old Earth Ministries*, Springfield, Ohio, USA ([http://www.olderth.org/neanderthal/neanderthal\\_fossils.htm](http://www.olderth.org/neanderthal/neanderthal_fossils.htm)).

reconstructed them” (Berkhof’s *Systematic Theology*, 1958 edition, first published 1939, *supra*). On the one hand, these kind of comments have some degree of accuracy to them if they are limited to the disputes about whether or not skull fragments dated from *c.* 100,000-200,000 B.C. or possibly even earlier, are Neanderthal or some other satyr beast. But on the other hand, the evidence that Neanderthal did in fact exist at some point within the last 90,000 years till at least about 45,000 years ago, with e.g., skulls from about 70,000 years ago and less than 45,000 years ago, *infra*, is clearly established. Hence given the serious nature of these claims by the young earth creationist Denial Model, in response to *the controversy as to whether or not Neanderthals ever existed*, I here reproduce from the afore mentioned *Old Earth Ministries* article, some Neanderthal skulls which were discovered long before these above Denial Model claims were made. The Neanderthals had e.g., a typically large low vaulted cranium or flatter skull than man, thick bones, very long face, large brow ridges, and large round eye sockets.



Neanderthal skull of less than 45,000 years, found at Dordogne, France, in 1909. Large nasal cavity & less developed brow ridge consistent with a juvenile.



Neanderthal skull from *c.* 58,000 B.C., found at La Chapelle-aux-Saints, France, in 1908. Typical large brow ridge.



Male Neanderthal of *c.* 68,000 B.C. found at La Ferrassie, France in 1909. E.g., large nasal opening.

Dated at 100,000-40,000 years ago<sup>253</sup>, the first Neanderthal skeleton from the Neander Valley in Germany, near Düsseldorf, was discovered in 1856/7. Two more Neanderthal skeletons were then found at Spy in Belgium in 1886; and a series of Neanderthal skeletons were then found in Western Europe and Central Europe up till *c.* 1910<sup>254</sup>, such as the three found in France in 1908 and 1909, *supra*.

Part of the *Neanderthal controversy* is *whether they were men or beasts*. Some young earth creationists have claimed that Neanderthals were Adamites who were in some way deformed. This is a continuation of the claims of the founding father of “flood geology,” Seventh-day Adventist Church cult member, George McCready Price, that e.g., Neanderthals were “degenerate offshoots which had separated from the main

<sup>253</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 114.

<sup>254</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Human Evolution: The evolution of Hominidae: Homo sapiens: Neanderthals: Fossil finds.”

stock” of man<sup>255</sup>. E.g., Kent Hovind, on an earlier occasion entered debate with Hugh Ross in a televised *young earth creationist verses old earth creationist debate* (2000) at which time he said, “Neanderthals were deformed human, probably post [Noah’s] flood . . . . If a person lives past 100 years there’s a disease where the pituitary gland keeps secreting growth hormones, your eyes get longer, your nose gets bigger, and your bones in your forehead get thicker. The Neanderthals were simply post-Flood humans who were deformed from diseases, arthritis, [and] rickets.” Ross rejected this on the basis “they had enormous nasal capacities, and that their DNA is radically different from human DNA.” (DNA is the chemical inside a cell’s nucleus that contains the genetic instructions to make a living organism.) Hovind replied, “that’s deceitful to say it’s ‘radically different.’ It’s about 4% different, and it’s within the range of humans today.” But Ross maintained that on the basis of a Schwartz & Tattersall study of 13 Neanderthal skulls, “Nasal capacity was so enormous . . . it eliminated the possibility that Neanderthal was biologically linked to any other land mammal species, not just primates<sup>256</sup>.”

And on a later occasion, young earth creationist Kent Hovind also claimed that, “Neanderthal man” fossils are “humans deformed from old age, or rickets, or arthritis” e.g., he claimed with respect to a Neanderthal skeleton that was found in a bent condition, “It’s just an old man with arthritis” (2009)<sup>257</sup>. This issue first arose when the first Neanderthal was found in the Neander Valley of Germany in 1856/7, with some claiming it was some kind of “abnormal” man; as opposed to the 1864 view of William King that they were a separate species to man. However, this possibility was dismissed after the discoveries of the two further Neanderthals in Belgium in 1886 who were found with

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<sup>255</sup> Numbers’ *The Creationists*, p. 85.

<sup>256</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 4. Cf. Ross reference in *The Genesis Question*, *op. cit.*, pp. 113-114, to Jeffrey Schwartz & Ian Tattersall, “Significance of Some Previously Unrecognized Apomorphies in the Nasal Region of Homo Neanderthalensis,” *Proceedings of the National Academy of Sciences USA*, Vol. 93, 1996, pp. 10852-10854; Kahn, P, & Gibbons, A, “DNA from an Extinct Human,” *Science*, Vol. 277, 1997, pp. 176-178.

<sup>257</sup> Kent Hovind in “Ancient Man: What Do We Know About Our Ancient Ancestors?,” *Ancient Secrets of the Bible*, DVD, 2009, *op. cit.* . Though dated 2009, Hovind was put behind bars in 2006 in the USA for wilful refusal to pay taxes, and is not scheduled for release till August 2015, and so unless it was filmed in prison, this 2009 DVD appears to have been using older material. On Hovind’s just jail sentence, see Volume 1, Part 1, Chapter 8, “The Seventh of Seven Keys to understanding Gen. 1-11,” section c, “Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to ‘consider the work of God’ (Eccl. 7:13),” *supra*.

Middle Paeolithic stone tools; and the subsequent Neanderthals were then found<sup>258</sup>. Thus the fact that Neanderthals were found in wider geographical areas over Western and Central Europe, were connected with a particular Stone Age culture, and are not found with “normal” men, shows these were not “deformed” “men,” but a distinctive species of satyr beasts. Therefore the type of claims being made by Hovind in a Digital Video Disc of 2009, were dismissed more than 120 years earlier following the 1886 finds, and confirmation of that dismissal was then found with the finds of Neanderthals up to about 1910 i.e., about 100 years before Hovind’s claims. Thus this “old chestnut” is over a hundred years out of date relative to the evidence!<sup>259</sup>

Part of the *Neanderthal controversy* is *how to best interpret their anatomy* e.g., what one can reasonably learn about them from analysis of their skulls. Careful study of the Neanderthal (or Neandertal) has shown that its skull is quite different to that of man e.g., they had large nasal bones<sup>260</sup>. And a 2004 computer analysis found that the differences between the skull of modern man and Neanderthals were greater than the differences between the skull of modern man and subspecies of contemporary apes (gorillas and baboons) and monkeys (chimpanzees). Hence these researchers concluded that Neanderthals were a distinctive species<sup>261</sup>. Or the bones that encased its brain were thicker relative to its cranial capacity than one finds in man. Neanderthal teeth were also different to those of man<sup>262</sup>; and indeed, detailed research on the Neanderthal Satyr Beast *vis-à-vis* other Satyr Beasts such as the Heidelberg Satyr Beast (c. 600,000 B.C. or earlier, to 250,000-200,000 B.C.) and Antecessor Satyr Beast (somewhere between c. 1.2 million B.C. and c. 900,000 B.C., to c. 800,000 B.C.), compared 1,200 fossil teeth from 12 satyr beast species; and could not match Neanderthal teeth with any other satyr beasts<sup>263</sup>. While it is possible that for reasons of homology or common design pattern, God did create other

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<sup>258</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Human Evolution: The evolution of Hominidae: Homo sapiens: Neanderthals: Fossil finds;” & “Book of the Year (1988): Anthropology and Archaeology.”

<sup>259</sup> An “old chestnut” is an Australian colloquialism used in a derogative manner in reference to an old anecdote.

<sup>260</sup> Ross, H.N., *The Genesis Question, op. cit.*, p. 113.

<sup>261</sup> Neyman, G., “Neanderthal Species Distinct From Humans,” *Old Earth Ministries*, Ohio, USA, 2004 (<http://www.oldearth.org/neanderthal.htm>); citing “Study: That Neanderthal Was Not Your Grandfather,” *Science & Space*, Reuters News, 26 Jan. 2004 (<http://edition.cnn.com/2004/TECH/science/01/26/neanderthals.ancestor.reut/index.html>).

<sup>262</sup> Ross, H.N., “Link With Neanderthals Cut By Computer,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 3rd Quarter, 1995, p. 2.

<sup>263</sup> Rana, F., “Paleoanthropologists Fail to Find Common Ancestor to Modern Humans & Neanderthals,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 9 Dec. 2013.

satyr beasts with the same type of teeth as Neanderthals, and in the future this will be found and misinterpreted by Darwinists as “common ancestry,” at least on the presently available data, we do not know of any other satyr beast species that God created with the same type of teeth as Neanderthal, and certainly they are NOT human teeth.

Amidst a number of anatomical similarities between men and Neanderthals, there are also differences e.g., the Neanderthal thighbone was distinctive, and their adaptation to a cold climate shows clear differences to the adoptions of Eskimos which are a human group of Mongoloids adapted to cold climates<sup>264</sup>. And in the same way that the crude tools of *Satyrus Bestiarius Erectus* (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.) are only slightly more sophisticated than those of *Satyrus Bestiarius Habilis* (Handy Satyr Beast, c. 2.33-1.4 million B.C.); so likewise, the tools of *Satyrus Bestiarius Neanderthalensis* (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?) are only slightly more sophisticated than those of the Satyr Beast Habilis; and thus the crude tools of the Neanderthal Satyr Beast are far less sophisticated than those of man<sup>265</sup>.

Indeed, there is evidence that the Neanderthal brain was organized in quite a different way to man’s brain. These satyr beasts appear to have had a brain structure to support their vision, with a much smaller amount of brain tissue left for other cognitive functions. This finding has e.g., led a group of UK researchers to conclude that they would not have been able to sustain the more complex type of social structures found in human cultures. Their anatomical findings included reference to twelve Neanderthals dated between 75,000-27,000 years ago (and so at the lower end in an area of controverted dating techniques), and 32 skulls classified as “anatomically modern human” - without the details of which I cannot comment on whether or not I would agree these were all men or satyr beasts being here called “anatomically modern humans.” But either way, their basic finding would still hold up, to wit, firstly, Neanderthals had very large eye sockets indicating that a greater part of their brain was devoted to vision than in e.g., man. And secondly, Neanderthals had much larger sized bodies than modern man, which would have meant that more of their brain would have been required for body maintenance and control. The practical ramifications of these two considerations would therefore mean that there would not have been enough available brain space left for them to have the type of brain necessary for a more complex human culture of social relationships. *Put simply, they could not have been men*<sup>266</sup>.

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<sup>264</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 182; citing Weaver, T.D., “The Shape of the Neanderthal Femur [Thighbone] Is Primarily the Consequence of a Hyperpolar Body Form,” *Proceedings of the National Academy of Sciences, USA*, Vol. 100, 2003, pp. 6926-6929.

<sup>265</sup> Rana, F., “Comparing Chimpanzee & Hominid Tool Production Helps Build the Biblical Case for Human Origins,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 11 March 2013.

<sup>266</sup> Rana, F., “Neanderthal Brains Make Them Unlikely Social Networkers,” *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 1 April. 2013;

Another area of *Neanderthal controversy* is *what to make of the mitochondrial DNA genetic work on them*. In my opinion, and the majority opinion of researchers, genetics work on the Neanderthal has also been supportive of the conclusion that they were a separate species to that which we find in the contemporary human population. But a minority group dispute this conclusion. DNA (Deoxyribonucleic Acid) work on comparison of Neanderthal DNA and human DNA, has acted to indicate that men are not descended from Neanderthals<sup>267</sup>. DNA is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism. DNA taken from the first Neanderthal skeleton discovered in 1856/7, and dated at c. 100,000-40,000 years old, was compared with human DNA. This led the researchers in question (although a minority of others disagree, *infra*) to conclude that man has no genetic connection with Neanderthals.

The 1856/7 Neanderthal discovery is referred to in Charles Lyell's *Antiquity of Man* which was published in 1863, and so came after Darwin's 1859 *Origin of Species* and before Darwin's 1871 *Descent of Man*. Though Lyell's work contains some useful material, it needs to be critically used as it is also interlaced with Darwinian pseudo-science. In this work, Lyell wrongly classified "Neanderthal" as "human." E.g., in discussing "the skull found in 1857 in a cave situated in that part of the valley of the Dussel, near Düsseldorf, which is called the Neanderthal," he refers to "the human body to which the bones belonged<sup>268</sup>." Lyell also shows the following diagrams, the first said to be a "human skull from" the 1856/7 "Neanderthal" "cave"<sup>269</sup>; and the second one "outlines from the skull of the Neanderthal," and "Australian" Aborigines from "Adelaide" and "the Cave of Engis." In the context of Lyell's wider work, *the implication* is that of macroevolution.

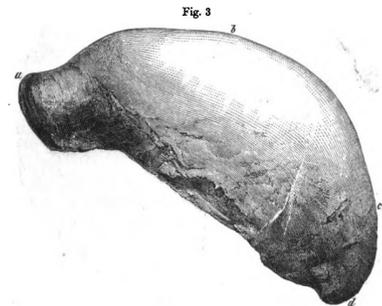
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citing Pearce, E., *et al*, "New Insights into Differences in Brain Organization between Neanderthals & Anatomically Modern Humans," *Proceedings of the Royal Society*, B 280, 13 March, 2013.

<sup>267</sup> Ross, H.N., "Link With Neanderthals Cut By Computer," 1995, *op. cit.*, p. 2; citing Ross's "The Mother of Mankind," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 2, No. 1, 1988, pp. 1-2, & Ross's "Chromosome Study Stuns Evolutionists," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 3, 1995, pp. 3-5, & Ross's *Creation & Time*, NavPress, Colorado Springs, Colorado, USA, 1994, pp. 151-153.

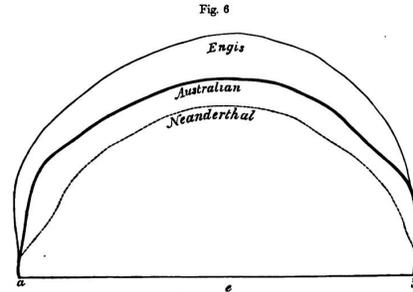
<sup>268</sup> Lyell, C., *The Geological Evidences of THE ANTIQUITY OF MAN with remarks on theories of the Origin of Species by Variation*, (short title: *The Antiquity of Man*), *op. cit.*, chapter 5 "Pleistocene Period – Fossil Human [*sic.* Satyr Beast] Skulls of Neanderthal."

<sup>269</sup> *Ibid.*, Figures 3 & 6.



Side view of the cast of a part of a human skull from a cave in the Neanderthal near Düsseldorf.

a The superciliary ridge and glabella. c The apex of the lambdoidal suture.  
b The coronal suture. d The occipital protuberance.



Outlines of the skull from the Neanderthal, of an Australian skull from Port Adelaide, and of the skull from the Cave of Engis, drawn to the same absolute length, in order the better to contrast their proportions.

a b As in figure 4, p. 80.  
e The position of the auditory foramen of the Engis skull.

On the one hand, Lyell says, “As to the remarkable Neanderthal skeleton . . . , it is at present too isolated and exceptional, and its age too uncertain, to warrant us in relying on its abnormal and ape-like characters, as bearing on the question whether the farther back we trace Man into the past, the more we shall find him approach in bodily conformation to those species of the anthropoid quadrumana which are most akin to him in structure<sup>270</sup>.” But on the other hand, it is clearly relevant since in endorsement of Darwinism, Lyell repeatedly refers to the idea of men coming from apes. E.g., in his chapter entitled, “Bearing of the Doctrine of Transmutation on the Origin of Man,” he says, “Huxley contends that there is more difference between the hand and foot of the Gorilla and those of the Orang[utan], one of the anthropomorphous apes, than between those of the Gorilla and Man<sup>271</sup>.” The possibility of ape-man macroevolution is specifically raised when Lyell refers to “Mr. Darwin on ‘Natural Selection,’ and . . . Mr. Wallace ‘On the Tendency of Varieties to depart indefinitely from the original Type,’ . . . ‘natural selection and the question whether man be or be not a descendant of the ape’.” He refers to an allegedly “man-like ape,” and claims the “the attempt to distinguish the brain of Man from that of the ape on the ground of newly-discovered cerebral characters,” “must depend on differences in degree” when in fact, the brain of man is fundamentally different to that of an ape in many important particulars. Furthermore, Lyell favourably quotes the highly blasphemous and wicked claims of Hallam, “If Man was made in the image of God, he was also made in the image of an ape<sup>272</sup>.” Hallam here shows himself to be a filthy spiritual “bastard” (Heb. 12:8) in the deadly sin of heresy (Gal. 5:20; II Peter 2:1). Therefore in the wider context of Lyell’s work, the fact that he refers to “Neanderthal” as “human;” and describes it as having “ape-like characters,” is clearly sufficient to show its significance in Darwinian theory alleging man’s descent is from an ape, or the later claims of an ape-like creature or a common ancestor to the ape and man.

<sup>270</sup> *Ibid.*, chapter 19 “Recapitulation of Geological Proofs of Man’s Antiquity” (emphasis mine).

<sup>271</sup> *Ibid.*, chapter 21.

<sup>272</sup> *Ibid.*, citing Hallam’s Introduction to the Literature of Europe, Vol. 4, p. 162.

The 1856/7 Neanderthal discovery is also referred to in connection with Darwin's macroevolutionary theory in his *Descent of Man* (1871). Darwin says, "The belief that there exists in man some close relation between the size of the brain and the development of the intellectual faculties is supported by the comparison of the skulls of savage and civilised races, of ancient and modern people ... . J. Barnard Davis has proved by many careful measurements, that the mean internal capacity of the skull in Europeans is 92.3 cubic inches; in Americans 87.5; in Asiatics 87.1; and in Australians only 81.9 inches. ... Broca found that skulls from graves in Paris of the nineteenth century, were larger than those from vaults of the twelfth century, in the proportion of 1484 to 1426; and Prichard is persuaded that the present inhabitants of Britain have 'much more capacious brain-cases' than the ancient inhabitants. Nevertheless it must be admitted that some skulls of very high antiquity, such as the famous one of Neanderthal, are well developed and capacious<sup>273</sup>." On the one hand, Darwin does not make much specific use of the Neanderthal skull in his work. But on the other hand, he clearly regards him as a "man." And subsequent Darwinists, particularly those following a multi-regional model for the origin of "man," have made far more of the so called "Neanderthal man." Though I am more reserved and qualified about what these DNA findings can be used to prove than Hugh Ross is, Ross considers that the DNA findings are compelling evidence. He also considers that the discovery of "Neanderthal ... in 1856" had an "impact on Charles Darwin, his descent of man hypothesis, and the tide of history" which "has been enormous;" for which reason he further regards it as "one of the great ironies" of history, that the DNA used to show that Neanderthal was not a man, was taken from this Neanderthal skeleton found in 1856/7 and known to Darwin<sup>274</sup>.

Thus in 1997, Matthias Krings working at the Munich University in Germany, pieced together 379 pieces of a nucleotide sequence of mitochondrial DNA from a section of the skeleton's right humerus (i.e., the bone of the upper arm or forelimb). When this DNA was compared with both the DNA of chimpanzees and modern man, it was found that the DNA differences between man and Neanderthal were about three times greater than the DNA difference between man and chimpanzees. Therefore, it does not seem credible to argue that Neanderthals contributed to the mitochondrial DNA genes of man<sup>275</sup>. These results were then confirmed in a further study of this evidence. These type of results were then replicated with a second Neanderthal skeleton dated to "about 29,000 years" (and so in a disputed dating range,) found in the Caucasus Mountains by another two research groups, one from Glasgow University in Scotland, and the other from Stockholm University in Sweden. And they were then further

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<sup>273</sup> Darwin's *Descent of Man* (1871), chapter 6, section "Position of man in the animal series" (emphasis mine).

<sup>274</sup> Ross, H.N., *The Genesis Question, op. cit.*, pp.113-114; referring to Kahn, P. & Gibbons, A., "DNA from an Extinct Human," *Science*, Vol. 277, 1997, pp. 176-178.

<sup>275</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Book of the Year (1998): Anthropology and Archaeology."

replicated from mitochondrial DNA recovered from a third Neanderthal skeleton from Croatia dated as “older than 42,000 years<sup>276</sup>.”

Hence while I am more reserved and qualified about what these DNA findings can be used to prove than Greg Neyman is, writing after this evidence came out, in 2006 Greg Neyman of *Old Earth Ministries*, Ohio, USA, responded to claims by young earth creationist, Jonathan Sarfati, that Neanderthals were men. Neyman says, “mtDNA [mitochondrial DNA] studies ... have proven the truth ... that Neanderthal did not contribute to modern man’s gene pool. ... Concerning the thinking ability and artifacts found, these ... present no problems for old earth creationism. Cognitive ability is a sign of intelligence, but it does not mean that Neanderthals had a soul. In the old earth creationist interpretation, they are still soul-less ... . To my knowledge, the young earth creationists have not provided any credible rebuttals for mtDNA evidence<sup>277</sup>.”

I would certainly agree with Greg Neyman of *Old Earth Ministries*, Ohio, USA, that Neanderthals were a soul-less group; and for that reason, I would be confident of the correctness of his conclusion that they “did not contribute to modern man’s gene pool,” though I would not share his chain-of-logic with respect to the value of contemporary mitochondrial DNA studies in definitively showing that to be so. For to all this must be added that Ross & Rana of *Reason To Believe*, California, USA, consider an objection to these facts raised by certain Darwinists. This is the minority view of some paleonthropologists that still claim “Neanderthal man” is “human,” and explain the mitochondrial DNA evidence on the basis that these Neanderthals in question had only male descendants or no descendants, and no sisters; for which reason their mother’s mitochondrial DNA is not found in any contemporary human population. This is the same argument used by those claiming the satyr beasts in Australia found at Lake Mungo c. 38,000 B.C. are “human” (with some dating them up to c. 20,000 years older again). Ross (since 2005) & Rana who wrongly consider the Lake Mungo satyr beast of c. 38,000 B.C. is “human,” seek to distinguish it from the Neanderthal satyr beasts, on the basis that its overall DNA is more distinct from man than the Lake Mungo Satyr Beast<sup>278</sup>. In the first place, I think the analogy is flawed because I do not consider the Lake Mungo satyr beast is

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<sup>276</sup> Ross, H.N., *The Genesis Question, op. cit.*, pp. 114-5; citing Krings, M., *et al*, “DNA Sequence ... from the Neandertal ...,” *Proceedings of the National Academy of Science USA*, Vol. 96, 2000, pp. 5581-5585; Hoss, M., “Neanderthal Population Genetics,” *Nature*, Vol. 404, 2000, pp. 453-454; Ovchinnikov, I.V., *et al*, “Molecular Analysis of Neanderthal DNA from the Northern Caucasus,” *Nature*, Vol. 404, 2000, pp. 490-493; & Krings, M., *et al*, “A View of Neandertal Genetic Diversity,” *Nature Genetics*, Vol. 26, 2000, pp. 144-146.

<sup>277</sup> Neyman, G., “Neanderthal Intelligence,” *Old Earth Ministries*, Ohio, USA, 2006 ([http://www.olearth.org/rebuttal/cmi/article/2006/20060830\\_cmi\\_neandertal.htm](http://www.olearth.org/rebuttal/cmi/article/2006/20060830_cmi_neandertal.htm)); citing Jonathan Sarfati of *Creation Ministries International*, Queensland, Australia (<http://www.creationontheweb.com/content/view/4611>) (emphasis mine).

<sup>278</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 186-188.

“human;” and any similarities between its DNA and that of Adamite man is comparable in type to similarities with monkeys and apes i.e., it simply shows that in terms of homology God used a common design pattern in the DNA. More to the point with *Satyrus Bestiarius Neanderthalensis*, we have multiple instances of Neanderthals and so this reduces even further such a possibility, although it must be admitted that it remains a *theoretical possibility* for those claiming that this satyr beast was a man. E.g., someone following old earth creationist Dan Wonderly’s model would presumably argue this way also. Thus while I do not think this minority view on the DNA is correct, that is for reasons disconnected to their critique of the DNA method which I would accept is, in a theoretical vacuum, inconclusive. Hence in terms of supporting scientific evidence to the clear fact that Neanderthal lacked a soul, there is also the aforementioned work on e.g., the differences between the Neanderthal skull and that of man, for instance, the teeth. Therefore, while I consider the genetics work is valuable, my overall assessment that Neanderthal is a satyr beast does not rest or fall on such genetics work, rather, it rests and falls on the primary fact that there is no evidence that Neanderthal had a soul; and so I consider the scientific data I use in support of this is simply of a secondary confirmatory nature. Thus at best, I consider the DNA data is only one of a number of secondary confirmatory evidences.

Let us now consider a final eighth area of *Neanderthal controversy*, to wit, *the question of whether or not they ever biologically mixed with what all agree were humans.*

Along similar inaccurate lines to Ross & Rana’s claims about the Lake Mungo satyr beast being “human” with reference to certain similarities between its DNA and that of Adamite man, which fails to recognize that in terms of homology or common Divine Design pattern the same is true monkeys and apes; so likewise, some homological DNA similarities with Neanderthals have been similarly misused by certain Darwinists. Some parts of the Neanderthal genome were found to be sequences with contemporary groups from Europe and Asia, but not Africa. One macroevolutionary explanation was common descent i.e., along racial lines that exclude e.g., Negroids; the other macroevolutionary explanation was biological mixing, probably in South-West Asia, sometime in the last 100,000 years<sup>279</sup>. Either interpretation could also be used to claim support for a Multi-Regional Model such as that of old earth creationist, Dan Wonderly, *supra*, or the young earth creationist Acceptance Model, *supra*. But I would no more accept either of these claims, than claims of common descent for man, monkeys, and apes, on the basis of shared DNA, *supra*.

There have also been other claims of Neanderthals interbreeding with man. In 1999, skeletal remains of a young male child dated to c. 22,500 B.C. from Portugal, were alleged to have features of both Neanderthals and man, and thus it was claimed that this was a hybrid. But this proved to be a controversial claim, with others saying that it did not look

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<sup>279</sup> Rose, J.I., “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis,” *Current Anthropology*, Vol. 51, No. 6, Dec. 2010 (<http://www.jstor.org/stable/10.1086/657397>); citing, Green, R.E., *et al*, “A draft sequence of the Neanderthal genome,” *Nature*, 2010, Vol. 328, pp. 710–722.

like such a hybrid<sup>280</sup>. Furthermore, amidst the disputed dates for Neanderthal's extinction, the lowest date given is *c.* 26,000 B.C., which is not consistent with a hybrid from *c.* 22,500 B.C., when his morphological features are disputed. There is also evidence that this group of researchers are looking to read Neanderthal-human biological mixing into their find, since the same group made the same claim in 2003 with respect to a single lower jaw-bone found in Romania and dated to *c.* 33,000 B.C. . Once again, their controversial claims about what this jaw-bone really is are rejected by others. E.g., Ross & Rana of the old earth creationist *Reasons To Believe*, note this jaw-bone does not show even one Neanderthal morphological feature, and is thus more likely simply a stocky jawbone of a non-Neanderthal<sup>281</sup>. But young earth creationists of the Acceptance Model have also argued that the Romanian jaw-bone is a Neanderthal hybrid. Thus in Nov. 2006, Ryan Jaronyk made this claim on the young earth creationist *Creation Ministries International* website; and this claim was then rejected in November 2006 by Greg Neyman of *Old Earth Ministries*<sup>282</sup>.

Therefore while the controversy over whether or not Neanderthals did or did not biologically mix with what everyone agrees were human beings, looks like it will continue into the future, those arguing this way have produced no conclusive evidence. Certainly for my part, the fact that I regard them to have been satyr beasts, means that I consider that while such bestial sodomy would have been theoretically possible, if it did occur, God's laws of genetics would have inhibited such bestial sodomy ever producing offspring.

It is also to be noted that in general, the theory of macroevolution interprets the presence of similar species in the fossil record in close geological time as evidence of macroevolution. Since both Neanderthals and Adamites show up in the fossil record during the last 90,000 years, (with Adamite first appearing in *c.* 33,000 B.C. with Cro-Magnon), a classic Darwinian evolutionary interpretation would be that man first evolved from Neanderthals, and then wiped them out. This type of interpretation is consistent with the way Darwinists interpret the fossil record *in general*. But the Neanderthal data is contrary to the general claims of macroevolutionary theory, and in my opinion shows real time verification for the fact that two broadly similar anatomical species can appear

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<sup>280</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, pp. 188-189; citing Holden, C., "Ancient Child Burial Uncovered in Portugal," *Science* Vol. 283, 1999, p. 169; Bower, B., "Fossil May Expose Humanity's Roots," *Science News* 155, 1999, p. 295; Duarte, C., *et al*, "The ... Skeleton from ... Portugal ...," *Proceedings of the National Academy of Sciences, USA*, Vol. 96, 1999, pp. 7117-7119.

<sup>281</sup> *Ibid.*, 189; citing Trinkaus, E., *et al*, "An Early Modern Human from Psetera cu Oase, Romania," *Proceedings of the National Academy of Sciences, USA*, Vol. 100, 2003, pp. 11231-11236.

<sup>282</sup> Neyman, G., "Creation Ministries International Daily Feature Neanderthal-Human Hybrid Fossil," *Creation Science Reviews*, 14 Nov. 2006, *Old Earth Ministries, USA* ([http://www.oldearth.org/rebuttal/cmi/article/2006/20061114\\_cmi\\_neandertal.htm](http://www.oldearth.org/rebuttal/cmi/article/2006/20061114_cmi_neandertal.htm)); citing Jaronyk, R. "A New Neandertal / modern human fossil hybrid," published at *Creation Ministries International* (<http://www.creationontheweb.com/content/view/4750/>).

in time close to each other, or depending on what the correct Neanderthal dates are, *possibly* at the same time together in the fossil record, and the one does not actually evolve into the other. Rather, a completely new creation (Adamite man) comes to replace a similar but different one (Neanderthals). Thus while the macroevolutionist “fall back” position will be to claim “a common ancestor” to man and Neanderthal; amidst all the Neanderthal controversies, I consider the distinction between man and Neanderthal in fact acts to show the more general old earth creationist interpretation has clear support *vis-à-vis* Neanderthals.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; the evidence is clearly consistent with what we would expect from *Guideline 11*. “The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is ‘in the image of God’ (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20; 12:8; 13:4) even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), and “a reasonable soul” (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.”

*Bj Did God create diverse human races? A short preliminary discussion.*

A wider discussion of race creation and racial types will be made in Volume 1, Part 2, Chapter 15, in conjunction with a more detailed discussion in Volume 2, in Part 5. But given the fact that some elements of racial theoretics have been contextually necessary in the last two sections, some briefer points will here be noted.

I have not discussed in the previous section any polygenesis model. However, the old earth creationist model argued by Louis Agassiz (d. 1873), argued for this, with the different racial progenitors of man being separately created. By contrast, all religiously Protestant Christian creationists would reject Agassiz’s views on this issue of separate origins for the races of man, since orthodoxy requires recognition of man’s common descent from Adam and Eve (Gen. 3:20; Mark 10:6; Luke 3:38; Rom. 5:12-14; I Cor. 15:22,45,49). Thus race creation after the Noachian Flood must be via Noah’s three sons (Gen. 9 & 10). In this context I note that while old earth creationist, Bob Jones Sr. was at the more limiting end of speciation possibilities<sup>283</sup>, he was not as limited as some creationists such as Louis Agassiz (d. 1873), who argued for polygenesis (such an

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<sup>283</sup> See Part 2, Chapter 4, section vi, “Where creationists may differ: Subspeciation & Speciation ...,” *supra*.

advocate is called a polygenist,) for the races of man, rather than monogenesis with all men coming from Adam and Eve. This is evident in the fact that Bob Jones Sr., who was a racial segregationist and opposed to racially mixed marriages, repeatedly referred to the human race as the “Adamic race<sup>284</sup>,” and so understood all such race creation as subspeciation through Noah’s three sons.

Old earth creationist Dan Wonderly’s multi-regional, and the fact that in it Wonderly understands there to have been geographical segregation of “*Homo erectus*” (Mongoloids e.g., “Peking man;” Negroids from Africa; & Australoids e.g., “Java man”) and *Homo sapiens* (Caucasoids e.g., Cro-Magnon and what he would consider on his model to be “Caucasoid” in Neanderthals,) following the Tower of Babel (Gen. 11:1-9), and that such geographical segregation could be reasonably be understood on this model to be intended to inhibit mixing across such secondary race. In terms of contrast and comparison, on my Out-of-Eden (Persian Gulf) model, all the secondary races are *Homo sapiens sapiens*, but racially mixed marriages across secondary race and tertiary race are certainly wrong, and across quaternary race where there are clearly diverse types evident in, for instance, the *Table of Nations* distinction between Semitic Mediterranean Caucasoids and Hamitic Mediterranean Caucasoids, in which within the human primary race, there is the Caucasoid secondary race, the Mediterranean Caucasoid tertiary race, and these Hamitic and Semitic quaternary races, as well as ethnic races seen in e.g., the golden brown Egyptian “Pharaonic race” (now largely displaced in Egypt by mixed race Arab Mohammedans, although found more among the Coptic Orthodox of Egypt); although by contrast, Gen. 9:27 and the *Table of Nations* draws the line at tertiary race for the white Caucasian Caucasoid tertiary race of Japhethites (e.g., Gen. 6:1-4; Ezra 9 & 10; Neh. 13; Dan. 2:43,44; Matt. 24-37-39). (Of course, marriages between white Caucasians may still sometimes be undesirable for non-racial reasons of cultural or religious diversity.)

It is also notable that the young earth creationist model thinks that the fossil record divides races of man into not only “*Homo sapiens*” and “*Homo erectus*” whom I would understand as *Satyrus Bestiarius Erectus*, but also such creatures as *ergaster*, *heidelbergensis*, and *neanderthalensis*, which I would once again understand to be satyr beasts. Given this and their failure to limit microevolution to genus, they are notoriously loose in their sexual morals towards racially mixed marriages. *There is a great paradox in this*. For on the one hand, they claim God’s judgment against the antediluvians was so great, that he destroyed the entire planet earth for it; but on the other hand, they endorse one of the two sins itemized as a causal factor for the Noachian Flood, to wit, racially mixed marriages (Gen. 4:17-6:4), the other being “violence” (Gen. 6:11,13).

Another matter of note is to be seen with respect to race and race mixing. In Volume 1, Part 2, Chapter 6, section c, subsection iii, Heading B, “An Aper Case Study: Australia,” reference is made to the fact that in terms of the modern Australian Aboriginal race, that within the Australoid secondary race of the human primary race, it

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<sup>284</sup> E.g., *Word of Truth* audio-recording cassettes, Bob Jones University, USA, WOT 130,131,149,151, & 231.

seems to be Australoid admixed with at least two different Australoid tertiary races contributing to it. Thus I say, that Melanesia is a possible source for this tertiary race mixing within the Australoid secondary race of the human primary race. But “without any clear skeletal or other evidence of this, my model rests on the union of multiple Australoids tertiary races; evident in multiple mitochondrial DNA studies, the Barrineans, and also the diversity of morphology of Australian Aboriginals which shows a similarity as being of the Australoid secondary race, but with a much greater level of morphological diversity than one would expect for a homogenous tertiary race within the Australoid secondary race, such as one finds with e.g., Dravidians.”

In this context, let us remember how greatly God abhors racially mixed marriages, as this was one of the sins for which he destroyed the antediluvians who entered racially mixed marriages between Cain’s race and Seth’s race. And so great was the justly and holy rage of Almighty God against these filthy miscegenationists, that some 35,000 years after they had been burning in hell, after Christ’s spirit first went to heaven and God the Father (Luke 23:43,45,46), Christ’s spirit or soul then descended into hell before rejoining his body on Easter Sunday (Acts 2:26,27,31; citing Ps. 16:9,10), there to “preach unto” in the sense of “preach at,” “the spirit in prison” from antediluvian times (I Peter 3:19,20). And this same Trinitarian God who says he will destroy miscegenationists at Christ’s Second Advent (Dan. 2:43; Matt. 24:37-39), then bringing to justice the evil politicians who have used immigration and emigration and other anti-racist laws to bring about such conduct, for “he shall judge,” and “he shall fill the places with the dead bodies; he shall wound the heads over many countries” (Ps. 110:6); also says that he will reduce the life of miscegenationists. In this context, for the sin of miscegenation he reduced men’s life spans down to 120 years (Gen. 6:3); and in the Book of Proverbs he says he will always reduce the life-spans of miscegenationists (Prov. 2:10,16,19; compare Prov. 3:2)<sup>285</sup>. When we consider that the white settlement of Australia was a fulfillment (though not the only fulfillment,) of the Biblical prophecy, “God shall enlarge Japheth, and he shall dwell in the tents of Shem” (Gen. 9:27), in the Australian Australoids descended from Shem via Elam (Gen. 10:22), we are given a clear warning of relevance to the importance of the values historically found in the *White Australia Policy*.

For whereas the Australian Aboriginal race is generally admixed, so that the one cannot marry the other without there being some level of perpetuation in the racial mixing that first produced the Aboriginals, it follows that they stand under the judgment of God. And in this context it is to be noted that the following details from the *Australian Bureau of Statistics* are typical of historical findings that on average Aboriginals die much younger than others. Although one must moderate these median age at death figures by the fact e.g., infant deaths may be higher, it has nevertheless been a common general finding over time that on average Aborigines have always died much

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<sup>285</sup> Cf. my sermon, “8 hate attacks on the traditional values of a Christian marriage: 8/8 The Conclusion,” Short title, “The Conclusion of the Matter,” of 5 Dec. 2013 (Mangrove Mountain Union Church, N.S.W., Australia), at <http://www.sermonaudio.com/kingjamesbible>.

younger than others. For instance, I recall when at university in the 1980s, the average figure for age of an Aboriginal males at death was given in a lecture as being from memory, about 49 years of age<sup>286</sup>. Thus e.g., in 2010 the average age at death in New South Wales was 58.3 years, and the non-Aboriginal average age was 79.6 years; and in the Northern Territory, the average Aboriginal age at death was 50.8 years, and the non-Aboriginal average age was 64.9 years. The following is an official Australian Government chart from the *Australian Bureau of Statistics*<sup>287</sup>.

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<sup>286</sup> I do not recall the statistical details, e.g., what the years were that it covered; or if this figure was e.g., for New South Wales, or Northern Territory, or for all of Australia. But looking at the later *Australian Bureau of Statistics* for 2005 to 2010, *if the rates were about the same as they now are, and possibly they were not*, then they were *possibly* Northern Territory figures which have an average of 48.05 over this time; and / or South Australian figures which have an average of 49.05 over this time.

<sup>287</sup> “Median Age at Death,” *Australian Bureau of Statistics*, 10 Nov. 2011 (<http://www.abs.gov.au/Ausstats/abs@.nsf/Previousproducts/FE3C3078621B089DCA257943000CF027?opendocument>). Removing some footnotes, changing “indigenous” to “Aboriginal,” and “non-indigenous” to “non-Aboriginal;” and placing “and Torres Strait Islander” in brackets. While the Aboriginal figures include a small number of non-Aboriginal Torres Strait Islanders (who are Melanesians), this is a very small group and these are statistically negligible for my purposes.

**3.5 Median age at death<sup>(a)(b)</sup>, Aboriginal Status - 2005 to 2010**

	NSW	Qld	SA	NT
<b>Males</b>				
Aboriginal (and Torres Strait Islander )				
2005	54.3	51.1	42.4	45.8
2006	59.3	55.6	50.4	45.4
2007	58.1	54.7	50.5	45.9
2008	59.9	53.2	49.0	52.1
2009	57.2	53.2	48.0	48.3
2010	58.3	55.0	54.0	50.8
Non-Aboriginal				
2005	77.2	76.4	77.9	63.7
2006	77.8	76.7	78.3	64.7
2007	78.1	77.1	78.7	64.6
2008	78.5	77.3	79.2	66.3
2009	78.4	77.2	79.3	66.6
2010	78.6	77.5	79.6	64.9
<b>Females</b>				
Aboriginal (and Torres Strait Islander )				
2005	65.8	59.5	47.5	50.4
2006	64.8	57.0	59.3	55.3
2007	63.0	59.5	58.3	55.7
2008	63.8	62.3	53.5	56.0
2009	65.9	62.6	53.0	55.4
2010	67.1	59.5	59.3	55.4
Non-Aboriginal				
2005	83.1	82.6	83.7	70.5
2006	83.5	83.1	84.1	75.0
2007	83.7	83.3	84.3	69.3
2008	84.2	83.7	84.6	75.7
2009	84.1	83.4	84.6	71.8
2010	84.3	83.9	84.9	75.2

(a) The age at which half the population is younger and half is older.

(b) Data are for NSW, Qld, SA and NT only, based on state or territory of usual residence. Victoria, Tasmania and the Australian Capital Territory are excluded due to small numbers of registered Aboriginal and Torres Strait Islander deaths. WA is excluded due to an ongoing investigation into unusual volatility in 2007, 2008 and 2009.

It is to be noted that the Book of Nature teaches us elsewhere of God's displeasure at tertiary races inside a secondary race engaging in miscegenation. The civilized advancement of the ancient Greek and Imperial Roman Empires was arrested

and permanently retarded when the Roman Empire become admixed, so that in southern Europe their creative genius is lost in perpetuity. Fortunately, the preservation of a purer white Caucasian Caucasoid stock in the north of Europe has, by the grace of God, been an essential pre-requisite in facilitating the great technological advances of modern north Western European derived societies. Yet how many now heed the warning of southern Europe as they flood these purer Caucasian stock lands with coloureds in post World War II immigration? And God's displeasure is also seen at the race mixing in Genesis 16:12 between a Hamitic Mediterranean Caucasoid and Semitic Mediterranean Caucasoid. This produced a "wild race" (Gen. 16:12; 21:21; 25:18). And though the accursed blood of Ishmael was largely, though not entirely, locked up on the Arabian Peninsula from c. 2,000 B.C. onwards, when Mohammed came onto the scene, in his *Koran* he changed the Bible's ambivalence towards Ishmael; and this group of Ishmaelites intermarried as one of the components in the modern admixed Arab race, which as a general racial trait (not necessarily present in each individual Arab, also complicated by the fact that the degree of different races admixed varies in different Arabs,) has likewise been "wild" and "violent"<sup>288</sup>.

Thus God's judgment on the Aboriginals for race mixing inside the Australoid secondary race with low ages, is one type of judgement he may give for this evil, which more widely condemns generalized miscegenation in the Book of Nature. It is a strange paradox that the evil men of this secular society who support the Type 2 "human rights" form of secularism that sadly came to the Western World in the post World War Two Era (and in Australia from the mid 1960s)<sup>289</sup>, use these type of figures on low ages of death of Aboriginals to try and promote anti-racist anti-white Australia sentiments as they oppose white Christian race based nationalism, seeking to remove the white-coloured bi-racial distinction of white Australians and others with a black-Aboriginals and others distinction, in promotion of their evil agenda. These bigots try to claim these lower figures somehow reflect "racist mistreatment" of Aboriginals, which at least as a general proposition, is not at all the case (even if in some unrepresentative instances this may be the case). These same secularists are accustomed to more generally calling "evil good,

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<sup>288</sup> See my sermons on "Biblical Apologetics" 3/4 (Thurs. 15 July 2010) "OT prophecies on cities and nations," at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: "A Sermons Bonus;" oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>). In this Sermon I incorrectly refer to the Arabian Peninsula also known as Arabia, as "the Horn of Africa."

<sup>289</sup> On the distinction between Type 1 and Type 2 secularism, see e.g., my Textual Commentary, Volume 1 (Matt. 1-14), "Dedication: The Anglican Calendar," at c) ii) "Removal of these three holy days from the BCP (1662) in 1859" (<http://www.gavinmcgrathbooks.com>); or my 8 sermons, on the "8 hate attacks on the traditional values of a Christian marriage" of Thurs. 17 Oct. 2013 to 5 Dec. 2013 (Mangrove Mountain Union Church, N.S.W., Australia), at <http://www.sermonaudio.com/kingjamesbible>.

and good evil” (Isa. 5:20), and are very far gone from God’s most holy ways and laws. Therefore, it is a notable fact that these figures act to tell us of God’s holy warning to these same evil-doers that now promote such sins as miscegenation or race mixing, that the Lord’s holy anger does not abate after more than 10,000 years from the Aborigines for the miscegenation that they now bear in their very frames, even as it did not abate after more than 35,000 years with the antediluvian miscegenationists in hell when Christ descended into hell. And so too upon their death, these secularist evildoers who have worked so hard against God’s holy racial laws and other laws, experience his anger against them in hell. *O how I love to worship and adore such a holy and just God!*

These evil Type 2 secularists who in the schools, colleges, universities, media, legislatures, and elsewhere, may hear about, or see on such a chart such figures on Aboriginal ages at death, and “in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive” (Matt. 13:14). For as Christ foretold, “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking” i.e., gluttony and drunkenness (see the “eating and drinking” terminology possibly, though not necessarily, meaning “a man gluttonous, and a winebibber” in Matt. 11:19; and its contextual usage for this type of thing here in Matt. 24:49), “marrying and giving in marriage” (Matt. 24:38) i.e., miscegenation (see this between Cain’s race and Seth’s race in Gen. 4:17-6:4), until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matt. 24:37-39). And so too, the prophet Daniel foretells, “And whereas thou sawest iron mixed with miry clay, they” i.e., the white Caucasian “iron” of the old Roman Empire, and the coloured “clay” of non-whites, “shall mingle themselves with the seed of men” i.e., white-coloured racially mixed marriages, “but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:43,44).

*(Chapter 6) d] The illusive search for Y chromosome Adam (or Noah) & Mitochondrial Eve: “I know that my genes have ancestors back to Adam: whereas paleontologists can only speculate that fossils they find had descendants.”*

I consider a number of my fellow old earth creationists have been badly misadvised and misdirected to place any confidence in the genetics technique of an alleged search for “Y chromosome Adam” or “Noah,” and “Mitochondrial Eve.” E.g., on the basis of such “genetic” work, old earth creationist, John Sailhamer (b. 1946), considers “all human beings alive today can be traced back to a single male and female,”

which thus gives him a date for Adam and Eve of *c.* 270,000-200,000 B.C.<sup>290</sup>. Or Dan Wonderly (1922-2004) of the old earth creationist *Interdisciplinary Biblical Research Institute*, USA, thinks that such “DNA ... research ... resulted in the conclusion that all modern human races came from a single source or ‘mitochondrial mother’ group ... sometimes between 100,000 and 200,000 years ago.” And while he *to some extent* recognizes the first concern I have with this technique, *infra*, he regards it as so relatively insignificant, that he still concludes on the basis of this that Adam and Even date back to *c.* 200,000-100,000 B.C., and thus he uses this to critique what he considers are the wrong dates derived from geological dating techniques and given by secular anthropologists for various creatures such as *Erectus* which he regards as “human” on his model<sup>291</sup>. And so too, Greg Neyman (b. 1960) of *Old Earth Ministries*, USA, thinks highly of this type of DNA work, for he uses mitochondrial DNA work to critique young earth creationist claims that Neanderthals were men<sup>292</sup>.

Or Ross (b. 1945) & Rana (b. 1963) of *Reasons To Believe*, USA have also used this type of argument. E.g., in *The Genesis Question* (2001), Hugh Ross refers with favour to “1995 ... Y-chromosome research” which allegedly “fixed the date for the most recent common ancestor of all human males at somewhere between 35,000 and 47,000 B.C.,” which he identified as “Noah.” He considered that “Mitochondrial DNA results typically place the most recent common ancestor of all women somewhere between a few thousand and a few tens of thousands of years earlier” i.e., on his lower Noachic date of *c.* 35,000 B.C., Eve would be at *c.* 38,000-65,000 B.C. (interestingly, a Noachic date of *c.* 35,000 B.C. and a date for Eve of *c.* 65,000 B.C. agrees with the dates used in my Out-of-Eden Persian Gulf model, albeit for quite different methodological reasons), and on his upper Noachic date of *c.* 47,000 B.C., Eve would be at *c.* 50,000-77,000 B.C. . Thus Ross considered this is the reason why the date for Mitochondrial DNA “Eve” would be much earlier, though he considered that these methods could “deliver only approximate dates for Eve and for Noah<sup>293</sup>.”

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<sup>290</sup> Sailhamer’s *Genesis Unbound*, *op. cit.*, 1st edition, 1996, p. 145; 2nd edition, 2011, p. 153.

<sup>291</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.*, pp. 82C to 82D; referring to *Newsweek*, 11 Jan. 1988, pp. 46-50; and what he calls “many magazines and journals in 1987 and 1988.”

<sup>292</sup> Neyman, G., “Neanderthal Intelligence,” *Old Earth Ministries*, Ohio, USA, 2006 ([http://www.oldearth.org/rebuttal/cmi/article/2006/20060830\\_cmi\\_neandertal.htm](http://www.oldearth.org/rebuttal/cmi/article/2006/20060830_cmi_neandertal.htm)); & Creation Ministries International Daily Feature Neanderthal-Human Hybrid Fossil,” *Creation Science Reviews*, 14 Nov. 2006, *Old Earth Ministries*, USA ([http://www.oldearth.org/rebuttal/cmi/article/2006/20061114\\_cmi\\_neandertal.htm](http://www.oldearth.org/rebuttal/cmi/article/2006/20061114_cmi_neandertal.htm)).

<sup>293</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 111-112; citing Whitfield, S.I., *et al*, “Sequence Variation of the Human Y Chromosome,” *Nature*, Vol. 378, 1995, pp. 379-380.

However, using revised *Reasons To Believe Model* dates for Adam and Eve in *Who Was Adam?* (2005), Ross & Rana refer to a number of studies on Mitochondrial DNA, such as a 1980 study (Wesley Brown) giving an alleged date for mankind of *c.* 180,000 B.C., a 1987 study (Allan Wilson *et al*) giving an alleged date for mankind of *c.* 200,000 B.C. from which Ross says, “The science community named ... ‘mitochondrial Eve’;” a 1991 study (Allan Wilson *et al*) giving a date between *c.* 247,000-164,000 B.C.; and a 2000 study (Max Ingman *et al*) giving a Mitochondrial DNA date of *c.* 219,500-119,500 B.C. . Looking with qualification at the lower date range of e.g., *c.* 119,500 B.C., Ross & Rana took the view that “The mtDNA [mitochondrial Deoxyribonucleic Acid] genetic fingerprints paint a picture of humanity’s origin consistent with ... RTB’s model<sup>294</sup>.” Their qualifications were that “heteroplasmy and triplasmly make mtDNA mutation rates and molecular clocks appear to run faster ... . Corrections to mitochondrial-DNA mutation rates that factor in heteroplasmy place mitochondrial Eve perhaps as recently as 50,000 years ago ... within the range predicted by the RTB model” which is “between 10,000 and 100,000 years ago<sup>295</sup>.” And for the Y-Chromosome work, Ross & Rana refer to a 1995 study (Robert Dorit *et al*) which date this to *c.* 270,000 B.C.; and a second 1995 study (Michael Hammer) which gives a Y-Chromosome date of *c.* 186,000 B.C. . Passing reference without details are also made by Ross & Rana to some later 1997 and 1999 studies, which they say “indicate that humanity’s male lineage originated around 40,000 to 60,000 years ago<sup>296</sup>.” Thus this 2005 RTB model has a Noachic date of *c.* 38,000-58,000 B.C., based on its understanding of this Y-Chromosome work.

And in Rana’s video presentation, *Exploring the Origin of the Races* (2013), Rana refers to the view of “secular evolution” which he says that as a creationist he disagrees with, that “humanity originates ... about 100,000 years ago, and that all humanity can trace their origin back to what appears to be a single man and single woman. Using mitochondrial DNA ... it looks as if all humanity traces their origin back to a single mitochondrial DNA sequence that could be interpreted as a single female.” As this is said, the words are written on the screen, “Mitochondrial DNA,” “Humanity originated 150,000-200,000 years ago.” Rana continues, “And using Y chromosomal DNA which is a marker for the paternal lineage,” means “... all men ... can trace their lineage back to a single male individual, a single Y chromosomal sequence that could be interpreted as a single male individual.” And as this is said, the words are written on the screen, “Y Chromosomal DNA Humanity,” “Humanity originated 50,000 years ago.” Given the dates Rana is using here, it follows on the 2005 RTB model that the Y Chromosomal Male would be regarded as Noah rather than Adam; but he then looks with sympathy on the view that it is Adam, without committing himself to that view. The initial words, “could be interpreted” (twice) are guarded, but this is then put forth as the definitive RTB view. Rana says this “Out-of-Africa model” “begins to suggest ... a harmony with the Biblical account of human origins.” And “in the scientific literature written by

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<sup>294</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 63.

<sup>295</sup> *Ibid.*, p. 64.

<sup>296</sup> *Ibid.*, p. 66.

evolutionary biologists, they will refer to this first man and first woman as Y chromosomal Adam and mitochondrial Eve respectively ... . And this is ... saying that ... there is such resonance between ... the Biblical account of origins and the scientific data, that Biblical imagery is being evoked in scientific literature<sup>297</sup>.”

And then in Rana’s “UPDATE: When did the Genetic Adam and Eve Live?” (2013), Rana referred to two more recent studies, in which Y Chromosome research in “two independent” studies “concluded separately that the last ancestor of all men lived between 120,000 and 156,000 years ago and 180,000 to 200,000 years ago respectively. One team also concluded that the ancestor of all females lived between 99,000 and 148,000 years ago.” Rana concludes that this “confirms other studies conducted in the past couple of years that also indicate the coexistence of mitochondrial Eve and Y-chromosomal Adam.” Thus in 2013, Rana jettisoned the earlier RTM model idea of Y-Chromosomal Noah in favour of Y-Chromosomal Adam<sup>298</sup>.

On the one hand, while I do not necessarily endorse anything they say, nor agree with them in all particulars, overall, I thank God for so much of the valuable work done for old earth creationism by such groups as the *Interdisciplinary Biblical Research Institute* (IBRI), USA, *Reasons To Believe* (RTB), USA, and *Old Earth Ministries*, USA; and also for the positive work done by John Sailhamer in helping to promote some areas of relevance to a Local Earth Gap School model. But on the other hand, I consider these men have been badly misadvised and badly led astray, on the value of this genetics work for locating a so called “Y-Chromosome Adam” or “Noah,” and a so called “Mitochondrial Eve.” Paradoxically, in their embryonic forms, my five basic concerns are recognized by IBRI’s Wonderly and RTB’s Rana.

My first of five broad criticisms is recognized in embryonic form by Dan Wonderly in his ‘Consideration of ... The Fossil Evidence ...’ (1988). Wonderly says the alleged, “single ancestral group is often called ‘the mitochondrial mother.’ This term refers to the fact that the DNA mitochondrial ... genetic components in the cells of the various living human races today have been found to show relationships which indicate that all the races had to come from either one woman or a small group of closely related women. Of course ... the male sex cells do not contribute any mitochondrial DNA to the offspring ... (Mitochondria are the very small organelles within all our body cells, which release

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<sup>297</sup> Rana’s “Exploring the Origin of the Races,” Digital Video Disc, 2013, *op. cit.* (emphasis mine).

<sup>298</sup> Rana’s “UPDATE: When did the Genetic Adam and Eve Live?,” *Today’s New Reason To Believe* (*Reasons To Believe* Email Articles sent from [tmrtb@reasons.org](mailto:tmrtb@reasons.org), RTB, California, USA), 15 Aug. 2013; citing Poznik, D., *et al*, “Sequencing Y Chromosomes Resolves Discrepancy in Time To Common Ancestor of Males Verses Females,” *Science*, Vol. 341, 2 Aug., 2013, pp. 562-565; Cann, R.L., “Y Weigh in Again on Modern Humans,” *Science*, Vol. 341, 2 Aug., 2013, pp. 465-467; & Francalacci, P., *et al*, “Low-Pass DNA Sequencing of 1200 Sardinians Reconstructs European Y-Chromosome Phylogeny,” *Science*, Vol. 341, 2 Aug., 2013, pp. 565-569.

energy from the food substances within the cells. Each of them contains a small amount of DNA which is somewhat different from the DNA of the nuclei of the cells.) The research ... resulted in the conclusion that all modern human races came from a single source or 'mitochondrial mother' group ... sometimes between 100,000 and 200,000 years ago. Some of the geneticists have jokingly called this mitochondrial mother female group 'Eve,' but they are not referring to the real Biblical Eve, which we accept as 'the mother of all living' (Genesis 3:20).'" Although Wonderly then concludes from this that Adam and Eve date to c. 200,000-100,000 B.C.<sup>299</sup>.

Dan Wonderly here recognizes what a number of subsequent promoters of these theories have not, namely, that this technique does not lead one to arrive at "Mitochondrial Eve," but rather, *a female descendant of the Biblical Eve*. Jim Foley (2011) in an article linked to an article of Greg Neyman at the website of *Old Earth Ministries*, USA, also says, "The concept of 'mitochondrial Eve' is widely misunderstood. It does *not* mean that she was the only woman of her time who was ancestral to modern humans. In other words, mitochondrial Eve was not a Biblical Eve. However the Biblical Eve, if she had existed, might well be mitochondrial Eve (though not necessarily: it could be one of her female descendants<sup>300</sup>." Foley here comes close to the correct view, but his qualification that, "the Biblical Eve, if she had existed, might well be mitochondrial Eve," is not correct; since this would require that there had been no women who had not had daughters who reproduced all the way back to Eve. In fact, we can *safely rule out that possibility*, with the consequence that so called "mitochondrial Eve" is necessarily *a female descendant of the Biblical Eve*.

This matter also relates to the same issue raised on mitochondrial disputes about the gracile group of satyr beasts that came to Australia c. 38,000 B.C., as found in the gracile skeletal Mungo Male Ape Satyr Beast's burial with red ochre at Lake Mungo; or claims that Neanderthal's were men. That is, the fact that the mitochondria of Mungo Male or Neanderthal can be shown to not exist in contemporary human population groups, does not prove that these satyr beasts were not human beings descended from Eve, since those who, unlike myself, claim that there were "human," can explain this on the basis that they had either no descendants or only male descendants, and no sisters. This means that even if one were to locate the so called, "Mitochondrial Eve," one would in fact have located a female descendant of Eve, *and it would then be entirely speculative as to how many generations back from the Mitochondrial female descendant of Eve, the Biblical Eve was*. Thus one might speculate a short time of e.g., 10 generations, or a longer time of 100 generation, or 1,000 generations, or more. The point being that we have no way

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<sup>299</sup> Wonderly's "Consideration of ... The Fossil Evidence ..." (1988), *op. cit.*, pp. 82C to 82D (emphasis mine); referring to *Newsweek*, 11 January 1988, pp. 46-50; and "many magazines and journals in 1987 and 1988."

<sup>300</sup> Foley, J., "Fossil Hominids: Mitochondrial DNA," 2011 (<http://www.talkorigins.org/faqs/homs/mtDNA.html>); accessed from link at footnote 3, of Neyman, G., "Creation Ministries International Daily Feature Neanderthal-Human Hybrid Fossil," 2006, *Old Earth Ministries*, *op. cit.* .

of really knowing how many female descendants have dropped out in any clinical scientific sense. *Since such an assessment would then be made on one's presuppositions based on e.g., the fossil record, as to where one thought the Biblical Eve would be, this is necessarily a very circular process, and in no sense "an objective scientific method" for determining where the Biblical Eve is based on mitochondrial studies.*

This same basic criticism also applies to "Y-Chromosome Adam" or "Noah," since we do not know how many men either did not have any children, or only had daughters. We are thus led back to a male descendant of the Biblical Adam or Noah, and once again, it is a highly circular process to conjecture how many missing generations back there are to the Biblical Noah or Adam. *Therefore, my first criticism is that because on this logic, one is locating a male descendant of Adam or Noah, and a female descendants of Eve; and because one must then speculate how many generations back it would be to the Biblical Noah or Adam, or Biblical Eve; and because there is no objective scientific way to do this, beyond one's base date, one is running a circular argument on how far back the dates really go. This then is the first reason why this "genetics" technique is unreliable.*

My second broad criticism is recognized in embryonic form by both Wonderly and Rana. Wonderly says, "genetic components in the cells of the various living human races today have been found to show relationships which indicate that all the races had to come from either one woman or a small group of closely related women;" *supra*. And Rana refers to, a study "discussed in" Ross & Rana's "Whom Was Adam?" This was a 2003 study by a joint Russian-USA research team of 1,056 people at 377 locations, which concluded that mankind "originated from a single point (apparently Africa), from a small population" thought to be about "2,000 or less," "between 71,000 and 142,000 years ago." Rana then asks, "Did humanity originate from a single pair? Even though population estimates reveal that humanity originated from several hundred to several thousand individuals based on mathematical models, it could well be the case that these models overestimate the original numbers ... . And it is important to note that an origin ... from a small population is consistent with the existence of a historical Adam and Eve who gave rise to all" of mankind. "Given the limitations of the methods, could it be than the population estimates are reporting on the population" of mankind "some time after their creation, when the population would have been small, on the order of a few thousand? ...<sup>301</sup>."

We thus find that *one can interpret this genetic data to mean either that man came from a single couple, Adam and Eve, or that man came from a small population group of about 2,000 or less.* On the one hand, I would certainly agree with Wonderly and Rana that all of mankind did indeed come from Adam and Eve (Gen. 2:21-24; 3:20). But on the other hand, the fact that one must interpret the raw data this way, so that the raw genetic data could also be interpreted to mean that man came from a small population group of perhaps 2,000 people, rather than a single couple of Adam and Eve,

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<sup>301</sup> Rana's "Where They Real? The Scientific Case for Adam and Eve," 1 Oct. 2010, *Reasons To Believe*, California, USA (emphasis mine) (<http://www.reasons.org/articles/were-they-real-the-scientific-case-for-adam-and-eve>).

means that once again one cannot use this data to say that science in some “objective” sense points us to Adam and Eve in this research. *Therefore, my second criticism is that because on this logic, one could be locating either an originating biological couple, Adam and Eve, or a small population group of about 2,000; and so because one must then input one’s preconceived view that there was an Adam and Eve; even though I ACCEPT THAT THIS IS THE CORRECT PRECONCEIVED VIEW; nevertheless, there is no objective scientific way to prove this; and so once again one is running a circular argument to say that this data proves there was a Biblical Adam and Eve.* This then is my second reason why I regard this “genetics” technique as unreliable.

Were these first two criticisms as far as the matter went, then I would consider that the basic idea of “Y Chromosome Adam” and “Mitochondrial Eve” could, with qualification, still be retained as having some value. That is because, in spite of the first criticism, one could still get a lower date for “Y Chromosome Adam” and “Mitochondrial Eve,” from which one would then have to project back to the Biblical Adam and Eve; and in spite of the second criticism, one could still stipulate that one considered one could get back to a small population group of Adamites, that one believed were in turn descended from Adam and Eve. However, when one comes to the third and fourth criticisms, it become clear that these methodologies are completely circular and worthless in any “objective scientific” sense, and simply projected results of one’s predetermined model.

My third and fourth broad criticisms are both recognized in embryonic form in Rana’s “When did Mitochondrial Eve and Y Chromosome Adam Live?” (April 2013); and in this article Rana also recognized my fifth broad criticism<sup>302</sup>. But though in this April 2013 article he does what is some of the best genetics work I have seen from him; he then fails to see the fuller ramifications of some of the matters he has isolated, since from August 2013 he was again arguing in his old type way for a so called, “Y Chromosome Adam” (although formerly it was a Y Chromosome Noah), and “Mitochondrial Eve” (August 2013)<sup>303</sup>.

In Rana’s “When did Mitochondrial Eve and Y Chromosome Adam Live?” (April 2013), he looks at the way the alleged dates for “Y Chromosome Adam” and “Mitochondrial Eve” are calculated. In the same way that in physics one calculates Time as Distance divided by Speed ( $\text{Time} = \text{Distance} \div \text{Speed}$ ); so likewise, the differences between the genetic material of two population groups are determined on the basis that the Time taken is the Number of Genetic Differences divided by the Mutation Rate ( $\text{Time} = \text{Number of Genetic Differences} \div \text{Mutation Rate}$ ). However, in order to determine this

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<sup>302</sup> Rana’s “When did Mitochondrial Eve and Y Chromosome Adam Live?” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent from [nrtb@reasons.org](mailto:nrtb@reasons.org), RTB, California, USA), 4 April 2013.*

<sup>303</sup> Rana’s “UPDATE: When did the Genetic Adam and Eve Live?,” *op. cit.*, 15 Aug. 2013.

one must first subjectively determine what two variables are; and these two variables are my third and fourth criticisms respectively.

The first variable, constituting my third criticism, is that one must first select what one considers are the relevant population groups *that allegedly have a common ancestor or common ancestor group*. I.e., *there is no proof that these population groups do have a common ancestor or ancestor group*. Thus e.g., Darwinian evolutionists *assume and presume* that man and chimpanzees have a common ancestor, and so they compare differences in the genome of man and monkey. The second variable, constituting my fourth criticism, is that one must then select what *allegedly the mutation rate* essentially is based on one's presuppositions e.g., where one thinks they diverged in the fossil record. Since this is regarded by Darwinists as at c. 6 million B.C., *a mutation rate is then calculated as to how fast it must be to account for the differences between man and monkey over about 6 million years*<sup>304</sup>. THIS IS CLEARLY A VERY CIRCULAR PROCESS, since one is first assuming that man and monkey are from a common stock about 6 million years ago, and then determining a mutation rate on this assumption. And my fifth criticism is that one must assume that any mutation rate is constant over time.

Hence *there is nothing scientifically objective about how one is obtaining the "Time" and "Mutation Rate" in one's formula, "Time" (6 million years) = Number of Genetic Differences ÷ Mutation Rate*. Yet THIS IS THE MUTATION RATE GENERALLY USED TO FACTOR INTO THE EQUATION FOR "Y CHROMOSOME ADAM" OR "MITOCHONDRIAL EVE"!<sup>305</sup> Thus it is on this alleged "scientifically determined "monkey to man mutation rate," that "scientists" factor in the alleged "Mutation Rate" in their equation, *Time = Number of Genetic Differences ÷ Mutation Rate*, to which are added "genetic differences" between groups that allegedly have a common ancestor, to arrive at the "Time" to e.g., so called "mitochondrial Eve" as e.g., c. 150,000-250,000 B.C., or c. 120,000-220,000 B.C. . This means that the so called "genetic" dates for Adam and Eve that e.g., old earth creationists, Sailhamer and Wonderly have used at c. 270,000-200,000 B.C. (Sailhamer) or c. 200,000-100,000 (Wonderly), are in this same general type of range, and thus premised on a "monkey to man mutation rate" that considers the chimpanzee line and man's line diverged c. 6 million B.C. . The reason these four dates differ is that those calculating them stipulated

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<sup>304</sup> See e.g., Review of Victor Cerny of the Institute of Archaeology at Prague in Czech, after main article of Jeffrey Rose, "New Light on Human Prehistory in the Arabo-Persian Gulf Oasis" (2010), p. 43/79 (for explanation of pagination & fuller reference, see Part 2, Chapter 17, section e, *infra*); citing Endicott *et al*, "Evaluating the mitochondrial timescale of human evolution," *Trends in Ecology & Evolution*, Vol. 24(9), 2009, pp. 515-521.

<sup>305</sup> Rana's "When did Mitochondrial Eve and Y Chromosome Adam Live?," *op. cit.*, citing Phillip Endicott, *et al*, "Evaluating the mitochondrial timescale of human evolution," *op. cit.* .

different time points for the alleged divergence of chimpanzees and men, and so with a slightly different so called “scientifically derived mutation rate,” they came up with different “mitochondrial Eve” dates. *This whole process of circular reasoning is clearly an absurdity!* The fact that Sailhamer’s and Wonderly’s date are in the same general range as these other two dates, but not identical with these other two dates, thus reflects this subjective selection of the date for the alleged “monkey to man mutation rate;” and it means that their appeals to “genetics” for an allegedly “objective” date for Adam and Eve is sadly misguided by all the “hoopla” over the so called “mitochondrial Eve.”

But because he is committed to this flawed concept of what are really projection rates based on one’s pre-existing model, as found in the “Formula”:  $Time = Number\ of\ Genetic\ Differences \div Mutation\ Rate$ , Rana then is largely, though not entirely, uncritical of the model of Phillip Endicott, *et al* (2009). This model rejects the “monkey to man mutation rate” usually “calculated” on the basis that Darwinists disagree on when the alleged “common ancestor” to “man and monkey” existed; that mutation rate is not constant through time, and can be different at the same time in different geographical locations. Rana’s bias to the RTB model of an Adam possibly dating as early as *c.* 100,000 B.C. is then apparent in his claim that the model of Endicott *et al* (2009) is based on “well-established dates from the fossil and archaeological record to calibrate the mitochondrial DNA molecular clock.” Rana says this because, “Their date for mitochondrial Eve comes in close to 108,000 years ago,” and so this is close to the RTB model’s Adamic date of *c.* 100,000-10,000 B.C. .

*But of course this Endicott et al model (2009), is “from go to woe” still using very circular reasoning.* That is because in terms of the first variable, constituting my third criticism, one is first selecting from the fossil record what one considers to be a creature that is a “common ancestor or common ancestor group,” e.g., the *African Pre-Edenic Race Satyr Beasts* of APER Satyr Beasts at *c.* 110,000 B.C. (some may date them e.g., 10,000 years earlier or later), as the group with “genetic differences with” contemporary man; *when there is no objective proof that these population groups do have a common ancestor or ancestor group to contemporary man.* Then in terms of the second variable, constituting my fourth criticism, one is selecting what is *allegedly the mutation rate* based on this circular presuppositions that fits in with this “fossil date for man.” Thus the date of Endicott *et al* of *c.* 110,000 B.C. is really no more “objective” than the one based on “the 6 million monkey to man mutation rate.” That is because, like it, *one is simply making a projection based on one’s presuppositions, that in a circular manner gives one a different factor for “Time,” “Number of Genetic Differences” between allegedly related diverse groups, and “Mutation Rate.”*

Rana then critiques another view put by Scally & Dubin (2012), alleging that “mitochondrial Eve” should be dated to *c.* 300,000-250,000 B.C. . At this point, Rana and I are in agreement, since Rana argues in harmony with my fifth criticism, namely, that one cannot assume mutation rates are constant over time. On this 2012 model, it was claimed that the mitochondrial DNA mutation rates based on comparison of men alive today, gave a slower rate than those using such dates such as e.g., 150,000-250,000 B.C., or *c.* 120,000-220,000 B.C., *supra*. Hence on these revised alleged “mutation

rates,” the date for “mitochondrial Eve” was put at *c.* 300,000-250,000 B.C. . . Rana fairly questions the value of this methodology since “it fails to take into account the ... random ... nature of molecular clocks. These clocks are not ... mechanically regular ...” and “therefore, mutation rates cannot be reliably determined by comparing the genomes of [men’s] contemporaries or by comparing the genomes of several generations of people in the same family” of man<sup>306</sup>.

I would certainly agree with Rana on this point. And in doing so I would note that with respect to man, we cannot be sure of changes following the Fall such as man’s loss of bodily mortality, or reduction in life-span, were the result of God introducing new genetic information into man, or the result of genetic mutation, or some combination thereof, since some kind of genetic changes were involved. Nevertheless, for our immediate purposes they indicate that genetic changes have not been constant over time; and therefore it would be unsafe to argue that there has been a constant mutation rate from Adam’s time. Thus it is relevant to consider the dramatic differences of Adam and Eve before, and after, The Fall (Gen. 3:15-18,22-24). E.g., the genetic changes that meant the head size of a human baby relative to a woman’s vagina would mean, “in sorrow” a woman “shalt bring forth children” (Gen. 3:16), happened at the genetics level very quickly all in one woman, Eve, and thereafter her female descendants. But this may also be affected by sin’s affect in local population groups e.g., the Eastern Europeans of Poland generally have larger heads, and so a higher mortality rate of women in child-birth may occur, and also in general an even greater pain in child-birth experienced by Polish woman. Nevertheless, we also read of the *general* promise of I Timothy 2:15, that a woman “shall be saved” from connected death “in childbearing, if they continue in faith and charity and holiness with sobriety.” This genetic change is also seen in the drop in ages men lived from Adam to Abraham in the genealogies of Gen. 5 & 11, *compared to how it then leveled out* at an average of 70 to 80 years (Ps. 90:10), with some men living into their 90s or low 100s. Thus while we do not know if these genetic changes were the result of God introducing new genetic information into man, or the result of genetic mutation, or some combination thereof, we can be confident that there have been times of accelerated genetic changes in man’s history, and so *even if we had a water-tight date for Adam* (which obviously we do not), *it would still be impossible to calculate a viable “mutation rate” as any such calculation presumes a “constant mutation rate” over time.*

But because he is committed to this flawed concept of what are really projection rates based on one’s pre-existing model, as found in the “Formula”: *Time = Number of Genetic Differences ÷ Mutation Rate*, Rana then “jumps” like a frog (Latin, *rana*), or leap-frogs, “out of the frying pan and into the pot;” as the alleged “mutation rate” is then said to be capable of determination. Thus Rana goes awry, claiming that with respect to

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<sup>306</sup> *Ibid.*, citing Scally, A. & Durbin, R., “Revising the Human Mutation Rate: Implications for Understanding Human Evolution,” *Nature Reviews Genetics*, Vol. 13, Oct. 2012, pp. 745-753.

his criticisms of Scally & Dubin's (2012) "mitochondrial Eve" dates of *c.* 300,000-250,000 B.C., namely, that one cannot calculate a constant mutation rate, that, "A study ... published" by Fu *et al* "in 2013," "takes this concern into account. The researchers calibrated the mitochondrial DNA clock using genomes recovered through ancient DNA analysis from the fossil remains of 10 humans that span about 40,000 years." "Their remains' dates were determined using reliable Carbon-14 methods." "Using this calibration – which is likely the most accurate – the researchers concluded that mitochondrial Eve lived around 157,000 +/- 40,000 years ago<sup>307</sup>," i.e., *c.* 195,000-115,000 B.C. . According to this Fu *et al* study, "mitochondrial genome sequences from ten securely dated ancient modern humans spanning 40,000 years" were used "as calibration points for the mitochondrial clock" i.e., *this presumes certain satyr beasts are humans*; and, "The last major gene flow event between Africans and non-Africans was calculated to 95 kya [= 95,000 years ago]" i.e., this presumes men were around *c.* 95,000 years ago<sup>308</sup> .

Given that this 2013 study has a lower date of *c.* 115,000 B.C., as with Rana's lack of adequate criticism of the 2009 study which had a date of *c.* 106,000 B.C., *supra*, Rana seems to be fairly uncritically accepting this type of work because it gives a "mitochondrial Eve" date this is close to the RTB model's Adamic date of *c.* 100,000-10,000 B.C. . But Rana's claims are still operating on highly circular presuppositions which invalidate them. With respect to the "Formula": *Time = Number of Genetic Differences ÷ Mutation Rate*, the Fu study (2009) may have been "calibrated," but it is still making a subjective assessment with respect to the second variable, constituting my fourth criticism, i.e., one must then select what *allegedly the mutation rate* essentially is based on one's presuppositions. Furthermore, concerning the first variable, constituting my third criticism, i.e., one must first select what one considers are the relevant population groups *that allegedly have a common ancestor or common ancestor group*, we here find that Rana says "ancient DNA analysis from the fossil remains of 10 humans that span about 40,000 years" were used. This presumes that a model with satyr beasts dating to *c.* 38,000 B.C. are "human," whereas I would say the oldest human remains are those of Cro-Magnon man dating to *c.* 33,000 B.C. . *Hence these are the same type of circular problems already itemized. Put simply, Rana's Fu study is phooey*<sup>309</sup> .

With respect to "Y Chromosome Adam," Rana's "When did Mitochondrial Eve and Y Chromosome Adam Live?" (April 2013), also refers to a 2013 study (Mendez *et al*) which "reported a date for Y chromosomal Adam between 237,000 and 581,000 years

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<sup>307</sup> *Ibid.*, citing Fu, Q., *et al*, "A Revised Timescale for Human Evolution Based on Ancient Mitochondrial Genomes," *Current Biology*, 21 March, 2013.

<sup>308</sup> Fu, Q., *et al*, "A Revised Timescale for Human Evolution Based on Ancient Mitochondrial Genomes," *Current Biology*, 21 March, 2013, "Highlights" & "Results."

<sup>309</sup> "Phooey," originally a USA colloquialism was originally an interjection, and it refers to disbelief or rejection of something.

ago, most likely with the age for Adam at 338,000 years” i.e., c. 336,000 B.C. . Rana comments, “This study’s date for Y chromosomal Adam is about 200,000 years earlier than the first appearance of modern humans in the fossil record and, on that basis alone, raises questions about the result’s validity<sup>310</sup>.” Rana is here once again rejecting this model simply because it does not fit in with the dates used on the RTB model. While I would agree that these alleged dates of c. 579,000-235,000 B.C. with a “likely” “age for Adam” at c. 336,000 B.C. are wrong, that is on the basis of their usage of circular presuppositions such as what the alleged “constant mutation rate” is, and what the alleged “common ancestor” (or “ancestor group”) is. *I would therefore reject such a model even if it used Adamic dates that I agreed with (c. 51,500 B.C. + / - 16,500 years, with a probable date of c. 60,000 B.C. +/- 8,000 years, and a best estimate on presently available data of c. 68,000-62,000 B.C.), because these type of circular arguments mean that all one is doing is making a projection based on one’s non-objective presuppositions.*

This 2013 Mendez *et al* study of “Y chromosomal Adam” alleging dates of c. 579,000-235,000 B.C., with an alleged “likely” date of c. 336,000 B.C.; was like the 2012 Scally & Dubin study alleging that “mitochondrial Eve” should be dated to c. 300,000-250,000 B.C., in that it claimed that by looking at genome sequences of contemporary human populations one could determine an alleged mutation rate. Hence while I would agree with Rana that this 2013 study is to be rejected on this basis in harmony with my fifth criticism, namely, that one cannot assume mutation rates are constant over time; I would also have other concerns that Rana does not itemize.

Thus Rana also accepts other “Y Chromosome Adam” projections with these type of circular presuppositions, simply because they agree with the RTB model. Hence he says, “As of 2005, when” Ross & Rana’s “*Who Was Adam?* was published, the most comprehensive analyses of Y chromosome variants returned a date ... between 50,000 to 60,000 years ago, much more recent than mitochondrial Eve’s date,” which at the time Ross & Rana were identifying as Y Chromosome Noah. But as at 2013, “Two studies, conducted in 2011 [Cruciani *et al*] and 2013 [Wei Wei *et al*], made use of a larger portion of the Y chromosome and rare Y chromosome variants to estimate dates of 142,000 +/- 16,000 years and between 101,000 and 115,000 years ago, respectively. The results of these most recent studies of Y chromosomal Adam fall in line with the best, most recent dates for mitochondrial Eve<sup>311</sup>.” *Rana’s own words should here give him cause to pause.* Ross & Rana accepted the 2005 dates because they fitted inside the RTB model,

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<sup>310</sup> *Ibid.*, citing Mendez, F.L., *et al*, “An African American Paternal Lineage Adds an Extremely Ancient Root to the Human Y Chromosome Phylogenetic Tree,” *The American Journal of Human Genetics*, Vol. 92, 28 Feb. 2013, pp. 454-459.

<sup>311</sup> *Ibid.*, citing Cruciani, F., *et al*, “A Revised Root for the Human Y Chromosomal Phylogenetic Tree: The Origin of Patrilineal Diversity in Africa,” *The American Journal of Human Genetics*, Vol. 88, 19 May, 2011, pp. 814-818; & Wei Wei *et al*, “A Calibrated Human Y-Chromosomal Phylogeny Based in Resequencing,” *Genome Research*, Vol. 23, Feb. 2013, pp. 388-395.

and so they considered the “Y chromosomal” figure in question was Noah; but then with different results from 2011 & 2013, these were also accepted as they fitted in at the upper end of the RTB model, but the “Y chromosomal” figure in question was then said to be “Adam.” *On this, “I’ll accept it if it fits in with my dates” kind of logic, why could not someone also accept these “Y chromosomal” figures as “Noah,” and then take some of the other higher dates for “mitochondrial Eve”?* E.g., by going to Wonderly’s dates or Sailhamer’s dates, *supra*.

Rana now claims, “While the exact dates for mitochondrial Eve and Y chromosomal Adam may never be precisely known, the agreement between molecular clock analysis and the dates from the human fossil and archaeological records is remarkable and stands as one of the most significant accomplishments of modern science.” He further claims, “the dates for mitochondrial Eve and Y chromosomal Adam converge around 150,000 years ago. This convergence is in line with estimates of humanities origin from the fossil record” which Rana claims is “between 200,000 and 100,000 years ago.” He then uses his concept of *symbolic thought*, claiming, this “also comports fairly well with the archaeological record that places the first evidence for symbolism (which I take as a reflection of God’s image in humans) between 70,000 and 80,000 years ago<sup>312</sup>.” It seems the RTB model is getting caught in the circular reasoning of those giving lower dates near *c.* 100,000 B.C., but because these same circular reasoning people are giving upper dates higher than this, the RTB model is “under pressure” to increase its Adamic dates *yet again*. Whether or not it will finally succumb to this pressure is presently unclear, but either way, what is clear is that *the RTB model’s of so called “Y Chromosomal Adam” and “Mitochondrial Eve,” are based on circular arguments, as indeed are all models for a so called “Y Chromosomal Adam” and “Mitochondrial Eve.”* Therefore I for one, reject all and any attempts to claim some kind of “objective scientific” date for “Y Chromosomal Adam” and “Mitochondrial Eve” can be procured from “genetic studies.”

Clearly the Ross & Rana methodology for “Y Chromosome Adam” or “Noah,” and “Mitochondrial Eve,” is flawed. It is trying to give the veneer of “scientific objectivity” to the “Formula”:  $Time = Number\ of\ Genetic\ Differences \div Mutation\ Rate$ , in the same way that e.g., Darwinists are. Ross & Rana are rejecting such circular presuppositions as the *the alleged mutation rate* or *alleged common ancestor (or common ancestor group)* when these do not fit their model (e.g., monkeys to men in 6 million years), and accepting them when they do fit their model (e.g., regarding satyr beasts at *c.* 38,000 B.C. as “men”). *But the reality is that one can alter these variables to fit a variety of models*, which is why there is such a disparity of dates as e.g., “Y Chromosome Adam” at the alleged dates of *c.* 579,000-235,000 B.C. with a “likely” “age for Adam” at *c.* 336,000 B.C. (Mendez *et al*, 2013), or *c.* 113,000-99,000 B.C. (Wei Wei *et al*, 2013); in the same way there are such disparities for “Mitochondrial Eve” as e.g., *c.* 300,000-250,000 B.C. (Sally & Dubin, 2012) or 106,000 B.C. (Endicott *et al*, 2009). Thus in the false name of some kind of “objective science of genetics,” different persons are using

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<sup>312</sup> *Ibid.* .

the “Formula”:  $Time = Number\ of\ Genetic\ Differences \div Mutation\ Rate$ , and juggling different variables in it differently, in order to give what are really their hunches the veneer of “scientific objectivity.”

So too, if e.g., I wanted to “calibrate” a model on the Endicott principles of so called, “well-established dates from the fossil and archaeological record to calibrate the mitochondrial DNA molecular clock,” in which I used my fossil dates of the earliest man in the fossil record of Cro-Magnon at 33,000 B.C.; then I too could use this technique. But all I would be doing would be exactly what the others are doing, to wit, coming up with a result that fitted by circular presuppositions; it certainly would not be in any sense be an “objective scientific” result, any more that their models are an “objective scientific” result. Given the lack of anything that could be reasonably called “scientific objectivity” in these projections for allegedly “dating” “Y Chromosomal Adam” and “Mitochondrial Eve,” I do not see that anything of value can be gained from them. Put bluntly, I consider this alleged “dating” of “Y Chromosomal Adam” and “Mitochondrial Eve” is best classified as pseudo-science.

Furthermore, given that on my Local Earth Gap School *Out-of-Eden Persian Gulf model* (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden), the ancestors of Adamites earlier than Noah’s Flood c. 35,000 B.C. going back *possibly* as far as c. 68,000 B.C. (although my Adamic dates are c. 51,500 B.C. + / - 16,500 years, with a probable range of c. 60,000 B.C. +/- 8,000 years, and a best estimate of c. 68,000-62,000 B.C.), and various Adamites are for some time after Noah’s Flood, all under the waters of the Persian Gulf, and so it is unlikely that any DNA will be recovered from most of them; it seems to me that this whole research area is not capable of doing anything but giving this or that group a capacity to make their findings “look impartial” to those who do not know what is going on. Therefore, the *search for Mitochondrial Adam & Eve* is not in my opinion a potentially fruitful area to follow other than in one important particular, namely, there is an acceptance by reasonably-minded men that a person can still reasonably argue for a common male and female ancestor in Adam and Eve respectively, who gave birth to what was originally a small common ancestral group. Not all would so argue, since e.g., Darwinists and some old earth creationists such as Agassiz, look to a small ancestral group; but all reasonably minded persons would still have to accept that *the Christian’s Biblical view of Adam and Eve cannot be disproved on the scientific data*, and so remains within the knowable scientific parameters. Thus in terms of Scripture and science, at the level of biological science there is no reason to doubt that there could have been a biological Adam and Eve, and at the level of the Bible, for those who like myself accept Biblical authority, there is no theological doubt that that there was a biological Adam and Eve from whom all other human beings descend. For first came “Adam” (Gen. 2:21-24), “And Adam called his wife’s name Eve; because she was the mother of all living” (Gen. 3:20). Therefore a belief in the Biblical Adam and Eve is clearly *not contrary* to true science, i.e., it is not possible to use science either to prove or disprove the Biblical teaching of Adam and Eve. And thus on the basis of Biblical authority, *“I know that my genes have ancestors back to Adam (Gen. 2:21-24; 3:20): whereas paleontologists can only speculate that fossils they find had descendants.”*

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Volume 1, Part 2, Chapter 1, section b, *supra*; the evidence of the true quest for locating Adam and Eve is clearly consistent with what we would expect from *Guideline 1*, “‘The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antinatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring ‘science falsely so called’ (I Tim. 6:21), to be abhorred of all good Christian men.”

*Spiritual Reflection:* The story of The Creation & The Fall in Genesis 2 & 3 teaches us that, “Neither was the man created for the woman; but the woman for the man” (I Cor. 11:9); and “the serpent beguiled Eve through his subtlety” (II Cor. 11:3). “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved” from death “in childbearing, if they continue in faith and charity and holiness with sobriety” (I Tim. 2:11-15).

At this juncture let us consider the origins of the ridiculous so called “scientific” claims about “objectively” “dating” a “Y Chromosomal Adam” and “Mitochondrial Eve.” This nonsense all started when absurd claims of a “Mitochondrial Eve” were invented by work that Dan Wonderly says was “done mainly by Rebecca Cann of the University of Hawaii<sup>313</sup>,” USA. Thus these claims were started by a silly woman far gone with sex role perverted lusts of feminism, who really should have been a housewife (Titus 2:5) who stayed out of such matters in the first place. What man did she inhibit from an academic career by her sex role perverted lust contrary to the Tenth Commandment, “Thou shalt not covet” (Exod. 20:17; Rom. 7:7)? We are thus reminded of the words of the holy Apostle, Saint Paul, who forewarns us “that in the last days perilous time shall come.” And this will include, “silly woman laden with sins, led away with divers lusts;” and those who are “ever learning, and never able to come to the knowledge of the truth” (II Tim. 3:1,6,7).

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<sup>313</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.* p. 82D.

(Chapter 6) e] Perforated bones: “Blowing the bone whistle” on  
“anthropologists” playing loony tunes on “bone flutes.”

Old earth creationist, Dan Wonderly, claims in his concept of “rational thought in all human races” being seen in “music<sup>314</sup>,” and old earth creationists Ross & Rana since 2005 claim in their concept of how “Human beings ... can engage in symbolic thought,” that this is manifested in the fact that they may “display intense creativity through ... music<sup>315</sup>” (though Ross did not make this claim at an earlier time when he said in e.g., 2001, “musical ability” does “not” “represent” a defining feature of the human “spirit<sup>316</sup>”). With this view of “musical ability” derived from secular anthropology, there is also a nexus to the claims of secular anthropologists that certain perforated bones are examples of such “musical instruments” in the form of “bone flutes.” This therefore leads to two important questions, Firstly, Do animals ever instinctually play something that could be called a musical instrument, and if so, is this something that they make? And secondly, Are the perforated bones that “anthropologists” frequently point to as alleged “bone whistles” and “bone flutes,” really evidence of such made musical instruments?

Let us now consider the first question, *Do animals ever instinctually play something that could be called a musical instrument, and if so, is this something that they make?*

I would note that some very basic forms of musical instruments are clearly not unique to man. The male cricket rubs a scraper / rasp that is on one of his forewings, along a row of between 50 and 250 teeth found on his other forewing; and thus uses these body parts as a musical instrument to create a series of chirps. And in springtime, the male woodpecker uses loud calls, often reinforced with loud drumming on hollow wood as a sound to indicate his territory<sup>317</sup>. Thus the male woodpecker sometimes uses hollow wood as the percussion instrument of a drum to warn off prospective enemies. These are *not* musical instruments in any sense *made by these animals*, but *they are nevertheless basic forms of musical instruments*.

But then there is the case of Orangutan apes in Borneo who have been observed using a simple musical instrument that they have made. Researchers have found that when a Borneo Orangutan is in a difficult situation from a potential predator, *he will make a musical instrument* by stripping the leaves of a twig of tree, and then use this musical instrument to alter the sounds he makes as part of his attempts to ward off a predator. Commenting on this, an article in *Live Science* (2009) says, “Orangutans in Borneo have developed ... a crude musical instrument to alter the calls they use to ward

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<sup>314</sup> *Ibid.*, p. 82E.

<sup>315</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 79.

<sup>316</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 55-56.

<sup>317</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Cricket” & “Woodpecker.”

off predators – not exactly a Stradivarius, but it seems to get the job done.” This is a developed and passed on skill, not an instinctual skill. The orangutan musician is depicted in the following photo<sup>318</sup>.



An Orangutan ape of Borneo in south-east Asia, plays a simple musical instrument made from leaves he has taken from a tree, which he uses to alter the frequency of his sounds so as to try and frighten off a predator, c. 2009.

Let us now consider the second question, *Are the perforated bones that “anthropologists” frequently point to as alleged “bone whistles” and “bone flutes,” really evidence of such made musical instruments?*

Firstly, one cannot say Biblically that a simple musical instrument is a defining quality of man. In this context, I would note that I said in 1997 in response to Dick Fischer, “Fischer also asks how could the ‘sophisticated musical instruments’ of Gen. 4:21 ‘predate simple bone flutes?’ However one translates ‘harp’ (AV) and ‘organ’ (AV), the basic point seems to be that Jubal is the father of stringed instruments i.e., ‘harps’ and wind instruments i.e., ‘organs.’ ... .” But “there are two broad possibilities as to what is here meant here by Jabal and Jubal being the ‘fathers’ of tent-dwellers, shepherds, musicians, and smiths. It could mean that they are the originators among mankind, or it could mean they are the ‘fathers’ ‘of all’ such antediluvian Cainites. If the latter, then tent-dwellers, shepherds, musicians, and smiths may well have existed prior to

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<sup>318</sup> Thompson, A., “Orangutans Make Musical Instrument,” *Live Science*, 10 Aug. 2009 (emphasis mine); with following photo by M.E. Hardus (<http://www.livescience.com/5616-orangutans-musical-instrument.html>).

them among Seth's race, but not among Cain's race. In favor of the latter proposition, I note that long before Jabal and Jubal, Abel was a shepherd (Gen. 4:2,4)<sup>319</sup>."

In elucidation on these 1997 statements I made about 20 years ago<sup>320</sup>, I would note that in Gen. 4:2,4 we read, "Abel was a keeper of sheep" who "brought of the firstlings of his flock," and then much later in Gen. 4:20 that "Jabal ... was the father of such as ... have cattle." In the Hebrew, "cattle (Hebrew, *miqneh*)" includes "sheep (Hebrew, *tsqn*)," e.g., in Gen. 29:4,7, "Jacob said unto them, My brethren," "Lo, it is yet high day, neither is it time that the cattle (Hebrew, *miqneh*) should be gathered together: water ye the sheep (Hebrew, *tsqn*), and go and feed them." Therefore I think that in Gen. 4:20,21 by Jabal and Jubal being the "fathers" of tent-dwellers, "such as have cattle," musicians, and metal smiths, the context requires they are the "fathers" "of" all such antediluvian Cainites. This being so, we cannot use these as historical anchor ropes for dating the rise of e.g., musical instruments *per se*.

In the Greek Septuagint, the Hebrew *b<sup>h</sup>hemowth* meaning "cattle" in Gen. 1:24,25,26; 2:20; 3:14 is rendered by the Greek, *ktenos* meaning "cattle;" and the Hebrew *miqneh* meaning "cattle" in Gen. 4:20 is rendered by the Greek *ktenotrophos*. This is compound word made up of *ktenos* meaning "cattle" (e.g., Gen. 13:2,7; 26:14; 29:7; 30:29, LXX), and *trophos* meaning "nurse" (Gen. 35:8; II Kgs = Septuagint's IV Kgs 11:2, II Chron. 22:11; Isa. 49:23, LXX). The meaning of what is literally, "a cattle nurse" is taken in Brenton's Greek-English Septuagint in Gen. 46:32 to mean "feeders of cattle" – although this is clearly interpretative, in Gen. 46:34 to mean "herdsmen," and in Num. 32:4 to mean "pasture land" (Greek *ktenotrophos* *ye* in Codex Alexandrinus, 5th century A.D., or Greek *ye ktenotrophos* in e.g., Codex Sinaiticus, 4th century A.D.; Rahlfs-Hanhart's Septuagint). Then in the Septuagint's Gen. 4:2 we read that Abel was "*poimen* (a keeper) *probaton* (of sheep)," and Greek *poimen* is also found in e.g., Gen. 13:2 as "*poimenon* ('the keepers' or 'herdsmen') *ton* (of the) *ktenon* (cattle) *tou* (of) *Abram* (Abram)," i.e., the "herdsmen of Abram's cattle" (Brenton); and in Gen. 13:3 it again means "herdsmen" (Brenton) twice. The implication of the Septuagint's usage of Greek *ktenos* meaning "cattle" in Gen. 13:2, the compound word "cattle-nurse" of

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<sup>319</sup> McGrath, G.B. (myself), "Soteriology: Adam and the Fall," *Perspectives on Science and Christian Faith*, (PSCF) (1997) 49:252-263 at p. 257 (returning the "i.e." twice taken out by the Editor; and returning "mankind" from the Editor's change to "humankind"); referring to Fischer, R., "In Search of the Historical Adam: Part 1," *Perspectives on Science & Christian Faith*, 45: 241-251; *PSCF* 50 (1998):78. My views have changed on some issues since I wrote this article, though remain the same on others. Concerning my later repudiation of some of the erroneous views expressed in this 1997 article, see e.g., McGrath, G.B. (myself), "Intelligent Design from an Old Earth Creationist Perspective," *Perspectives on Science & Christian Faith*, (2006), Vol. 58, pp. 252-253; and "The Gap [School View] in [Genesis 1 on] Creation," *Perspectives on Science and Christian Faith*, (2007) Vol. 59, pp. 318-9.

<sup>320</sup> This 1997 article was first submitted to PSCF in March 1995, which as at the publication of this work in June 2014 is about 20 years ago.

*ktenotrophos* (*ktenos* / cattle + *trophos* / nurse) in Gen. 4:20, and then *poimen* in both Gen. 4:2 for Abel as “a keeper of sheep” and Gen. 13:3,4 for various “herdsmen,” is that in Gen. 4:20 they understood Jabal to be the father of those which nurse cattle among the Cainites, since Abel is understood to have earlier done a similar thing as seen in the comparison of Gen. 4:2 with Gen. 13:2-4. Thus their usage of *ktenotrophos* as “cattle-nurse” in Gen. 4:20 is simply seeking to find a slightly different Greek word to the *ktenos* meaning “cattle” in e.g., Gen. 1:24,25,26, to try and reflect a change in the underpinning Hebrew words. Therefore the Greek Septuagint is broadly supportive of the view of the Hebrew that I am taking in Gen. 4:20 i.e., “the father” among the Cainites; which I am then cross-applying in Gen. 4:20-22 to say contextually applies to these other “fathers.”

And in the Latin Vulgate one has an even stronger immediate nexus evident between Gen. 4:2 and Gen. 4:20, where the same Latin root word of *pastor* is used. Thus we first read in Gen. 4:2, “And Abel was a shepherd (Latin, *pastor*), and Cain a husbandman” (Douay-Rheims); and then we read in Gen. 4:20, “Jabel ... was the father of such as dwell in tents, and of herdsmen (Latin, *pastor*)” (Douay-Rheims). Thus the Vulgate’s words of Gen. 4:20 that Jabal was Latin, “*pater* (father) ... *pastorum* (of herdsmen)” clearly require that this is the “father” among Cainites. Hence the Latin Vulgate is broadly supportive of the view of the Hebrew that I am taking in Gen. 4:20 i.e., “the father” among the Cainites; which I am then cross-applying in Gen. 4:20-22 to say contextually applies to these other “fathers.”

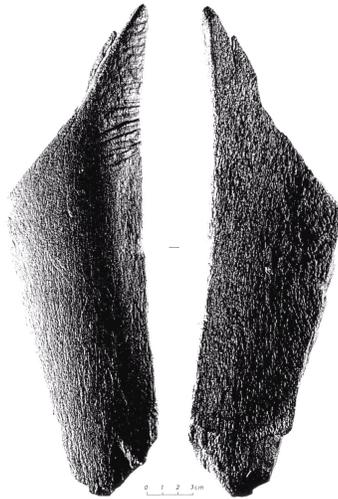
This means that the issue of when and where musical instruments arose outside the Cainites, is left as an open question in Scripture. Notably then there are the “bullroarers” which have been dated to Aurignacian culture of c. 36,000-26,000 B.C. . If these dates are correct at the upper end, then while my Out-of-Eden Persian Gulf model will admit an exit date from the Persian Gulf after Noah’s Flood for anytime between c. 50,000 B.C. +/- 16,000 years, given my best estimate date for Noah’s Flood on presently available data at c. 35,000 B.C., I consider this upper date for bullroarers, *if correct*, to be too early to be Out-of-Eden Persian Gulf Adamites, and so must be Out-of-Africa Ape Satyr Beasts. A bullroarer is a flat perforated piece of bone or wood tied to the end of a cord, which when spun in a circular motion acts to create a whirring sound. If the upper date for these bullroarers at c. 36,000 B.C. is correct, then given that they have been found in e.g., the later Adamite culture of some Australian Aborigines<sup>321</sup>, this would mean that we here see an example of Adamites leaving the Persian Gulf adopting an element of satyr beast culture with their cultural adoption of a simple musical instrument in the form of a bullroarer.

And whether or not the upper date for bullroarers is correct at c. 36,000 B.C., a similar possible issue arises with the simple musical instrument of the rasp. A rasp is a simple musical instrument made of bone, stone, or wood, containing grooves cut into it perpendicular to its length, which can be rubbed with another object to create a staccato vibration. That a satyr beast could conceivably use such as a rasp is seen on the combined precedent of a male cricket using a naturally provided body rasp, *supra*, coupled with an orangutan ape making a simple musical instrument from a leaf he takes from a tree,

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<sup>321</sup> Morley, I., “The ... Archaeology of Music” (2003), *op. cit.*, pp. 33-36.

united with the fact that satyr beasts were clearly more intelligent than these two creatures in terms of e.g., their tool use. However, the evidence such as we have it, once again contains some level of ambiguity in that while rasp-like objects are found in Adamite culture in the Magdalenian culture of c. 15,000-9,000 B.C. (which followed the Soloutrean culture, and was in turn followed by the Azilian culture), as found in the Pekárna cave of Czech; there is a question as to whether or not the rasp existed in the earlier Neanderthal satyr beast Mousterian culture (which precedes the Ape satyr beast Aurignacian culture), dating from c. 48,000-38,000 B.C. . As seen in this following Neanderthal Mousterian culture mammoth bone from Schulen in Belgium, which was found with 18 Neanderthal satyr beast tools, there are a number of parallel striations along one side of it, which its discover, Huyge (1990, 1991), suggests *might* indicate it was originally used as a rasp.



As seen in the top right hand side of the left object, these are a number of parallel striations. Does this indicate it was a Neanderthal rasp?<sup>322</sup>

Thus while the matter is once again open to diverse interpretations, *if* in fact this Neanderthal satyr beast object is a simple musical instrument in the form of a rasp, then given that they have been found in e.g., the later Adamite culture of Czech, this would mean that we here see an example of Adamites leaving the Persian Gulf and adopting an element of satyr beast culture in the form of a simple musical instrument in the form of a rasp.

Therefore, were e.g., one to conclude that certain perforated bones are very simplistic and unsophisticated “bone whistles” or “bone-flutes” that were used by satyr beasts, and then these were later adopted by debased Adamites who as they left the civilization of the Persian Gulf following Noah’s Flood, became debased by adopting the hunter-gatherer cultural practices of satyr beasts, albeit with some added levels of sophistication, and thus ended up “living like animals,” this would not present any

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<sup>322</sup> *Ibid.*, pp. 37-38, including the above picture; citing Huyge, D., “Mousterian skiffle? Note on a Middle Palaeolithic engraved bone from Schulen, Belgium,” *Rock Art Research*, Vol. 7, 1990, pp. 125-132; & “The ‘Venus’ of Laussel in the light of ethnomusicology,” *Archeologie in Vlaanderen*, Vol. 1, 1991, pp. 11-18.

intrinsic theological problems. And if on the one hand, an Orangutan ape in Borneo can grab a leaf and make from it a simple musical instrument, as I have already concluded that he can and has, *supra*; then on the other hand, in theory there would be no reason to preclude the possibility that a much more intelligent satyr beast could conceivably make a very simple rasp, or a very simple bullroarer, or a very simple bone whistle, or very simple bone flute as has been claimed that they did. However, with respect to this issue of bone whistles and bone flutes, and whether or not satyr beasts ever did make such simple musical instrument, the matter is at best, *in dubio* (Latin, ‘in doubt’). And depending on what else is found at the site, and what the archaeological date is, there may potentially also be uncertainty in some instances if a perforated bone was connected with a satyr beast or a man. There is certainly no definitive evidence for the proposition that certain perforated bones are in fact “bone whistles” and “bone flutes.” Thus the evidence for any such perforated bones purportedly being “musical instrument” is at best ambiguous and rests on conjecture, and the same basic data on what certain perforated bones are, is quite reasonably open to other interpretations.

Some valuable work in this area of perforated bones has been done by Iain Morley in his dissertation on, “The ... Archaeology of Music” (2003); and by others also. I shall not look at all the perforated bones that are alleged “bone whistles” or “bone flutes,” but a sample to make the basic point that these perforated bones can be interpreted differently. Consider e.g., the so called “phalangeal whistles.” These consist of a phalanx pierced bone, usually in only one place. If one places it under one’s lower lip, one can blow over it to produce a musical tone, regarded by some as “A whistle<sup>323</sup>.” These types of “bone whistles” have been most commonly dated at 15,000-10,000 B.C., though some at 30,000 B.C.<sup>324</sup>. These dates would mean that they could conceivably have been made by Adamites leaving the Persian Gulf area after Noah’s Flood of *c.* 35,000 B.C., or depending where they are found, possibly also by satyr beasts. Many of these perforated bones are from reindeers, and most of them have been found in caves in France. Afer Satyr beasts existed as late as *c.* 11,000-8,000 B.C. in Australia, but in France where there were Neanderthal satyr beasts (*c.* 250,000 B.C.? or *c.* 200,000 B.C.? or *c.* 100,000 B.C.? or *c.* 90,000 B.C.? to *c.* 38,000 B.C.? or *c.* 34,000 B.C.? or *c.* 26,000 B.C.?), their extinction date is disputed in a range of *c.* 38,000-26,000 B.C., so that the earlier whistles come from their time. This is what they look like:

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<sup>323</sup> *Ibid.*, pp. 57-58.

<sup>324</sup> Goss, C., “The Development of Flutes in Europe & Asia,” *Flutopedia*, 2012, ([http://flutopedia.com/dev\\_flutes\\_euroasia.htm#Early\\_Sumerian\\_Flutes](http://flutopedia.com/dev_flutes_euroasia.htm#Early_Sumerian_Flutes)); the following picture of phalangeal alleged “bone whistles” is also from this article.



Phalangeal perforated bones. Are these “bone whistles”?

But to this it must be said that in archaeology, there is a difference between agreeing on the existence of an object, and the interpretation of that object. When I was a boy growing up in 1960s and 1970s south-east Australia, my brother and I would sometimes buy fizzy drinks in small glass bottles e.g., I used to like drinking “Fanta” (an orange soft drink). I would sometimes blow down into the empty glass bottle, and by this means produce a one pitch musical tone. *But the fact that I could use such a glass bottle as “a whistle” or “simple wind musical instrument,” does not mean that this was the manufacturer’s intent.* Indeed, in this case, we know that these bottles were not designed for such simple musical use, but rather to hold a fizzy-drink. Thus the fact that an “anthropologist” today can blow on these perforated bones to produce “a whistle,” and likewise, as we shall later discuss, theorize that this could be done for perforated bones that are purportedly “flutes,” does not prove that this is what they were designed for, or used for, originally.

In the case of these perforated bones some claim are “bone whistles,” as with perforated bones some claim are “flutes,” any marrow or soft matter appears to have been removed. But a variety of explanations have been raised, including the theories that these perforated bones were chewed by carnivores, or the holes were eaten in by an animal’s gastric juices after the bone had been first chewed by the animal, or punctured by sharp stones in the ground after their burial in a pit was stepped on by some creature. Thus the possibility that these perforated bones were intentionally perforated by a man or satyr beast is only one possible *prima facie* theory<sup>325</sup>. Given that the extinction of the Neanderthal satyr beast is disputed in a range of c. 38,000-26,000 B.C., the perforated bones of c. 30,000 B.C., could be derived from Neanderthals. Furthermore, even if they are not, on the Out-of-Eden Persian Gulf Model used in this work, Adamites leaving the Persian Gulf following Noah’s Flood most probably c. 35,000 B.C. (although in a possible Noah’s Flood date range of c. 66,000-34,000 B.C.), abandoned civilization and became hunter-gatherers by mimicking satyr beast culture, although modifying and improving its level of sophistication. Therefore an earlier satyr beast practice that was

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<sup>325</sup> See Caldwell’s “Paleolithic Whistles or Figurines? – A Preliminary Survey of Pre-historic Phalangeal Figurines” ([http://flutopedia.com/references\\_c.htm#Caldwell2009](http://flutopedia.com/references_c.htm#Caldwell2009)); cited in Clint Goss’s, “The Development of Flutes in Europe & Asia” (2012), *op. cit.* .

picked up by Adamites might be being reflected in these perforated bones made by Adamites from 15,000-10,000 B.C., or even in 30,000 B.C. .

But even if these perforated bones were perforated by men or satyr beasts, it does not follow that they are therefore “bone whistles.” E.g., *this perforation may have been an eating technique in which a hole was made in the bone, so that the man or satyr beast could suck up the internal contents of the bone.*

And when we look at perforated bones that are purportedly “bone flutes,” similar issues present themselves. Hugh Ross (1996) refers to “the so-called Neanderthal flute” from Divje in Slovenia in the Balkans. Unclear radio-carbon dates for it varied between c. 33,000 to 45,000 B.C., and on the basis of surrounding tools it was thought to be used by Neanderthals<sup>326</sup>. Iain Morley (2003) also referred to them saying there was, “a great deal of publicity and academic attention ... to the origins of instrumental behaviour in Neanderthals, ... as the oldest reputed musical object to date. It is notable that in general ‘flute’ finds appear to elicit more attention and excitement than other reputed instruments, there being what could almost be described as a ‘flute fetish;’ when the object in question is reputed to be both the oldest, and from contexts associated with a different species ... it generates even more passionate debate<sup>327</sup>.”

Let the reader consider, for example, the following perforated bone that is alleged by some to be a “bone flute” from Divje Babe in north-west Slovenia where a number of Neanderthal artifacts have been found, which within the afore mentioned range of c. 39,000 B.C. +/- 6,000 years, was e.g., on one radiocarbon date, dated to c. 41,700 B.C. +/- 700 years, in contrast to the claims of some that it was c. 80,000 years old. It is part of the Mousterian culture i.e., the tool culture of Neanderthal satyr beasts in Europe, West Asia, and North Africa dated to the general era of the Fourth Glacial Period (The Wurm Glacial), at c. 40,000 B.C. . It is on display in the *National Museum of Slovenia* in the capital city of Slovenia, Ljubljana; and is seen in the following picture.

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<sup>326</sup> Hugh Ross’s “The Meaning of Art & Music,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 10, No. 4, 4th Quarter, 1996, pp. 6 & 11; citing Dirjec, J., *et unum*, “The Oldest Musical Instrument in Europe Discovered in Slovenia? 1996 (<http://www.zrc.sazu.si/www/iza/piscal.htm>), with reference to a “More detailed paper” that was then to “be published in the *Archaeological Gazette*, The journal of the Institute of Archeology of the Scientific Research Centre of the Slovenian Academy of Sciences & Arts, in Ljubljana, the capital of Slovenia. Ross also referred to “the amazing musical abilities of zebra finches” in Margoliash, D., *et unum*, “Temporal Hierarchical Control of Singing Birds,” *Science*, Vol. 273, 1996, pp. 1871-1875.

<sup>327</sup> Morley’s “The ... Archaeology of Music” (2003), *op. cit.*, p. 47.



Perforated bone from Divje in Slovenia showing size relative to 5 centimetres or about 2 inches. Is this a “bone flute”?

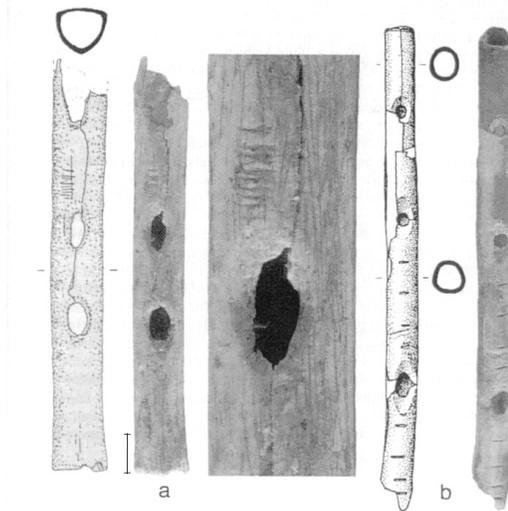
The two most common interpretations of this perforated bone are that of a carnivore eating into it; or a “bone flute”<sup>328</sup>. Although once again, I would add that it could be a Neanderthal satyr beast *eating technique in which a hole was made in the bone by an instrument, so that the satyr beast could suck up the internal contents of the perforated bone*. Those claiming this is “a bone flute” generally claim that two remaining holes are in the middle, and the circular shapes at the ends were of other “flute holes;” whereas those looking to carnivore activity claim further chewing, and I would note that if holes in it were made by Neanderthals as an eating technique, then these may be holes made by a satyr beast instrument, but not “flute holes.” There are also disputes as to whether or not this perforated bone could ever have been “played” as “a bone flute,” although once again I would note, that even if it could, this does not mean that it was<sup>329</sup>.

Since 2008 another perforated bone has become the oldest example of what is widely considered to be “flute.” But when he wrote in 2003, Morley who tends to not represent the full range of possible dates, says that, “The earliest known widely-accepted pipe-type sound-producers found to date are made on a pair of swan” bone, and are “from Geissenklösterle, in Germany. ... These are dated to 36,800 +/- 1000 years B[efore] P[resent], and were found in context with Aurignacian II split bone points.” (The Aurignacian culture follows the Mousterian, *supra*, is contemporary with the Perigordian, and was followed by the Solutrean.) With three holes of notably differing diameters, one of  $5.3 \times 3.4$  millimetres or  $c. \frac{1}{5}^{\text{th}} \times \frac{1}{7}^{\text{th}}$  inch; a second of  $3.5 \times 3.0$  millimetres or  $c. \frac{1}{7}^{\text{th}} \times \frac{1}{8}^{\text{th}}$  inch; and a third of  $2.8 \times 2.4$  millimetres or  $c. \frac{1}{9}^{\text{th}} \times \frac{1}{11}^{\text{th}}$  inch. These are unevenly distanced from each other within a range of  $c. 30$  to  $40$  millimetres or  $c. 1\frac{1}{5}^{\text{th}}$  to  $1\frac{3}{5}^{\text{th}}$  inch. At least two of these three holes exhibit a cone shape that indicates that were bored with a tool. Those who claim this perforated bone was originally “a bone flute,” tend to theorize

<sup>328</sup> *Ibid.*, pp. 47 & 59 (above photo); *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Mousterian Industry;” & Goss’s “The Development of Flutes in Europe & Asia” (2012), *op. cit.* .

<sup>329</sup> Morley’s “The ... Archaeology of Music” (2003), *op. cit.*, pp. 47-54.

that though it is now *c.* 12 centimetres or 4¾ inches long, that “it was originally” about 18 to 19 centimetres or *c.* 7 to 7½ inches long. It is pictured below as “b.”



Two perforated bones from the Aurignacian culture *c.* 33,000 B.C. .  
 Left: a) Diagram & two photos from Isturitz, France, Vulture wing-bone.  
 Right: b) Diagram & photo from Geissenklösterle, Germany, Swan wing-bone<sup>330</sup>.

It is to be noted that in perforated wing bone a) from France, the higher of the two holes is a most imperfect shape, as seen by its expansion in the very middle picture. Is this more consistent with the making of holes with an instrument in order to suck out the bone contents for food, or the more careful crafting of a hole to make a flute? Perforated wing bone b) from Germany, has very uneven spacing of the top two holes compared with the distance to the third hole, which is also larger than the first two holes, and not as well formed. Is this more consistent with the making of holes with an instrument in order to suck out the bone contents for food, or the more careful crafting of a hole to make a flute? Is the wider hole around the smaller hole, more consistent with a hole making instrument with a two-tiered sharper point then a wider ridge behind it being swiveled around in a circular manner up and down the bone, or the crafting of a finger rest for a flute?

Since 2008 another perforated bone has now become the oldest example of what is widely considered to be a “flute.” It was discovered in the Hohle Fels cave near Schelkingen in southern Germany; and is made from a Griffon vulture bone. It has five holes and was originally dated at 33,000-38,000 B.C. . But after radiocarbon dates of bones found near the flute yielded dates of 40,000-41,000 B.C., it was redated to this time<sup>331</sup>.

<sup>330</sup> *Ibid.*, pp. pp. 55 & 59. (above photo).

<sup>331</sup> Clint Goss’s, “The Development of Flutes in Europe & Asia” (2012), *op. cit.*, & both following two photos.



Above: The Hohle Fels perforated wing bone with a scale of 2 cm or c.  $\frac{4}{5}$ <sup>th</sup> inch.  
 Below: The Hohle Fels perforated wing bone as a hand-held object.



It has five holes, with the distance ratio from holes 1 to 5 approximating: 3 units (hole 1 to 2),  $2\frac{1}{2}$  units (hole 2 to 3), 3 units (hole 3 to 4), and 2 units (hole 4 to 5). Is this uneven spacing more consistent with making of holes with an instrument in order to suck out the bone contents for food, or more consistent with the careful crafting of a hole to make a flute? Is the “V-shape” at one end more consistent with cutting the bone for the purposes of sucking out its contents near this end, or perhaps for holding a cord if this device was put under some kind of similar pressure at the other end, or for crafting a flute mouth-piece? Is the wider hole around the smaller hole, more consistent with a hole making instrument with a two-tiered sharper point than a wider ridge behind it being swiveled around in a circular manner up and down the bone, or the crafting of a finger rest for a flute? Is the presence of this perforated bone with other bones, either more consistent with it being a food source consumed with these other bones, or more consistent with the idea of it “being played as a flute after a good meal”? Irrespective of how one answers these questions, can one be dogmatic about what one thinks this perforated bone is, and what one thinks the other relevant perforated bones really are?

I leave the good Christian reader to ponder these things for himself. In entitling this section e of chapter 6, in Part 2, “Perforated Bones: ‘Blowing the bone whistle’ on ‘anthropologists’ playing loony tunes on ‘bone flutes,’” it is not my intention to dismiss or rule out the possibility that some, or all of these perforated bones may be flutes or whistles. Rather, it is my intention to make the point that *we really cannot be certain about what they are*. In archaeology, there is sometimes a fundamental difference between the discovery of an object, and its interpretation. My concern is that while there has been some level of critiquing for claims that the earlier perforated bones from the

Neanderthal's Mousterian culture are "flutes," there has been a far greater reluctance to make any serious critique on the claims that the later Aurignacian culture perforated bones are "flutes." Rather, "the flute" interpretation of these later perforated bones has been allowed to become a standard interpretation without any other possibilities being given a reasonable chance to be considered. *If "the flute" interpretation is the best one for some or all of these perforated bones, then there should be no fear in giving reasonable coverage to other possibilities, which is not what has been generally done to date.*

At this point in time, we are thus left to ask questions about these perforated bones. Were they perforated to act as flutes or whistles? Or were they perforated to allow their contents to be sucked out as food? Or were they perforated to have some kind of string hung through the holes to be used as some kind of cave "hangers" on which certain relatively light objects were hung? Or was it perforated as some kind of cave *objet d'art*? Or was it perforated to have some kind of string hung through its holes for a short period of time around the neck of the prize hunter somehow most responsible for the catch as a type of temporary "medal" to spur on others to do whatever outstanding thing they could in the killing of this creature? Are there one or more other reasonable interpretations for these perforated bones. If all things considered, "the flute" interpretation is the best interpretation for these perforated bones, what is it that is so powerful about this interpretation that it "knocks out of the ring" all its rivals?

Finally, it might be remarked that whatever one makes of the perforated bones, those of the later Aurignacian culture are clearly made with finer tools than the earlier ones of the Neanderthal's Mousterian culture, so even secular "anthropologists" question whether or not those of the earlier Mousterian culture were made by Neanderthals or, for instance, a carnivore. On my Out-of-Eden Persian Gulf model, the Aurignacian culture is a second cultural wave of Ape satyr beasts (regarded by both secular anthropologists and Ross & Rana's post 2005 model as "anatomically modern humans"), coming in on top of the earlier culture of the Neanderthal satyr beasts. But unlike the Out-of-Africa model of secular Darwinian macroevolutionists and old earth creationists Ross & Rana since 2005, I would see this second cultural wave of Ape satyr beasts in turn replaced by a third cultural wave of Out-of-Eden Persian Gulf Adamites following Noah's Flood *c.* 35,000 B.C. . If evidence were to turn up in the future showing Cro-Magnon skeletons at the start of the Aurignacian culture, and / or Nude Female Idols from this earlier time to *e.g.*, *c.* 38,000 B.C., then within my broad parameters for Noah's Flood which is *c.* 50,000 B.C. +/- 16,000 years, my present best estimate for Noah's Flood of *c.* 35,000 B.C. would have to be revised upwards. It would also mean that the Cro-Magnon had first picked up the cultural practices of the Ape Satyr Beasts elsewhere, if so, probably south-west Asia, and then expanded out to create the Aurignacian culture. While I am open to such a revision if the data comes through to support it; as things presently stand I consider the best construction is a second wave of Out-of-Africa Ape Satyr Beast creating the Aurignacian culture after the first wave of the Neanderthal's Mousterian culture, and then the Cro-Magnon Adamites coming in as a third wave who adopted the Aurignacian animal culture of the Ape Satyr Beasts, but advanced it further.

That is because on the data presently available to me, I see no evidence for the human soul in the earlier Aurignacian culture. The line I draw that these other models do not, is found in Part 2, Chapter 1, section b, *supra*; at *Guideline 11*, “The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is ‘in the image of God’ (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20) even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), and “a reasonable soul” (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.” I do not see any such clear and obvious evidence for this in the fossil record till the first Adamite men appear as Cro-Magnon man from c. 33,000 B.C., with Cro-Magnons showing evidence of a soul (Gen. 2:7; I Cor. 15:45) in spiritual expression (Gen. 8:20) with Cro-Magnon’s nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years. Thus amidst our differences, I would certainly agree with those using the Out-of-Africa model that the Ape satyr beasts of the Aurignacian culture were clearly using finer tools than those found in the earlier Neanderthal Mousterian culture, and that this is reflected in the finer tool usage of the perforated bones of the Aurignacian culture. And since it is presently an open question, “Who knows?,” maybe these Ape satyr beast produced Aurignacian culture perforated bones really are very simple “bone flutes.” I certainly allow it as one possibility. But in the end, I simply do not know.

*(Chapter 6) f] Frustrated Darwinian Macroevo­lutionists use fraudulent  
“transitional fossils” against the generally United  
Creationist School.*

Old earth creationist, Dan Wonderly (d. 2004) of the *Interdisciplinary Biblical Research Institute*, USA, commented, “Most evolutionary anthropologists seem not to be bothered at all by the million year gaps in their theoretical ancestral trees for mankind. ... We must face the fact that nearly all of the evolutionary anthropologists who investigate and write concerning the history of mankind are failing to really adhere to the standard steps of the scientific method of research. Thus they are not really investigating as actual scientists, and are substituting many suppositions and hypotheses for real scientific data.” And by way of analogy, he concludes, “If a scientist, such as a research geologist in the petroleum

industry, were to operate in this way, the drilling crews depending on information from the geological research would all end up with ‘dry holes’ instead of productive wells<sup>332</sup>.”

Other than in a handful of disputed cases, there is a lack of transitional links in the fossil record. Thus e.g., with respect to man, as discussed in this Volume 1, Part 2, at Chapter 6, section c, iii, *supra*, the difference between Adamite man and the Apers (African Pre-Edenic Race, pronounced like “paper” without the first “p,”) which existed from about 200,000-100,000 B.C. to about 11,000-8,000 B.C., and which are sometimes misclassified as “Anatomically Modern Humans,” is not clear at the anatomical level of skeletal fossil remains, for which reason one must look at the issue of the soul; so that this would be *an exception to the general rule* in that *prima facie* one could, and indeed, both macroevolutionists and some creationists do, wrongly claim that Adamite man came from the Aper. But even macroevolutionists claiming such a link between the Aper and man, cannot more generally find any such “transitional” links back to what Darwin claimed was “some ancient member of the” “apes” which “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey<sup>333</sup>.” A number of later neo-Darwinists have tried to move away from this terminology by talking about “a common ancestor” to man, monkeys, and apes; but really, Darwin is more candid, since any such “common ancestor” would still have to be deemed to be some kind of what Darwin calls, “an ape or a monkey,” *supra*.

Darwin claimed in his *Descent of Man* (1871), “If the anthropomorphous apes be admitted to form a natural sub-group, then as man agrees with them, not only in all those characters which he possesses in common with the whole catarrhine group, but in other peculiar characters, such as the absence of a tail and of callosities, and in general appearance, we may infer that some ancient member of the anthropomorphous sub-group gave birth to man ... . The catarrhine and platyrrhine monkeys agree in a multitude of characters, as is shewn by their unquestionably belonging to one and the same Order. The many characters which they possess in common can hardly have been independently acquired by so many distinct species; so that these characters must have been inherited. But a naturalist would undoubtedly have ranked as an ape or a monkey, an ancient form which possessed many characters common to the catarrhine and platyrrhine monkeys, other characters in an intermediate condition, and some few, perhaps, distinct from those now found in either group. And as man from a genealogical point of view belongs to the catarrhine or Old World stock, we must conclude, ... that our early progenitors would have been properly thus designated. ... With respect to the absence of fossil remains, serving to connect man with his ape-like progenitors, no one will lay much stress on this fact who reads Sir C. Lyell’s discussion, where he shews that in all the vertebrate classes the discovery of fossil remains has been a very slow and fortuitous process. Nor should

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<sup>332</sup> Wonderly’s ‘Consideration of ... The Fossil Evidence ...’ (1988), *op. cit.* p. 82C.

<sup>333</sup> Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

it be forgotten that those regions which are the most likely to afford remains connecting man with some extinct ape-like creature, have not as yet been searched by geologists<sup>334</sup>.”

With regard to Darwin’s 1871 excuse for the lack of transitional fossils as being that various “regions ... have not as yet been searched by geologists,” as both old and young earth creationists have pointed out, that excuse is now even more exposed than it was at the time. That is because further work on the geological record has not produced the thousands upon thousands of transitional forms that it would need to if macroevolution were a viable scientific model. Moreover, as already noted in general terms, macroevolutionists engage in fantasy and fudging of the fossil record. For instance, Batten refers to creating an alleged “evolution of the horse” sequence from a variety of different horses, to which they then “add a fossil rock badger at the bottom.” Or Werner refers to the many “missing links” fantasized in the world’s museums to “link up” various fossils in an allegedly macroevolutionary pathway<sup>335</sup>.

In this context the issue of, “Where is man in the fossil record?,” is a microcosm of the macrocosm debate; and indeed, this issue reaches its greatest intensity with respect to man. What macroevolutionists mean by “a man” is generally different to what creationists mean, although creationists also internally divide on what is “a man” in the fossil record. But despite many assertions by Darwinists and other macroevolutionists of so called “men” in the fossil record, it is clear that transitional forms have been elusive, and in their frustration, this has sometimes led to fraud. It is also notable that in such cases of fraud, Darwinists have been very slow to accept that a fraud exists, because their lack of evidence has been thought of as “being helped” by the fraudulent “man.” In this context, let us consider the specific examples of “Piltdown man” and “Nebraska man.”

“Piltdown man” was accepted as “an evolutionary link to man” for over 40 years, with British Museum officials in London actively inhibiting unfriendly inspections of it, so that for decades it influence people into believing the falsehood of macroevolution. Only after many decades would the British Museum allow a critical inspection of it, at which time it emerged it was a fraud. The Roman Catholic Frenchman and Theistic Macroevolutionist, Peter (Pierre) Teilhard de Chardin (1881-1955) has been academically charged as an accomplice in the fraud, being one of those intimately involved in discovery of part of it in 1912 to 1913. Though whether or not this was a deliberate fraud by this Romish theologian and paleontologist, or simply a case of him being blinded by his Popish Theistic Macroevolutionist ideology, remains a matter of debate. But either way, the fact that it could not be properly inspected by others meant that the fraud went undetected for over 40 years<sup>336</sup>.

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<sup>334</sup> Darwin’s *Descent of Man*, chapter 6, “On the Affinities & Genealogy of Man” (emphasis mine); referring to Charles Lyell’s *Elements of Geology*, 1865, pp. 583-585; & *Antiquity of Man*, 1863, p. 145.

<sup>335</sup> See Part 2, Chapter 5, section a, *supra*.

<sup>336</sup> Johnson, P.E., *Darwin on Trial*, *op. cit.*, pp. 82,203-204.

But in 1953 this fraud was exposed when it was found that “Piltdown man” was the union of an ape’s jawbone with the skull of a man, in order to make it look like a transitional link between an orangutan ape and a “modern” man. This was a deliberate fraud and included e.g., filing down to make the two pieces “fit together.” The two pieces from 1908 and 1912 were pieced together by Charles Dawson who gave it the name of *Eoanthropus dawsoni* meaning “Dawson’s dawn-man.” Teilhard de Chardin found a tooth that Dawson said fitted “Piltdown man” perfectly. Dawson was a close friend of the Romish Jesuit priest, Teilhard de Chardin, and historically Protestants have always been suspicious of Jesuits. E.g., Jesuits were involved in the Guy Fawkes Papists’ Conspiracy to blow up the Protestant King James the First (Regnal Years: 1603-1625) of the King James Bible (1611) and Protestant Parliament in 1605 with gunpowder barrels placed under the Westminster Parliament in London. For the Romanist gunpowder treason conspirators, “consulting how they might restore the Popish religion in England,” in opposition “to the Protestant religion,” “agreed, before they proceeded, to ask the opinion of their confessors; whereupon they consulted Henry Garnet, the superior, with Oswald Tesmond and John Gerard, two priests of the Jesuits’ order, who applauded the design as just, and even pious, since it was to be executed upon heretics, a doctrine ... approved by Pope Paul V” (Pope: 1605-1621)<sup>337</sup>.

Indeed, Jesuitry has been so intimately connected with so many acts of deviousness and trickery, that the term “Jesuit” is used to mean “a crafty schemer” (Webster’s USA Dictionary) or a “dissembling person” who cloaks or disguises himself, or conceals his motives (Oxford Dictionary). Given that “Jesuitry” can be used as a synonym for “trickery,” the “Piltdown man” hoax was “Jesuitry,” whether or not one thinks the foul hand of the Jesuit priest, Teilhard de Chardin, was or was not deliberately part of this fraud. The “Piltdown man” claims were further complicated by the fact that there were two “reconstructions” of what “Piltdown man” allegedly looked like, one by Arthur Smith Woodward of the British Museum in London known as *Eoanthropus dawsoni*; and another from copies of the fragments by Arthur Keith of the Royal College of Surgeons – known as *Homo piltdownensis*. The fraudulent “Piltdown man” fossil was used as “evidence” for macroevolution in the Scopes Trial of 1925<sup>338</sup>.

Also of relevance during the era of The Scopes Trial was “Nebraska Man.” Johnson records that in the 1920s the Director of the *American Museum of Natural History*, Henry Fairfield Osborn, though not present at the Scopes Trial, was a principal spokesman for macroevolution. He “relied heavily” upon “Piltdown man” for his macroevolutionary theory, and delightedly claimed that the discovery of “Nebraska man” by Harold Cooke in the USA State of Nebraska was further evidence for

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<sup>337</sup> Bramley-Moore, W., *Foxe’s Book of Martyrs*, 1563, revised folio edition, 1684, 3rd edition, Cassell, Patter, and Galpin, London, UK, 1867, pp. 587-591, at. p. 587.

<sup>338</sup> Kent Hovind in “Ancient Man: What Do We Know About Our Ancient Ancestors?,” *Ancient Secrets of the Bible*, DVD, 2009, *op. cit.*; & “Piltdown man,” *Wikipedia* ([http://en.wikipedia.org/wiki/Piltdown\\_Man](http://en.wikipedia.org/wiki/Piltdown_Man)).

macroevolution<sup>339</sup>. But this entire construction was based on a single tooth. The Darwinian Macroevolutionist “experts” considered that from this tooth, they could use their alleged macroevolutionary expertise to first construct a jaw, then a skull and a whole body for “Nebraska man;” and indeed, once this was done, also a matching female form. Finally, “the bubble burst” when it was shown that this tooth, upon which the entire edifice rested, was actually that of a pig!<sup>340</sup> *Pigs may not fly, but under these Darwinian macroevolutionist “experts,” they may become a “Nebraska man”!*

The fact that both “Nebraska man” and “Piltdown man” were accepted for so long by the Darwinian macroevolutionary “scientific” community necessarily raises the question of, How could this be so? The answer must surely be obvious. The necessary “missing links” in the fossil record to man are “missing” because they do not exist, and never have. The macroevolutionists have jumped at frauds like “Nebraska man” and “Piltdown Man” because they suit their macroevolution of species fancies. And if it was this hard to prove to them that “Nebraska man” and “Piltdown Man” were frauds, it may well prove *impossible* this side of eternity to prove to them that the satyr beasts they claim are “man” in the fossil record, are most assuredly not men, but animals.

A number of nineteenth century images were produced in connection with what was sometimes called, Darwin’s “monkey theory,” two of which are reproduced in the following chart<sup>341</sup>. To these are added relevant pictures of “Nebraska man”<sup>342</sup>, and “Piltdown man”<sup>343</sup>, in the following chart.

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<sup>339</sup> Johnson, P.E., *Darwin on Trial*, *op. cit.*, p. 5.

<sup>340</sup> Kent Hovind in “Ancient Man: What Do We Know About Our Ancient Ancestors?,” *op. cit.*; & “Nebraska Man,” *Wikipedia* ([http://en.wikipedia.org/wiki/Nebraska\\_Man](http://en.wikipedia.org/wiki/Nebraska_Man)).

<sup>341</sup> First picture of Darwin published in *The Hornet Magazine* of 1871 ([http://remizaidan.com/?attachment\\_id=201](http://remizaidan.com/?attachment_id=201)); Second picture of Darwin: *Darwin* in *Figaro’s London Sketch Book of Celebrities*, February 18, 1874, in: “Caricatures of Charles Darwin and his evolutionary theory in 19th century England,” *Wikipedia* ([http://en.wikipedia.org/wiki/Caricatures\\_of\\_Charles\\_Darwin\\_and\\_his\\_evolutionary\\_theory\\_in\\_19th-century\\_England](http://en.wikipedia.org/wiki/Caricatures_of_Charles_Darwin_and_his_evolutionary_theory_in_19th-century_England)).

<sup>342</sup> Picture of “Nebraska man” by artist Amédée Forestier (modeled on “Java man”), *Wikipedia* ([http://en.wikipedia.org/wiki/Nebraska\\_Man](http://en.wikipedia.org/wiki/Nebraska_Man)).

<sup>343</sup> First picture of “Piltdown man” is Rutot’s Reconstruction (<http://www.talkorigins.org/faqs/piltdown/rutot.gif>); Second picture of “Piltdown man skull” is Woodward’s reconstruction ([http://www.museumofhoaxes.com/hoax/archive/permalink/the\\_piltdown\\_man/](http://www.museumofhoaxes.com/hoax/archive/permalink/the_piltdown_man/)).

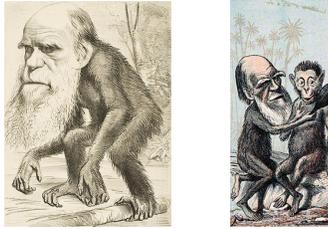
Are “transitional fossils” for real?  
 Is this “scientific,” or anti-creationist “scientific” fraud?  
 Did this really happen?

“With respect to the absence of fossil remains, serving to connect man with his ape-like progenitors, no one will lay much stress on this fact ...”  
 Darwin’s *Descent of Man* (1871) chapter 6 (emphasis added).

WARNING: Secular anthropologists’ claims about what is “a man in geology” are usually as credible as nursery fables about “a man in the moon.”

↑

“Modern man” - Charles Darwin.



Darwin’s monkey theory that he evolved up to write  
 / *Origin of Species* (1859) & *Descent of Man* (1871).

↑  
 Millions of years

↑

“Nebraska man” (*Hesperopithecus haroldcookii*)



“Scientific” Darwinian construction of “transitional link.”

↑  
 Time

↑

“Piltdown man” (*Eoanthropus dawsoni* or *Homo piltdownensis*).



In connection with Jesuitry & Romanist Theistic Macroevolutionist, Teilhard de Chardin, a “breakthrough” macroevolution “discovery” of a “transitional link” showing a human skull with an ape jawbone. Used as court-room “evidence” in The Scopes Trial of 1925.

↑  
 ↑  
 ↑  
 ↑  
 ↑  
 Millions of years

↑  
**START HERE** → *Australopithecus*

A primate which could stand upright something like, though more permanently than, the modern orangutan ape, in order to walk on smaller tree branches.

## CHAPTER 7

*The soul linked to Teleology, Ontology, Conscience Morality, & Ethnology:  
the generally united creationist school.*

- a] Teleology (Design): Man as Body and Soul  
(Gen. 2:7; Matt. 10:28; I Cor. 15:45).*
- b] Ontology.*
- c] Conscience Morality.*
- d] Ethnological universal belief in the supernatural.*
  - (i) The argument of Ethnology.*
  - (ii) Protestant Missionary work among the Fuegians &  
Darwin's claim the pre-Christianized Fuegians  
were atheists.*
- e] The five arguments from godly reason considered together.*

*(Chapter 7) a] Teleology (Design): Man as Body and Soul  
(Gen. 2:7; Matt. 10:28; I Cor. 15:45).*

On the one hand, the five classic arguments of godly reason for the reality of God and creation miracles, are to some extent argued autonomously from each other. But on the other hand, I think that they are more succinctly argued when the findings of one, are combined with the findings of another, when and where appropriate. E.g., in dealing with the one element of conscience morality in the form of a man's *instinctive intuition* to turn to a higher spiritual reality when he is in fear at Part 2, Chapter 7, section c, "Conscience Morality," *infra*, I think the case is clarified and strengthened by adding to it the insights already gotten from cosmology and ontology with respect to the reality of God.

Furthermore, King David says of God, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well" (Ps. 139:14). Paley's was certainly correct to see the complexities of human anatomy pointing to a Creator. E.g., consider something as basic as saliva. Consider how it is both important for digesting food, and lubricating the mouth. But consider how the brain automatically tells it to "switch off" when we sleep. Without it, we could not eat; but if it was present, and did not turn off when we slept, we could drown in a pool of our own saliva. And this is only one amazing example of the magnificent Biblical truth, "I am fearfully and wonderfully made" (Ps. 139:14); for which I say, "I thank thee, O Lord."

This Scripture of Psalm 139, not only points us to the way our bodies are “fearfully and wonderfully made” (Ps. 139:14) in harmony with Paley’s teleological argument for physiological design of the human body, but beyond this, to the presence of the “soul” in a man (Ps. 139:14-16). I Cor. 15 teaches man’s common descent from Adam, for “whether we be Jews or Gentiles” (I Cor. 12:13), “we have borne the image of the earthy” Adam (I Cor. 15:49), for the “first man is of the earth, earthy” (I Cor. 15:47), and in him we all fall, for “in Adam all die” (I Cor. 15:22). But it is also the case, that with reference to Genesis 2:7, we read in I Cor. 15:45, “And so it is written, The first man Adam was made a living soul.” And so our common descent as men from Adam also means that as part of our common humanity as those made in “the image ... of God” (I Cor. 11:7; cf. Gen. 1:26,27), we too have a “soul” (II Cor. 1:23) or spirit, so that we are made up of “both” “body” and “spirit” (I Cor. 7:34) or body and soul.

The soul keeps copy of our mind and survives death, so that e.g., St. John the Divine says, “I saw ... souls” in heaven (Rev. 6:9). Thus if, God forbid, e.g., an atom bomb were to go off around some of us, and our physical bodies were totally destroyed, yet would our souls be preserved, and each soul would then be “carried by the angels” (Luke 16:22) as “we” would “fly away” (Ps. 90:10) to God for judgment (Eccl. 12:7,13,14), and “after ... the judgment” (Heb. 9:27), the soul or spirit of the believer would then join other “spirits of just men made perfect” in “the heavenly Jerusalem” (Heb. 12:22,23). And then at the Second Advent, Christ shall return with both his “holy angels” (Matt. 25:31) and glorified “saints” (I Thess. 3:13), and these disembodied “saints” shall then receive resurrection bodies (I Cor. 15:51-57; I Thess. 4:14-18), in preparation for life in the “new heaven and ... new earth” (Rev. 21:1); and so in the words of Article 12 of the *Apostles’ Creed*, “I believe in ... the resurrection of the body, and the life everlasting.”

Furthermore, in the orthodox definition of man as a dichotomy, the *Athanasian Creed* says that humanity consists of “a reasonable soul and human flesh subsisting” together<sup>344</sup>. And orthodoxy recognizes the Trinitarian teaching of the first six general councils (though not necessarily any of the other non-Trinitarian matters dealt with by them). And in the first four general councils that upheld Trinitarian orthodoxy (which includes their anti-Pelagian teaching which is relevant to elements of Christology and connected soteriology), and also the following fifth and sixth councils which made Trinitarian clarifications on these matters; we find that the fourth council or Council of Chalcedon (451) refers to Christ’s “manhood” in which he was “truly man,” which is evident in him “consisting also of a reasonable soul and body<sup>345</sup>.”

To say that man has “a reasonable soul” is to say that he has “a rational soul.” What does this mean?

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<sup>344</sup> Anglican 1662 *Book of Common Prayer*.

<sup>345</sup> Bettenson’s *Documents of the Christian Church*, p. 51; & see Article 21 of the Anglican 39 Articles.

In Job 9:14, Job says, “How much less shall I answer him” i.e., God, “and choose out my words to reason with him?” In the following verses up to verse 21, he goes through a process of reasoning, and then says in verse 21, “Though I were perfect, yet would I not know my soul.” The implication of this is that the “soul” (Job 9:21) is connected with a man’s ability to “reason” (Job 9:14).

So too in Ecclesiastes 7:25, Solomon says, “I applied mine heart to know and to search, and to seek out wisdom, and the reason of things” etc. . He then says in Eccl. 7:27,28, “Behold, this have I found,” “counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found” etc. . Here the “soul seeketh” (Eccl. 7:28) in connection with a capacity “to seek out wisdom, and the reason of things” (Eccl. 7:25), so that once again, the “soul” (Eccl. 7:28) is connected with a man’s ability to “reason” (Eccl. 7:25).

This quality of the soul connected with a man’s ability to reason, is one of the things that distinguishes man from animals, for after posing the question, “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” (Eccl. 3:21), Solomon finally concludes that at death man’s “spirit shall return unto God who gave it” (Eccl. 12:7) and that he will face a day of final judgment when “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:14).

Thus it is part of being in the “image of God” (Gen. 1:27) which in St. Jerome’s Latin Vulgate is “*ad (in) imaginem (the image) Dei (of God)*” (Gen. 1:27, Latin Vulgate), giving rise to the Latin terminology of man being, “*imago (the image) Dei (of God)*.” One element of being *imago Dei* is the fact that man has “a reasonable soul” or “a rational soul.” This is also relevant to a better understanding of e.g., Isa. 1:18, where God says, “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be read like crimson, they shall be as wool” (Isa. 1:18). I.e., it is because man is *imago Dei*, that God can address man and say, “Come now, and let us reason together” with reference to him both recognizing the spiritual world and responding to a moral code isolating sin (Isa. 1:18). By contrast, God would not so say to soulless animals, “Let us reason together.”

In terms of a general overview, the soul in turn connects us to other issues. Thus the five classic arguments of godly reason, namely, the arguments of cosmology, teleology, ontology, conscience morality, and ethnology, should be placed in the context of the fact it is because man is made in the image of God (Gen. 1:26,27; I Cor. 11:3,7) and has a soul (Gen. 2:7; I Cor. 15:45); he is able to recognize the reality of the supernatural world and thus e.g., worship God (Gen. 8:20; 12:8; 13:4; I Cor. 14:25). That is to say, this design feature of man is both required for, and manifested in, the five classic arguments of godly reason for the reality of God and creation miracles.

For example, when we consider the issue of this chapter’s section c, “Conscience Morality,” *infra*, in contrast to man who is made up of body and soul, computers and electronic calculators have a form of intelligence, but they have no instinctual moral

concept of “right” and “wrong” because they have no souls. And animals also lack this concept of moral choice connected to the soul. E.g., a dog may see a cat run by and chase after that cat. But a dog cannot stop and ask the question, “Why do I want to chase after that cat?” and then think in terms of a moral choice as to whether or not he thinks he should or should not be chasing after cats. Animals obey God’s laws by instinct. They do not make moral choices because they do not have souls. We are told in Psalm 148 that the “sun,” “the moon,” and the “stars” “praise” God, as do the “dragons,” “fire,” “hail,” “snow,” and other things of God’s creation. They praise him by obeying his holy laws. But they do not do so because they have souls and make a moral choice, they do so by naturally following the laws of Nature’s God. Thus the issue of the soul is both required for, and manifested in, the five classic arguments of godly reason for the reality of God and creation miracles, *infra*.

(Chapter 7) b] *Ontology*.

Ontology is the third of the five classic arguments from godly reason we shall consider for the reality of God and creation miracles, and associated accuracy of the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” But it is fundamentally different to the other four classic arguments in one important particular, namely, whereas the other four classic arguments first seek to use godly reason to show that there is a God, and then from this, by God’s grace allow the Lord’s Spirit to illicit faith in God by a person from this starting point; by contrast, the ontological argument first requires that by the grace of God, one first exercises faith in the reality of God, and then one uses godly reason to see how this faith in the existence of God is in fact a rational belief. Thus whereas the other four classic arguments of godly reason use order of logic steps that are, *I understand, therefore I believe in God*; by contrast, the ontological argument uses order of logic steps that are, *I believe in God, in order that I might understand*.

As Thomas Chalmers noted in a wider argument on conscience morality (Volume 1, Part 2, Chapter 7, c, “Conscience Morality,” *infra*), the Bible certainly recognizes the reasonableness of faith in Galatians 3:23, “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:23)<sup>346</sup>. (Of course, given that we have already considered both the cosmological and teleological arguments which have first established that recognition of God is a rational conclusion and belief to draw from creation, I do not think that one could say the usage of the ontological argument in this context requires “blind faith;” quite autonomously from the fact that the ontological argument seeks to show on its own merits that any such belief in God is not “blind faith.”) This basic requirement of the ontological argument that one must first believe in order to understand, was stated as a general principle by the church

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<sup>346</sup> *The Works of Thomas Chalmers, Complete in One Volume* (1830), *op. cit.*, Sermon IX, “On the Reasonableness of Faith,” Gal. 3:23, pp. 423-428.

father and doctor, St. Augustine (d. 430) as, Latin, “*Crede* (Believe<sup>347</sup>) *ut* (in order that<sup>348</sup>) *intelligas* (thou might understand<sup>349</sup>),” i.e., “Believe, in order that thou mayest understand” (St. Austin’s *Joannis Evangelium Tractatus*, 29:6, or *Homilies on the Gospel of John*, 29:6<sup>350</sup>). It was then developed by the Archbishop of Canterbury in England (Archbishop: 1093-1109), Anselm (d. 1109)<sup>351</sup>, as Latin, “*Credo* (I believe<sup>352</sup>) *ut* (in order that) *intelligam* (I might understand<sup>353</sup>),” that is, “I believe in order that I might understand” (Anselm’s *Proslogion*, or *Discourse on the Existence of God*, 1<sup>354</sup>).

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<sup>347</sup> Active present imperative, second person singular verb, from *credo*. In Latin, “The imperative is the mood of the will;” and depending on context, “The tone of the imperative varies from stern command to piteous entreaty;” Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895; Gilder sleeve & Lodge’s 3rd edition, Macmillan & Co., 1895, reprint, Bolchazy-Carducci Publishers, Wauconda, Illinois, USA, 2000), p. 174, section 266.)

<sup>348</sup> A Latin conjunction.

<sup>349</sup> Active present subjunctive, second person singular verb, from *intelligo*. The Latin subjunctive here conveys the idea of a potential action, “thou might understand.”

<sup>350</sup> Sancti Aurelii Augustini, *In Iohannis Evangelium, Tractatus CXXIV*, Typographi Brepols Editores Pontificii, Turnholti [Turnholt, Brepols, Belgium], 1954, *Corpus Christianorum, Series Latina*, XXXVI, *Tractatus* 29:6:15 (John 7:17), p. 287.

<sup>351</sup> Anselm was a mix of good and bad; though his work on the ontological argument was certainly part of his good. For some more detail on him see “\*Dedication,” section 1, “The Anglican Calendar.”

<sup>352</sup> Active present indicative, 1st person singular verb, from *credo*. The *Apostles’ & Nicene Creeds* of the Western Church are translated from Latin into English in Cranmer’s 1552 Protestant prayer book as now preserved for us in the Anglican 1662 *Book of Common Prayer*, and both are important statements of orthodoxy (Article 8, Anglican *39 Articles*). Our English word, “Creed,” comes from the Latin word at the beginning of the *Apostles’ & Nicene Creeds*, which is “*Credo*” meaning, “I believe.” Thus the underpinning Latin at the start of the *Apostles’ Creed* is, “*Credo* (I believe) *in* (in) *Deum* (God) *Patrem* (the Father) *Omnipotentem* (Almighty);” and at the start of the *Nicene Creed* is, “*Credo* (I believe) *in* (in) *unum* (one) *Deum* (God).” Anselm says this in his *Proslogion*, and so in this broad context, he is also remembered for the idea conveyed in the original name of this work which was, “*Fides* (Faith) *quaerens* (seeking) *intellectum* (understanding),” that is, “Faith seeking understanding.”

<sup>353</sup> Active present subjunctive, first person singular verb, from *intelligo*. The Latin subjunctive here conveys the idea of a potential action, “I might understand.”

<sup>354</sup> *St. Anselm’s Proslogion*, Latin & English, Translated by M.J. Charlesworth, Clarendon Press, Oxford, UK, 1965, 1968, p. 114 (Latin).

In this context, both St. Augustine and Anselm make reference to a Latin translation of Isa. 7:9 from the Greek Septuagint. In Isa. 7:9 we read, “If ye will not believe, surely ye shall not be established.” The Hebrew word “established” (in “ye shall ... be established”) is the niph'al verb, *'aman* (אָמַן)<sup>355</sup>. In Hebrew<sup>356</sup>, the niph'al is used to express a simple action. The imperfect conjugation means the action on the verb is incomplete, either because it is a future tense; or because it is a habitual and customary action, in which instance it could be past, present, and future tense. Hence it is rendered in the Authorized Version as, “If ye will not believe, surely ye shall not be established.”

But in the Greek Septuagint, Isa. 7:9 reads, “If ye believe not, neither will ye at all understand”<sup>357</sup>. The Greek word “understand” (in “will ye ... understand”) is the verb *sunio* (συνιω)<sup>358</sup>. On what basis did the Septuagint translators render Hebrew *'aman* as Greek *sunio*? Depending on context, the Hebrew *'aman* (אָמַן) can have the same meaning as Hebrew *jaman* (יָמַן), and thus refer to the “right hand as the stronger” one<sup>359</sup>.

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<sup>355</sup> Hebrew *te'amenu* (תֵּאֲמַנּוּ) (‘ye shall ... be established,’ passive imperfect, masculine 2nd person plural, I-guttural niph'al verb from *'aman*).

<sup>356</sup> Gary Pratico & Miles Van Pelt’s, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 125,129 (depending on context, the niph'al verb can have either a passive or reflexive voice); & James Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, p. 131.

<sup>357</sup> The Greek has a double negative, “*oude* (‘also not’ or ‘neither’) *me* (not),” conveyed by Brenton’s translation (which I generally follow) as “neither ... at all.”

<sup>358</sup> Greek *sunete* (συνητε) (‘you will understand’ = ‘will ye understand,’ subjunctive active present, 2nd person plural verb, from *sunio*). The subjunctive is here used in a conditional sentence as the Greek earlier says, “but if (Greek, *ean*) ye believe not ... .” The Greek *sunete* can be used as an imperative when declined from *suniem* and meaning “understand (*sunete*, imperative active aorist, 2nd person plural verb, from *suniem*).” But contextually Isa. 7:9 is not an imperative. The Greek *sunio* is also so declined in the Septuagint at Isa. 6:9; 43:10 (LXX). On the issue of *sunio* / *suniem*, see Gerhard Friedrich (an Editor), *Theological Dictionary of the New Testament*, Translated by Geoffrey Bromiley (an Editor), Eerdmans, Michigan, USA, 1971, Vol. 7, *suniem*, at pp. 892-893; & *A Greek-English Lexicon of the New Testament & Other Early Christian Literature*, Third Edition, BDAG (Bauer-Danker-Arndt-Gingrich) Revised & Edited by Frederick W. Danker, based on the previous editions of Walter Bauer, Frederick W. Danker, William F. Arndt, & F. Wilbur Gingrich, 1957 & 1979, Chicago University, USA, 2000, at *suniem*, which refers to how “*suniem* may also be found” as “*sunio*,” referred to in Mounce’s *The Analytical Lexicon to the Greek New Testament* (1993), *op. cit.*, at *suniem*.

<sup>359</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *'aman* & *jamiyn*; & *Strong’s Concordance Dictionary*, Hebrew words 539, 541, 3225, & 3231.

Notably, in Jonah 4:11 we read of those, “that cannot discern between their right hand (root Hebrew word *jamiyn*, etymologically from *jaman*) and their left hand” i.e., Hebraic terminology meaning they “had no knowledge between good and evil” (Deut. 1:39), and *thus are without understanding*.

Significantly then, in the context of Isaiah 7 to 9, Isaiah “went unto the prophetess, and she conceived ... a son” (Isa. 8:3), who was a prophetic type of the Messiah who was to be born of “a virgin” (Isa. 7:14; cf. Matt. 1:23) and be called, “The mighty God” (Isa. 9:6; cf. “God with us” Matt. 1:23; & “the Lord” in Isa. 40:3; Matt. 3:3). We read of the prophetic type of Isaiah’s son, “Then said the Lord to me, Call his name Maher-shalal-hash-baz, for before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria” (Isa. 8:3,4). I.e., Isaiah’s son was a messianic type pointing forward to the Messiah or “Immanuel” (Isa. 7:14; 8:8), and the more immediate deliverance of Judah from Damascus which was chief city of Syria (Isa. 7:4-8) via its invasion from Assyria, was a prophetic type of a much greater deliverance of God to be wrought by the Messiah. For the then coming Messiah would redeem man by his vicarious substitutional atonement (Isa. 53:4-8) accomplished by his suffering and death (Isa. 53:9), before rising again from the dead to “see of the travail of his soul” (Isa. 53:11); wherefore Christ is able to “justify many” before God “for he” did “bear their iniquities” (Isa. 53:11), and he is able to make “intercession for the transgressors” before God the Father (Isa. 53:12). What a deliverance! “I believe in ... one Lord Jesus Christ, the only-begotten Son of God, ... who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. ... I acknowledge ... the remission of sins ...” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*). Alleluia! What a Saviour! This lesser deliverance of Judah under King “Ahaz” (Isa. 8:12; cf. II Kgs 16:1; 17:1) which was a prophetic type of this greater deliverance was to be accomplished before the child born of Isaiah was old enough to “know to refuse the evil, and choose the good. For before the child shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings” (Isa. 7:15,16) i.e., the land of “Syria” and “Samaria” in “Israel” (Isa. 7:1,5) which “thou abhorrest,” in league against Judah (Isa. 7:16), and “both her kings” (Isa. 7:16), namely, “Rezin the king of Syria” (Isa. 7:1,5,8) and “Pekah the son of Remaliah, king of Israel” from Samaria (Isa. 7:5,9).

This contest of Isaiah 7-9 is thus significant relative to the fact that Hebrew *’aman* as found in Isa. 7:9 can mean the “*right hand* as the *stronger*” one; and thus refer to discerning between one’s right hand and left hand (Jonah 4:11) in the sense of having “knowledge between good and evil” (Deut. 1:39), and *hence understanding, supra*. Therefore, given that this concept of discerning between “good” and “evil” is clearly present in Isa. 7:15,16; this means that the words of Isaiah to King Ahaz of Judah (Isa. 7:3) in Isa. 7:9 could be read as, “If ye will not believe, surely ye shall not be right-handed.” If so, a contextual contrast is being made between Ahaz who is told, “If ye will not believe, surely ye shall not be right-handed” (Isa. 7:9); and the son of Isaiah, after

whose birth, Judah will be delivered from her enemies; and this will happen before the boy can “discern between” his right hand and” his “left hand” (Jonah 4:11) by knowing how to “refuse the evil, and choose the good” (Isa. 7:15,16). *Clearly then this is a contextually defensible layer of meaning to the Hebrew, but it is complementary to the meaning, “If ye will not believe, surely ye shall not be established” (Isa. 7:9, AV), since one cannot convey in another language, such as English or Greek, all the nuances and layers of meaning of the Hebrew here at Isa. 7:9. E.g., a third element of the Hebrew is the word play usage of ’aman in “if ye will not believe (ta’aminu<sup>360</sup>) surely ye shall not be established” or “be right-handed” (te’amenu<sup>361</sup>.” Both are second person plural imperfect verbs, but whereas “ye shall ... be established / right-handed” is a niphil verb used to express a simple action in the passive voice; the preceding, “ye will ... believe” is a hiphil verb, used to express causative action in the active voice. The active voice means the subject of the verb which is the king, is performing the action, i.e., he is believing; whereas the passive voice means the subject of the verb which is the king, is receiving the verb’s action in “ye shall be established / right-handed”<sup>362</sup>. Thus if the king does have faith so as to “believe (’aman as a hiphil verb)” the same root Hebrew word is used to say he will “be established (’aman as a niphil verb);” and used as a homograph and homophone to say he will “be right-handed (’aman as a niphil verb).” We are thus reminded that translation may be an imprecise art, so that while the Authorized Version is not incorrect in its rendering of Isa. 7:9, nor is it able in the English to bring out these three different layers of meaning.*

Therefore on the one hand, the rendering of the Greek Septuagint at Isa. 9:7, “If ye believe not, neither will ye at all understand,” is not a literal translation, since to convey this layer of meaning with a literal rendering one would translate it, “If ye will not believe, surely ye shall not be right-handed.” But on the other hand, since to “be right-handed” here *means to understand how to choose the good, or understand the things of God, the meaning of the Septuagint is correct as representing one layer of meaning, in which it uses a dynamic equivalent to convey the meaning of “right-handed” in its rendering, “If ye believe not, neither will ye at all understand” (Isa. 7:9, LXX). The fact that the Greek Septuagint is therefore an accurate rendering of Isa. 7:9 as to meaning is therefore relevant to the fact that the Western church father and doctor, St. Augustine, renders it from the Greek Septuagint into Latin as, “Nisi (‘If not’ or ‘Unless’) credideritis (‘you will have believed’ = ‘you will believe’<sup>363</sup>), non (not) intellegitis (‘you*

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<sup>360</sup> Hebrew *ta’aminu* (תִּאְמִינֻ) (‘ye will ... believe,’ active imperfect, masculine 2nd person plural, hiphil verb from *’aman*).

<sup>361</sup> Hebrew *te’amenu* (תֵּאֲמֵנֻ) (‘ye shall ... be established,’ passive imperfect, masculine 2nd person plural, I-guttural niphil verb from *’aman*).

<sup>362</sup> Gary Pratico & Miles Van Pelt’s, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 123 & 126.

<sup>363</sup> Indicative active future perfect, second person plural verb, from Latin, *credo*.

will understand'<sup>364</sup>);” i.e., “Unless you believe, you will not understand” (St. Augustine’s *Joannis Evangelium Tractatus*, 29:6, or *Homilies on the Gospel of John*, 29:6<sup>365</sup>). This is different to the rendering of the Hebrew of Isa. 7:9 into Latin in the Vulgate of the Western church father and doctor, St. Jerome, as, “*si* (If) *non* (not) *credideritis* (‘you will have believed’ = ‘you will believe’<sup>366</sup>) *non* (not) *permanebitis* (you will continue<sup>367</sup>)” i.e., “If you will not believe; you shall not continue.” The type of translation into Latin of Isa. 7:9 by St. Jerome is the type found in the St. James Version of 1611; and the type of translation into Latin of Isa. 7:9 by St. Austin is the type found in the Greek Septuagint; and so both are accurate renderings of different layers of meaning found in the underpinning Hebrew. (For our immediate purposes, whether St. Austin renders this directly from the Greek Septuagint into Latin himself, or whether he so renders it from the Greek by following a Latin textual tradition known to him that first did this at some earlier time, does not matter.)

Thus in his *Homilies on the Gospel of John*, 29:6, St. Augustine contextually first cites Isa. 7:9, LXX, rendering it from the Greek into Latin as “*Nisi* (Unless) *credideritis* (you will believe), *non* (not) *intellegetis* (you will understand);” i.e., “Unless you believe, you will not understand” (Isa. 7:9); and shortly later in elucidation of this, he says Latin, “*Crede* (Believe) *ut* (in order that) *intelligas* (thou might understand),” i.e., “Believe, in order that thou mayest understand;” so that this is contextually an interpretation he is deriving from Isaiah 7:9. Then Anselm in his *Discourse on the Existence of God*, says, Latin, “*Credo* (I believe) *ut* (in order that) *intelligam* (I might understand). *Nam* (For) *et* (also) *hoc* (this) *credo* (I believe): *quia* (that) ‘*Nisi* (Unless) *credidero* (‘I shall have believed’ = ‘I believe’<sup>368</sup>), *non* (not) *intelligam* (I shall understand<sup>369</sup>)’ [Isa. 7:9]<sup>370</sup>,” i.e., “I believe in order that I might understand. For I also believe this, that ‘Unless I believe, I shall not understand’ [Isa. 7:9].” Since this quote can only reasonably be said to be coming from Isa. 7:9 as reflected in the similar Latin rendering of St. Austin from the Greek Septuagint; once again, Anselm is contextually giving an interpretation that he is deriving from Isaiah 7:9, though he is changing the personal pronouns to indicate that “I”

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<sup>364</sup> Indicative active future, second person plural verb, from Latin, *intellego*.

<sup>365</sup> Sancti Aurelii Augustini, *In Iohannis Evangelium, Tractatus CXXIV, op. cit., Tractatus* 29:6:10 (John 7:17), p. 287.

<sup>366</sup> Indicative active future perfect, second person plural verb, from Latin, *credo*; rendered by the Douay-Rheims Version (which I generally follow) as “you will believe.”

<sup>367</sup> Indicative active future, second person plural verb, from Latin, *permaneo*.

<sup>368</sup> Indicative active future perfect, first person singular verb, from *credo*.

<sup>369</sup> Indicative active future, first person singular verb, from *intelligo*.

<sup>370</sup> *St. Anselm’s Proslogion, op. cit., p. 114* (Latin). In his English translation at p. 115 Charlesworth also recognizes Anselm is linking this to “Is[aiah] vii. 9.”

i.e., Anselm, believes the teaching of Isa. 7:9. And while it is speculative, it is certainly possible, though by no means certain, that Anselm's citation of Isa. 7:9 is coming directly from the Latin rendering of St. Austin in his *Homilies on the Gospel of John*, 29:6.

We have already found that the type of Latin translation of Isa. 7:9 used by St. Austin and Anselm correctly conveys *one level of the meaning* of the underpinning Hebrew at Isaiah 7:9. Therefore, the basic requirement of the ontological argument that one must first believe in order to understand, as stated by St. Augustine (d. 430), "Believe, in order that thou mayest understand;" and as developed by Anselm (d. 1109), "I believe in order that I might understand;" is not only Biblically correct, but is Biblically derived from *one level of the meaning* of Isa. 7:9.

Amidst diverse views of what ontology is, our English word, "ontology," comes via the Latin word, *ontologia*, meaning "the study of being," and in turn the Latin is derived from the Greek present participle of *eimi*, which is *ontos*, meaning "being"<sup>371</sup>;" and "logy" is derived from Greek *logia* referring to a "science" or "study." Thus *prima facie* "ontology" refers to *the study of being* with reference to the Supreme Being. But the Greek adverb *ontos* can be rendered "verily" e.g., at Gal. 3:21, 22, "if there had been a law given which could have given life, verily (Greek, *ontos*) righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Or "indeed," e.g., at Luke 24:34 witnesses of Christ's resurrection declared, "the Lord is risen indeed (Greek, *ontos*)." Or "truth," e.g., at I Cor. 14:25 reference is made to how when an unbeliever is under conviction, "the secrets of his heart" "are" "made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth (Greek, *ontos*)." And part of the connected loading of "ontology" *that I shall be using* (though amidst diverse interpretations others may not,) is the connotation that one is looking at a basic element of *the truth of being* or the *truth of the Supreme Being*.

Against this etymological backdrop, and amidst diverse views of what ontology is, the definition I shall use is that it is, *a soul manifested capacity of man* (Gen. 2:7; I Cor. 15:45) *to recognize the idea of an absolutely perfect Being, one of whose Attributes is existence, and thus this points to the fact that such an absolutely perfect Being does exist, who is the Creator of the Cosmos*, in short, "If ye believe not, neither will ye at all understand (Isa. 7:9, LXX). (Gen. 1:1; Exod. 3:14; Job 11:7; Eccl. 3:11; 12:7).

In the *Athanasian Creed* as rendered in the Anglican *Book of Common Prayer* (1662), "incomprehensible" means "infinite" i.e., both omniscient (all knowing) and omnipresent (present everywhere) in, "we worship one God in Trinity, and Trinity in unity; neither confounding [/'confusing'] the Persons: nor dividing the Substance [/'one Supreme 'Being']. .... The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible." We find in Scripture a contrast between our limited

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<sup>371</sup> Greek *ontos* is an adverb of the oblique cases of *on*, *ousa*, *on* – the present participle of *eimi*, "being: - be, come, have" (*Strong's Concordance* Greek Lectionary).

capacities, and God's limitlessness. For example, God said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be" (Gen. 15:5); and given that "the Lord" later defines this number in Hebraic poetical parallelism saying, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore" (Gen. 22:16,17); I think it reasonable to conclude that God gave Abraham a supernatural vision with some kind of telescopic sight so that he could look out at the type of thing that we can now only see with great electronic telescopes. Thus context requires that the number of stars shown to Abraham in Gen. 15:5 was so great, he simply had no chance or capacity to count them, and hence this points to man's inability to fully comprehend the Creator God who is "incomprehensible" (*Athanasian Creed*). By contrast, it is said of this same "incomprehensible" (*Athanasian Creed*) "God" in Psalm 147, "the Lord" "tellethe the number of the stars; he calleth them all by their names" (Ps. 147:1,4); and this fact points to, and teaches us, the even greater reality, "Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5) i.e., God is omniscient. Thus because God is omniscient i.e., all knowing, he can simultaneously hear and answer the prayers of unnumbered millions of people both on earth and in heaven, while also doing other things. He is also omnipresent i.e., present everywhere (Ps. 139:7,8). (And in terms of what are sometimes colloquially called, "the three 'omnies'," in addition to being omniscient and omnipresent, he is also omnipotent, i.e., all powerful, "So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty" (*Athanasian Creed*; see e.g., Gen. 28:3; Exod. 6:3; Ps. 91:1; Rev. 4:8).

Berkhof says in his *Systematic Theology*, "The Ontological Argument ... has been presented in various forms by Anselm, Descartes, ... and others. Anselm ... argues that man has the idea of an absolutely perfect Being; that existence is an attribute of perfection; and that therefore an absolutely perfect Being must exist<sup>372</sup>." Anselm (d. 1109) was an Archbishop of Canterbury in England who developed the earlier idea of the church father and doctor, St. Augustine that in order to understand, one must first believe. Thus St. Augustine (d. 430) said Latin, "*Crede ut intelligas*," that is, "Believe, in order that thou mayest understand;" and Anselm (d. 1109) said Latin, "*Credo ut intelligam*," that is, "I believe in order that I might understand," in the context of "*Fides quaerens intellectum*," that is, "Faith seeking understanding<sup>373</sup>."

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<sup>372</sup> Berkhof's *Systematic Theology*, p. 26.

<sup>373</sup> These classic Latin sayings of Austin and Anselm are cited in e.g., Kenneth Samples' "Faith & Reason," *Connections*, Magazine, Reasons To Believe, California, USA, Vol. 8, No. 4, 4th Quarter, 2006, pp. 6-7; referring to Ed L. Miller's *God & Reason*, 2nd edition, Prentice Hall, Upper Saddle River, New Jersey, USA, 1995, pp. 129-153 & Kenneth D. Boa & Robert M. Bowman's *Faith has its reasons*, 2nd edition, Paternoster Press, Milton Keynes, UK, 2006. See also Richardson, A. (Editor), *A Dictionary of Christian Theology, op. cit.*, pp. 138-140, "The Augustinian View" & "The Ontological Argument" under "God."

There are diverse views of what is ontology or the ontological argument, but by it, I mean that as a manifestation of the fact that every man has a soul (Eccl. 12:7), man has the idea of an infinite or incomprehensible God who is thus absolutely perfect (Eccl. 3:11 with Job 11:7). And since such Divine perfection necessitates the existence of a Divinely perfect Being (Exod. 3:14) who is the Creator of the Cosmos (Gen. 1:1), therefore such an absolutely perfect Being must exist. And so on one level, the presence of a soul in a man, gives men a capacity to connect with, and understand certain things about, the spiritual realm; but more than this, it means that in the words of Berkhof's summary of Anselm's ontological argument, "that man has the idea of an absolutely perfect Being; that existence is an attribute of perfection; and that therefore an absolutely perfect Being must exist."

Let us firstly consider the Biblical basis for this ontological argument in furtherance of our study of Isa. 7:9 and its usage by both St. Austin and Anselm, *supra*. We read that God "hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11). In geometry, the mathematical question is sometimes asked, "Do parallel lines meet at infinity?" To this there are two quite different answers. The answer of Euclidean geometry is "No," whereas the answer of non-Euclidean geometry is, "Yes." Euclidean mathematics are named after the ancient Greek mathematician, Euclid of Alexandria, who founded a school during the time of Ptolemy I of Egypt, referred to in the prophetic telescope by Holy Daniel in the sixth century B.C. as "the king of the south" (323-283 B.C.) who "shall be strong" (Dan. 11:5). Euclidean geometry studies angles, lines, points, solids, and surfaces on Euclid's rules or a revised form of them. In such Euclidean mathematics, two parallel lines can never meet because if on an x-y axis ( $\perp$ ), e.g., on the x axis Line A always has the value of 1, and Line B always has the value of 2, in order for them to meet would require that the x co-ordinate was simultaneously both 1 and 2 which is not possible. Thus *according to Euclidean mathematics parallel lines do not meet at infinity*. By contrast, in non-Euclidean mathematics, one can create a mathematical construct in which e.g., one can, *in a circular-reasoning manner* of "a curved universe," stipulate that in addition to the normal Euclidean points on an x-y axis ( $\perp$ ), there is additionally a point called "infinity" that *it is theorized* all points slope towards on the graph and so are additionally connected to. It is axiomatic that in this circular reasoning all such sloping lines intersect and thus meet at infinity, quite autonomously from any other points that non-parallel lines may meet at, and so *in non-Euclidean mathematics parallel lines do meet at infinity*. But for our immediate purposes, it is notable that man can pose the question, "Do parallel lines meet at infinity?" And then e.g., on the basis of Euclidean geometry a man can give the answer "No." This shows than man can in some sense recognize the concept of eternity or infinity, yet simultaneously, a man cannot in his finite mind comprehend an x-y axis ( $\perp$ ) of infinite space on which these parallel lines never meet and never can meet. For God "hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11).

Or e.g., we can look back and back in time, and God is always there; or we can project in our minds forward and forward in time, and know that God will always be

there. Thus we can recognize the concept that “God” is “from everlasting to everlasting” (Ps. 90:2), and yet we cannot in our finite minds comprehend such an eternity or infinity of time. Or we can say that the universe has an end, and there is something beyond that, but what is it, and where does it end? How can it end, for if it does, what is beyond that end point? Once again, we can recognize the concept of eternity or infinity, but we cannot in our finite minds comprehend an infinity of space.

Thus in Job 11, Zophar correctly cross-applies such categories of thought from the temporal realm into the spiritual realm, and rhetorically asks, “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?” (Job 11:7,8). The word “perfection” in Job 11:7 is Hebrew *takliyth* derived from *kalah* and refers to an extremity or limit (Job 26:10), and hence can convey the idea of perfection (Ps. 139:22), and hence e.g., we read of God that “he setteth an end to darkness, and searcheth out all perfection” (Job 28:3), or we find *tiklah* also derived from *kalah* is so used in Psalm 119:96, “I have seen an end of all perfection.”

And hence in Job 11:7, while it would be possible to render “Canst thou find out the Almighty unto perfection?” (AV) in Job 11:7 as “the limits of the Almighty?” (NKJV & NIV), this would be a somewhat superficial translation, since if God’s omnipresence everywhere were the basic meaning, the earlier words of the verse, “Cant thou by searching find out God?” would lack propriety, since his omnipresence would mean he was everywhere. And so while God is omnipresent (Ps. 139:7,8), this cannot contextually be the meaning of Job 11:7,8, and therefore the limits of “heaven” and “hell” in verse 8 are being used in some metaphorical way with respect to a Divine Attribute of God. And when, for instance, we look at the way that the similar word *tiklah* as also derived from *kalah* is used in Psalm 119:96 for “perfection,” we realize that Job 11:7 is referring to God’s Attribute of perfection, and so unlike the superficial translation of the New King James Version and New International Version, the Authorized Version of 1611 shows requisite matured reflection in its rendering, “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” And this is clearly a rhetorical question to be answered in the negative.

However, while man thus has the idea of an infinite or incomprehensible God who is thus absolutely perfect (Eccl. 3:11 with Job 11:7); it also follows that such Divine perfection necessitates the existence of a Divinely perfect Being. Hence “God said unto Moses, “I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Exod. 3:14); and the incarnate “God” who “was manifest in the flesh” (I Tim. 3:16) says in John 8:58, “Verily, verily, I say unto you, Before Abraham was, I am.” And it also follows that that this Divinely perfect Being is the Creator of the Cosmos, in the words of Genesis 1:1, “In the beginning God created the heaven and the earth,” and so while creation involved all three Divine Persons of the Trinity (e.g., Gen. 1:2,26), we read e.g., of the Second Divine Person of the Trinity, “all things were made by him; and without him was not any thing made that was made” (John 1:3). And so on the one hand, the ontological argument is Biblically sound. But on the other hand, it is an argument that may be put on the basis of godly reason, and so in the

words of Berkhof's summary of Anselm's ontological argument we can say, "that man has the idea of an absolutely perfect Being; that existence is an attribute of perfection; and that therefore an absolutely perfect Being must exist."

The ontological argument shows by godly reason that man has a capacity to understand the reality of an incomprehensible God, while not himself being able to comprehend that God; and further shows that the only rational explanation for this is the existence of an incomprehensible God who has put the capacity into man to recognize him as the Creator. It is thus rightly classified as one of the five classic arguments of godly reason for God the Creator. But more than this, it points to an important distinction between godly reason as opposed to ungodly reason i.e., a moral quality is requisite in the concept of *godly* reason. Once again, this is a Biblically sound distinction, for Lev. 18 & 20 and Rom. 1 & 2 teach that even without the Divine revelation, by God's common grace, men can discern certain moral precepts, such as the existence of a Creator God and hence the fact that idolatry is wrong; or that sodomy is an unnatural act and so is immoral; or that murder is immoral. This means that the ontological argument shows that with respect to recognizing the Creator, faith and reason are not necessarily diverse directions like the east and west of a flat earth map, but rather, like the east and west directions on a spherical global map, they meet, touch, and kiss.

The basic requirement of the ontological argument that one must first believe in order to understand, i.e., the general principle of St. Augustine, "Believe, in order that thou mayest understand;" as developed by Anselm, "I believe in order that I might understand;" does not, as its opponents claim, mean that the ontological argument is "a circular argument" for the existence of God. That is because on its own merits it shows that such belief in God is rational rather than "blind faith." The element of godly reason looks at a specific Divine Attribute of God, namely, perfection as part of his incomprehensibility since he is both omniscient (all knowing) and omnipresent (present everywhere), and only then is this linked back to his existence (which one must first believe to understand). Since the working of godly reason is first at the point of recognizing *that a man has the idea of an absolutely perfect Being*, and only then as a further matter of godly reason moves to the concomitant recognition *that existence is an attribute of perfection*; the conclusion that thus flows from it, *that therefore an absolutely perfect Being must exist* is not a circular argument, since without such godly reason, one could believe in a god who was not an absolutely perfect Being.

For example, I was in India in October 2012, when on the very edges of Dalhousie Square with my Hindu "Calcutta Walks" guide, we stopped to look at a paper poster glued up on a wall of the heathen Hindu goddess, Kali, whose name gives rise to the city's name. According to heathen Hindu mythology, Kali is a goddess whose name means "black" (from "kala," though in feminine gender this is "kali"<sup>374</sup>). In heathen

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<sup>374</sup> To see this picture, and "Kali" meaning "black," see also Part 2, Chapter 16, "Some Gap Creationist type Stories & Flood Stories from around the world," section b, "Some Flood Stories from around the world," at the heathen Hindu flood story with respect to "Himavat" (the Himalayan Mountains).

Hindu mythology, her husband is the heathen Hindu god, Shiva, a male deity who is one of the three major heathen Hindu gods, and part of the Hindu triad or triumvirate (together with Brahma and Vishnu). It is said that because of criticism of the father-in-law, Shiva, Kali committed self-murder by jumping into a fire; and then in this mythological story Shiva goes into a destruction dance with the other pagan gods of Hinduism, seeking to stop the universe being destroyed. Then Vishnu cuts up the body of Kali which goes to 51 different places on the Indian sub-continent, one of which is Calcutta. Thus the Hindi word “Kali” when added to “kata” meaning “cut,” that is, “Kali-kata” is rendered in different dialects as either “Kolkata” or “Calcutta;” which is how Calcutta gets its name (and its alternative spellings). Notably, this story from Hindu mythology includes in it, for instance, the sin of suicide with Kali jumping into a fire, which in turn acts to encourage the Hindu practice of a widow committing suttee self-murder (and hence is correspondingly known as suttee, after one of Kali’s other names, known in different dialects as either “Sati” or “Suttee”). But for our immediate purposes, the salient point is that this heathen goddess Kali, is a long way short from being an absolutely perfect being.

And the same basic point is true of pagan Greco-Roman gods of New Testament time. For example, the pagan god Apollo was punished for slaying the Cyclopes and so certainly was not Almighty. Nor was the pagan god Zeus, who had to fight in order to depose his father Cronos, and then not being perfect or Almighty, he had to cast lots with other gods in order to get his territory of the sky. And likewise, the pagan god Poseidon had to cast lots to get his holding on the sea and underwater realm. Thus neither Cronos nor Poseidon were thought of as Almighty. And nor was Orion who was blinded by two other pagan gods; and nor was Pandora, who opened a forbidden box bringing misery and woe. Thus none of these pagan gods were conceptualized as Almighty, or absolutely perfect beings. And this same basic point is generally true of all the pagan gods we know about. Therefore, it is not enough to simply believe in a god, as do the pagans of various heathen religions. Rather, in terms of the ontological argument, one must use *godly reason* to recognize *the idea of an absolutely perfect Being*, and only then as a further matter of godly reason one moves to the concomitant recognition *that existence is an attribute of perfection*. And so when the ontological argument is considered, this points us away from the various heathen gods, and points us to the Christian God of the Holy Bible. That is because to truly find a suitable God from the ontological argument, we must look to the God of the Bible. And so the ontological argument of godly reason is not just an argument that teaches the reality of God, more than this, it points us to the Christian God of the Holy Bible, who is the only *absolutely perfect Being who must exist*. And when we recognize this, we see that the ontological argument is not a circular argument, since without such godly reason, one could believe in a god who was not an absolutely perfect Being. And thus godly reason shows that belief in the true God is not “blind faith,” but a rational and defensible faith. In the words rightly given as an interpretation of Isa. 7:9 by Anselm, “*Credo ut intelligam*,” that is, “I believe in order that I might understand.”

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*(Chapter 7) c] Conscience Morality.*

Conscience morality is the fourth of the five classic arguments from godly reason we shall consider for the reality of God and creation miracles, and associated accuracy of the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” The Biblical basis for the godly reason argument of *conscience morality* is taught in Romans 2:14,15, “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and the their thoughts the mean while accusing or else excusing one another.”

The argument of *conscience morality* has, for example, also been used by the old earth creationist, Thomas Chalmers (d. 1847), the First Moderator of the Presbyterian *Free Church of Scotland* (1843-1847), and Principal of the *Free Church of Scotland* College which later became *New College* at Edinburgh University (1846-1847). He made reference to how in chapters 1 & 2 of the Book of Romans, the Apostle Paul, “pleaded with the Gentiles the acknowledged law of nature and of conscience” (Rom. 2:14,15); and from such thinking, Chalmers then more widely showed the universality of sin as the natural recognition from the standpoint of different philosophies. His sermon entitled, “On the Reasonableness of Faith,” was preached when he was Minister of St. John’s *Church of Scotland* Glasgow between 1819 and 1823<sup>375</sup>. His principal sermon Scripture was Galatians 3:23, “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:23).

Thomas Chalmers refers to the racial, religious, and cultural divide of St. Paul’s bi-polar world in which “he carried the principle of being ‘all things to all men’ [I Cor. 9:22] into his ... reasonings. He had Gentiles as well as Jews to contend with; and he often made some sentiment or conviction of their own, the starting point of his argument.” Thus in his “Epistle to the Romans, he pleaded with the Gentiles the acknowledged law of nature and of conscience [Rom. 2:14,15]. In his speech to the ‘men of Athens,’ he dated his argument from a point in their own superstition [Acts 17:22,23].” E.g., “in his speech to the ‘men of Athens,’ he refers to certain of their ‘own poets’ [Acts 17:22,28]. “In this way he drew converts both from the ranks of Judaism” such as “the school of Gamaliel in Jerusalem,” “and ranks of idolatry,” such as “the school of poetry and philosophy in” Gentile “countries.” In both instances he used relevant “principles by which he ... ‘shut’ them ‘up unto the faith’ [Gal. 3:23].” But these were tactical evangelistic preliminaries to the end game proclamation of the gospel, so that in all this, “St. Paul ... was ‘determined’ ‘to know’ nothing ‘save Jesus Christ, and him crucified’ [I Cor. 2:2].” Now “St. Paul has already ‘fought’ the ‘good fight,’ and his ‘course’ is ‘finished’ [II Tim. 4:7].” But, “We may attempt to ‘be’ ‘followers of’ him [I Cor. 11:1]. We may imitate him in ... his principles ... . We may be ‘all things to all men’ [I Cor. 9:22] ... in ... reclaiming men from their delusion, and shutting them ‘up unto the faith’ [Gal. 3:23].” And so in following the example of St. Paul, Thomas

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<sup>375</sup> *The Works of Thomas Chalmers, Complete in One Volume* (1830), *op. cit.*, Sermon IX, “On the Reasonableness of Faith,” Gal. 3:23, pp. 423-428.

Chalmers then considers three schools of rationalistic thought from his “present age.” Firstly, “the school of Natural Religion,” secondly, “the school of Classical Morality,” and thirdly, “the school of fine feeling and poetical sentiment<sup>376</sup>.”

“There is first, then, the school of Natural religion – a school founded on the competency of the human mind to know God by the exercise of its own faculties, to clothe him in the attributes of its own demonstration - to serve him by a worship and a law of its own discovery – and to assign to him a mode of procedure in the administration of this vast universe, upon the strength and the plausibility of its own theories. We have not time at present, for exposing the rash and unphilosophical audacity of all these presumptions. We lay hold of one of them, and we maintain, that if steadily adhered to, and consistently carried into its consequences, it would empty the school of natural religion of all its disciples – it would ‘shut’ them ‘up unto the faith’ [Gal. 3:23], and impress one rapid and universal movement into the school of Christ.” Through natural law or reason, “They hold that there is a law. They hold the human race to be bound to obedience. They hold the authority of the law to be supported by sanctions; and the truth, and justice, and dignity of the Supreme Being are involved in these sanctions being enforced and executed. One step more, and they are fairly ‘shut up unto the faith’ [Gal. 3:23] That law which they hold to be in full authority and operation over us, has been most unquestionably violated. We appeal, as did Paul before us, to the actual state of the human heart, and of human performances [Rom. 3:23; 7:7-25]. ... Men are under the law, and that law they have violated. ‘There is not a just man on earth that sinneth not’ [Eccl. 7:20]. ... Bring the soul, then, into immediate comparison with the law of God. We grant the disciples of natural religion the truth of their own principle, that we are under the moral government of the Almighty; and by the simple addition of one undeniable fact to their speculation, we ‘shut’ them ‘up unto the faith’ [Gal. 3:23]. ... To this way we are fairly ‘shut up’ [Gal. 3:23] ... our only alternative ... is offered to us in the Gospel of the New Testament. ‘I am the way’ [John 14:6], says the Author of that Gospel, and ‘by me if any man enter in, he shall be saved’ [John 10:9]. In the appointment of this Mediator – in his death, to make ‘propitiation’ ‘for the sins of the whole world’ [I John 2:2] – in his triumph ‘over’ the ‘powers’ of darkness [Col. 2:15], in the voice ... of God himself, ‘This is my beloved Son, in whom I am well pleased’ [Matt. 3:17] – in the resistless argument of the Apostle, who declares God to ‘be just, and the justifier of him that believeth in Jesus’ [Rom. 3:26] – in the undoubted miracles which accompanied the preaching of the illustrious personage, and his immediate followers – in the noble train of prophecy, ... - in the choir of angels from heaven, who sung his entrance into the world – and in the sublime ascension from the grave, which carried him away from it – in all this we see a warrant and a security given to the work of our redemption in the New Testament, before which philosophy and all her speculations vanish into nothing. ... Let us rejoice in being ‘shut up’ [Gal. 3:23] into it ... . The ‘Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe’ [Gal. 3:22]<sup>377</sup>.”

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<sup>376</sup> *Ibid.*, pp. 423-424 (emphasis mine), 425, 428.

<sup>377</sup> *Ibid.*, pp. 424-425 (emphasis mine).

“We now pass on from the school of Natural Religion to another school, ... the school of Classical Morality ... . It differs from the former school in one leading particular. It does not carry in its speculations so distinct and positive a reference to the Supreme Being. It is true, that our duties to him are found to occupy a place in the catalogue of its virtues, but then the principle on which they are made to rest, is not the will of God, or obedience to his law. They are rather viewed as a species of moral accomplishment, the effect of which is to exalt and embellish the individual. They form a component part of what they call virtue ... . The main principle of their morality, is not to please God, but to adorn man ... . It makes a good picture; but ... it is a fancy picture; that, without the limits of Christianity and its influence, you will not meet with a single family, or a single individual ..., and ... it is as unlike to what we find among the men of the world, ... as the garden of Eden is unlike the desolation of a pestilence. The representation is beautiful; but it is still more flattering than it is fair. It is a gaudy deception, and stands at as great a distance from the truth of observation, as it does from the truth of the New Testament. ... Now the question we have put to the disciples of this school is, are they really sincere in this admiration of virtue? ... We join issue with them on their own principle, and coupling it with the obvious and undeniable facts of man’s depravity, we ‘shut’ them ‘up unto the faith’ [Gal. 3:23]. Virtue is the idol which they profess to venerate; and this virtue, as it exists in their own conceptions, and figures in their own dissertations, they cannot find. Thus if there be any truth in their high standard of perfection, or any sincerity in their aspirations after it, it is impossible that they can be satisfied.” (Though Chalmers does not specifically refer to these verses on perfection as a moral standard, see Matt. 5:48; 19:21.) “By one single step do we lead them from the high tone of academic sentiment, to the sober humility of the Gospel.” For “they cannot be too loud or eloquent in” “praises” “on virtue;” “and” “by every” “addition they have made to her loveliness, they have only thrown mankind at a distance more helpless and more irrecoverable from their high standard of duty ... . We ask them to look at man as he is, and compare him with man as they would have him to be. If they find that he falls miserably short of their ideal standard of excellence, what is this but making a principle of their own the instrument of shutting them ‘up unto the faith’ of the Gospel [Gal. 3:23], or, at least, shutting them up unto one of the most peculiar of its doctrines, the depravity of our nature, or the dismal ravage which the power of sin has made upon the moral constitution of the [human] species.” “The ... Apostle” says, “‘<My mind> [Rom. 7:23] <approves the things which are more excellent> [Rom. 2:18], <but how to perform that which is good, I find not> [Rom. 7:18].’ ‘I delight in the law of God after the inward man’ [Rom. 7:22]. ‘But the good that I would, I do not, and the evil that I would not, that I do’ [Rom. 7:19]. But the faith of the Gospel does not stop here. It does not rest, satisfied with shutting you up unto a belief of the fact of human depravity. ... It professes itself equal to the mighty achievement ... of making us *new creatures in Christ Jesus* [Gal. 6:15] - of destroying our ‘old man’ and his deeds [Rom. 6:6; Eph. 4:22; Col. 3:9; cf. II Cor. 5:17] ...<sup>378</sup>.”

“We should now pass on to another school, the school of fine feeling and poetical sentiment. It differs from the former in this – that while the one, [i.e., the school of

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<sup>378</sup> *Ibid.*, pp. 425-426 (emphasis mine).

classical morality] in its dissertations on virtue, carries you up to the principles of duty, the other [i.e., the school of fine feeling and poetical sentiment] paints and admires it as a tasteful exhibition of what is fair and lovely in human character. The one make virtue its idol because of its rectitude; the other makes virtue its idol because of its beauty; and the process of reasoning by which they are ‘shut’ them ‘up unto the faith’ [Gal. 3:23] is the same in both. Look at the actual state of the world, and you will find that both the rectitude and the beauty are wanting. ... There are few people of literary cultivation, who have not read a novel. In this fictitious composition, there are often one or two perfect characters that figure in the history, and delight the imagination of the reader; and you are at last landed in some fairy scene of happiness and virtue ... . So much for the dream of fancy. Let us compare it with the walking images of truth. Walk from ‘Dan’ in the north of Israel “to Beersheba” in the south of Israel (Judges. 20:1, *et al*), “and tell us, if without and beyond the operation of Gospel motives, and Gospel principles, the reality of life ever furnished you with a picture that is at all like the elegance and perfection of this fictitious history.” (Though Thomas Chalmers does not specifically refer to these verses on perfection as a moral standard, see Matt. 5:48; 19:21.) “Now, what do we make of all this? We infer, that however much we may love perfection, and aspire after it, yet there is some want, some disease in the constitution of man, which prevents his attainment of it ...; and however much he may delight in an ideal scene of virtue and moral excellence, there is some lurking malignity in his constitution, which, without the operation of that mighty power revealed to us in the Gospel, makes it vain to wish, and hopeless to aspire after it<sup>379</sup>.”

We thus see from this sermon by Thomas Chalmers, how he uses the reality of universal sin, evident in man’s concepts of a “natural law” (in the school of natural religion), or “duty” (in the school of classical morality) or “perfection” (in the school of fine feeling and poetical sentiment), to point to the universal recognition of man’s condition of sin. And in harmony with the teaching of the Apostle Paul when in his “Epistle to the Romans, he pleaded with the Gentiles the acknowledged law of nature and of conscience” (Rom. 2:14,15), he then uses the recognition which flows from *conscience morality* to “‘shut’ them ‘up unto the faith’ [Gal. 3:23],” and so he points them to the Gospel of saving faith in Christ.

The argument of *conscience morality* has also been used by, for example, Bob Jones Sr. (d. 1968), the founder of Bob Jones University in the USA. Like Thomas Chalmers, Bob Jones Sr. was an old earth creationist who believed there was a time-gap between the first two verses of Genesis into which fits most of the Earth’s geological history. In his *Word of Truth* audio-recordings series, in over half a dozen addresses, Bob Jones Sr. repeatedly uses the *conscience morality* argument, saying that *in every language and dialect of the world, there’s some word for “duty” or “must” or “ought,”* with words for “right” and “wrong” and “sin”. And he further makes the point of the universality of this to mankind, since this is as true for “a man in a savage tribe,” such as

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<sup>379</sup> *Ibid.*, pp. 427-428 (emphasis mine).

a “heathen in the jungle,” as it is for the Greek “philosophers” “Plato” and “Aristotle”<sup>380</sup>. E.g., he says in one address, “The Bible says, ‘all have sinned, and come short of the glory of God’ [Rom. 3:23]. In every language and dialect of the world, there’s some word for ‘ought’ or ‘duty’ or ‘must.’ There isn’t a savage tribe that lives in a jungle of the world, but has some ... word in a dialect meaning ‘right’ and ‘wrong.’ Everybody has a sense of right and wrong ... . Plato and Aristotle, and the great philosophers observed an evil tendency in man ..., something wrong in man”<sup>381</sup>.

But of course, it is also possible for men to “call evil good, and good evil,” to “put darkness for light, and light for darkness,” to “put bitter for sweet, and sweet for bitter” (Isa. 5:20). Thus we also read in Scripture of those “having their conscience seared with a hot iron” (I Tim. 4:2). That is because a man’s conscience is regulated by his moral code, and so a man’s conscience is not always a safe guide to conduct. And this was also recognized by Bob Jones Sr. in his *Word of Truth* series. Thus with reference to the words of the Apostle Paul in Acts 23:1, “I have lived in all good conscience before God until this day;” Bob Jones Sr. made the point that conscience is regulated by one’s moral code. He said, “you’re to test your ... conscience by the Bible.” When he was the unconverted Jewish Saul (Acts 13:9), “his conscience ... was regulated by his ... bitter, hard, technical, letter of the law creed;” and so “before he met Jesus Christ on the road to Damascus,” as a Jew, “Paul killed people with all good conscience, dragged them to court, persecuted the saints. But after he met Jesus he got a new creed. He found out Jesus ... had been raised from the dead and he was the Son of God ... . And then Paul went out, ready to die himself” for the Christian faith he had once persecuted (Acts 7:58-8:3; 9:1-22)<sup>382</sup>. Thus he also refers to how a man, such as the fool in the *Parable of the Rich Fool* (Luke 12:16-21), can in his general lifestyle lack a “God consciousness”<sup>383</sup>. Or Bob Jones Sr. referred to how “a man’s conscience is not always a safe guide,” and so “the best way to straighten out your conscience is to straighten out your creed”<sup>384</sup>. “A man said to me ..., ‘My conscience is my guide.’ Well now your conscience is not a safe guide unless you have truth for your creed. A man’s conscience is regulated ... by what a man believes. Just to have a clear conscience isn’t enough. ... For instance, you take a Roman Catholic, his conscience hurts him if he doesn’t ... go to ... Mass ... . Now a Protestant’s conscience doesn’t hurt him because he doesn’t go to Mass. Why? Well a Roman Catholic believes in an authoritative Church, a Protestant believes in an

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<sup>380</sup> See e.g., *Word of Truth* (WOT), 101, 123, 217, 219, 310, 327, 411 & 439; cf. “the heathen in the jungle” at WOT 225.

<sup>381</sup> WOT 327.

<sup>382</sup> WOT 403 (c. 1961).

<sup>383</sup> WOT 446. Bob Jones Sr. further refers in WOT 446 to how “Paul was persecuting Christians and said he did it in all good conscience; but he was wrong;” and also makes reference to his understanding of a “Christian conscience.”

<sup>384</sup> WOT 416 (c. 1961).

authoritative Bible ...<sup>385</sup>.” Thus e.g., the Marian Martyr, John Bradford, an Anglican clergyman made a Prebendary of St. Paul’s Cathedral, London, by the Bishop of London and fellow Marian Martyr, Nicholas Ridley, wrote the book, *Hurt of Hearing Mass*<sup>386</sup>; for as a Protestant with a conscience regulated by a Biblically good spiritual and moral code, he found the Romish Mass hurtful to his conscience. By contrast, a Papist with a conscience regulated by a bad spiritual and moral code, would not find the Romish Mass hurtful to his conscience. But either way, *the point is that God has put a conscience in man, and so even though it is regulated by variable moral codes, he always has some sense of “duty” or “must” or “ought,” with words for “right” and “wrong.”*

One element of *conscience morality* is connected to man’s instinctive focus on a god which he has in connection with his soul (see Volume 1, Part 2, Chapter 6, section c, subsection i, “Soul-talk,” “Distinguishing man from animals: the soul gives man a god focus & capacity for religious belief in the supernatural, and conscience morality seen in a moral code,” *supra*). This god focus can be perverted to a false god (Exod. 20:1-3), or an idol (Exod. 20:4-6), including a lust idol (Exod. 20:4-6,17; Col. 3:5; Eph. 5:5) – which will always be held by an agnostic or atheist. But a man has an instinct to focus on something, and while if he under God’s directive will that something will be God, if he is under God’s permissive will, that something will be something else that he makes a god or idol i.e., he makes the focus or focuses of his life. This god or idol is in turn relevant to a man’s concept of “right” and “wrong.” Hence in one *Word of Truth* address, Bob Jones Sr. says, “When Jesus came from heaven to earth he was ‘God manifest in the flesh’ [I Tim. 3:16] ... . Do you know there are certain instincts that are universal? ... There’s an instinct that makes a man have a god. You’re god is the thing that’s first in your life [Exod. 20:2,3]. What is your god? Civilization may change a man’s idols, but unregenerated people always have an idol<sup>387</sup>.” This will also clearly affect a given man’s conscience morality with respect to what he thinks of as “right” and “wrong.”

Moreover, in discussing a man’s conscience in his *Word of Truth* series, Bob Jones Sr. refers to the universal recognition of the universality of sin to mankind referred to in Rom. 3:23<sup>388</sup>, “‘All have sinned, and come short of the glory of God.’ There’s a word in every ... dialect of the world that means ‘duty’ or ‘must,’ ... and yet there’s a feeling and a realization that everybody’s done wrong. You can take a pagan, you can take a heathen, you can take a man in a savage tribe, he has a consciousness that he needs

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<sup>385</sup> WOT 109. Cf. WOT 336 & WOT 416.

<sup>386</sup> John Bradford’s *Hurt of Hearing Mass*, Focus Christian Ministries Trust, Lewes, East Sussex, England, UK, ISBN 1-870223-16-0.

<sup>387</sup> WOT 101 (emphasis mine).

<sup>388</sup> On the universality of sin to mankind referred to in Rom. 3:23, see Chapter 3, section c, “Thomas Chalmers (old earth creationist) verses Charles Lyell’s type of anti-supernaturalist uniformitarianism,” *supra*.

something he doesn't have naturally<sup>389</sup>;" and Bob Jones Sr. also noted, "there's something in me that longs for God<sup>390</sup>." One element of this conscience morality is a man's *instinctive intuition* to turn to a higher spiritual reality when he is in fear. When we consider the Christian's moral code of the *Ten Commandments* (Exod. 20:1-17), it is clear that recognition of God is found in the first commandment, "I am the Lord thy God, Thou shalt have no other gods before me;" and worship of God is an integral part of the fourth commandment to sanctify Sunday, "Remember the sabbath day, to keep it holy" (cf. Lev. 23:3; Isa. 66:23; Acts 20:7; I Cor. 14:25; 16:2). Hence these elements of recognizing and worshipping God are part of the moral code that those who do not have the benefit of the Divine revelation of the *Ten Commandments* in Exodus 20, can by God's common grace still determine through godly natural law through reference to cosmology and teleology (Rom. 1:19,20; 2:14); and also in connection with this undertake by God's common grace a moral turning aside from idolatry (Rom. 1:22,23; second commandment) and blasphemy (third commandment, Rom. 2:24); *providing* that by God's common grace they have first undertaken these necessary steps of godly reason. But what if they have not? In such instances, their conscience morality (Rom. 2:15) is not regulated by a good moral code, and so they might turn to the worship of idols (Rom. 1:21-23). Thus on the one hand, if a man is in fear, his conscience will instinctively tell him to cry out to a higher spiritual reality; but on the other hand, his conscience being regulated by his moral code, this is what will tell him the higher spiritual reality is that he is to so cry out to. E.g., for a heathen Buddhist, this would result in him performing a heathen Buddhist ritual, as opposed to calling out to a specific heathen god.

This is important for a subset of the moral conscience argument in the form of man's *instinctive intuition* telling him to turn to a higher spiritual reality when he is in fear<sup>391</sup>. E.g., when I was eleven years old in 1971, my Sunday School teacher at St. Philip's *Church of England* Eastwood (in western Sydney<sup>392</sup>), Mr. Hughes, used to tell us the story of a man who said he was an atheist and so who said he did not believe in God. This man used to work high up on buildings; and one day, a man standing next to him on a platform fell off and plummeted to his death; and this professed atheist then started to instinctively cry out to God. I have also heard similar stories of men in fear on the battlefield, in which it is sometimes said as a general statement, "There's no atheists in the fox holes."

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<sup>389</sup> WOT 310 (emphasis mine).

<sup>390</sup> WOT 416 (c. 1961).

<sup>391</sup> See J. Robinson Gregory's *The Theological Student*, A handbook of Elementary Theology, Charles Kelly, London, UK, 1897 5th edition, 1899, p. 15, "The argument from intuition" (a form of the *instinctive intuition* argument), and see also at pp. 14-17, "The moral argument" (*conscience morality*), "The argument from design" (*teleology*), & "The argument from universal belief" (*ethnology*).

<sup>392</sup> Since 1981 the *Church of England in Australia* changed its name to the *Anglican Church of Australia*.

Of course, these accounts require some qualification. Since a man's conscience is regulated by his moral code, a person with a badly seared conscience and much hardened in sin, might due to his reprobate condition and habit of sin, somehow misdirect this instinct, or refuse to admit to it. E.g., I knew of a case of an atheistic woman who told me that she had cried out to God in her mental anguish over a matter, and then, later came to wonder why she had done so, as she then sought to explain away her instinctual actions which were at such variance with her religious belief of atheism. Furthermore, since a man's conscience is regulated by his moral code, if a man has a clear religious belief in e.g., a specific heathen god, or a pantheon of heathen gods, then this instinct of conscience would be misdirected to his heathen polytheistic beliefs. E.g., we read in Jonah 1:5, "Then the mariners were afraid, and cried every man unto his god."

A good example of this in an apostate Christian context, is seen in Martin Luther (1483-1546) *before* and *after* the Reformation. Before the Reformation, Luther's unBiblical Roman Catholic moral code misdirected him to believe in the Romish doctrine concerning invocation of saints; and so when in his early 20s in 1505 he was caught in a loud and frightening thunder storm, which he later described as being, "walled around with the terror and agony of sudden death," his fear activated his *instinctive intuition* to turn to a higher spiritual reality, and so invoking a saint, he cried out, "Help, St. Anne, and I'll become a monk<sup>393</sup>." But after the Reformation, Luther's Biblical Protestant moral code directed him to believe in the Protestant doctrine of *solo Christo* (Latin) or *Christ alone* (Phil. 4:8,9; Heb. 12:24), and one element of this being the teaching of II Timothy 2:5, "there is one God, and one mediator between God and men, the man Christ Jesus," Luther repudiated "invocation of saints;" and so if in fear his *instinctive intuition* to turn to a higher spiritual reality was activated, he would then cry out only to God.

Therefore, I would not refer to an *instinctive intuition* to turn to God when a man is in fear, but rather, an *instinctive intuition* to turn to a higher spiritual reality when he is in fear. Hence if a man is in fear, while his conscience will instinctively tell him to cry out to a higher spiritual reality; his conscience being regulated by his moral code, his moral code what will tell him the higher spiritual reality he is to so cry out to. Nevertheless, in a broad cultural context such as one finds in largely Protestant Western countries where there is still a general cultural recognition of the monotheistic God, this is generally enough to provide a moral code that regulates men's minds sufficiently for these purposes, so that if this *instinctive intuition* to turn to a higher spiritual reality when a man is in fear is activated, it will most likely be synonymous with an *instinctive intuition* to turn to God. By contrast, if e.g., a man identified with a broadly heathen culture, such as that of Hindu India, if this *instinctive intuition* element of conscience morality telling a man to turn to a higher spiritual reality when he is in fear is activated, it will most likely be synonymous with an *instinctive intuition* to turn to one or more of the heathen gods of Hinduism. But either way, this *instinctive intuition* to turn to a higher spiritual reality when a man is in fear, is one component in the wider phenomenon of *conscience morality*. This in turn points to the fact that this higher spiritual reality is a

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<sup>393</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Martin Luther."

supernatural Entity who is a moral Being and who created men to be moral beings i.e., a Creator.

Therefore, in the first instance, on the basis of godly reason one can connect the argument of *conscience morality* with the fact that one element of *conscience morality* is an *instinctive intuition* telling a man to turn to a higher spiritual reality when he is in fear; and thus one can see that this points to a Creator. Then in the second instance, through reference to cosmology and / or teleology, *supra*, one can show from godly reason that there is a Creator God. Hence the consequence of this combination of arguments from godly reason is that it further acts to shows that a moral Supreme Being exists and has put a conscience in man who is meant to act in accordance with a moral code.

*(Chapter 7) d] Ethnological universal belief in the supernatural.*

*i] The argument of Ethnology.*

*ii] Protestant Missionary work among the Fuegians & Darwin's claim the pre-Christianized Fuegians were atheists.*

*(Chapter 7) d] Ethnological universal belief in the supernatural.*

*i] The argument of Ethnology<sup>394</sup>.*

The ethnologically universal belief in the supernatural is the fifth of the five classic arguments from godly reason we shall consider for the reality of God and creation miracles, and associated accuracy of the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” Our English word, “ethnology,” comes from the Greek word, *ethnos* meaning “nation;” and “logy” is derived from Greek *logia* referring to a “science” or “study.” Thus “ethnology” refers to *the study of nations* with reference to diverse human races, their relations to one another, and their characteristics. In this wider context, our narrower interest for our immediate purposes is in *the ethnologically universal belief in the supernatural*. The Greek word *ethnos* is used for “nation” in a context with a specific religious interest in e.g., *The Great Commission* given by Christ, “Go ye therefore, and teach all nations (Greek *ethnos*), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). Or in Galatians 3:8, “And the Scripture, foreseeing that God would justify the heathen through faith, preached

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<sup>394</sup> Cf. Volume 2, Part 3, on creation stories.

before the gospel unto Abraham, saying, In thee shall all nations (Greek *ethnos*) be blessed.”

The *ethnological argument* recognizes that throughout human history, human beings “out of every kindred, and tongue, and people, and nation” (Rev. 5:9), have recognized the reality of a supernatural world, and have accordingly had some kind of religious devotion in some kind of religion which recognizes the supernatural world. And in this context, they all have had some kind of creation story. And since this phenomenon is universal to all human cultures at all time that we have had the data on to be able to document, it follows that there is something intrinsic in the nature of man, namely, his soul, that leads him to look to the supernatural world in terms of both religious devotion and to understand the work of creation; and so this intrinsic feature of human nature points to the larger reality that there is indeed a supernatural world, and that this is required to understand creation.

This would still *prima facie* allow for any number of gods such as the Hindu triad, or spirits such as the spirits of the Australian Aboriginals Dream Time; and indeed from the Christian perspective, these creation stories and ethnic religions are in general clearly heathen religions; although when one looks at an infidel religion like Mohammedanism, there was clearly a Biblical input on this issue into the Koran. However, when one adds to this the insights of, for example, the teleological argument, *supra*, one can reasonably further develop the ethnological argument to say that the explanation for the *universal belief in the supernatural* and creation by supernatural means, once again points to the reality of God and creation miracles, and associated accuracy of the words of Genesis 1:1, “In the beginning God created the heaven and the earth.”

(Chapter 7) d] *Ethnological universal belief in the supernatural.*  
 i] *Protestant Missionary work among the Fuegians  
 & Darwin's claim the pre-Christianized  
 Fuegians were atheists.*

In attempted rebuttal of the ethnological argument, there have sometimes been attempts to deny the *ethnologically universal belief in the supernatural*, but all such attempts have come to naught. An interesting example of one such instance is the Fuegian Indians of South America. Upon my return to Australia from my sixth trip to London (October 2012 to March 2013), I came back through the Americas, and one of the places I visited was Ushuaia in Argentina, South America, which is the world's southern most city. The general area (which covers parts of both Chile to the west and Argentina to the east,) is known as *Tierra del Fuego*, which is Spanish meaning “Land of Fire.” It was so named by the Portuguese explorer, Ferdinand Magellan, who sailed for both the Portuguese (1505-1512) and Spanish (1519-1521), and was sailing for the Spanish when he sailed past it in 1520 and saw American Indian fires on the shore, and

hence named it “Land of Fire,” or in Spanish, *Tierra del Fuego*. Thus the Indians from this region are called Fuegians as a declension of “Fuego.”

In his macroevolutionist book, *Descent of Man* (1871-1877), Charles Darwin (d. 1882) said the “Fuegians rank among the lowest barbarians<sup>395</sup>.” His reason for this assessment is elaborated on in his section dealing with “*Belief in God, [and] religion*.” Darwin considered man’s “high mental facilities” led him to evolve religious beliefs beyond atheism going up through “spiritual agencies<sup>396</sup>,” “fetishism<sup>397</sup>,” “polytheism,” or “monotheism” on an ascending scale of religio-cultural advancement. Thus monotheism was at the top of this scale, and atheism at the bottom. Since in discussing the “Creator,” Darwin says that he “could never discover that the Fuegians believed in what we should call a God, or practised any religious rites,” they were therefore regarded by him as “the lowest barbarians.”

This type of thinking is clearly contrary to the Biblical teaching of original monotheism in the Garden of Eden, and from which after Noah’s Flood men devolved into various forms of infidelism or heathenism. Nevertheless, in broad terms by no means limited to the macroevolutionist Charles Darwin, Darwin’s type of view gives rise to a certain type of typical triangular chart which may be represented as follows.

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<sup>395</sup> Darwin’s *Descent of Man*, 1871, Part 1, chapter 3.

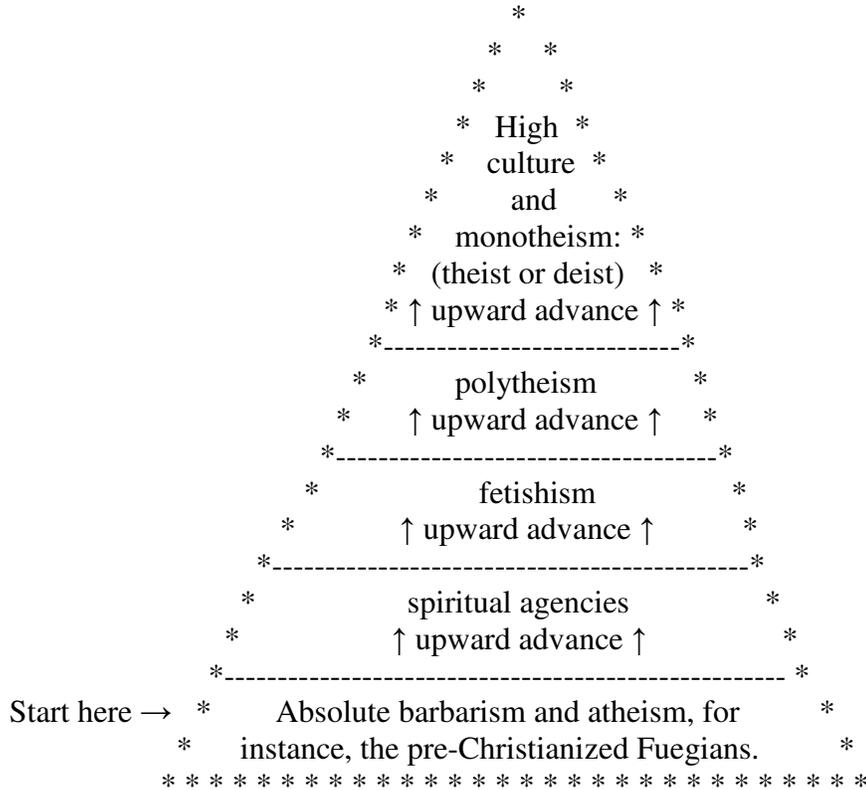
<sup>396</sup> E.g., this is seen in the animism of the Australian Aborigines, with the “Dream Time” mythology during which time they say the world was created, shaped, and humanized by the actions of spiritual agencies in the form of supernatural beings; many of whom then took the form of either men or animals, and so they say established the tribal societies of the Aborigines.

<sup>397</sup> Fetishism refers to an object such as a “magic charm,” which its user either considers: has supernatural powers in it; or, it represents a god; or, is the habitation of a god. Savage tribes have often been found to have a common tribal fetish, in addition to which each tribal individual may have his own personal fetish to which he offers prayer.

*In antithesis to a Biblical religio-cultural view of how  
a religious belief in monotheism (Gen. 2 & 3) sociologically  
devolved after Noah's Flood (Gen. 8:20) as men moved further  
& further away from the truth of God (Rom. 1:18-23),*

*is*

*Darwin's religio-cultural view of how  
a religious belief in monotheism sociologically  
"evolved up" as men "became more advanced."*



Within Darwin's construct, he further distinguished between good and bad beliefs about a god or gods. Thus he was fairly and rightly critical of such "strange superstitions and customs" as the "terrible" practices of "human sacrifice" to a "blood-loving god," or "witchcraft." By contrast, as he saw man sociological evolving up and up, Darwin thought inside his ideological framework that, "The idea of a universal and beneficent Creator does not seem to arise in the mind of man, until he has been elevated by long-continued culture<sup>398</sup>." Thus from his Deistic type of view found in *Origin of Species* (1859) and *Descent of Man* (1871-1877), Darwin falsely attributes the origins of all such religious notions, whether good or bad, simply to man's mind.

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<sup>398</sup> Darwin's *Descent of Man*, 1871, Part 3, chapter 21 "General Summary & Conclusion."

On the downside, this indicates that Darwin rejected the Biblical teaching of man being created by God and then falling from original monotheism (Gen. 1-3) after Noah's Flood (Gen. 6-9); since he considered man arrived at a monotheistic belief only as he sociologically evolved up and up to his zenith, after having first biologically evolved into man from lower animals. But on the upside, this type of thinking recognizes that man has a capacity to reflect upon the supernatural world, and in this context indicates that Darwin disbelieved the claims of atheism, or agnosticism (meaning 2) in the sense of one who was uncertain about whether or not God existed<sup>399</sup>. Furthermore, it shows that he regarded atheism (or by logical extension, agnosticism meaning 2,) as belonging to a barbaric and primitive state of mind; and by contrast, he considered "religion" was one of the positive forces in society which "advanced, either directly or indirectly," man's "moral qualities"<sup>400</sup>.

Darwin's belief that because Christianity is monotheistic and teaches good morals, therefore it is useful and good for civilizing savages, is relevant to his associated qualified support for the oldest Protestant Missionary Society in South America. Established at Brighton in England in 1844 as the *Patagonian Missionary Society* by Captain Allen Gardiner of the Royal Navy<sup>401</sup>, after about 20 years this Anglican Protestant Christian missionary society was renamed the *South American Missionary Society* or SAMS, and while it still known by this acronym in the United States of America, as at 2010 SAMS – USA changed its name to the *Society of Anglican Missionaries & Senders*<sup>402</sup>. And in Australia, since 2001 it has been united with *Church Missionary Society* (CMS); and in England, since 2010 it has likewise been united with CMS. However, given that *Church Missionary Society* was founded in 1799, this union

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<sup>399</sup> The issue of Darwin's religious belief is complicated by the fact that his mind was unstable, and went through various fluctuations. See Part 1, Chapter 7, section a, subsection iv, "Consideration of the anti-supernaturalist argument of religiously liberal Darwinists."

<sup>400</sup> Darwin's *Descent of Man*, Part 3, chapter 21 "General Summary & Conclusion."

<sup>401</sup> See e.g., Foxe's *Book of Martyrs*, 1563, Revised Folio Ed., 1684; Third Ed. by Bramley-Moore, W., Cassell, Patter, and Galpin, London, 1867, pp. 705-715.

<sup>402</sup> SAMS – USA, meaning the *South American Missionary Society – USA*, was established in 1976. But while retaining the SAMS acronym, in April 2010 its name was changed to the *Society of Anglican Missionaries & Senders*; Mark Harris, Assistant Minister at St. Peter's Episcopal Church, Lewes, Delaware, USA, "South American Missionary Society ...," *Preludium*, 28 April 2010 (<http://anglicanfuture.blogspot.com.au/2010/04/south-american-missionary-society.html>), citing the *Living Church*, Vol. 246, No. 10, Fri. 26 April 2010 (<http://www.livingchurch.org/news/news-updates/2010/4/28/sams-changes-its-name>).

of SAMS and CMS in both Australia and the UK still preserves the fact that Allen Gardiner's work started the oldest Protestant Missionary society in South America<sup>403</sup>.

With regard to the Fuegians at the southern extremity of South America, in his *Descent of Man*, Darwin considered the "Fuegians rank[ed] among the lowest barbarians," because he "could never discover that the Fuegians believed in what we should call a God, or practised any religious rites." But he also considered Christianity had some social utilitarian benefit. Hence in 1836 as his journey upon H.M.S. Beagle was drawing to a close, he said, "The march of improvement, consequent on the introduction of Christianity throughout the South Sea, probably stands by itself on the records of history<sup>404</sup>." And Darwin seems to have maintained this view about the social value of Christianity both for propagating monotheism, and because "the moral qualities are advanced ... [by] religion<sup>405</sup>." For instance, writing to J.W. Fegan about Gospel meetings that he was holding in Down Kent, Darwin wrote, "We have never been able to reclaim a drunkard, but through your services I do not know that there is a drunkard left in the village<sup>406</sup>."

The *South American Missionary* or SAMS evangelized the Fuegians, and had Darwin's qualified support for fifteen years from 1867 till his death in 1882. Over this time he kept up correspondence with various SAMS figures, including "the Catechist to the Mission<sup>407</sup>," and Admiral Sullivan<sup>408</sup>, both of whom assisted him in his scientific work by sending information to him about some South American creatures. He also kept in touch with what SAMS was doing by reading the *Missionary Journal*. Hence in a letter to Sullivan which included his annual SAMS subscription, he said in December 1881, that, "Judging from the *Missionary Journal*, the Mission in Tierra del Fuego seems [to be] going on quite wonderfully ...<sup>409</sup>."

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<sup>403</sup> It has now sadly fallen into apostasy in some quarters.

<sup>404</sup> Darwin's *Journal of the Beagle*, Henry Colburn, London, UK, 1839; Reprint: Cambridge Univ., UK, 1986, Vol. 3, Entry for 6 Aug. 1836, p. 475 (emphasis mine).

<sup>405</sup> Darwin's *Descent of Man*, Part 3, chapter 21 "General Summary & Conclusion."

<sup>406</sup> Ramm, B.L., *Protestant Christian Evidences*, *op. cit.*, pp. 219-220; citing Gordon's *A Book of Protestant Saints*, p. 91.

<sup>407</sup> Darwin's *Variation of Animals & Plants Under Domestication*, 2 Volumes, 1867/8; 2nd edition 1875, John Murray, London; Reprint: Pickering & Chatto (Publishers), Cambridge University Press, 1988, Vol. 1, p. 35.

<sup>408</sup> *Ibid.*, Vol. 1, p. 101; Vol. 2, p. 68.

<sup>409</sup> Darwin, F. (Ed.), *The Life and Letters of Charles Darwin*, John Murray, London, 1887, Vol. 3, p. 128 (hereafter called "Life and Letters").

Then some three years after his death, at the Annual Meeting of SAMS in 1885, the Archbishop of Canterbury, Edward Benson (Archbishop of Canterbury 1883-1896)<sup>410</sup>, said from the chair that: SAMS “drew the attention of Charles Darwin, and made him, in the pursuit of the wonders of the kingdom of nature, realize that there was another kingdom, just as wonderful, and more lasting ... and it drew his earnest support and gratitude toward the Mission<sup>411</sup>.” This statement by the Archbishop of Canterbury was questioned by the Editor of the *Daily News*. In response Admiral Sir James Sullivan supplied various information in a *Letter To The Editor*. In my assessment Sullivan’s data does not justify Benson’s grandiose claim. While it does not show Darwin was a Christian, it does show that he recognized the existence of God, and was prepared to offer a minimal level of worship to God in the form of Thanksgiving. Furthermore, he considered that Christianity had a positive influence in civilizing savages.

At one point, Darwin is quoted as saying, “Thank God, all give[s] me complete satisfaction.” Did Darwin mean this simply as a God dishonouring blasphemous exclamation, or did Darwin mean it in a God honouring way? I consider that the first possibility can fairly safely be ruled out since Sullivan was a religious man, and Darwin was writing to him in the context of a religious organization, to wit, SAMS. Given that this was a considered letter, rather than a possible slip of the tongue in conversation, I think it fair to conclude that Darwin would not have used a form of language which he knew would be offensive to Sullivan. Therefore Darwin must have meant this in a religious God honouring sense, and Thanksgiving is a form of worship (Ps. 1. 14). This was contextually appropriate because in this letter he was asking to be made a member of SAMS. Hence he wanted to highlight his recognition of monotheism, because this was integral to his support for SAMS work in evangelizing the Fuegians.

Thus Sullivan e.g., refers to Darwin as “my old friend and shipmate for five years.” He said that Darwin had “often expressed” to him, the view that “it was utterly useless to send Missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race.” Sullivan had just as often replied that no “human beings

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<sup>410</sup> Sadly Benson was a semi-Puseyite (or Broad-Churchman), and he tragically helped the Puseyite cause in the case of the Puseyite Bishop of Lincoln Edward King in 1888-1890, although in that case he did not go as far as the Puseyites Proper (or Anglo-Catholics or High Churchman) wanted him to, in that he held as illegal acts by clergyman at the Chancel Table that were clearly not visible to the congregation. Benson was responsible for helping to end the cases brought by Low Churchman against the encroachment of Protestant teaching in the *Church of England* by Puseyite ritualists that had sought to stop, and purge, the Anglican Church from this apostasy which arose in the 19th century, and is tragically still with us.

<sup>411</sup> Quoted in: *Homeward Bound*, pp. 68-69. The relevant sections of *Homeward Bound* were supplied by SAMS Kent Office, England to SAMS Sydney Office, Australia, who in turn supplied them to me last century, before both were united this century with CMS. Cf., Darwin, F. (Ed.), *Life and Letters*, *op. cit.*, Vol. 3, p. 127.

existed” who were “too low to comprehend the simple message of the Gospel of Christ.” But after the success of SAMS, Darwin wrote to him in 1867 and said that “the Mission proved to him that he had been wrong,” and given his earlier pessimism, SAMS’ “success” which he describes as “wonderful,” correspondingly “shames me” (or in some accounts this reads, “charms me”)<sup>412</sup>. I.e., Darwin was highly impressed by this promulgation of monotheism and associated socio-cultural advancement of the Fuegians from what he thought was their very lowest form of religious belief, to wit, atheism, to the very highest form of religious belief, namely, monotheism. Thus he was “proud” to join SAMS in 1867, annually renewed his SAMS membership till his death some 15 years later, and maintained supportive correspondence with SAMS during this time<sup>413</sup>. Indeed, till the *South American Missionary Society’s* union with the *Church Missionary Society* in 2001 in Australia, written material distributed by them to me continued to look with favour on Darwin’s support of SAMS<sup>414</sup>.

But while Darwin was thus genuinely impressed by the work with the Fuegians of the oldest Protestant missionary society in South America, this was a qualified support in that he did not believe in the Protestant’s Biblical gospel of justification by faith, but rather, saw SAMS in terms of raising savages to recognize monotheism and teach them good morals. This was essentially a Type 1 secularist’s view of SAMS work with the Fuegians, rather than a religiously conservative Protestant Christian’s view of SAMS work with the Fuegians.

However, for the more specific purposes of the *ethnologically universal belief in the supernatural*, the view of Darwin and others that the Fuegians were in a state of atheism is not correct. Darwin’s claim in *Descent of Man* that the “Fuegians rank among the lowest barbarians because he “could never discover that the Fuegians believed in

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<sup>412</sup> Darwin, F. (Ed.), *Life and Letters, op. cit.*, Vol. 3, p. 127. Literature I have received from SAMS Sydney Office before it amalgamated with CMS in 2001, features a picture of Darwin and selected extracts of his SAMS correspondence that can be found in *Life & Letters*. But the SAMS literature I received always quoted this letter of 30 Jan. 1870 as “charms me” rather than “shames me” (*Homeward Bound*, p. 69; SAMS advertizing flyer). Darwin’s son, Francis, and widow, Emma, removed certain statements he made in *Autobiography*, which were not published till Darwin’s granddaughter Nora Barlow released them in 1958. Is this another example of Francis editing letters? Or has the SAMS letter suffered in transmission? Perhaps the originals that both SAMS and Francis Darwin used might be profitably examined on this matter (assuming that they are still in existence). But the basic meaning of this letter remains unchanged, irrespective of which of the two rival versions is correct.

<sup>413</sup> Darwin, F. (Ed.), *Life and Letters, op. cit.*, pp. 126-128.

<sup>414</sup> See e.g., the SAMS pamphlet “Captain Allen Gardiner & Other Missionary Heroes of SAMS,” South American Missionary Society, Sydney, p. 10; and Goldsmith, M., *Find the Far Country*, South American Missionary Society Australasian Association, Sydney, 1990, p. 22.

what we should call a God, or practiced any religious rites,” and so they were “the lowest barbarians” is simply not correct, and has been disproved by more careful analysis of their culture. While Spanish speakers originally used the term “Fuegian” for any of the Indians of the Tierra del Fuego Archipelago (in present day Chile or Argentina); English speakers originally used the term only for the Yaghan tribe. Hence when Darwin refers to the Fuegian he is more specifically referring to Yaghan Fuegians. To some extent the error that the Fuegians of the Yaghan tribe were atheists arose from the fact that a cursory examination of their culture was looking for a more ritualistically developed set of religious practices than they actually had; but upon more careful examination, it became clear that these Fuegians of the Yaghan tribe believed in what in Darwin’s terminology would be “spiritual agencies.”

On the one hand, it is the Yaghan tribe of Fuegians which is of special interest to us with reference to Darwin’s claims. But on the other hand, it should be noted that all the Fuegians were hunter-gatherers, and they divided into several tribes, for example, the Yaghan and Ona tribes<sup>415</sup>. However, for our immediate purposes we shall consider some of the religious beliefs of the pagan Yaghan tribes as compared and contrasted to the Ona tribe. Thus contrary to Darwin’s claims of a Yaghan Fuegian atheistic culture, the Fuegian belief in the supernatural can be shown through references to some of the differences and similarities between the Yaghan Fuegian and Ona Fuegian tribes. The pagan Fuegians of the Yaghan tribe had a creation myth about the supernatural figure of “Taiyan” who was said to have created the archipelago’s water system. “Taiyan” is portrayed in Yaghan Fuegian mythology in the form of a hummingbird, and the Yaghan Fuegian tribe revered the hummingbird. Both the Yaghan and Ona tribes had forms of shamanism<sup>416</sup>. The Yaghan had a myth of their shaman “yekamush” both supernaturally controlling the weather and supernaturally healing people; and this corresponds with the Ona’s myth about their shaman “xon.” Both the Yaghan and Ona tribes also had a myth about a shaman supernaturally leaving his body and taking the form of a whale. In an Ona myth, “xon” supernaturally left his body and traveled around performing supernatural deeds e.g., taking revenge on a group of people; and in Ona mythology “xon” had the capacity to supernaturally transport whale meat; and this has some similarity with a Yaghan myth in which “yekamush” likewise supernaturally left his body and then supernaturally killed a whale, i.e., this killing of a whale has some similarity to “xon” in the Ona myth taking revenge on people since it shows a supernaturally power to injure temporal life, and this Yaghan myth about specifically killing a whale has some similarity with the focus in the Ona myth on a whale since it deals with transporting whale meat<sup>417</sup>.

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<sup>415</sup> There were four tribes: the Yaghan (or Yamana), Ona (or Selknam), Haush (or Manekenk), and Alacaluf (or Kawesqar).

<sup>416</sup> Shamanism is a religious system in which a shaman is believed to have access to a supernatural heathen world and supernatural powers of healing.

<sup>417</sup> “Fuegians,” *Wikipedia* (2013), citing Martin Gusinde’s *Nordwind – Sudwind: Mythen und Märchen der Feuerlandindianer* (German, “North Wind – South Wind:

Clearly then, this type of heathen Yaghan Fuegian mythology fits inside Darwin's category of "spiritual agencies." Thus it fundamentally flaws Darwin's claims of man starting in an absolute barbarism of atheism as allegedly evidenced by, for instance, the pre-Christianized Yaghan Fuegians of Tierra del Fuego, some of whom were privileged to have come under the sound of the Gospel in connection with the Great Protestant Missionary Movement's work via the *South American Missionary Society*.

Therefore the reality is, that all attempts to rebut the ethnological argument of godly reason, such as the claims of Darwin with regard to the Fuegians in the southern extremity of South America, have proven futile. Rather, the *ethnologically universal belief in the supernatural* has withstood all and any attempts to disprove it. Though the Bible recognizes that foolish men may sometimes turn to atheism (Ps. 14:1; 53:1); while men have shown a capacity to adapt and change human cultures, throughout all cultures there has been a more general recognition of the supernatural by those in the culture, a fact indicating that it is not, as sometimes claimed, something which "may have originated in an error or misunderstanding of one of the early progenitors of the human race"<sup>418</sup>;" though it does reflect elements of the demise from the original monotheism of Adam and Noah. And the associated criticism that such "religious" belief "appears strongest among primitive races, and disappears in the measure in which they become civilized"<sup>419</sup>;" is also flawed by the fact that on the one hand, one can also point to primitive cultures like that of the heathen Yaghan Fuegian where general expressions of religiosity were so low that for a long time anthropologists thought they exhibited "primitive atheism;" and on the other hand, one can point to much more advanced societies of civilization which exhibit relatively high religiosity. But overall, all human societies have exhibited some kind of religious belief system such as that of the Yaghan Fuegians, or belief systems such as those in the wider Fuegian culture as seen in contrast and comparison between the supernaturalist mythologies of the Yaghan Fuegians and Ona Fuegians. Thus we conclude that when one adds to the ethnological argument, the added insights of, for example, the ontological argument, *supra*, one can reasonably further develop the ethnological argument to say that the explanation for the *universal belief in the supernatural* and creation by supernatural means, once again points to the reality of God and creation miracles, and associated accuracy of the words of Genesis 1:1, "In the beginning God created the heaven and the earth."

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Myths and Tales of the Fuegians"), Kassel, E. Roth, 1966, pp. 61,64,67,155,175-176,179,186 (<http://en.wikipedia.org/wiki/Fuegians#nws>).

<sup>418</sup> Berkhof's *Systematic Theology*, p. 27.

<sup>419</sup> *Ibid.*

(Chapter 7) e] *The five arguments from godly reason considered together.*

In considering Biblical Apologetics with regard to the basic teachings of Genesis 1:1, “In the beginning God created the heaven and the earth,” we have now considered the five classic arguments from godly reason. That is, the cosmological argument (God as First Cause); the teleological argument (Divine Design); the ontological argument (a soul manifested capacity of man to recognize the idea of an absolutely perfect Being, one of whose Attributes is existence, and thus this points to the fact that such an absolutely perfect Being does exist, who is the Creator of the Cosmos, in short, “I believe in order that I might understand;”), the argument of conscience morality (God has given man a conscience with the idea of right and wrong, manifesting the fact that the Creator God is a moral Being, for in every language and dialect of the world, there’s some word for “duty” or “must” or “ought,” with words for “right” and “wrong” and “sin;” and associated with this fourth argument of godly reason, the argument of man’s *instinctive intuition* to turn to a higher spiritual reality when he is in fear), and the ethnological argument (the ethnologically universal belief in the supernatural). But when these five arguments from godly reason are considered holistically and put together like sticks tied together in a bundle, then *the sum of their cumulative strength is greater in its totality than the individual sticks considered by themselves simply as five separate arguments.*

Thus though e.g., the ontological argument for the existence of God and the argument of conscience morality for the existence of God are separate and distinct arguments, having determined their correctness, I think that as a bundle of sticks is strengthened by being tied together, so too, the arguments of ontology and conscience morality are further strengthened when additionally seen in connection with e.g., teleology i.e., Divine design of man in connection with God giving man a soul. Moreover, cosmology considers the creation of the universe; and teleology rests in the existence of a universe facilitating a situation where it becomes possible to sustain life-forms on a planet such as the earth in general, and in particular, a creature such as man, who is in the image of God, can use intelligent reason in understanding God and his creation, and has a soul and so can worship God. Therefore in the recognition of man as body and soul, and in connection with the soul a creature in the image of God who can recognize and worship God, I consider all five arguments of godly reasons can be combined to form the bigger picture, so that when viewed together they are even more powerful arguments that when considered individually.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Volume 1, Part 2, Chapter 1, section b, *supra*; the evidence of the five classic arguments from godly reason, to wit, the arguments of cosmology (God as First Cause), teleology (Divine Design), ontology (“I believe in order that I might understand”), conscience morality (universal human concept of “a wrong” and “a right” and a sense of “duty” or “must” or “ought;” & man’s *instinctive intuition* to turn to a higher spiritual reality when he is in fear), and ethnology (ethnologically universal belief in the supernatural), recognizes that while godly reason can be used for the reality of Almighty God, it cannot be developed so as to understand the Gospel without the addition of the Divine revelation in Holy Scripture. This is

clearly consistent with what we would expect from *Guideline 1*: “‘The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antisupernatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring ‘science falsely so called’ (I Tim. 6:21), to be abhorred of all good Christian men.”

## CHAPTER 8

### *Christian experience.*

In Darwin’s *Origin of Species* (1859) he refers in either vaguely defined Theistic terms, or Deistic terms, to “the Creator” in reference to “the laws impressed on matter by the Creator,” and how “life was originally breathed into a few forms or into one<sup>420</sup>,” and he describes creatures he considers had evolved by macroevolution as being “the works of God<sup>421</sup>.” With regard to Christianity, Darwin was a religious sceptic, and so in *The Autobiography of Charles Darwin* he refers favourably to “the spread of scepticism or rationalism, during the latter half of my life,” though does not mention that his books, *Origin of Species* and *Descent of Man*, sadly helped to intensify this disgraceful trend. He says his “father used to quote,” what he sarcastically calls “an unanswerable argument,” and says that by it, “an old lady, ... Mrs. Barlow, ... hoped to convert him [i.e., Darwin’s father]: ‘... I know that sugar is sweet in my mouth, and I know that my Redeemer liveth<sup>422</sup>.’” The fact that Darwin rejected this argument of Christian experience is important for making the point that on the one hand, by God’s common

<sup>420</sup> Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

<sup>421</sup> *Ibid.*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor.”

<sup>422</sup> Barlow, N. (Editor), *The Autobiography of Charles Darwin*, Collins, London, UK, 1958, p. 96.

grace which is not unto salvation, a man may in some general sense recognize the reality of a “Creator” or “God,” although even here Darwin’s theory understated the “eternal power and Godhead” evident in “the creation” (Rom. 1:20) which was clearly *created* and not macroevolved. But on the other hand, it is only by God’s special grace which is unto salvation, that a man can come to truly accept Christ as his Saviour and Lord, and recognize the unique truthfulness of religiously conservative Protestant Christianity. For such true Biblical Christianity alone proclaims the gospel of “grace” (Gal. 1:6; 5:4), “The just shall live by faith,” for “Christ hath redeemed us” having died “on a tree” (Gal. 3:11,13); when he “gave himself for our sins” (Gal. 1:4); in the Trinitarian context in which “God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father” (Gal. 4:6). Hence while the evidences of Christian experience are real, a hard-hearted man like Charles Darwin would never accept them this side of his judgment day; at which point, he would realize too late that they were correct, in the words of Christ, unbelievers “shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 8:12).

Though only the convicting power of the Holy Ghost in the heart of a humble man will ever result in its acceptance by someone, the witness of Christian experience is an evidential proof not simply for the reality of God and creation miracles, but more specifically, for the unique truthfulness of Christianity. Christians testify of the living God and risen Christ. They know of conviction by the Holy Ghost, and regeneration or rebirth by the Holy Spirit of God when they have turned in saving faith to the crucified and risen Lord. They know Christ rose from the grave and lives from their Christian experience, “He lives in my heart.” It is witnessed in, e.g., a number of amazing conversions. It is witnessed in, e.g., the fruits of changed lives as people turn from immoral living to moral living beings.

It is witnessed in e.g., the racial universality of these experiences to all men. In one set of bi-racial terms, to Jews and Gentiles (Rom. 1:16); or in another set of bi-racial terms, to whites and coloureds. Or in one set of cultural-linguistic terms, to “Greeks” who speak and / or read the Greek tongue and “Barbarians” who do not speak and / or read the Greek tongue (Rom. 1:14). Or in one set of tri-racial terms, to Jews, Gentiles, and (mixed race) Samaritans (Acts 1:8); or in another set of tri-racial terms, to white Japhethites (Acts 10; cf. Gen. 10:1-5), brown Semites (Acts 8:5-25; cf. Gen. 10:21-31), and black Hamites (Acts 8:26-40; cf. Gen. 10:6-20).

It is witnessed in the way Christianity satisfies both men’s deepest spiritual and intellectual needs. It is witnessed in Christian experience providing the adequate solution to man’s spiritual needs, for example, his need for the forgiveness of sins on just and equitable terms (Rom. 3:26), emanating from his experience of guilt and sin connected with his fallen sinful nature (Rom. 5-8); and in the fall of man’s progenitor, Adam, it satisfactorily explains to man the origins of the original sin and original guilt he knows to exist (Ps. 51: 5; Rom. 5:12-14; 6:23). Though Christian experience is not one of sinless perfection (I John 1:8-10), Christian experience liberates men from willfully unrepentant deadly sin (e.g., I Cor. 6:9-11; Gal. 5:19-21; Eph. 5:3-5; Col 3:5; I John 3:15), such as the ultimate sin of rejecting Christ, for “whosoever is born of God doth not

commit sin” (I John 3:9) in the form of being “unbelieving” (Rev. 21:8), for “he cannot” so “sin, because he is born of God” (I John 3:9). The Christian experience satisfies man’s sense of spiritual lostness due to his sin (Isa. 59:2), as the Christian experiences “the adoption of sons,” for “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law” (Gal. 4:4,5). The Christian experience liberates men from the ultimate fear of death (John 14:6). Christian experience gives men Holy Ghost power through sanctification of the Spirit (Gal. 5:22-25). Christian experience knows of a daily walk with God.

It is witnessed in the way Christian experience satisfies men’s need for personal respect and dignity. Christian experience matches man’s nature as being in the image of God and having a soul, in which nothing less than the Christian God can truly satisfy man’s natural fallen spiritual void and longings. It is witnessed in the way Christian experience gives men something to live for in both this life and the next. It is witnessed in the way Christian experience gives a man a grip on reality and what of importance is really going on around him, and what things in life really matter<sup>423</sup>.

The witness of Christ’s resurrection is not simply that which is so well set forth in Holy Scripture, and sometimes so powerfully and convincingly argued in Biblical apologetics<sup>424</sup>. For the witness of Old Testament saints is also the witness of Christian experience for those who “taste and see that the Lord is good” (Ps. 34:8). Christ upheld the validity of Christian experience, for when the Apostle Peter gave his profession of faith to Jesus, “Thou art the Christ, the Son of the living God,” Christ replied, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven” (Matt. 16:16,17). And our Lord further says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28). And providing it is in harmony with the teaching of *The Lord’s Prayer* (Matt. 6:9-13) which says to God, “Thy will be done in earth, as it is in heaven” (Matt. 6:10), Christ says, “Ask, and it shall be given you” (Matt. 7:7).

Thus, for example, the founder of Bob Jones University, USA (whose better days were 1927-1997), Bob Jones Sr. (1883-1968) said on occasion, “Some people say you cannot prove that there is a God. Well you can. I’ve proved it. If there’s ever been one prayer answered in the history of the world, that’s all the proof you need that there is a

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<sup>423</sup> See Ramm, B.L., *Protestant Christian Evidences*, *op. cit.*, chapter 9, “The Verification of Christianity Through Experience,” pp. 208-223. Cf. McDowell, J., *Evidence That Demands A Verdict*, *op. cit.*, chapter 12, “The Uniqueness of the Christian Experience,” pp. 325-361 (I would not consider that all the examples McDowell gives of Christian testimonies are from genuinely saved persons, but the general overview he gives is still of value).

<sup>424</sup> See Bernard Ramm’s *Protestant Christian Evidences*, *op. cit.*, chapter 7, “Supernatural Verification Through the Resurrection of Christ,” pp. 184-207; & Josh McDowell’s *Evidence That Demands A Verdict*, *op. cit.*, chapter 10, “The Resurrection – Hoax or History?,” pp. 179-263. Some of the matter also in Bob Jones Sr.’s WOT 103.

God<sup>425</sup>.” On another occasion he said, “If Jesus Christ is the Son of God, and I don’t say ‘if’ with any question un my mind. I know he is the Son of God because nobody but God could do for me what Jesus has done for me. But if he’s the Son of God ... then, the right thing to do is to accept Jesus Christ. That settles the question of your salvation. Then if you accept him as your Saviour, the right thing is to do what he wants ya’ to do, and live the sort of life he wants you to live<sup>426</sup>.” And on yet another occasion he said, “Believing the virgin birth of Jesus won’t save you; but if you’re saved, you’ll believe in his virgin birth. I never thought the night I was converted anything about him being born of a virgin. I just went up in a meeting and accepted Christ. The preacher preached about them tearing the roof off and letting the cripple down at the feet of Jesus [Mark 2:1-12]. And I go the idea the fella’ got to Jesus and got alright. So I trusted him that night. And when I read in the Bible he’s been born of a virgin [Isa. 7:14; Matt. 1:18-25; Luke 1:26-38]; of course, I’d known it before; but I read it after I was converted; I never had a question. Well certainly he was born of a virgin. He must not have been born like anybody else because I’ve never met anybody else like Jesus. And when I got to readin’ about his resurrection; I knew he’d been raised from the dead. Why, listen; ... how could I talk to him if he’s dead? Of course he was raised from the dead! On Easter Sunday somebody said, ‘I know Jesus Christ has been raised from the dead, I talked to him before I came to church this morning’<sup>427</sup>.”

Or Broughton Knox (1916-1994) Principal of two Low Church Evangelical Anglican Colleges, Moore Theological College, Sydney (1959-1985), and George Whitfield College, Cape Town, South Africa (1989-1992), observed in analysis of secular humanism, “the [secular] humanist must dismiss as untrue the evidence of Christ’s resurrection, on which the Christian gospel is based, in spite of the testimony of the honest men who witnessed it ... . He also has to deny the reality of answered prayer and of Divine provision which is a daily experience for Christians.” Therefore, “it is not true and ... *it can maintain its position only by ignoring important evidence*<sup>428</sup>.” “Creation implies purpose because creating is a personal action. The ... [Darwinian] theory of ...

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<sup>425</sup> Bob Jones Sr., *Word of Truth* 318 (cassette audio recording), Bob Jones University, Greenville, South Carolina, USA. No man, Christ except, is perfect, and viewed from the truth of Reformed theology, Bob Jones Sr.’s Arminian theology contains some errors. See my comments on this in Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” section c, “Body + Soul = A man,” subsection iii, “Consideration of the heretical views of those who deny man is a dichotomy of body & soul,” D, “The anti-dichotomist heresy of Hugh Ross’s ...,” at “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?,” *supra*.

<sup>426</sup> *Word of Truth* 331 (emphasis mine).

<sup>427</sup> *Word of Truth* 409 (emphasis mine).

<sup>428</sup> Knox, D.B., *Not By Bread Alone*, God’s Word on Present Issues, Banner of Truth Trust, Edinburgh, Scotland, UK & Carlisle, Pennsylvania, USA; 1989, p. 13 (emphasis mine).

evolution, excludes purpose ... and teaches that things are what they are by accidental mutations which happen to survive because of a pre-existent cause, namely, the environment. The great error of [Darwinian] evolution, ... is that it contradicts a very large area of what we know to be true from experience, namely the existence of purpose<sup>429</sup>.”

In a similar comment on “purpose,” an editorial in the Evangelical Anglican newspaper, *English Churchman* (2012), notes with regard to “Darwinism” and its ungodly advocate, “Richard Dawkins;” “[Macro]Evolution by chance variation and natural selection, which is what Darwin taught, contains a fundamental contradiction, namely, that the purposive is dependent upon the non-purposive; that the rational is dependent upon the non-rational; and that man’s moral nature is explained in terms of the amoral. As an acute critic of Darwin has put it, ‘darkness is invoked to illuminate light.’” Hence the article also says, “This fundamental contradiction is inherent in Darwinism ... . ‘Darwin is a <fraud>, and Dawkins is too stupid to see it’<sup>430</sup>.”

Or Christian singer, Keith Green (1953-1982), used a combination of evidential apologetics and Christian experience. Concerning evidential apologetics, in his song, “Don’t you wish you had the answers?” he sings, “Look out your window, see, hear, the earth. Where did it come from? Who gave it birth? Where did it come from? Where will it go? ... Don’t you wish you had the answers? Well, I know.” This is clearly a usage of creation evidential apologetics pointing to God as Creator of the earth (Gen. 1:1; Acts 14:15). And he also made usage of Christian experience in some spoken prefatory comments in the preamble to his song, “Altar Call.” (In which “altar” refers to a metaphoric prayer altar i.e., a place of prayer used contextually by some Protestants in an “altar call” for a convert accepting Christ as Saviour and Lord. It should not be confused with e.g., Romish or semi-Romanist Puseyite claims that the Communion Table is “an altar,” which it most assuredly is not.) With respect to the risen “Jesus” as “Lord” he said, “You know, I can’t explain to you, really how he does it. But he proved himself to me in such a holy way, such a complete way, that I’d die for that faith, and I’d die for that belief; because it’s more than a belief. He lives in my heart. And that’s ... the only proof that I can give you, because he lives in my heart<sup>431</sup>.”

And in a sermon statement of relevance to all the evidential proofs given in this work, Thomas Chalmers (1780-1847), the First Moderator of the Presbyterian *Free Church of Scotland* (1843-1847), and Principal of the *Free Church of Scotland College*

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<sup>429</sup> *Ibid.*, p. 8.

<sup>430</sup> *English Churchman* of 19 & 26 October 2012 (EC 7856), p. 6.

<sup>431</sup> Keith Green’s “The Ministry Years,” Vol. 1, 1977-1979, Disc 2, Song 19, “Don’t you wish you had the answers?” (emphasis mine); & Song 20, “Altar Call (Live Version)” (emphasis mine); Sparrow Records, 1999, Brentwood, Tennessee, USA ([www.sparrowrecords.com](http://www.sparrowrecords.com)). No man, Christ except, is perfect, and Keith Green’s life and theology contains some errors, e.g., he had long hair (I Cor 11:14).

which later became *New College* at Edinburgh University (1846-1847), made the following pertinent comment. “We are aware, that no argument can of itself work in you the faith of the Gospel – that words and reasons, and illustrations may be multiplied without end, and yet be of no efficacy – that if the simple manifestation of the Sprit be withheld, the expounder of Scripture, and of all its analogies with creation or Providence, will lose his labour.” For “naught will he find more surely and experimentally true, than that without a special interposition of light from on high, he runneth in vain, and wearieth himself in vain. It is for him to ply the instrument, it is for God to give unto it the power which availeth<sup>432</sup>.”

And like Thomas Chalmers, I am of the holy Reformed faith. My Protestant Christian testimony is twofold; firstly, I accept on the basis of Christian Biblical apologetic evidences, “The Lord is risen indeed” (Luke 24:34). Secondly, on the basis of Christian experience, I say with Job, “I know that my redeemer liveth” (Job 19:25).

## CHAPTER 9

*Why the science of astronomy requires that  
the six 24 hour creation days of Gen. 1:2b-2:3  
were on a local earth not a global earth.*

- a] *The science of astronomy requires a local Edenic creation in Gen. 1:2b-2:3.*
- b] *Sometime Anglican & sometime Presbyterian Westminster Divine,  
John Lightfoot, rejects the Flat Earth Theory.*
- c] *Calculating an upper end size for the local Edenic creation in Gen. 1:2b-2:3.*

*(Chapter 9) a] The science of astronomy requires  
a local Edenic creation in Gen. 1:2b-2:3.*

As discussed in Part 1, reference in Scripture to a world can be either a global “world” (Mark 16:15) with a global “heaven” and global “earth” (e.g., Gen. 1:1; Pss. 134:3; 146:5,6; Luke 21:33); or to a local “world,” e.g., “the whole world” of the ancient Greco-Roman world (Rom. 1:8) with its own local “heaven” (Acts 2:5; Col. 1:23) and local “earth” (Gen. 41:56) e.g., “The queen of the south ...came from the uttermost parts of the earth to hear the wisdom of Solomon” (Matt. 12:42; Luke 11:31), being “the queen of Sheba” (I Kgs 10:1,4,10,13), in which Sheba was on joint a Hamite (Gen. 10:6,7) and

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<sup>432</sup> *The Works of Thomas Chalmers* (1830), *op. cit.*, Sermon I, “The Constancy of God in His Works an Argument for the Faithfulness of God in His Word,” Ps. 119:89-91, p. 380 (emphasis mine).

Semite (Gen. 10:22,23,28) western strip along west-coast Arabia, with Sheba to the south; and Midian and Havilah (Gen. 25:18; I Sam. 15:7) to the north.

Thus when e.g., we read in Luke 2:1, “that there went out a decree from Caesar Augustus that all the world should be taxed; if somebody was to assert e.g., that a “simple and straightforward reading of the text” required that this mean there was a global decree of Caesar Augustus, such a person would not be taken seriously. That is because everyone accepts that the meaning of the Divine revelation in Luke 2:1, that this “decree” of “Caesar” reached to “all the world,” may be fairly understood though natural law or godly reason, which investigates the boundaries of the Roman world; and then concludes that this means “all the world” of the Roman Empire, which was a local “world” and not a global “world.” Thus a true “simple and straightforward reading of the text” actually requires that this was a local world.

So too, on exactly the same principles of propounding Scripture, contrary to the claims of someone that a “simple and straightforward reading of the text” required that this means that the six day creation of Gen. 1:2b to 2:3 is global, one can in the first instance, fairly use natural law or godly reason, which investigates whether or not a creation of six 24 hour days did occur globally, and then concludes that Gen. 1:2 to 2:3 means a local world and not a global world. On the globe, one cannot have the same time zone for an areas from east to west that is more than about 15° (fifteen degrees) because the sun-rise and sun-set will then be more than 24 hours; and so the planet has been divided into 24 such time-zones, each *c.* 15°. While there may be some fine-tuning adjustment here and there due to national borders, or intra-regional borders inside various countries not fitting exactly with the lines of longitude (e.g., the Australian state of Western Australia); nevertheless, in broad general terms, the twenty-four time zones on the earth are each *c.* 15° longitude wide from east to west, and extend north to south from the North Pole to South Pole. Thus e.g., London, UK, in the northerly British Isles, and Freetown, Sierra Leone, in west Africa (where Henry Jones Alcock was a *Church Missionary Society* Principal of Fourah Bay College, 1866-1870), just north of the Equator, are both in the same broad longitudinal time-zone. This system of 24 meridians of longitude 15 degrees apart is known as “standard time,” and in broad terms was put in place by an international agreement of 27 nations formed in 1884 at Washington, D.C., USA. This establishes Greenwich mean time, with the prime meridian running through the Royal Observatory at Greenwich in England<sup>433</sup>.

But whether or not this system agreed upon in 1884 was in place, the basic principles would be the same i.e., one cannot go over about 15° longitude wide from east to west for a 24 hour day. Hence e.g., when I have flown from Sydney, Australia, to London, UK, the plane shutters have been put down at various times since one can have “an ongoing day;” and only after landing in London does one then experience a sunset. This is important because as discussed in Volume 1, Part 1, Chapter 3, “The Second of Seven Keys to understanding Gen. 1-11,” section d, “The meaning of ‘evening’ and

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<sup>433</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Time zone” & “Standard time.”

‘morning’ in Gen. 1,” in Genesis 1:5,8,13,19,23,31 we read of six days marked out by “the evening and the morning.” Here the Hebrew words of an “evening” *‘ereb* and a “morning” / *boqer* always denote a literal 24 hour day (e.g., Dan. 8:14), and throughout the Old Testament the term “evening” requires a sunset, and the term “morning” requires a sunrise (e.g., Exod. 18:14; Lev. 24:3; Ps. 65:8).

Thus, for instance, we read of the Day of Atonement, “from even unto even, shall ye celebrate your sabbath” (Lev. 23:32); or going towards sunset, the weekly Jewish “sabbath drew on” (Luke 23:54). Such usage reflects the origins of the weekly sabbath of Gen. 2:1-3, when “God blessed the seventh day, and sanctified it” (Gen. 2:3) i.e., this was also evidently a 24 hour day marked out by an evening to an evening. (By contrast, Christ arose on “the first of the week,” and in the Greek, *sabbaton* from *sabbaton* means both “week” and “sabbaths,” so Christ rose on “the first of the week” also meaning “the first of the sabbaths,” John 20:1,19; but as seen by the Sunday Service on Easter Sunday, John 20:19-23, and the Sunday Service on the First Sunday after Easter, John 20:26-29; this Christian sabbath was kept from its inception on a midnight to midnight clock time. And so when in Acts 20:7, “upon the first day of the week,” “the disciples came together to break bread,” and “Paul preached unto them ... until midnight,” the point is being made that this was a Sunday Service in which Sunday or “the first day of the week” was being calculated on a midnight to midnight clock i.e., we do not read that they met “upon the first day of the week” and stayed together “till the second day of the week” because Paul preached into the next day by going till midnight. Thus in the New Testament, these three Christian Sunday Services were all using midnight to midnight clock time, rather than the Jewish “even unto even” time (Lev. 23:32).

Given that the six creation days of Gen. 1 are clearly marked out by a sunset “evening” and a sunrise “morning,” this shows that the sun existed before the fourth day (Gen. 1:14-19). Thus the meaning of “made” in Gen. 1:16, “And God made (Hebrew *‘asah*) two great lights,” is the same as that found in Job 9:7,9, where we read that God “commandeth the sun, and it riseth not; and sealeth up the stars” (Job 9:7) i.e., by a covering of cloud or dust storm; and then God “maketh (Hebrew *‘asah*)” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. Thus the terminology of an “evening” and a “morning” requires a 24 hour solar days with a sunset and a sunrise. Therefore, *we must reject any attempt to allegorize any of these six creation days, as something other than six 24 hour solar days.*

Given that one cannot go over about 15° longitude wide from east to west for a 24 hour day, this sets limits on the size of the six creation in Gen. 1:2b-2:3, requiring that it was a local earth no wider than about 15° longitude wide from east to west. Otherwise, these would not be literal 24 hour days, but that they were literal 24 hour days is not only required by Gen. 1:2b-2:3, but also such Scriptures as Exod. 20:8-11; 31:12-17. Moreover, while the exact borders of Eden are disputed on different interpretations of Gen. 2:8-14, all are agreed that reference is here made to the Tigris River as “Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates” (Gen. 2:14). Since the Tigris and Euphrates Rivers are here isolated, and these two rivers define Mesopotamia, it follows that this local creation in an area of no more than

about 15° longitude wide from east to west, must also have been in the general area of south-west Asia, somewhere in the general vicinity of Mesopotamia with its Tigris and Euphrates Rivers. *Therefore the science of astronomy requires that the six 24 hour creation days of Gen. 1:2b-2:3 were on a local earth not a global earth; and that local earth was somewhere in the general vicinity of Mesopotamia in south-west Asia.*

(Chapter 9) b] *Sometime Anglican & sometime Presbyterian Westminster Divine, John Lightfoot, rejects the Flat Earth Theory.*



John Lightfoot, first an Anglican, then a Puritan, then an Anglican once again<sup>434</sup>.



John Lightfoot in a surplice. He returned to the Anglican fold<sup>435</sup>.

John Lightfoot (1602-1675) was a sometime Anglican and sometime Presbyterian, but at all times a Protestant. When a Presbyterian, he was one of the Presbyterian's Westminster Divines who formulated the Presbyterian's *Westminster Confession* (adopted by the *Church of Scotland* 1649 & 1690). Lightfoot had a particular interest in Old Testament and Jewish studies. The son of an Anglican clergyman, his father was the *Church of England* Vicar of Uttoxeter, Staffordshire, in northern England. John Lightfoot was educated as an Anglican at Christ's College, Cambridge University, and became an Anglican clergyman. He was Minister of St. John the Baptist's *Church of England*, Ashley, Staffordshire, in the English midlands (1630-42). But he moved to London in 1642. He then became a Presbyterian Puritan, and was one of the Westminster Divines or Theologians, referred to as "John Lightfoot of Ashley"

<sup>434</sup> "John Lightfoot," *Wikipedia* ([http://en.wikipedia.org/wiki/John\\_Lightfoot](http://en.wikipedia.org/wiki/John_Lightfoot)).

<sup>435</sup> John Lightfoot image, (taringa.net) ([http://www.google.com.au/imgres?imgurl=http://k36.kn3.net/taringa/6/8/9/3/7/2/5/derek010/9A5.jpg%3F7308&imgrefurl=http://www.taringa.net/posts/imagenes/14343829/10-predicciones-cientificas-erroneas.html&h=323&w=324&sz=16&tbnid=ct11OJIQdd36aM:&tbnh=128&tbnw=128&zoom=1&usq=\\_pZ9yC2rAyCfDGVPmRQOomGRCxIU=&docid=iM0VogBb3OBA1M&sa=X&ei=B1b1UrnjA8bpiAeAr4CQBg&ved=0CEEQ9QEwDA](http://www.google.com.au/imgres?imgurl=http://k36.kn3.net/taringa/6/8/9/3/7/2/5/derek010/9A5.jpg%3F7308&imgrefurl=http://www.taringa.net/posts/imagenes/14343829/10-predicciones-cientificas-erroneas.html&h=323&w=324&sz=16&tbnid=ct11OJIQdd36aM:&tbnh=128&tbnw=128&zoom=1&usq=_pZ9yC2rAyCfDGVPmRQOomGRCxIU=&docid=iM0VogBb3OBA1M&sa=X&ei=B1b1UrnjA8bpiAeAr4CQBg&ved=0CEEQ9QEwDA)).

in the official “List of the Divines who met in the Assembly at Westminster” (and, he was also author of the *Journal of the Proceedings of the Assembly of Divines*, 1 Jan 1643-31 Dec. 1644). In 1654, he was made Vice-Chancellor of Cambridge University under Cromwell’s republic, though he lived at Munden Rectory. After the Restoration in 1660, he was confirmed in both i.e., it was required that all incumbents and teachers give their “unfeigned assent and consent” to the Act of Uniformity by St. Bartholomew’s Day (24 August), 1662, and since Oxford and Cambridge were Anglican Universities, as Vice-Chancellor of Cambridge University, Lightfoot assented to the Anglican *Act of Uniformity 1662*. Thus Lightfoot moved from Anglicanism to Presbyterianism, and then back to Anglicanism.

On the one hand, Lightfoot was clearly on the wrong side of the civil war (e.g., Matt. 22:21; I Peter 2:17). But on the other hand, “there is no man which sinneth not” (I Kgs 8:46; II Chron. 6:36); and Lightfoot evidently repented of his sins of supporting the revolutionary Puritan republic as seen by his later return to the Royalist fold as an Anglican, following the Restoration in 1660 under King Charles II (Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-July 1650; King *de facto* of parts of Scotland, July 1650-1651; King *de facto* of England, Ireland, and Scotland, 1660-1685), the son of King Charles the Martyr (Regnal Years: 1625-1649). Wherefore, who am I or any man to hold against him his former sins for which he did repent? To do so would be most unChristian, and itself constitute *big sin* (Matt. 18:23-33); for Christ saith, “I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” (Matt. 9:13; referring to Hosea 6:6); and “Neither do I condemn thee: go, and sin no more” (John 8:11).

Sandwiched between the times he was an Anglican, when he was a Presbyterian Puritan, the Presbyterians, made him one of their so called “Westminster Divines.” A “Divine” in this sense means a “Theologian,” being the same terminology found in the King James Version for the last Book of the New Testament, “The Revelation of St. John the Divine.” The “Westminster Divines” are thus those who helped to compose the Presbyterian *Westminster Confession* in 1646, of which John Lightfoot was one; although the *Westminster Confession* was not first lawfully adopted until it was done so in the Kingdom of Scotland by Act of Ratification, *Charles I, Parliamentary Session 2, Act 16* of 7 February 1649 (following the murder of Charles I by the revolutionary Puritan republicans, Royalist Puritan Scotland proclaimed his heir and successor, Charles II king on 5 Feb. 1649, crowned him at Scone on 1 Jan. 1650; and supplied him with troops to fight against Cromwell); and it was again ratified by the *Church of Scotland* under King William III and Mary II on 7 June 1690<sup>436</sup>.

The Puritan Congregationalist’s *Savoy Declaration* (1658) and Puritan (Reformed) Baptist’s *London Confession* (1689), are both modifications of the Puritan Presbyterian *Westminster Confession*, so that at a confessional level the influence of the

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<sup>436</sup> *Westminster Confession of Faith*, With a Foreword by Alexander McPherson, Free Presbyterian Publications, Glasgow, Scotland, UK, 1994, pp. 15-16 (“A List of the Divines who met in the Assembly at Westminster”) & p. 18 (1649 & 1690 Ratifications).

“Westminster Divines” runs throughout the Reformed Puritan churches derived from seventeenth century Puritanism i.e., Presbyterians, Congregationalists, and Baptists. It includes e.g., the words of *Westminster Confession* 4:1, “It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible of invisible, in the space of six days; and all very good” (emphasis mine). But as one of the Westminster Divines, what did John Lightfoot understand by “the world” here?

Local Earth Gap Schoolman, John Sailhamer (b. 1946), a Hebrew scholar of the *Evangelical Free Church*, USA, says, “According to John Lightfoote - a widely read Biblical exegete, theologian, and a Christian scholar of considerable standing - the Genesis account of creation describes God’s preparation of a specific area of land which he identified as the garden of Eden. Lightfoote held that [Gen.] 1:1 states that God created the universe, but from [Gen.] 1:2 through [to] the end of the chapter, the passage focuses on God’s preparation of the land that was to be the Garden of Eden. Lightfoote’s view” in “*A Few, and New Observations, Upon the Booke of Genesis*” of “1642,” was developed further by later Christian scholars,” such as “John Pye Smith” in “*On the Relation Between the Holy Scriptures and some Parts of Geological Science*” in “1840<sup>437</sup>.”

In his commentary on *The Book of Genesis*, Lightfoot says, “The earth newly created, lay covered all over with water, and there was darkness through the world, ... and the clouds ... of heaven ... . Twelve hours was there *universal darkness* through all the world, and then light was created in this upper horizon<sup>438</sup>.” This is a picture of a dark-flooded local earth, which included clouds, made in Gen. 1:1, existing globally for twelve hours in Gen. 1:2, followed by a regional focus on the first day covering the area of Eden in the “hemisphere” of the Old World of Europe, Asia, and Africa. For importantly, Lightfoot repeats his description of a dark-flooded earth with clouds, in his *A Few, and New Observations upon the Book of Genesis*. But here he makes a much more contextually clear transition from this global earth in Gen. 1:1,2 to a regional earth in Genesis 1:2b-5. He says, “The” global “earth lay covered with waters,” “clouds,” and “a” “great darkness.” The “Spirit of God moved the heavens from the first moment of

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<sup>437</sup> Sailhamer’s *Genesis Unbound, op. cit.*, 1st edition, 1996, p. 216, footnotes 3 & 4 at p. 257; 2nd edition, 2011, p. 226, footnotes 3 & 4 at p. 269; referring to John Lightfoote’s *A Few, and New Observations, Upon the Booke of Genesis*, T. Badger, London, UK, 1642, p. 2 (other than when quoting Sailhamer, I shall use the more usual spelling of his surname that I have found in books by him, which does not have an “e” on the end of it); & J. Pye Smith’s *On the Relation Between the Holy Scriptures and some Parts of Geological Science*, Appelton & Co., New York, USA, 1840, pp. 232-233.

<sup>438</sup> Lightfoot, J., *The Book of Genesis*, in *The Works of John Lightfoot*, late Master of Katherine Kall Hall in Cambridge and Prebend of Ely, in two volumes, Printed by W.R. for Robert Scott in Little-Britain, Thomas Basset in Fleet St., Richard Chiswell in St. Paul’s Churchyard, and John Wright on Ludgate Hill, London, 1684, Vol. 1, p. 1.

their creation in a circular motion.” “Twelve hours did the heavens thus move in darkness [i.e., there is a distinctive prior creation of ‘the heavens’ in Gen. 1:1, and on the first day there is 12 hours of global darkness], and then God commanded and there appeared light to this upper horizon [i.e., in the hemisphere of the old world which contains Eden in the region of Mesopotamia in Asia, Gen. 2:14, Asia being in the Old World], namely to that where *Eden* should be planted (for, for that place especially is the story calculated) and there did it shine other twelve hours, declining by degrees with the motion of the heavens to the other hemisphere, where it inlighted other twelve hours also [i.e., shining on the second hemisphere of the New World while it was “evening” in the Old World], and so the first natural day to that part of the world was six and thirty hours long [i.e., this last 12 hours in the ‘morning’ or ‘daytime’ of the New World, plus the previous 24 hours of the Old World], so long was Joshua’s day, Josh. 10. And so long was our Saviour clouded under death<sup>439</sup>.”

Given that Lightfoot refers to “the other hemisphere” in which the sun shines in each for 12 hours, he clearly has a two hemisphere model; and given that the first hemisphere contains Eden which is in the region of Mesopotamia in Asia (Gen. 2:14), Asia being in the Old World of Europe, Asia, and Africa; it follows that the first “hemisphere” is the Old World, and the second hemisphere is the Americas. Given his lack of geographical precision there may have been a bit of blurring in his mind on the exact borders, but this is “the big picture” and so I shall refer to it hereafter accordingly. This means that Lightfoot considers that no detail is given in the Gen. 1 narrative on when things were created in the Americas. Furthermore, he is a *qualified* Gap Schoolman, in that while he considers there was no time-gap between the first two verses of Genesis in the Old World, by contrast, there was a time-gap of 12 hours between the first two verses of Genesis in the New World of the Americas. Thus in the Americas, there was a 12 hour time-gap between the first two verses of Genesis so the “darkness” of Gen. 1:2 was 24 hours, but this 24 hours included 12 hours of the first day. And *most significantly he considers that whereas Genesis 1:1,2a refers to a global earth, by contrast, the six creation days of Genesis 1:2b-2:3 detail a local creation in the “hemisphere” of the Old World.*

Lightfoot’s belief in a 36 hour “first natural day” in the second “hemisphere” of the Americas is significant. It means that in a *qualified relativistic sense* he understood that from the perspective of the Americas in the New World, Gen. 1:1,2a, refers to a distinctive prior creation of the global earth with “waters,” and “clouds,” covered in “darkness.” This gap in time before the first 24 hour creation day of Gen. 1 is specified by Lightfoot to have been 12 hours. He calculated the duration of the gap on the basis of a 12 hour night in the Old World, and then further “confirmed” this view by analogy. For in Joshua 10:13, we read, “the sun stood still in the midst of heaven, and hasted not to go down about a whole day,” which Lightfoot took to be 12 hours. And Christ died between about 3 p.m. and 4 p.m. on Good Friday (Matt. 27:46,50), and rose “as it began to dawn toward the first day of the week” (Matt. 28:1) on Easter Sunday, which Lightfoot

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<sup>439</sup> Lightfoot, J., *A Few and New Observations upon the Book of Genesis*, in *The Works of John Lightfoot*, *op. cit.*, Vol. 1, p. 691 (emphasis mine).

estimates to have been about 3 a.m. to 4 a.m. Sunday morning i.e., 36 hours = 12 hours + 24 hours. I do not think that one can bring Lightfoot's "twelve hours" precision to "the day" of Joshua 10:13; nor to the time of Christ's death and resurrection (Matt. 27:46,50; 28:1) as being *exactly* a 36 hour period, for though it is *possible* that this was the case in one or both instances, other similar times are also *possible*, we simply do not know. This is nevertheless a calculation of the time-gap between what in *a qualified relativistic sense* he understood to be from the perspective of the Americas in the New World, a prior distinctive creation of 12 hours in Gen. 1:1,2, with a later creation in the six 24 hour days of Gen. 1. Lightfoot was thus in *a qualified* manner, a *young earth creationist* Gap Schoolman, who considered the time-gap categories of thought used by a gap-schoolman in their reading of Gen. 1:1,2 were a reasonable and correct reading of Scripture in a *relativistic sense* with reference to the New World.

Therefore, in his first "hemisphere" of the Old World, Lightfoot isolates a local earth, located "where Eden should be planted," since "for that place especially is the story calculated." Hence in discussing the third day, he says, "now was Eden planted with the bodies of all trees fit for meat and delight." His "Eden" is the location where the "light" of the first day "did" "shine" for "twelve hours," before "declining by degrees," it went to the other side of the planet where "it inlighted other twelve hours" while there were twelve hours of evening over Eden, and so "the evening and the morning were" over Eden on "the first day" (Gen. 1:5). That is, Lightfoot's description of the sun going to "the other hemisphere" on the other side of the globe so it would be dark over Eden, but light on the other side of the planet during this time, means he saw "the evening and the morning" of "the first day" (Gen. 1:5) as referring to one of two global hemispheres, to wit, that "hemisphere" where Eden was. Thus because he considered Eden was in one of two hemispheres on the globe, he has therefore isolated a local earth for the first creation day that approximated half the globe i.e., the "hemisphere" of Eden. But given that he is thinking in terms of two hemispheres, this means that the size of this "hemisphere" of "Eden" was still very large, for it approximates that portion of the earth known as *the Old World* of Europe, Asia, and Africa, to the exclusion of *the New World* i.e., the Americas, which would be in "the other hemisphere" that was "inlighted" for "twelve hours" during which an Eden covering *the Old World* experienced the "evening" of the first 24 hour day. Lightfoot's lack of geographical precision means that in his mind there may have been a bit of blurring at the edges as to precisely where the two hemispheres started and ended, but in broad terms they appear to have been developed around an Old World (Eden) and New World (Americas) distinction. The question is therefore raised as to how the Americas were made? On the one hand, Lightfoot is silent about any specific detail of the Americas creation. But on the other hand, he sees a later expansion out from Eden, i.e., this could include, but does not necessarily include, *the New World*, for he says of the "beasts" God "created" in Gen. 1:25, that "the world" (seemingly with reference to the globe,) was "furnished with them from about Eden as well as with men"<sup>440</sup>. Therefore Lightfoot leaves the issue of when the Americas were created as something of an open question. Was it in the 12 hour time-gap of darkness before the first 12 hours of darkness of the first day over Eden? Was it in the night-times when the

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<sup>440</sup> *Ibid.*, pp. 691,692.

*Old World was created in six days? Or was it later? Do its “beasts” derive from “Eden,” or are they a separate creation? Lightfoot seems to leave these questions open as he does not know, and he wishes to avoid speculation on them. The fact that some 150 years after the discovery of the Americas, Lightfoot avoids any necessary or even speculative view on these questions, also reflects the shock-waves that the discovery of the Americas sent through Western Europe, as men asked, “Where did this other world come from?” “Why is it so different?” “Why didn’t we know about it for so long?”*

At this point we need to pause and better consider the historical context in which Lightfoot made this type of distinction. We need to consider the impact of the Western European sea voyages of exploration, both in terms of the discovery of the globe, and also in terms of the discovery of the Americas. People could take the discovery of something like the Pacific Islands in their stride, or even the Australian continent given that the idea of a *terra* (Latin, ‘land’) *australis* (‘southern’) *incognita* (‘unknown’) i.e., an “unknown southern land” was as old as the Greek philosopher and mathematician, Pythagoras (c. 580 B.C – c. 500 B.C.), and accepted by Greco-Roman writers as a speculative deduction. With the Latin words, *terra australis incognita* found on maps of the twelfth century A.D. and later, and ultimately found in the name of “Australia<sup>441</sup>,” men could accept the idea of something as big as the “unknown southern land” having been “finally discovered.” It was still “part of the old world.” But the Americas were different. North America was a vast continent, something like Europe; and South America was a vast continent, something like Africa. These two continents were joined. They had quite distinctive animals and plants. *Why had nobody even thought about the possibility of the Americas the way they had, by deduction, thought about the possibility of the great southern land?*

So significant were the Americas, which cover two massive continents stretching from the Earth’s far north with the North American Continent, down to the Earth’s far south with the South American Continent, that they became known as, *The New World*, in contrast to *The Old World* of Europe, Asia, and Africa (and later Australia which since ancient times had been speculatively thought to exist as a southern land mass balance to the northern land masses). In short, the Americas were *another world!* In terms of the cultural baggage of Western Europeans extending to Lightfoot’s day, *the fact that something as big as the Americas, as significant as the Americas, had never been specifically thought of in the recorded history of the ancient world was staggering!* As reflected in Lightfoot’s commentary on Genesis 1, it sent shockwaves throughout Western Europe that reverberated for centuries.

I thank God that on my fifth trip to London (Sept. 2008-March 2009) where I worked as a school teacher, in the school holidays I undertook a trip around England in December 2008 to January 2009. In December 2008 this included visiting Land’s End in Cornwall, in south-west England. It is near the better known sea-port of Penzance, fictionally connected with pirates in the Gilbert & Sullivan musical, “Pirates of Penzance,” first performed in New York, USA, in 1879, and in London, UK in 1880. Of

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<sup>441</sup> Clark, C.M.H., *A History of Australia, op. cit.*, Vol. 1, pp. 10-11,13.

course, contrary to the spirit of worldly entertainments glorifying pirates; in fact, pirates were, and are, evil men, who e.g., set aside the sixth commandment, “Thou shalt not kill,” the eight commandment, “Thou shalt not steal,” and the tenth commandment, “Thou shalt not covet” (Exod. 20:13,15,17). For “they are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief” (Job 24:13,14). That anyone would glorify or romanticize thieves and murderers who come on the high seas to kill, plunder, and destroy other men’s lawful property, is truly shocking and horrible.

By road, Land’s End is about 290 miles or 500 kilometers east of London. Until explorers went out from the 1400s onwards, this was *the end of the known world*. Thus *in this local world* it was known as “Land’s End” i.e., the end of any known land. As I stood here, I considered how men pondered what might be beyond “Land’s End”? I thought about how one answer to that was the type of thing fantasized in the novel, *Gulliver’s Travels* (1726), written by the Anglican Dean of St. Patrick’s *Church of Ireland* Cathedral in Dublin, Jonathon Swift (1667-1745). And another answer was *The Flat Earth Theory* in which it was thought that the earth had a slight circumference, (as seamen in ships at sea noticed that distant ships always dropped below their horizon,) but that if one went too far, one would “fall off the end of the earth.” With this type of thinking around, when “they that go down to the sea in ships, that do business in great waters” (Ps. 107:23), in the form of the Western European explorers set sail on voyages of discovery, this aroused much excitement and interest. And when the Americas were discovered, what became great cities there were sometimes named after those in the British Isles, e.g., in North America, Boston (in what is now Massachusetts) was named after Boston, England, or New York was named after York in the north of England.



Not far from Land’s End, Gavin at better known Penzance, next to a “Pirates of Penzance” picture. Piracy is a *big sin* in violation of the Holy Decalogue (Exod. 20:1-17), Dec. 2008.



Land’s End, Cornwall (near Penzance), south-west England, is c. 290 miles or 500 kilometres east of London, United Kingdom. Dec., 2008.



Gavin points towards Sydney, Australia, from Land’s End, south-west England, Dec. 2008.



Men wondered what was beyond Land’s End, till explorers set sail & discovered e.g., the Americas.

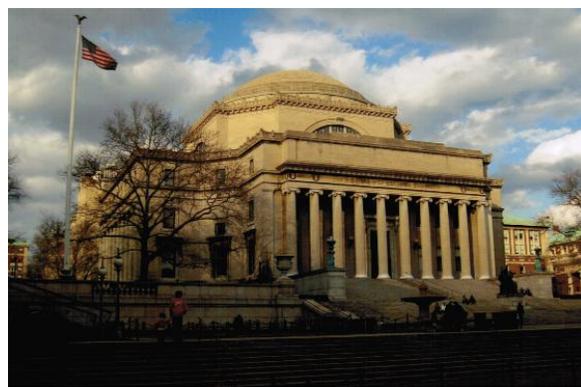
Against this backdrop, the discovery by Christopher Columbus (d. 1506) of the Americas, “For then in 1492, Columbus sailed the ocean blue,” had a riveting effect that excited people. I thank God that on my return to Australia from London in March 2009, I came via North America, including New York, USA, where I saw e.g., two universities, one honouring the city’s name, the other honouring Columbus’ name.



Statue of Christopher Columbus, New York, March 2009.



Gavin at New York University, USA, March 2009.



Columbia University Library, New York, USA, March 2009; honours the name of the Americas’ discoverer, Columbus in 1492.

Graduates of Columbia University include Stephen Langdon (d. 1937) of Oxford University, Director of the Kish Expedition (1923-1933) to Mesopotamia. Associated excavation work that was undertaken in connection with the Kish Flood is of relevance in understanding Noah's Flood. (See Volume 1, Part 2, Chapter 18, section b, *infra*.)

Furthermore, between 1519 and 1522, the expedition of the Portuguese navigator and explorer, Ferdinand Magellan (c. 1480-1521) who sailed for the authorities in both Portugal (1501-12) and Spain (1519-21), first circumnavigated the globe, though Magellan himself died on route. *Thus it was generally recognized that the earth was a globe.* Writing more than a hundred years later in the seventeenth century, John Lightfoot showed remarkable insight into the ramifications of this fact for "the earth" of Gen. 1:2-31. *These significant ramifications of the earth as a globe for Genesis 1 and 2 are still not generally known or appreciated more than three and half centuries later!*

Lightfoot recognized that the formula of words, "the evening and the morning" for the Genesis 1 days requires 24 hour days. This is clear in his "Sermon preached upon Exodus 20:11," which says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Lightfoot asks why God "needed to take six days," to do "that" which he "could have done all in a moment?" The answer, he says, is to give man an example of work and rest. "He had" "seven natural days to make a week, six days of labour, the seventh for rest, six for man, the seventh for God." Lightfoot here refers to "twelve hours" of "darkness" in Gen. 1:1,2 as an "evening," the "light" of the first day for another "twelve hours" "over the hemisphere" as the "morning" of the first "day," and says "the first natural day" consisted of "twelve hours darkness, and twelve hours light"<sup>442</sup>." Though his view is not clear from these comments alone, when taken with his clearly stated opinion in *A Few, and New Observations upon the Book of Genesis* that "the first natural day" "of the world was six and thirty hours long"<sup>443</sup>," i.e., 12 hours of a global "darkness" (Gen. 1:2) over both the Old World and New World, forming a 12 hour period of "evening" darkness (Gen. 1:1,2a) over the Old World, followed by "morning light" for 12 hours in the Old World (Gen. 1:5); and then after this 24 hours, a further 12 hours light in the New World, this means that *Lightfoot understood Exod. 20:8-11 to be referring to the local creation of the Old World in six 24 hour days*; since if he were to include the Americas, this would be *at least six and a half days* if it were created at the same time, and if it were created after this time then an unknown period of time.

Given that the implication of Lightfoot's two-hemisphere creation model is that everything in the New World Americas was made at an unknown time, either during the

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<sup>442</sup> In *The Works of John Lightfoot*, Volume 2, Printed for William Rawlins, and Richard Chiswell at the Rose & Crown in St. Paul's Church-yard, London, UK, 1684, pp. 1320-30, at p. 1322.

<sup>443</sup> Lightfoot, J., *A Few and New Observations upon the Book of Genesis*, in *The Works of John Lightfoot*, *op. cit.*, Vol. 1, p. 691.

night-times of the six creation days of the Old World but taking a period of 6½ days, or possibly later, Lightfoot's question as to why God "needed to take six days," to do "that" which he "could have done all in a moment?"<sup>444</sup>," means he is contextually alluding to the fact that God *might* have created the Americas in less time or more time after the six creation days. Either way, the six days are understood as a local creation of the Old World, by which God established the weekly cycle with the sabbath. Thus Lightfoot clearly understood the creation days of Gen. 1 as 24 hour days. *Lightfoot thus made a brilliant deduction based on the fact that men now knew from the Book of Nature that they lived on a global earth or planet. That is, the only way that there could be six 24 hour day evenings and mornings for a universal creation, would be if there was a flat earth. But because the earth is a globe, for the description of "evening" and "morning" in Gen. 1 over a 24 hour period (Exod. 20:11) to be valid, requires the conclusion that a portion of the globe is isolated, with a point on the globe marking a sunrise and a point on the globe marking sunset, followed by a night till the following sunrise 24 hours after the former sunrise reaches that same original point on the globe!*

From the time of Lightfoot's seventeenth century insight onwards, it would thus be fair to characterize the belief that the six days of Gen. 1 refers to a global creation over seven 24 hour days, as "the flat earth theory." Lightfoot wrote when knowledge of time zones over the globe were not generally as well understood as they later were. Thinking that the globe had two hemispheres, and that a sunrise and sunset would encompass one of two hemispheres, he therefore thought that about half the globe was in light when the other half was in darkness, and so he concluded that the local creation of Eden in Genesis 1 was therefore the size of half the globe. While is it speculative, and such a conjecture may be wrong, Lightfoot was possibly influenced in his division of the globe into just two hemispheres by scale models of the globe in terrestrial globe maps. *It is possible to turn a globe map to look at just the Americas. Therefore, was Lightfoot influenced by consideration of such a terrestrial globe map when in the mid 17th century he made his correct scientific deduction, to wit, that a sunrise and sunset till the next sunrise 24 hours later required a local earth for Gen. 1:2b-2:3; and his incorrect calculation, namely, that such a sunrise to sunset could encompass half the globe?*

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<sup>444</sup> *Ibid.*, pp. 691,692.



The oldest surviving globe map made by Martin Behaims (1459-1537) in 1491-1493, does not include the Americas. German National Museum Nuremberg



A 1765 terrestrial globe map. Made more than 100 years after Lightfoot realized that unlike a flat earth, in Gen. 1 a globe requires a local creation for the six 24 hour days<sup>445</sup>.



Examples of terrestrial globes turned to show just the Americas. Did such a globe map lay behind Lightfoot's Gen. 1 local creation model in which the Old World of Europe, Asia, and Africa was one "hemisphere" and the New World of the Americas was the other "hemisphere"?<sup>446</sup>

<sup>445</sup> First photo from "Globe," *Wikipedia* (<http://en.wikipedia.org/wiki/Globe>); second photo "A 1765 de l'Isle ... globe," Minnesota Historical Society, Minnesota, USA (<https://www.college.columbia.edu/core/content/1765-de-1%E2%80%99isle-de-globe-minnesota-historical-society>).

<sup>446</sup> First photo from "American Globe & School Supply Company's ... Terrestrial Globe," by Rand ([www.david.drumsey.com](http://www.david.drumsey.com)) ([http://www.google.com.au/imgres?imgurl=http://www.daviddrumsey.com/rumsey/Size4/D0008/00084062.jpg%3Fuserid%3D15%26username%3Dlunaadmin%26resolution%3D4%26servertype%3DJVA%26cid%3D8%26iid%3DRUMSEY%26vcid%3DNA%26usergroup%3DRumsey3x%26profileid%3D13&imgrefurl=http://www.daviddrumsey.com/luna/servlet/view/all/what/Globe?sort%3DPub\\_List\\_No\\_InitialSort%252CPub\\_Date%252CPub\\_List\\_No%252C\\_Series\\_No&h=1536&w=1260&sz=169&tbnid=8joqdYq84F6zrM:&tbnh=148&tbnw=121&zoom=1&usq=AcE50j0jikutuj28s3NfFKyA2yuI=&docid=5lGhGRKmuDjs1M&](http://www.google.com.au/imgres?imgurl=http://www.daviddrumsey.com/rumsey/Size4/D0008/00084062.jpg%3Fuserid%3D15%26username%3Dlunaadmin%26resolution%3D4%26servertype%3DJVA%26cid%3D8%26iid%3DRUMSEY%26vcid%3DNA%26usergroup%3DRumsey3x%26profileid%3D13&imgrefurl=http://www.daviddrumsey.com/luna/servlet/view/all/what/Globe?sort%3DPub_List_No_InitialSort%252CPub_Date%252CPub_List_No%252C_Series_No&h=1536&w=1260&sz=169&tbnid=8joqdYq84F6zrM:&tbnh=148&tbnw=121&zoom=1&usq=AcE50j0jikutuj28s3NfFKyA2yuI=&docid=5lGhGRKmuDjs1M&)

The Presbyterian *Westminster Confession* recognizes the Biblical teaching that there is a Book of Nature to be studied by godly reason. It refers to “the light of nature” by which it correctly says “men” “cannot be saved” (10:4), but which “showeth that there is a God” (21:1). This “light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable” before him (1:1). Thus e.g., “it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God” (21:7). The *Westminster Confession* is balanced in its recognition of “the light of nature,” since it upholds the absolute authority of Scripture (e.g., 1:4,5,10). Since Lightfoot was one of the Westminster Divines who composed this confession, his usage of “the light of nature” with respect to a global earth, is thus an interesting insight into how he understood such references in this confession to the six days of creation.

On the one hand, it must be admitted that Lightfoot’s seventeenth century view of a *qualified and relativistic* prior distinctive creation of 12 hours *from the perspective of the Americas in the New World*; is a version of the gap school with a *far more modest and qualified time-gap* than that of later historically modern forms of the gap school, which has a succession of worlds over millions or billions of years. And so too, *Lightfoot’s distinction of a global earth in Gen. 1:1,2a, with the six creation days of Genesis 1:2b-2:3 then detailing a local creation in the “hemisphere” of the Old World*; means that his six day local creation of Eden is as big as the Old World of Europe, Africa, and Asia. It is 180° longitude wide from east to west; and thus in fact spans far more than one 24 hour time zone of c. 15° longitude wide from east to west. It is a local world of the Old World that is a *far bigger local world* than what in relative terms, is e.g., Pye Smith’s more modest Edenic earth of South-West Asia; which in turn is much larger than what in relative terms, is the even more modest Edenic earth now under the waters of the Persian Gulf that I argue for on the Out-of-Eden Persian Gulf model endorsed in this work (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden), which by definition must have been less than c. 15° longitude wide from east to west. But on the other hand, Lightfoot still followed a *qualified* gap school model; and *he certainly advocated a local creation model for the six creation days of Gen. 1.*

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[sa=X&ei=z1H1UpvzHqWaiOf\\_IICQCA&ved=0CEUQ9QEwDQ](http://www.google.com.au/imgres?imgurl=http://thumbs.dreamstime.com/x/terrestrial-globe-15554064.jpg&imgrefurl=http://www.dreamstime.com/royalty-free-stock-photos-terrestrial-globe-image23961738&h=450&w=293&sz=49&tbnid=gk0uJEIETA2RM:&tbnh=128&tbnw=83&zoom=1&usq=s7BxQxXI8w68CMVS2YsAzhmwbn0=&docid=L1OrfuCDAglnpM&sa=X&ei=z1H1UpvzHqWaiOf_IICQCA&ved=0CEMQ9QEwDA)); second photo from “Dreamstime,” “terrestrial globe – 15554064.jpg” (dreamstime.com) ([http://www.google.com.au/imgres?imgurl=http://thumbs.dreamstime.com/x/terrestrial-globe-15554064.jpg&imgrefurl=http://www.dreamstime.com/royalty-free-stock-photos-terrestrial-globe-image23961738&h=450&w=293&sz=49&tbnid=gk0uJEIETA2RM:&tbnh=128&tbnw=83&zoom=1&usq=s7BxQxXI8w68CMVS2YsAzhmwbn0=&docid=L1OrfuCDAglnpM&sa=X&ei=z1H1UpvzHqWaiOf\\_IICQCA&ved=0CEMQ9QEwDA](http://www.google.com.au/imgres?imgurl=http://thumbs.dreamstime.com/x/terrestrial-globe-15554064.jpg&imgrefurl=http://www.dreamstime.com/royalty-free-stock-photos-terrestrial-globe-image23961738&h=450&w=293&sz=49&tbnid=gk0uJEIETA2RM:&tbnh=128&tbnw=83&zoom=1&usq=s7BxQxXI8w68CMVS2YsAzhmwbn0=&docid=L1OrfuCDAglnpM&sa=X&ei=z1H1UpvzHqWaiOf_IICQCA&ved=0CEMQ9QEwDA)).

Thus at the words of Presbyterian *Westminster Confession* (adopted by the *Church of Scotland* 1649 & 1690) 4:1, as preserved in the *Congregational Savoy Declaration* (1658) 4:1, “It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible of invisible, in the space of six days; and all very good” (emphasis mine); John Lightfoot (d. 1675) understood by “the world,” the Old World of Europe, Asia, and Africa (though his exact boundaries for each hemisphere are unclear and uncertain, probably together with any “unknown southern land,” Latin *terra australis incognita*, in time identified as Australia); as opposed to the New World of the Americas, the time and period of whose creation he made no specific comment on. This Westminster Divine thus understood the words of *Westminster Confession* 4:1 on a young earth creationist *qualified* Local Earth Gap School model. On the one hand, there were no doubt other Westminster Divines who understood “the world” of *Westminster Confession* 4:1 to be global. But on the other hand, the fact that John Lightfoot understood “the world” of *Westminster Confession* 4:1 on a *qualified* Local Earth Gap School model, means that e.g., later Global Earth Gap Schoolmen such as the Presbyterian, Thomas Chalmers (d. 1847), were within their rights to agree with such global world six day creationists Westminster Divines at the meaning of “world” for Gen. 1:2b-2:3, and then agree with Westminster Divine, John Lightfoot, in terms of a time-gap with a distinctive prior creation in Gen. 1:1,2 (albeit not with Lightfoot’s relativistic time-gap qualifications); and thus consider Presbyterian *Westminster Confession* 4:1 allowed a Gap School interpretation. And so too, later Local Earth Gap Schoolman such the Congregationalist, Pye Smith (d. 1851) were within their rights to agree with Westminster Divine, John Lightfoot, on a local world six day creationist meaning of “world” for the six days of Gen. 1, and also agree with Lightfoot in terms of a time-gap with a distinctive prior creation in Gen. 1:1,2 (albeit not with Lightfoot’s relativistic time-gap qualifications); and thus consider *Congregational Savoy Declaration* 4:1 allowed a Local Earth Gap School interpretation.

In general overview, looking at Genesis 1, John Lightfoot clearly employed terminology and categories of thought more commonly identifiable as Anglican rather than Puritan. For instance, commenting on Genesis 1:1, Lightfoot refers to, “How Basil the Great [c. 329-379], Saint Ambrose [c. 339-397], and” “others interpret this<sup>447</sup>.” St. Basil is one of the four traditional ancient church doctors of the Eastern Church, and St. Ambrose is one of the four traditional ancient and early mediaeval church doctors of the Western Church. In the wider context of seventeenth century intra-Protestant diversity of thought between Anglicans and Puritans, this type of reference to them, with the Bishop of Milan being called “Saint Ambrose,” is more naturally understood to be reflective of an Anglican mind than a Puritan mind. Of course, Lightfoot went from being an Anglican, to being a Puritan, and then in time returned to the Anglican fold, and there have also been subsequent Anglican Global Earth Gap Schoolman such as e.g., William Buckland (d. 1856) and Adam Sedgwick (d. 1873), and subsequent Anglican Local Earth Gap Schoolman such as e.g., Henry Jones Alcock (d. 1915) or myself.

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<sup>447</sup> Lightfoot, J., *Miscellanies Christian and Judaical*, London, 1682, chapter 46, “The time and manner of the creation,” in *The Works of John Lightfoot, op. cit.*, p. 1020.

Therefore, writing in the seventeenth century, John Lightfoot brilliantly used scientific knowledge from the Book of Nature about the earth being a globe, to limit “the evening and the morning” of each creation day to a local creation on a regional or local Edenic earth. However, labouring under his incomplete scientific knowledge about where sunrise and sunset set limits were for an evening and a morning over the globe, he wrongly thought that each sunrise and sunset covered half the globe, and so he concluded that the size of this regional earth in Genesis 1 was one “hemisphere” i.e., half the globe. Such incomplete scientific knowledge notwithstanding, the fact remains that Lightfoot used both a qualified gap school model, and also took a local earth creation view of the six 24 hour days of Gen. 1; and this is clearly significant in terms of giving such views a scientific treatment that recognizes there should be harmony between the Divine Revelation and the Book of Nature, for the God of the Holy Bible is also Nature’s God.

*(Chapter 9) c] Calculating an upper end size for the local Edenic creation in Gen. 1:2b-2:3.*

Significantly, if we follow the methodology of Lightfoot’s brilliant deduction of a local creation for the six 24 hour creation days being necessitated by the globe, with respect to the globe as we now know it, in order to get a sunrise and sunset “morning,” followed by an “evening” that totals 24 hours, the size of the local creation must have been vastly smaller than Lightfoot imagined it at half the globe. For example, we can immediately rule out the Arctic and Antarctic regions as being part of the Gen. 1:2b-2:3 creation, since an evening and a morning there can take about six months each, and so the requirement of e.g., Exod. 20:8-11; 31:12-17 that these be six 24 hour days means that the regional earth of Gen. 1:2b-31 necessarily excludes those areas.

Indeed, as already discussed, the regional earth of Genesis 1 cannot have been larger than what today would approximate one time zone, since if it was, one would end up with an “evening and morning” longer than 24 hours. Thus from east to west it cannot have been larger than about 15° longitude wide, *supra*. This requirement means that the local earth of Genesis 1:2b-2:3 must have been on a region less than about 1,000 miles or 1,600 kilometres from east to west, and possibly far less. That is because the earth has an equatorial circumference of *c.* 25,000 miles or *c.* 40,000 kilometres. Using the *c.* 15° longitude wide area at the equatorial region, then  $25,000 \text{ (equatorial circumference of earth)} \div 360 \text{ (total number of longitude degrees)} = 69.4$ , and  $69.4 \times 15 \text{ (number of degrees in about a 24 hour day east-west range)} = 1,041.7 \text{ miles} = c. 1,000 \text{ miles or } c. 1700 \text{ kilometres}$ . These are clearly upper values since the area isolated in the region of West Asia near Mesopotamia is further north than the equator, and since the distance between lines of longitude diminish as they go north to the North Pole (or south to the South Pole), these estimates of *c.* 1,000 miles or *c.* 1700 kilometres from east to west are really too large. But for our general purposes they act to make the big broad-brush point that Eden must have been a local world less than *c.* 1,000 miles or *c.* 1700

kilometres from east to west, and in the region of West Asia somewhere in the general vicinity of Mesopotamia with the Tigris and Euphrates Rivers (Gen. 2:8-14).

Thus a literal interpretation of Genesis 1 and 2 with respect to the 24 hour meaning of the terminology of, “the evening and the morning,” necessitates the conclusion that Gen. 1 is centred on a regional or local earth in the general vicinity near Mesopotamia, inside the limits of about one broad time zone of West Asia of 15° longitude which will be less than *c.* 1,000 miles or *c.* 1,700 kilometres from east to west, as marked by a specific sunrise point on the globe and a specific sunset point on the globe. If a global creation were meant, the text of Scripture would have to refer to *multiple* evenings and mornings, not simply one singular “evening” and “morning” for each of the Genesis 1 days. This means that those who claim that Gen. 1:2b-2:3 refers to a global creation over six 24 hour days, can only maintain a literal view of Scripture if they also follow *the flat earth theory* generally held before the sixteenth century A.D. i.e., by denying that the earth is a globe.

Alternatively, they could reconcile their views to a global earth by giving a very liberal, figurative, or symbolic meaning to the words “the evening and the morning” in Gen. 1. Such a liberal interpretation would be contrary to the plain and literal meaning of the text, and other Scriptures such as Lev. 23:32, “from even unto even, shall ye celebrate your sabbath.” And it would be contrary to Dan. 8:14. Adding in italics for added words, Dan. 8:14 literally reads, “Unto the evening (singular<sup>448</sup>) *and* the morning (singular<sup>449</sup>) two thousand and three hundred *times* ... .” While the Authorized King James Version of 1611 is by far the best available English translation and the one English speaking Protestant people should generally be using, it is not word perfect. Its rendering of Dan. 8:14 as, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” though not incorrect, gives a rendering of “days” that is not as literal as it could be. After 1611 the King James Bible became *the* Protestant Bible of the English speaking world, used by both Anglican Protestant and Puritan Protestant alike. But before this time, the Bishops’ Bible of 1568 tended to be the Anglicans’ Bible, and the Geneva Bible of 1560 tended to be the Puritans’ Bible. These were general tendencies rather than absolutes i.e., in days when many could not afford their own precious copy of God’s Word, there would no doubt have been Puritans who walked into an Anglican Church when there were no services going on, in order to read from, or hear someone literate read from, the Bishops’ Bible, chained into the Anglican eagle lectern (although certain extremist Puritans claimed such lecterns were “idols”). And conversely, there would have been Anglicans who no doubt looked at a copy of the Geneva Bible. But in broad-brush generalist terms, among English speaking Protestant Christians, the Bishops’ Bible was the Anglicans’ Bible, and the Geneva Bible was the Puritans’ Bible. At Dan. 8:14 the Bishops’ Bible (1568) reads, “Unto the evening and the morning, two thousand and three hundred: then shall the sanctuary be cleansed;” and the Geneva Bible (1560) reads, “Unto the evening *and* the morning, two thousand and

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<sup>448</sup> Hebrew, *‘ereb*, masculine singular noun, from *‘ereb*.

<sup>449</sup> Hebrew, *boqer*, a masculine singular noun, from *boqer*.

three hundredth: then shall the sanctuary be cleansed.” Contextually, this terminology which uses singular forms of “evening” and “morning,” acts as a clear allusion to Genesis 1 to teach that these are literal 24 hour days, rather than day-years (Num. 14:33,34; Ezek. 4:4-6) as in Dan. 7:25 or 9:24-27. And there is a repetition of this in Dan. 8:26 where Daniel is told in the sixth century B.C. of this time which was then “many days” in the future, and involved desolation under Antiochus Epiphanes for about six years from 169 to 164 B.C. before “the sanctuary” is “cleansed” (Dan. 8:14), through reference to these days being made up of an evening and morning i.e., literal 24 hour days, in the words “And the vision of the evening and the morning” 2300 times “which was told is true: wherefore shut thou up the vision; for it shall be for many days” (Dan. 8:26).

Therefore, if one takes a literal and straightforward reading of the six creation days of Gen. 1, then one must recognize that contextually these do not naturally allow for either a global creation interpretation of Gen. 1:2b-2:3 in six 24 hour days (such as one finds in the old earth creationist Global Earth Gap School view or young earth creationist Flood Geology School view), nor a day-age interpretation of Gen. 1:2b-2:3 (such as one finds on the Day-Age School view). Rather, the natural reading is that of a Local Earth Gap School view of Gen. 1:2b-2:3.

## CHAPTER 10

*Why the science of linguistics for Days 5 & 6 (Gen. 1:20,21,24,25) & Gen. 6-9, coupled with the size of Noah’s Ark (Gen. 6:15,16), requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World (Gen. 2:8,11-14).*

- a] Young Earth Creationist’s theory of “baraminology” animal “kinds” on Days 5 & 6 ruled out by the science of linguistics.
- b] Old Earth Creationist Hugh Ross’s theory of only “birds and mammals” on Days 5 & 6 ruled out by the science of linguistics.
- c] The science of linguistics for Days 5 & 6 & Gen. 6-9, coupled with the size limitations imposed by Noah’s Ark, requires the Gen. 1:2b-2:3 creation is a local heaven and local earth in a local world of Eden.

With respect to the matters discussed in sections a & b of this Chapter 10, it might be remarked that both Young Earth Creationists such as Don Batten and others of the “baraminology” model; and Old Earth Creationists such as Hugh Ross and others at Reasons To Believe advocating his Day-Age model, in the first instance appear to have

started out in a sincere desire to uphold the Bible with respect to its teaching of creation, as opposed to macroevolution, as well as Noah's Flood. This is a most commendable starting point. Don Batten's good includes, e.g., some very good work showing that the laws of genetics rule out Darwinian theory and require creation; and Hugh Ross's good includes e.g., some very good work on God as First Cause at the time of the Big Bang. In seeking to attain their goal of uphold the Bible with respect to its teaching of creation, both men have also shown a number of positive qualities and skills in their respective creationist ministries; and on the upside, I thank both God and them for the good they have done. But on the down-side, with all due respect to these men, both have been blinded by their bigoted commitment to their particular creationist model as to the natural meaning of the Hebrew for Days 5 & 6 in Genesis 1 and the animals that went aboard Noah's Ark, and so to make their view of the relevant animals fit their creationist and flood models, they have then sought to "bash a square peg into a round hole" as they have pummeled the Hebrew in a most painful and hurtful manner. *In Christian love I call upon these men and those like them, to desist from these distortions of the Hebrew, and to publicly repudiate them. For these distortions of the Hebrew can only act to confuse those who are not requisitely learned in Hebrew who look to these men as their teachers; and among those who are requisitely learned in Hebrew, these distortions of the Hebrew can find no place of embrace within their bosom. And so these distortions of the Hebrew may potentially bring unnecessary shame and ridicule upon the name of Christ and creationism that these men say they seek to honour.*

*(Chapter 10) a] Young Earth Creationist's theory of "baraminology"  
animal "kinds" on Days 5 & 6 ruled out by  
the science of linguistics.*

- i] Young Earth Creationist Claims on "kind" in Gen. 1,6, & 7.
- ii] "Kind" in the Hebrew, Greek, and Latin, of Gen. 1,6,7;  
Lev. 11; Deut. 14; Ezek. 47:10.
- iii] The meaning of "kind" as defined in Lev. 11 & Deut. 14.
- iv] The meaning of "kind" as understood in the wider Greek of  
the Septuagint & New Testament.
- v] The meaning of "kind" as understood in the wider Latin of  
the Vulgate.
- vi] Conclusion on Young Earth Creationist Claims on "kind"  
in Gen. 1,6, & 7.

(Chapter 10) a] *Young Earth Creationist's theory of "baraminology" animal "kinds" on Days 5 & 6 ruled out by the science of linguistics.*  
 i] *Young Earth Creationist Claims on "kind" in Gen. 1,6, & 7.*

In Volume 1, Part 2, Chapter 4, section vi, "Where creationists may differ: Subspeciation & Speciation – How did varieties within species come about? What about genetically close brother species such as 'horse' (Ps. 32:9) + 'ass' (Gen. 36:24) = hybrid 'mule' (Gen. 36:24; Ps. 32:9) etc.?" I refer to how in order to account for all the plants and animals on the earth in the context of the Young Earth Creationist claim of a global Noachic Flood, the meaning of animals producing after their "kind" on Days 5 & 6 in Gen. 1 is given a very broad definition. E.g., in his DVD *Creatures Do Change But It's Not Evolution* (2010), young earth creationist, Don Batten of *Creation Ministries International* in Queensland, Australia, produces a classification chart showing a young earth creationist taxonomical claim that a Gen. 1 "kind" could be at "family" or "genus," and he later says an "Order" could also be such a "kind":

- \* Kingdom
- \* Phylum
- \* Class
- \* Order [later orally said **Order** could → "**kind**" in Gen. 1.]
- \* **Family** → "**kind**" in Gen. 1.
- \* **Genus** → "**kind**" in Gen. 1.
- \* Species

In support of this Batten puts up a chart which says:

DEFINING THE CREATED KINDS  
 Created kind: "baramin" (from Hebrew  
*bara*: created *min*: kind).  
 Frank Marsh: two species that will hybridize  
 to produce at least an embryo are the  
 same created kind (baramin).

It is to be noted that this is clearly not a Biblical definition of "kind" but an extra-Biblical definition whose authority is not Holy Scripture, but "Frank Marsh, who was a creationist biologist." This theory is known as "baraminology."

In this context Batten says, “I don’t like it when people say that, ‘There are no new species.’ Some creationists say that ... Well sorry, but there are new species; but they’re not new created ‘kinds’ ... .” And Batten then goes even further than his chart, saying, “some of the birds could be at the level of ‘order’<sup>450</sup>.” However, from the Biblical perspective, it is possible that a genus (or in some classifications where “genus” is not used the equivalent of at least one level below Family, e.g., “subfamily” for Hawkes), species, or subspecies is sometimes meant, *infra*; but by claiming a species “kind” may be a “family,” and even more so by allowing that some birds species could have macroevolved from an originating “order;” Batten is advocating something more than microevolutionary subspeciation. He has really has gone into the macroevolutionary area of speciation; albeit as a form of limited theistic macroevolution that still has creationist qualifications that Darwinian macroevolutionists would not make, namely, that this is descent from a genetically rich parent species created by God.

Batten’s unBiblical definition of a “created kind,” comes from “Frank Marsh, who was a creationist biologist,” and is, “two species that will hybridize to produce at least an embryo are the same created kind”<sup>451</sup>.” So too, Jonathan Sarfati (pronounced “Sar-forty”<sup>452</sup>), also of the young earth creationist *Creation Ministries International* in Queensland, Australia, claims, “Based in the Biblical criterion for kinds, creationists have made several deductions about the modern descendant of the original creations. They deduce, for example, that as long as two modern creatures can hybridize with true fertilization, the two creatures are descended from the same kind.” Reference is here made in a footnote to, “F.L. Marsh, *Variation and Fixity in Nature* (Mountain View, CA[LIFORNIA, USA]: Pacific Press, 1976), p. 37.” “The implication is one-way - hybridization is evidence that two creatures *are* the same kind, but it does *not* necessarily follow that if hybridization *cannot* occur then they are *not* members of the same kind (failure to hybridize could be due to degenerative mutations)<sup>453</sup>.” Sarfati does not develop his claim through reference to Scripture that “as long as two modern creatures can hybridize with true fertilization,” the two creatures are descended from the same kind;” for the obvious reason that this is not actually a Biblical definition at all, but a modern so called “scientific” definition.

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<sup>450</sup> Batten, D., *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

<sup>451</sup> *Ibid.* (emphasis mine).

<sup>452</sup> Though Sarfati professes the Christian faith, this is a French Sephardic Jewish name meaning “French.” There are diverse traditions for its pronunciation; but the one I am here following is in its final form an Anglicization. In this form, the “a” of “fati” has an “aw” sound as in, “I saw that the giving of the law made ‘the offence’ to ‘abound. But where sin abounded, grace did much more abound,’ Romans 5:20.” It should also be noted that like a number of Jews in, or from, the Sephardic community, Jonathon Sarfati is mixed race, and he lacks the phenotype characteristics of the Jewish race, being white Caucasian admixed, and Caucasian in general appearance.

<sup>453</sup> Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, p. 78 (emphasis mine).

The basic theory of “baraminology” endorsed by Batten & Sarfati of *Creation Ministries International*, Queensland, Australia, was dreamt up by Seventh-day Adventist, Frank Lewis Marsh (1899-1992), who was a teacher at the SDA’s *Union College* at Lincoln, Nebraska, USA. He coined the term, “baramins,” from the Hebrew word, *bara*’ or in his transliteration forms as “bara,” meaning “create;” and *miyn* or in his transliteration forms as “min,” meaning “kind.” Thus by “baramins” he meant the “created kinds” in Gen. 1. In an official Seventh-day Adventist Church *Bible Commentary* (1953), produced by the SDA Church’s *Geoscience Research Institute*, USA, the young earth creationist writings of Frank Marsh and George McCready Price are used in regard to Creation and Noah’s Flood. In the later 1920s, Marsh learnt his young earth creationist flood geology school views from its originator, fellow Seventh-day Adventist cult member, George McCready Price, at the SDA’s *Emmanuel Missionary College*, Berrien Springs, Michigan, USA, which since 1959 has been renamed as *Andrews’ University*<sup>454</sup>. In his first book, *Fundamental Biology* (1941), Marsh described his work as that of a “Seventh-day Adventist fundamentalist.” George McCready Price (d. 1963) stated to Frank Marsh, “When I retire ... my mantle shall fall upon you.” Marsh may thus be fairly seen as Price’s chosen intra-cult successor. But unlike Price, Marsh considered the six day creation of Gen. 1 referred to the creation of the solar system and thus the earth, but not the universe; so that he was an *Old Universe and Young Earth’s Solar System Creationist*.

Starting with Marsh’s *Evolution, Creation, & Science* (1944), he removed specific Seventh-day Adventist Church references to his young earth creationist *Flood Geology School* writings, so as to make them more appealing to non-cult members. In 1963 Frank Marsh was one of ten founding members of the *Creation Research Society*; as was young earth creationist, Henry Morris (1918-2006), co-author of Whitcomb & Morris’s classic young earth creationist work, *The Genesis Flood* (1961). Some level of conflict between Morris and Marsh may be reasonably inferred from the fact that Morris unsuccessfully campaigned for years to make the *Creation Research Society* statement of belief include a section claiming the creation “of all things” in the last 6,000-10,000 years i.e., not just Earth’s solar system (as Marsh believed), but the entire universe (as Morris, and most of Marsh’s fellow SDAs believe). Such a change would thus have excluded Marsh who believed in a young earth’s solar system inside an older universe<sup>455</sup>. Marsh resigned from the Board of Directors of the *Creation Research Society* in 1969 because it

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<sup>454</sup> Founded as the SDA’s *Battle Creek College*, at Battle Creek, Michigan (1874-1901), it then became *Emmanuel Missionary College*, Berrien Springs, Michigan (1901-1959), and then in a union with the SDA’s Theological Seminary of Potomac University, Washington, D.C. (1956-1959), it became *Andrews’ University* (since 1959).

<sup>455</sup> Numbers’ *The Creationists*, pp. 129-130,131,228-229,230,234,290,297,301,385.

held board meetings on Saturdays<sup>456</sup> i.e., on the “Jews’” (John 19:42) “sabbath” (Col. 2:16) “days” (Gal. 4:10), kept by members of the Judaizing Seventh-day Adventist Church following the teachings of their cult prophetess, Ellen G. White (d. 1915).

Marsh’s theory of “baraminology” is first found in his *Fundamental Biology* (1941), which uses the term, “baramin<sup>457</sup>.” It seeks to expand the usage of “kind” in Gen. 1 up to the higher taxonomical levels of a genetically rich Family and Order in order to reduce the overall number of animals so as to fit them onto Noah’s Ark. And then to explain the proliferation of subsequent species, this theory uses natural selection evolutionary theory while rejecting the word “evolution” in order to retain a semantic commitment of “creation verses evolution.” While I would regard it as a qualified form of Theistic Macroevolution, since it clearly goes beyond the taxonomical level of genus or below relevant to Theistic Microevolution or Natural Selection Microevolution, such young earth creationists would strongly deny this overview and insist that they follow “creation as opposed to evolution.” In fairness to them, their form of macroevolutionary theory is still clearly different to Darwinism or an unqualified Theistic Macroevolutionist, since they see this change coming from a genetically rich parent stock created by God. In this sense they are creationists, more like *some* progressive creationists<sup>458</sup>. Thus they embrace elements of creationism (God created genetically rich parent stocks), and elements of Natural Selection Macroevolution (Darwinian evolution qualified in a way the Darwin-Wallace Theory of Natural Selection is not qualified, i.e., macroevolving from God created genetically rich taxonomical Orders and Families through gene loss and gene rearrangement, rather than by the inputting of new genetic material with new genetic information from some alleged natural process). Later work on baraminology was undertaken by young earth creationists Kurt Wise and Walter ReMine in 1990. Some level of disagreement has existed amongst young earth creationists as to what are the correct taxonomical principles for baraminology to adopt at the *specific* point of

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<sup>456</sup> J.W., Haas, Jr., “Flesh for the Creationists’ Bones,” *Perspectives on Science and Christian Faith*, Vol. 45, Sept. 1995, p. 199 (<http://www.asa3.org/ASA/PSCF/1995/PSCF9-95Haas.html>).

<sup>457</sup> “Frank Lewis Marsh,” *Wikipedia* ([http://en.wikipedia.org/wiki/Fracrenk\\_Lewis\\_Marsh](http://en.wikipedia.org/wiki/Fracrenk_Lewis_Marsh)).

<sup>458</sup> I distinguish between what are two theoretic types of old earth progressive creationist. One which like the young earth creationists looks to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, which could still be called “creationists,” much as I disagree with any notion of any form of evolution from anything higher than the taxonomical level of Genus. And another type is like Darwinists in looking to change of higher taxonomical orders through alleged acquisition of new genetic material and information from genetic mutations, for which there is no evidence; and such persons are really a half-way house between a Darwinian macroevolutionary model, and a creationist model.

seeking to classify given creatures<sup>459</sup>. A group was formed known as the *Baraminology Study Group* based at Bryan College, Tennessee, USA. They have held baraminology conferences since 1997 and published a book on baraminology, *Understanding the Pattern of Life: Origins and Organization of the Species* (2003). Baraminology has a system of its own taxonomical terminology<sup>460</sup>.

As shall be seen in the further sections of this chapter, the Young Earth Creationist's theory of so called "baramins" being "kinds" that can reach to the taxonomical level of Family or Order, is really bunkum. Thus their theory of "baraminology" might be better called, "bunkumology."

(Chapter 10) a] *Young Earth Creationist's theory of "baraminology"*  
*animal "kinds" on Days 5 & 6 ruled out by*  
*the science of linguistics.*  
 ii] *"Kind" in the Hebrew, Greek, and*  
*Latin, of Gen. 1,6,7; Lev. 11;*  
*Deut. 14; Ezek. 47:10.*

The inscription on Christ's cross was a trilingual, for "it was written in" the three languages of "Hebrew, and Greek, and Latin" (John 19:20). At the point of the Divine Inspiration of Holy Scripture (II Tim. 3:16) the three Biblical languages are Hebrew, Aramaic, and Greek, but primarily Hebrew and Greek; and at the point of the Divine Preservation of Holy Scripture (I Peter 1:25) the four Biblical languages whose manuscripts have had a general accessibility over time and through time, and so from which may be composed the Received Texts of the Old and New Testaments, are for the Old Testament: Hebrew, Aramaic, Greek, and Latin; and for the New Testament Greek and Latin; but the three main Biblical languages are Hebrew, Greek, and Latin. Thus the four Biblical languages are Hebrew, Aramaic, Greek, and Latin; but primarily Hebrew, Greek, and Latin. Therefore let us consider from the Hebrew, Greek, and Latin, the proper meaning of a "kind" in Genesis 1 with special reference to Days 5 and 6.

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<sup>459</sup> "Baraminology," *RationalWiki* (<http://rationalwiki.org/wiki/Baraminology>) & "Baraminology," *Wikipedia* (<http://en.wikipedia.org/wiki/Baraminology>).

<sup>460</sup> Alan Gishlick's "Baraminology," *National Centre for Science Education* (NCSE), Volume 26, 2006, P.O. Box 9477, Berkeley, California, USA, [NCSE Policy Statement:] "Defending the Teaching of Evolution & Climate Science" (<http://ncse.com/rncse/26/4/baraminology>); referring to *Baraminology Study Group* at based at Bryan College (<http://www.bryancore.org/bsg/index.html>) & Wood T.C., Wise K.P., & Murray M.J., *Understanding the Pattern of Life: Origins and Organization of the Species*, Broadman & Holman Publishing Group, Nashville, Tennessee, USA, 2003.

The word rendered in the Authorized Version as “kind” in Genesis 1 is Hebrew, **קָיִן**, transliterated into English letters as *miyn*. The Greek Septuagint first translated in ancient pre-Christian inter-testamental times, renders this by Greek, *γενος*, transliterated as *genos*, or Greek, *ὁμοιος*, transliterated as *homoios* (or *‘omoios*), and used in the terminology of “and the like (*homoios*).” The Latin Vulgate, translated by the Western church father and doctor, St. Jerome (d. 420), renders this by Latin *genus* or *species*; although on one occasion (in Lev. 11:15, *infra*), he introduces a contextual parallel of Latin, *similitudo*. (The relevant Greek and Latin declensions are referred to in the sections below the following charts.) This is summarized in the following four charts, the first one for The Edenic Creation (Gen. 1), the second one for the Animals on Noah’s Ark (Gen. 6 & 7); the third one the Jewish Dietary Laws (Lev. 11 & Deut. 14); and the fourth one for New Eden (Ezek. 47:10).

Hebrew Old Testament, Hebrew, <i>miyn</i> , in Gen. 1 (Edenic Creation).	Greek Septuagint translation of Hebrew <i>miyn</i> in Gen. 1 (Edenic Creation).	Latin Vulgate translation of Hebrew <i>miyn</i> in Gen. 1 (Edenic Creation).
<p>Gen. 1:11: “the fruit tree yielding fruit after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:12: the “herb yielding seed after his <u>kind</u> (<i>miyn</i>);” &amp; “tree yielding fruit, whose seed was in itself, after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:21: “great whales” (AV) or “great water-snakes,” “and every living creature that moveth, which the waters brought forth ... after their <u>kind</u> (<i>miyn</i>);” &amp; “every winged fowl after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:24: “the living creature after his <u>kind</u> (<i>miyn</i>), cattle, and creeping thing;” &amp; the “beast of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:25: “the beast of the earth after his <u>kind</u> (<i>miyn</i>), and cattle after their <u>kind</u> (<i>miyn</i>), and everything that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>).”</p>	<p>Gen. 1:11: <i>genos</i>.</p> <p>Gen. 1:12: <i>genos</i>.</p> <p>Gen. 1:12: <i>genos</i>.</p> <p>Gen. 1:21: <i>gene</i>, from <i>genos</i>.</p> <p>Gen. 1:21: <i>genos</i>.</p> <p>Gen. 1:24: <i>genos</i>.</p> <p>Gen. 1:24: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p>	<p>Gen. 1:11: <i>genus</i>.</p> <p>Gen. 1:12: <i>genus</i>.</p> <p>Gen. 1:12: <i>specium</i> from <i>species</i>.</p> <p>Gen. 1:21: <i>species</i> (plural).</p> <p>Gen. 1:21: <i>genus</i>.</p> <p>Gen. 1:24: <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 1:24: <i>species</i> (plural).</p> <p>Gen. 1:25: <i>species</i> (plural).</p> <p>} } Last two Gen. 1:25 } references combined: } <i>genere</i>, from <i>genus</i>.</p>

Hebrew Old Testament, Hebrew, <i>miyn</i> , in Gen. 6 & 7 (Noah's Ark).	Greek Septuagint translation of Hebrew <i>miyn</i> in Gen. 6 & 7 (Noah's Ark).	Latin Vulgate translation of Hebrew <i>miyn</i> in Gen. 6 & 7 (Noah's Ark).
<p>Gen. 6:20: “of fowls after their <u>kind</u> (<i>miyn</i>), and of cattle after their <u>kind</u> (<i>miyn</i>), of every creeping thing of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 7:14: “every beast after his <u>kind</u> (<i>miyn</i>), and all the cattle after their <u>kind</u> (<i>miyn</i>), and every creeping thing that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>), and every fowl after his <u>kind</u> (<i>miyn</i>), every bird of every <u>sort</u> (or ‘wing,’ Hebrew, <i>kanaph</i>).</p>	<p>Gen. 6:20: <i>genos</i>. Gen. 6:20: <i>genos</i>.</p> <p>Gen. 6:20: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>. Gen. 7:14: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p>	<p>Gen. 6:20: <i>genus</i>. Gen. 6:20: <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 6:20: <i>genus</i>.</p> <p>Gen. 7:14: <i>genus</i>. Gen. 7:14: <i>genus</i>.</p> <p>Gen. 7:14: <i>genere</i>, from <i>genus</i>. Gen. 7:14: <i>genus</i>.</p>

As seen by the comparison of Hebrew and Latin in the chart at Lev. 11:14, *infra*, the Hebraic singular “after his kind<sup>461</sup>,” may be taken to mean all the creatures itemized before this, not just the creature immediately itemized before this. Some of the animals of Lev. 11 & Deut. 14 are understood differently in the Authorized Version, as compared with the Greek Septuagint or Latin Vulgate. E.g., at Lev. 11:29 the AV’s “the weasel, and the mouse, and the tortoise (Hebrew, *tsab*, or ‘lizard’),” becomes the Greek Septuagint’s “the weasel, and the mouse, and the lizard (Greek, *krokodeilos* ‘o *chersaiois*, or ‘crocodile’);” and the Latin Vulgate’s “the weasel, and the mouse, and the crocodile (Latin, *corcodillus*, or ‘Nile monitor lizard’).” While I shall make some reference to some of the better supported differences in understanding of the Hebrew in the discussion on the identities of the animals of Lev. 11 & Deut. 14, *infra*, for the immediate purposes of the chart on Lev. 11 & Deut. 14, the more important matter I am isolating is how the Hebrew word “kind (*miyn*)” is rendered in the Greek Septuagint and Latin Vulgate. That is, using the Greek Septuagint and Latin Vulgate as ancient Hebrew Lexicons, What do they understand the Hebrew “*miyn* (kind)” to mean?

<sup>461</sup> Here and elsewhere, the Hebrew “*miyn* (kind)” has a prefixed preposition *l'* (לְ), meaning “in regard to” or “after his / her / their” i.e., “after his kind” etc. .

Hebrew Old Testament, Hebrew, <i>miyn</i> , in Lev. 11 & Deut. 14 (Jewish Dietary Laws)	Greek Septuagint translation of Hebrew <i>miyn</i> in Lev. 11 & Deut. 14 (Jewish Dietary Laws)	Latin Vulgate translation of Hebrew <i>miyn</i> in Lev. 11 & Deut. 14 (Jewish Dietary Laws)
<p>Lev. 11:14: “the vulture, and the kite after his <u>kind</u> (<i>miyn</i>).” Lev. 11:15: “every raven after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:16: “the owl, and the night hawk, and the cuckow, and the hawk, after his <u>kind</u> (<i>miyn</i>).” Lev. 11:19, “the stork, the heron after her <u>kind</u> (<i>miyn</i>).” Lev. 11:22: “the locust after his <u>kind</u> (<i>miyn</i>), and the bald locust after his <u>kind</u> (<i>miyn</i>), and the beetle after his <u>kind</u> (<i>miyn</i>), and the grasshopper after his <u>kind</u> (<i>miyn</i>).” Lev. 11:29: “the weasel, and the mouse, and the tortoise [or ‘lizard’], after his <u>kind</u> (<i>miyn</i>).” Deut. 14:13: “the glede, and the kite, and the vulture after his <u>kind</u> (<i>miyn</i>).” Deut. 14:14: “raven after his <u>kind</u> (<i>miyn</i>).” Deut. 14:15: “owl,” “night hawk,” “cuckow, and the hawk after his <u>kind</u> (<i>miyn</i>).” Deut. 14:18: “the stork, and the heron after her <u>kind</u> (<i>miyn</i>).”</p>	<p>Lev. 11:14: <i>homoia</i>, from <i>homoios</i>. Lev. 11:15: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:16: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:19: <i>homoia</i>, from <i>homoios</i>. Lev. 11:22: <i>homoia</i>, from <i>homoios</i>. Lev. 11:22: <i>homoia</i>, from <i>homoios</i>. Lev. 11:22: <i>homoia</i>, from <i>homoios</i>. Lev. 11:22: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:29: LXX lacks “and his like” here.</p> <p>Deut. 14:13: <i>homoia</i>, from <i>homoios</i>. Deut. 14:14: <i>homoia</i>, from <i>homoios</i>. Deut. 14:17: “the hawk, and its <u>like</u>,” <i>homoia</i>, from <i>homoios</i>. Deut. 14:18: <i>homoia</i>, from <i>homoios</i>.</p>	<p>Lev. 11:14: “the kite, and the vulture, according to their <u>kind</u>,” Latin, <i>genus</i>. Lev. 11:15: “And all that is of the raven <u>kind</u> (<i>generis</i>, from <i>genus</i>), according to their <u>likeness</u> (<i>similitudinem</i>, from <i>similitudo</i>).”</p> <p>Lev. 11:16: <i>genus</i>.</p> <p>Lev. 11:19: <i>genus</i>.</p> <p>Lev. 11:22: <i>genere</i>, from <i>genus</i>. } } Last three Lev. 11:22 } references combined: } <i>genus</i>. }</p> <p>Lev. 11:29 <i>genus</i>.</p> <p>Deut. 14:13: <i>genus</i>.</p> <p>Deut. 14:14: <i>generis</i>, from <i>genus</i>. Deut. 14:15: <i>genus</i>.</p> <p>Deut. 14:18: <i>genere</i>, from <i>genus</i>.</p>

Hebrew Old Testament, Hebrew, <i>miyn</i> , in Ezek. 47:10 (New Eden).	Greek Septuagint translation of Hebrew <i>miyn</i> in Ezek. 47:10 (New Eden).	Latin Vulgate translation of Hebrew <i>miyn</i> in Ezek. 47:10 (New Eden).
Ezek. 47:10: "... the fishers shall ... spread forth nets; their fish shall be according to their <u>kinds</u> ( <i>miyn</i> )."	Ezek. 47:10: LXX lacks "according to their like" here.	Ezek. 47:10: <i>species</i> (plural).

(Chapter 10) a] *Young Earth Creationist's theory of "baraminology" animal "kinds" on Days 5 & 6 ruled out by the science of linguistics.*  
iii] *The meaning of "kind" as defined in Lev. 11 & Deut. 14.*

Let us now consider the creatures itemized in Lev. 11 & Deut. 14 which were in existence when Moses wrote the Pentateuch in the 15th century B.C., and thus are clearly relatively recent animals in geological time. We will consider the taxonomy of:

- 1] the "kite" (Lev. 11:14); "the glede and the kite" (Deut. 14:13);
- 2] "vulture" (Deut. 14:13);
- 3a] "hawk" (Lev. 11:16; Deut. 14:15);
- 3b] though not referred to with respect to "kind," the "eagle" (Lev. 11:13,18; "gier eagle" AV, or "golden vulture" Deut. 14:12);
- 4] "night hawk" (Lev. 11:16; Deut. 14:15);
- 5] "cuckow" (seagull) (Lev. 11:16; Deut. 14:15);
- 6] "raven" (Lev. 11:15; Deut. 14:14);
- 7] "owl" (Lev. 11:16; Deut. 14:15);
- 8] "stork" (Lev. 11:19);
- 9] "heron" (Lev. 11:19; Deut. 14:18);
- 10] "locust" and "bald locust" (Lev. 11:22);
- 11] "grasshopper" (Lev. 11:22);
- 12] "beetle" (Lev. 11:22);
- 13] "weasel" (Lev. 11:29);
- 14] "mouse" (Lev. 11:29);
- 15] "tortoise" (some say "lizard" or "crocodile") (Lev. 11:29).

In doing so it will be noted that in order for these to be classified in Lev. 11 & Deut. 14 according to their "kind (Hebrew, *miyn*)," *requires the "kind" is at least one taxonomical level below that family or the equivalent, and in some instance may be more.*

*1] The "kite" (Lev. 11:14); "the glede and the kite" (Deut. 14:13); 2] "vulture" (Deut. 14:13); 3a] "hawk" (Lev. 11:16; Deut. 14:15); 3b] though not referred to with respect to "kind," the "eagle" (Lev. 11:13,18; "gier eagle" AV, or "golden vulture" Deut. 14:12); & 4] "night hawk" (Lev. 11:16; Deut. 14:15).*

The word “glede” come from the Middle English via the Anglo-Saxon *glida* and means, “to glide.” It is another word for “kite,” and refers to a common kite of Europe. Thus Deut. 14:13 is necessarily referring to two broad species of kites; whereas Lev. 11:14 is referring to all reproduction from existing kites generically. The Red Kite is found over Europe, North Africa, and Middle East; and a subspecies of the black kite, in the black-eared kite, migrates to the region of the Persian Gulf and south-Asia in winter. These are therefore the two kites contrasted in Deut. 14:13. But in Lev. 11:14 these, and any other kites, are referred to generically, according to their own “kind (Hebrew, *miyn*).”

Red Kite	Black Kite
	
<p><b><u>Scientific classification</u></b></p>	<p><b><u>Scientific classification</u></b></p>
<p>Kingdom: <a href="#">Animalia</a>            Phylum: <a href="#">Chordata</a>            Class: <a href="#">Aves</a>            Order: <a href="#">Falconiformes</a>                      (or <a href="#">Accipitriformes</a>)            Family: <a href="#">Accipitridae</a>            Subfamily: <a href="#">Milvinae</a>            Genus: <a href="#">Milvus</a>            Species: <b><i>M. milvus</i></b></p>	<p>Kingdom: <a href="#">Animalia</a>            Phylum: <a href="#">Chordata</a>            Class: <a href="#">Aves</a>            Order: <a href="#">Falconiformes</a>                      (or <a href="#">Accipitriformes</a>, q.v.)            Family: <a href="#">Accipitridae</a>            Genus: <a href="#">Milvus</a>            Species: <b><i>M. migrans</i></b></p>
<p><b><u>Binomial name</u></b></p>	<p><b><u>Binomial name</u></b></p>
<p><b><i>Milvus</i></b>            (<a href="#">Linnaeus, 1758</a>)<sup>462</sup> <b><i>milvus</i></b></p>	<p><b><i>Milvus migrans</i></b>            (<a href="#">Boddaert, 1783</a>)<sup>463</sup></p>

<sup>462</sup> “The Red Kite,” *Wikipedia* ([http://en.wikipedia.org/wiki/Red\\_Kite](http://en.wikipedia.org/wiki/Red_Kite)).

This requires that by “kind (Hebrew, *miyn*),” for the red kite, *this is three taxonomical classifications below the family of Accipitridae*, and for the black kite, this is *two taxonomical classifications below the family of Accipitridae*. Given the general reference in Lev. 11:14 to “the kite after his kind,” what about kites more generally? “Kite” is the common name for certain birds of the family Accipitridae.

<p style="text-align: center;"><b>Accipitridae</b></p> 	<p style="text-align: center;">Juvenile <a href="#">Ornate Hawk-eagle</a> <i>Spizaetus ornatus</i></p> <p style="text-align: center;"><b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i></p> <p>Phylum: <i>Chordata</i></p> <p>Class: <i>Aves</i></p> <p>Order: <i>Accipitriformes</i></p> <p>Family: <i>Accipitridae</i></p> <p>Subfamilies: See below</p> <p><a href="#">Vieillot</a>, 1816</p>
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**Subfamilies:** 1) Elaninae, 2) Accipitrinae, 3) Accipitrinae, 4) Buteoninae, 5) Haliaeetinae, 6) Polyboroidinae, 7) Circaetinae, 8) Circinae, 9) Milvinae, 10) Perninae, 11) Gypaetinae, 12) Aquilinae, 13) Harpiinae, and 14) Melieraxinae<sup>464</sup>.

Looking at the fourteen subfamilies, the Elaninae subfamily has a further four or five genera of kites<sup>465</sup>; all of which must procreate according to their “kind (Hebrew, *miyn*),” so that this level of genus which is *two taxonomical levels below “family,”* is the minimal level of “kind” in Lev. 11:14. The four or five genera of Elaninae kites in the subfamily Elaninae are: *Genus Elanus*, *Genus Chelictina*, *Genus Gamponyx*, *Genus Elanoides*, and *Genus Machaerhamphus* (disputed, some place in Perninae subfamily). The “hawk” is specifically referred to as dividing into separate kinds i.e., according to his “kind (Hebrew, *miyn*)” in Lev. 11:16 & Deut. 14:15; and four genera of the subfamily of

<sup>463</sup> “The Black Kite,” *Wikipedia* ([http://en.wikipedia.org/wiki/Black\\_Kite](http://en.wikipedia.org/wiki/Black_Kite)).

<sup>464</sup> “Accipitridae,” *Wikipedia* (<http://en.wikipedia.org/wiki/Accipitridae>).

<sup>465</sup> *Ibid.* .

kites which are goshawks, sparrowhawkes, and their relatives are: *Genus Accipiter*, *Genus Urotriorchis*, *Genus Erythrotriotchis*, and *Genus Megatriorchis*. The “vulture” is specifically referred to according to his “kind (Hebrew, *miyn*)” in Deut. 14:13; and the six genera of the subfamily of the genera Aegyptiinae are the Old World vultures: *Genus Sacrogyps*, *Genus Aegyptius*, *Genus Torgos*, *Genus Trigoniceps*, *Genus Gyps*, and *Genus Nectrisyrtes*. The “hawk” is specifically referred to as dividing into separate kinds in Lev. 11:16; and though not referred to with respect to “kind,” the “eagle” (Lev. 11:13,18; “gier eagle” AV, or “golden vulture” Deut. 14:12); is also mentioned as a distinct bird type. The fourteen genera of kites in the Buteoninae subfamily are the buteonine hawks, true eagles, and sea-eagles: *Genus Geranoaetus*, *Genus Buteo*, *Genus Parabuteo*, *Genus Rupornis* (Roadside Hawk), *Genus Pseudastur*, *Genus Morphnarchus* (Barred Hawk), *Genus Buteogallus*, *Genus Busarellus*, *Genus Leucopternis*, *Genus Cryptoleucopteryx* (Plumbeous Hawk), *Genus Kaupifalco*, *Genus Butastur*, *Genus Harphyliaetus*, *Genus Geranospiza*. In the Haliaeetinae subfamily of sea eagles are two genera, *Genus Haliaeetus* and *Genus Ichthyophaga*. In the Polyboroidinae subfamily of harrier hawks is *Genus Polyboroides*. In the harrier kites is the Circinae subfamily of *Genus Circus*. In the Circaetinae subfamily, there are four genera with *Genus Terathopius*, *Genus Circaetus*, *Genus Spilornis*, *Genus Pithecophaga*. The subfamily of Milvinae has eight genera of kites: *Genus Harpagus*, *Genus Ictinia*, *Genus Rostrhamus*, *Genus Helocolestes*, *Genus Haliastur*, *Genus Milvus*, *Genus Lophoictina*, *Genus Hamirostra*. And in the Perninae subfamily are five genera of honey buzzards: *Genus Aviceda*, *Genus Henicopernis*, *Genus Pernis*, *Genus Leptodon*, *Genus Chondohierax*. The Gypaetinae subfamily has four genera, *Genus Neophron* (the Egyptian Vulture), *Genus Gypohierax*, *Genus Gypaetus*, and *Genus Eutriorchis*. The Aquilinae subfamily has nine genera: *Genus Spizaetus*, *Genus Nisaetus*, *Genus Lophaetus*, *Genus Stephanaetus*, *Genus Polemaetus*, *Genus “Hieraetus,”* *Genus “Lophotriorchis,”* *Genus Aquilia*, and *Genus Ictinaetus*. In the Harpiinae subfamily are three genera, *Genus Morphnus*, *Genus Harpia*, and *Genus Harpyopsis*. And in the Melieraxinae subfamily is *Genus Melierax (Micronisus)*.

The list is actually larger than this, for instance, with respect to hawks (Lev. 11:16; Deut. 14:15), *supra*, there are also the nighthawks of the Americas or New World<sup>466</sup>. But without further itemizing these, the point that clearly emerges is that if these creatures of the “kite” (Lev. 11:14); “the glede and the kite” (Deut. 14:13); “vulture” (Deut. 14:13); “hawk” (Lev. 11:16); though not referred to with respect to “kind,” the “eagle” (Lev. 11:13,18; “gier eagle” AV, or “golden vulture” Deut. 14:12); and “night hawk” (Lev. 11:16; Deut. 14:15); are considered, *references to them reproducing according to their “kind,” requires one look two taxonomical levels below family, to subfamily, and then genus to understand what is meant by a “kind.”* When we look at e.g., just the more than five dozen specified kinds in the fourteen genera of Accipitridae in the Camprimulgidae Family, *supra*, the young earth creationist claim that these more than five dozen kinds can be reduced to one Camprimulgidae “family” “kind,” or possibly one Camprimuliformes “order” “kind,” so as to fit the animals on

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<sup>466</sup> “Nighthawk,” *Wikipedia* (<http://en.wikipedia.org/wiki/Nighthawk>).

board Noah's Ark is clearly not supported by the usage of "kind" in the Biblical text of Lev. 11 and Deut. 14.

The general principles evident in Lev. 11 & Deut. 14 are that procreation according to "kind" always occurs at the level of genus (or in some classifications where "genus" is not used as the equivalent of at least one level below Family, e.g., "subfamily" for Hawkes), or below with a species or subspecies. Importantly, as a general rule, on the basis of their study of the Book of Nature, in general old earth creationists limit microevolution to the taxonomical level of genus or below; and certainly I concur with this view, so that if someone were to argue beyond these limits, I would regard them as a type of progressive creationist or Theistic Macroevolutionist, albeit inside a wider creationist framework, although they may not accept such a designation. By contrast, those of the Young Earth School, claim all animal creatures of the earth were made on the fifth and sixth days, and so the "kinds" Moses defines must be applied to these fifth and six days as *the word "kind" is elucidated for us in Lev. 11 and Deut. 14; which is sometimes clearly at a lower taxonomical level than genus, and never at a taxonomical level above genus or its equivalent.*

<p style="text-align: center;"><b>Nighthawk</b></p>  <p><a href="#">Common Nighthawk</a> <i>Chordeiles minor</i></p>	<p style="text-align: center;"><b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i></p> <p>Phylum: <i>Chordata</i></p> <p>Class: <i>Aves</i></p> <p>Order: <i>Caprimulgiformes</i></p> <p>Family: <i>Caprimulgidae</i></p> <p>Subfamily: <i>Chordeilinae</i></p> <p><b>4 Genera:</b> Nyctiprogne, Podager, Lucocalis, Chordeiles</p>
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5] “Cuckow” (seagull) (Lev. 11:16; Deut. 14:15).

<p><b>Sea Gull</b></p> 	<p>Adult <a href="#">Ring-billed Gull</a></p> <p style="text-align: center;"><b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i></p> <p>Phylum: <i>Chordata</i></p> <p>Class: <i>Aves</i></p> <p>Order: <i>Chadriiformes</i></p> <p>Suborder: <i>Lari</i></p> <p>Family: <i>Laridae</i></p> <p>Genera: Eleven<sup>467</sup></p>
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So too, when we look at the cuckow or seagull of Lev. 11:16; Deut. 14:15, we find that beyond “Family” there are eleven genera: 1) *Larus*, 2) *Ichthyætus*, 3) *Leucophaeus*, 4) *Chroicocephalus*, 5) *Saudersiliarus*, 6) *Hydrocoloeus*, 7) *Rhodostethia*, 8) *Rissa*, 9) *Pagophila*, 10) *Xema*, 11) *Creagrus*. Looking at these eleven genera, we find that the creatures which come in as the “kind (Hebrew, *miyn*)” that reproduction is according to, is once again below the “family” level, being varieties inside a given genus. In the *Genus Larus* is the Pacific Gull, Belcher’s Gull, Olrog’s Gull, Black-tailed Gull, Heermann’s Gull, Common Gull, Ring-billed Gull, California Gull, Great Black-backed Gull, Kelp Gull, Glaucous-winged Gull, Western Gull, Yellow-footed Gull, Iceland Gull, Kumlien’s Gull, Thayer’s Gull, European Herring Gull, Heuglin’s Gull, American Herring Gull, Yellow-legged Gull, Caspian Gull, East Siberian Herring Gull, Armenian Gull, Slaty-backed Gull, Lesse Black-backed Gull. In the *Genus Ichthyætus* is the White-eyed Gull, Sooty, Gull, Great-black-headed Gull, Audouin’s Gull, Mediterranean Gull, and Relict Gull. In the *Genus Leucophaeus* is the Dolphin Gull, Laughing Gull, Franklin’s Laughing Gull, Lava Laughing Gull, and Gray Laughing Gull. In the *Genus Chroicocephalus* is the Silver Gull, Red-billed Gull, Hartlaub’s Gull, Brown-hooded Gull, Gray-headed Gull, Andean Gull, Black-billed Gull, Brown-headed Gull, Black-headed Gull, Slender-billed Gull, and Bonaparte’s Gull. In the *Genus Saudersiliarus* is Saunders’s Gull. In the *Genus Hydrocoloeus* is the Little Gull. In the *Genus Rhodostethia* is Ross’s Gull. In the *Genus Rissa* is the Black-legged Kittiwake Gull and

<sup>467</sup> “Gull,” *Wikipedia* (<http://en.wikipedia.org/wiki/Gull>).

Red-legged Kittiwake Gull. In the *Genus Pagophila* is the Ivory Gull. In the *Genus Xema* is Sabin's Gull. And in the *Genus Creagrus* is the Creagrus Gull.

Young Earth Schoolmen claim all animal creatures of the earth were made on the fifth and sixth days, and therefore the “kinds” Moses’ definitions of a “kind” must be applied to these fifth and six days as the word “kind” is elucidated for us in Lev. 11 and Deut. 14; which is sometimes clearly at a lower taxonomical level than genus. Thus the “kinds” that Moses defines as clearly existing in our geologically modern world must be applied to these passages in Gen. 1-11. Hence in terms of “the cuckow” or sea-gull “after his kind” (Lev. 11:16; Deut. 14:15), we find that below the level of “family,” in the 11 levels of genera, there are some 55 “kinds” of gull on the reckoning of a “kind” in Lev. 11:16 & Deut. 14:15. Thus once again, when we look at e.g., more than four dozen specified kinds in the eleven genera in the Laridae Family, *supra*, the young earth creationist claim that these more than four dozen kinds can be reduced to one Laridae “family” “kind,” or possibly one Charadriiformes “order” “kind,” so as to fit the animals on board Noah’s Ark is clearly not supported by the usage of “kind” in the Biblical text of Lev. 11 & Deut. 14.

6] “Raven” (Lev. 11:15; Deut. 14:14).

We read in Leviticus 11:15 of “every raven after his kind (Hebrew, *miyn*).”

<u>Australian Raven</u>	<u>Scientific classification</u>
	<p>Kingdom: <i>Animalia</i>            Phylum: <i>Chordata</i>            Class: <i>Aves</i>            Order: <i>Passeriformes</i>            Family: <i>Corvidae</i>            Genus: <i>Corvus</i></p> <p>Species: 9 Species (&amp; 2 Extinct Species)<sup>468</sup>.</p>

When we look at what Deuteronomy 14:14 calls “every raven after his kind (Hebrew, *miyn*),” we find that below family and genus, there are nine living “kinds” inside a genus. These are the Australian raven, Brown-necked raven, Chihuahuan raven, common raven, Fan-tailed raven, Forest Raven, Little raven, Thick-billed raven, and White-necked raven. There are also a further two extinct “kind” of raven, namely, the Chatham raven and New Zealand raven. It would e.g., be open to an old earth creationist of the Local Earth Gap School to argue for a greater common descent e.g., with God originally creating a genetically rich *Genus Corvus* which thereafter gave rise to the 11

<sup>468</sup> “Raven,” *Wikipedia* (<http://en.wikipedia.org/wiki/Raven>).

subspecies of raven “kinds.” That is because on general principles evident in Lev. 11 & Deut. 14, procreation according to God created “kind” is always at the level of either genus (or subfamily equivalent), species, or subspecies, indicating that God may create a genetically rich creature up to the level of genus. And so while a Local Earth Gap Schoolman may not so argue, if any such a Local Earth Gap Schoolman did so argue, he would see these creatures created in Gen. 1:1; 2:4 where the text does not say whether they were created at the level of genus, species, or subspecies; as only the creatures of Eden made on the fifth and sixth creation days would necessarily have this limitation relative to the “kinds” that Moses defines as clearly existing in our geologically modern world, which therefore must contextually be applied to these passages. By contrast, those of the Young Earth School claim all animal creatures of the earth were made on the fifth and sixth days, and so the “kinds” Moses defines must be applied to these fifth and six days. Thus again, we find that to try and reduce about a dozen “kinds” to one Corvidae Family “kind,” or possibly one Passeriformes “order” “kind,” so as to fit the animals on board Noah’s Ark is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11 and Deut. 14.

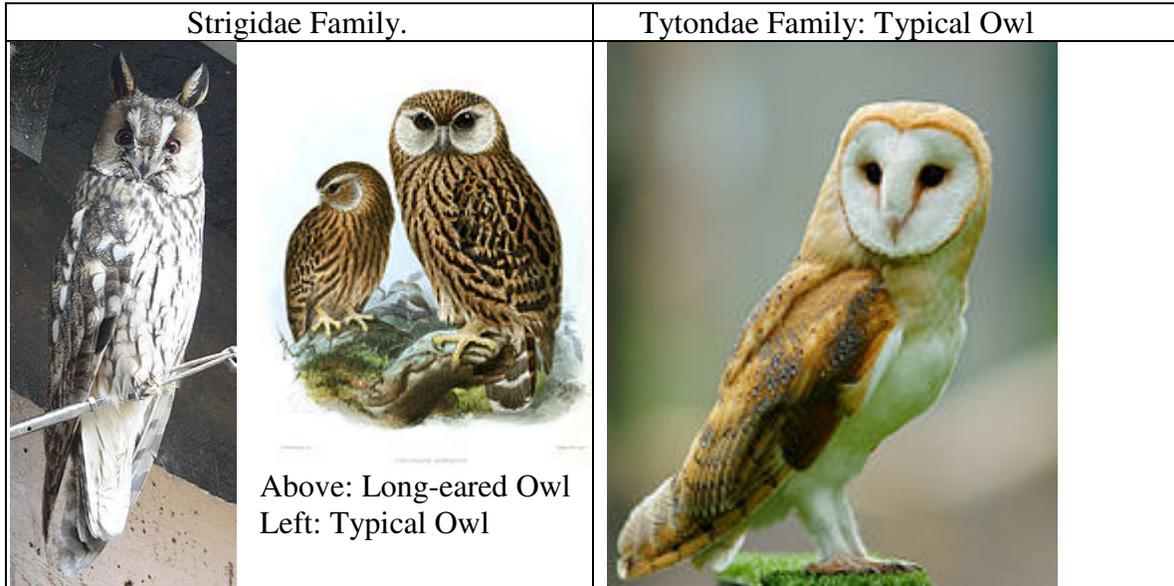
7] “Owl” (Lev. 11:16; Deut. 14:15).

Owl	<u>Scientific classification</u>
 <p data-bbox="354 1373 659 1436"><u>Little Owl</u> (<i>Athene noctua</i>) <u>Otus jolandae</u> call</p>	<p data-bbox="824 926 1079 957">Kingdom: <i>Animalia</i></p> <p data-bbox="824 999 1062 1031">Phylum: <i>Chordata</i></p> <p data-bbox="824 1073 971 1104">Class: <i>Aves</i></p> <p data-bbox="824 1146 1166 1178">Superorder: <i>Strigimorphae</i></p> <p data-bbox="824 1220 1247 1251">Order: <i>Strigiformes</i> (<u>Wagler</u>, 1830)</p> <p data-bbox="824 1293 1383 1436">Families: <i>Strigidae</i>, <i>Tytonidae</i>, <i>Ogygoptygidae</i> (fossil), <i>Palaeoglaucidea</i> (fossil), <i>Protostrigidae</i> (fossil), <i>Sophiornithidae</i> (fossil)<sup>469</sup>.</p>

We read in Lev. 11:16; Deut. 14:15 of “the owl” “after his kind (Hebrew, *miyn*).” And though not specifically referred to with respect to “kind” in Lev. 11:17, a further subdivision of the owl with the “little owl” and “great owl,” acts to confirm this requirement.

<sup>469</sup> “Owl,” *Wikipedia* (<http://en.wikipedia.org/wiki/Owl>) & “Tytonidae,” *Wikipedia* (<http://en.wikipedia.org/wiki/Tytonidae>).

Putting aside the issue of pre-historic or fossil owls, we can see the Strigidae Family and Tytonidae Family of Owls.



We find in the Tytonidae Family, two genera, with the *Genus Tyto* – the typical barn-owl; and *Genus Phodilus* as the bay owls. In *Genus Tyto* is the Greater Sooty Owl, Lesser Sooty Owl, Australian Masked Owl, Golden Masked Owl, Lesser Masked Owl, Manus Masked Owl, Taliabu Masked Owl, Minahassa Masked Owl, Sulawesi Owl, Barn Owl, Ashy-faced Owl, Red Owl, African Grass Owl, and Australasian Grass Owl. And in the *Genus Phodilus* is the Oriental Bay Owl and Congo Bay Owl.

In the Strigidae Family we find the Long-eared Owl, Laughing Owl (last seen in 1914), Saw-Whet Owl (four types), Eared Owl (67 types), Athene owl (2 to 4 types, depending on whether or not the *Speotyto* and *Heteroglaux* are included), horned owl, Ciccaba owl (4 types), Pygmy owl (about 30-35 types), bare-legged owl (or Cuban Screech Owl), Maned Owl, Crested Owl, Mascarene Owl (3 types, went extinct c. 1850), Screech Owl (about 20 types), Elf Owl, Giant Scops Owl (or Mindanao Eagle-Owl), Australasian Hawk-Owl (about 20 types), Fearful Owl, Scops Owl (about 45 types), Jamaican Owl, Striped Owl, White-faced Owl (2 types), Spectacled Owl (3 types), Palau Owl, Earless Owls (about 15 types), Northern Hawk-Owl, and Papuan Hawk-Owl.

The Biblical requirement of owl “kind (Hebrew, *mīyn*)” in Lev. 11:16 & Deut. 14:15 requires that we go to a lower level than either the Strigidae Family or Tytonidae Family. We must e.g., go within the Tytonidae Family to the barn owl; or within the Strigidae Family to, e.g., the Long-eared Owl or Elf Owl. Thus once again, any attempt to reduce these “kinds” to a Strigidae Family “kind” or Tytonidae Family “kind,” or a Strigiformes Order “kind” as required by Young Earth Creationist theoretics so as to fit the animals on board Noah’s Ark, is clearly not supported by the usage of “kind” in Lev. 11 & Deut. 14.

8J “Stork” (Lev. 11:19).

We read in Lev. 11:19 of “the stork” “after her kind (Hebrew, *miyn*).”

Stork	<u>Scientific classification</u>
 <p data-bbox="354 1129 691 1199">A White Stork on a flying buttress in Avila, Spain</p>	<p data-bbox="824 453 1081 485">Kingdom: <i>Animalia</i></p> <p data-bbox="824 525 1065 556">Phylum: <i>Chordata</i></p> <p data-bbox="824 596 971 627">Class: <i>Aves</i></p> <p data-bbox="824 667 1094 699">Subclass: <i>Neornithes</i></p> <p data-bbox="824 739 1120 770">Infraclass: <i>Neognathae</i></p> <p data-bbox="824 810 1153 842">Superorder: <i>Aequornithes</i></p> <p data-bbox="824 882 1097 913">Order: <i>Ciconiiformes</i></p> <p data-bbox="824 953 1016 984">Suborder: <i>Lari</i></p> <p data-bbox="824 1024 1224 1056">Family: <i>Ciconiidae</i> (<a href="#">Gray</a>, 1840)</p> <p data-bbox="824 1096 1386 1205">Genera: Asastomus, Ciconia, Ehippiorhynchus, Mycateria, Leptoptilos, Jabiru<sup>470</sup></p>

Putting aside certain fossil storks, among living storks we find six genera. In the *Genus Mycateria* is the Milky Stork, Yellow-billed Stork, Painted Stork, and Wood Stork. In the *Genus Anastomus* is the Asian Openbill Stork and African Openbill Stork. In the *Genus Ciconia* is Abdim’s Stork, Woolly-necked Stork, Storm’s Stork, Maguari Stork, Oriental Stork, White Stork, and Black Stork. In the *Genus Ehippiorhynchus* is the Black-necked Stork and Saddle-billed Stork. In the *Genus Jabiru* is the Jabiru Stork. And in the *Genus Leptoptilos* is the Lesser Adjutant Stork, Greater Adjutant Stork, and Marabou Stork.

This means that if the storks of Moses’ time to ours are to be reckoned after their “kind” (Lev. 11:19), then there are about 1½ dozen “kinds.” Hence once again, any attempt to reduce these “kinds” to a Ciconiidae Family “kind” or a Ciconiiformes Order

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<sup>470</sup> “Stork,” *Wikipedia* (<http://en.wikipedia.org/wiki/Stork>); using a later picture in this article for the above chart.

“kind” as required by Young Earth Creationist theoretics so as to fit the animals on board Noah’s Ark, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

9] “Heron” (Lev. 11:19; Deut. 14:18).

Heron	<u>Scientific classification</u>
 <p data-bbox="302 800 732 863">Great Blue Heron in St. Joseph Sound, Tarpon Springs, Florida, USA.</p>	<p data-bbox="824 489 1211 779">Kingdom: <i>Animalia</i> Phylum: <i>Chordata</i> Class: <i>Aves</i> Subclass: <i>Neornithes</i> Infraclass: <i>Neognathae</i> Superorder: <i>Neoaves</i> Order: <i>Pelecaniformes</i> Family: <i>Ardeidae</i> (<a href="#">Leach</a>, 1820)</p> <p data-bbox="824 810 1081 852">Genera: 19 extant<sup>471</sup></p>

We read in Lev. 11:19 and Deut. 14:18 of “the heron after her kind (Hebrew, *miyn*).” Leaving aside fossil species, there are four living Subfamilies of the heron, containing 19 genera. In the *Tigrisomatinae Subfamily* there are four genera: the Boat-billed heron, typical tiger heron (3 types), White-crested tiger heron, and Forest Bittern heron. In the *Botaurinae Subfamily* there are three genera: the Zigzag heron, Small bittern heron (8 living types, 1 extinct), and Large bittern heron (4 types). In the *Ardeinae Subfamily* there are twelve genera: the Typical Night heron (2 living types, 4 extinct types), American night heron (1 living type, 1 extinct), Asian & African night heron (4 types), Green-backed heron (3 types, sometimes included in Ardea), Agami heron, Capped heron, Pond heron (6 types), Cattle egret heron (1 or 2 types, sometimes included in Ardea), Typical heron (11-17 types), Whistling heron, Typical Egret heron (7-13 types), and Intermediate Egret heron.

This means that if the herons of Moses’ time to ours are to be reckoned after their “kind (Hebrew, *miyn*)” (Lev. 11:19), then there are more than five dozen “kinds” in 19 genera. Hence once again, any attempt to reduce these “kinds” to an Ardeidae Family “kind” or a Pelecaniformes Order “kind” as required by Young Earth Creationist theoretics so as to fit the animals on board Noah’s Ark, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11 and Deut. 14.

<sup>471</sup> “Stork,” *Wikipedia* (<http://en.wikipedia.org/wiki/Stork>); using a later picture in this article for the above chart.

10] “Locust” and “bald locust: (Lev. 11:22); 11] “grasshopper” (Lev. 11:22)  
& 12] “beetle” (Lev. 11:22).

Leviticus 11:22 refers to “the locust (Hebrew, *‘arbeh*) after his kind (Hebrew, *miyn*), and the bald locust (Hebrew, *cal‘am*) after his kind (Hebrew, *miyn*), and the beetle (Hebrew, *chargol*) after his kind (Hebrew, *miyn*), and the grasshopper (Hebrew, *chagab*) after his kind (Hebrew, *miyn*).” Some consider “the beetle (Hebrew, *chargol*),” means a “locust” or “cricket;” and the Hebrew word for “the grasshopper (Hebrew, *chagab*),” (cf. same Hebrew word as “grasshopper” in Num. 13:33; Eccl. 12:5; Isa. 40:22) could also mean a “locust” (cf. same Hebrew word as “locust” in II Chron. 7:13). The Greek Septuagint reads, “the caterpillar” / “locust (Greek, *brouchos*) and his like, and the locust (Greek, *attakes*)” – used for “bald locust” (Hebrew, *cal‘am*; & cf. Latin transliteration of Greek to *attacus* meaning “locust” in the Vulgate,) “and his like, and the cantharus (Greek, *ophiomaches*)” – presumably here the same meaning as the English “cantharas” (derived from the Greek word *kantharos* used in Habakkuk 2:11), this refers to a kind of “beetle,” such as the so called “Spanish fly,” and in a footnote Brenton further says, “Or, a kind of lizard” - “and his like, and the locust (Greek, *akris*) and his like” (Lev. 11:22, LXX). And the Latin Vulgate reads, “the caterpillar” / “locust (Latin, *brucus*) in its kind, the locust (Latin, *attacus*), the locust” / “beetle” / “cricket (Latin, *ophiomachus*), and the locust (Latin, *lucusta*), every one according to their kind” (Lev. 11:22, Vulgate). The fact that Brenton leaves the Greek at “the *attacus* (Greek, *attakes*)” untranslated; or the Greek *ophiomaches* might mean a “beetle” or “lizard;” and the Douay-Rheims leaves the relevant Latin in this verse untranslated as, “the *brucus* in its kinds, the *attacus*, and *ophiomachus*, and the locust, every one according to their kind;” is reflective of the fact that as with the Hebrew, the meaning of the Greek and Latin here is a matter of some disagreement.

While the Greek Septuagint’s *brouchos* and Latin Vulgate’s *brucus* can mean either “caterpillar” or “locust,” through reference to the Hebrew *‘arbeh* the meaning is evidently “locust.” But some disagree with this as, for instance, Brenton renders this from the Greek Septuagint as “caterpillar.” Inside the Class of Insecta, Order of Lepidoptera, and diverse Families one finds different caterpillars e.g.<sup>472</sup>,

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<sup>472</sup> “Lepidoptera: Caterpillars 1 ...,”  
([http://colinmiller.com/wildlife/lepidoptera/lepidoptera\\_caterpillars.htm](http://colinmiller.com/wildlife/lepidoptera/lepidoptera_caterpillars.htm)).

<b>COMMON NAME:</b>	<b>Genista Broom Moth caterpillar</b>	
<b>Class:</b>	Insecta	
<b>Order:</b>	Lepidoptera	
<b>Family:</b>	Pyralidae	
<b>Sub-family:</b>	.	
<b>Genus:</b>	Uresiphita	
<b>Species:</b>	<i>Uresiphita reversalis</i>	
<b>Date:</b>	3/30/2002	
<b>Location:</b>	Tohono Chul Park, Tucson, AZ	
<b>Comment: found on Mescal Bean Tree (<i>Sophora secundiflora</i>)</b>		

<b>COMMON NAME:</b>	<b>Orange Dog and hatchling</b>	
<b>Class:</b>	Insecta	
<b>Order:</b>	Lepidoptera	
<b>Family:</b>	Papilionidae	
<b>Sub-family:</b>	.	
<b>Genus:</b>	Papilio	
<b>Species:</b>	<i>Papilio cresphontes</i>	
<b>Date:</b>	5/4/2002	
<b>Location:</b>	Cardinal/Los Reales, Tucson, AZ	

<b>COMMON NAME:</b>	<b>Hornworm, wandering stage just prior to pupation</b>	
<b>Class:</b>	Insecta	
<b>Order:</b>	Lepidoptera	
<b>Family:</b>	Sphingidae	
<b>Sub-family:</b>	Sphinginae	
<b>Genus:</b>	Manduca	
<b>Species:</b>	<i>Manduca sexta</i>	
<b>Date:</b>	10/27/2002	
<b>Location:</b>	Swan/Sunrise, Tucson, AZ	

<b>COMMON NAME:</b>	<b>Hornworm, pupa, in diapause to wait-out the coming winter</b>	
<b>Class:</b>	Insecta	
<b>Order:</b>	Lepidoptera	
<b>Family:</b>	Sphingidae	
<b>Sub-family:</b>	Sphinginae	
<b>Genus:</b>	Manduca	
<b>Species:</b>	<i>Manduca sexta</i>	
<b>Date:</b>	11/02/2002	
<b>Location:</b>	Swan/Sunrise, Tucson, AZ	

Hence even if Brenton were correct, we would here see caterpillars at levels below “family.”

On the one hand, I would not consider it a good general rule to methodologically bind oneself of necessity to a given English translation, simply because one possible meaning of the Hebrew conforms to both the Greek Septuagint and Latin Vulgate. But on the other hand, I think these ancient Greek and Latin translations should be looked at when seeking to better understand the Hebrew, and when looking at something like the meaning of a particular animal, I would consider that through comparison of the Hebrew, Greek, and Latin, the most likely meaning to emerge from comparison of all three Biblical tongues here at Lev. 11:22 is “the locust” (AV). I.e., for something like the meaning of a particular animal, I consider that unless one can show some good reason to the contrary, such a witness from ancient times in both the Greek and Latin as to the meaning of the Hebrew is the most likely one. This is put before “the bald locust (Hebrew, *cal’am*) after his kind” (AV). For this second creature, the Greek Septuagint uses *attakes*, and the Latin Vulgate uses *attacus*. The Latin is clearly a transliteration derived from the Greek, and since in Latin the meaning is “locust,” the Vulgate is thus also an interpretation of what the Greek Septuagint here means, as well as what the Hebrew means. Thus once again, I think that comparison of the Hebrew, Greek, and Latin means a “locust” is here meant. As to what specific type of locust is meant is not so clear. Strong refers to Hebrew *cela’* meaning a “rock,” or “Stronghold,” and says *cal’am* is here used “in the sense of *crushing* as with a rock i.e., consuming ... from its *destructiveness*” (*Strong’s Concordance Dictionary*); and *Brown-Driver-Briggs Hebrew & English Lexicon* also consider the idea is present of a “locust” which is a “consumer” which can “destroy.” Given that a number of locusts could be meant, certain identification is not presently possible. But what is clear is that finer subdivisions are here being made inside the sub-family and genus of locusts. These will all be further considered with the “grasshopper” (Lev. 11:22), *infra*.

The third creature referred to in Lev. 11:22 is “the beetle (Hebrew, *chargol*) after his kind” (AV). The Hebrew has been understood variously to mean “beetle,” “cricket,” or “locust;” the Greek Septuagint uses *ophiomaches*, and in what is once again clearly a Latin transliteration derived from the Greek, the Latin Vulgate uses *ophiomachus* which could mean either a “beetle,” “cricket,” or “locust,” thus reflecting the Hebrew’s diverse interpretations through a transliteration that considers the Greek has the same diverse meanings also. Thus while the Hebrew must be allowed to stand, and not be constricted of necessity to the rendering given it in the Greek Septuagint and Latin Vulgate, nevertheless, these two ancient versions should be looked at when seeking to better understand the Hebrew, and certainly when looking at the meaning of something like a particular animal, I consider that on comparison of the Hebrew, Greek, and Latin, I think one can safely limit the meaning at Lev. 11:22 to either “beetle,” “cricket,” or “locust.” But Brenton evidently disagrees with this conclusion, for his rendering of the Greek Septuagint as “cantharas” is “as clear as mud.” Was this deliberate? Does he mean by this a Latinized form of the English “cantharas,” derived from the Greek word *kantharos* and used in Habakkuk 2:11 of the Greek Septuagint for a “beetle”? Or by “cantharus”

does Brenton mean a sea snail in a genus under the Family Buccinidae, Superfamily Buccinoidea, in one of three clades, in the Class Gastropoda, the Phylum Mollusca, and Kingdom Animalia<sup>473</sup>? The matter is further complicated by a footnote in Brenton’s Greek-English Septuagint in which he says, “*Or*, a kind of lizard.” If Brenton meant the sea snail, cantharus, then this is a most unusual interpretation and one limited to the Greek Septuagint, since this is not the meaning of the Hebrew, *chargol* or Latin *ophiomachus*; and I consider one can safely dismiss this possibility, *supra*. If Brenton’s “lizard” is meant, then once again this must be a view isolated to the Greek Septuagint, since this is not the meaning of the Hebrew, *chargol* or Latin *ophiomachus*; and indeed unlike Brenton, I think it can be safely dismissed as a meaning of the Greek at Lev. 11:22 too, *supra*. Nevertheless, for lizard taxonomy, see 15, “a] ‘Tortoise’ (AV) or b] Some say ‘lizard’ or ‘crocodile’ (Lev. 11:29),” *infra*.

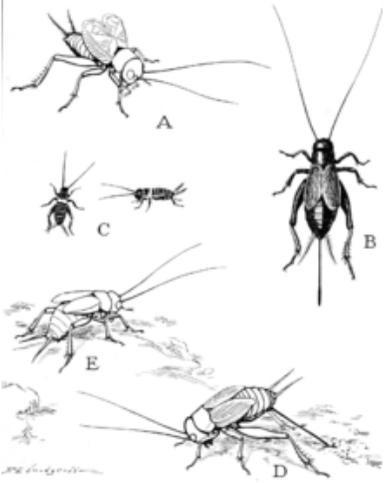
Of the three *prima facie* possibilities for the third creature of Lev. 11:22 supported by Hebrew, Greek, and Latin, namely, “beetle,” “cricket,” or “locust;” I consider “locust” can be fairly dismissed since we already have reference to this creature in the earlier words, “the locust (Hebrew, *arbeh*) after his kind, and the bald locust (Hebrew, *cal’am*) after his kind (Hebrew, *miyn*), and the beetle (Hebrew, *chargol*) after his kind” (AV). Thus the Authorized Version translators have selected what is one of two reasonable possibilities, though I would consider it appropriate for an AV Study Bible to have a footnote at “beetle” saying, “Or, ‘cricket’.” Therefore let us consider both of them.

 <p>Top left to bottom right: female golden stag beetle (<i>Lamprimaaurata</i>), rhinoceros beetle (<i>Megasoma</i> sp.), a species of <i>Amblytelus</i>, cowboy beetle (<i>Chondropyga dorsalis</i>), and a long nose weevil (<i>Rhinothia hemistictus</i>).</p>	<p style="text-align: center;"><b><u>Scientific classification</u></b></p> <p>Kingdom: <a href="#">Animalia</a>            Phylum: <a href="#">Arthropoda</a>            Class: <a href="#">Insecta</a>            Subclass: <a href="#">Pterygota</a>            Infraclass: <a href="#">Neoptera</a>            Superorder: <a href="#">Endopterygota</a>            Order: <b>Coleoptera</b>  <a href="#">Linnaeus, 1758</a></p>
	<p style="text-align: center;"><b><u>Suborders</u></b></p> <ul style="list-style-type: none"> <li>• <a href="#">Adephaga</a></li> <li>• <a href="#">Archostemata</a></li> <li>• <a href="#">Myxophaga</a></li> <li>• <a href="#">Polyphaga</a></li> </ul> <p>See <a href="#">subgroups of the order Coleoptera</a><sup>474</sup></p>

<sup>473</sup> “Cantharus,” *Wikipedia* (<http://en.wikipedia.org/wiki/Cantharus>).

<sup>474</sup> “Beetle,” *Wikipedia* (<http://en.wikipedia.org/wiki/Beetle>).

The Order of Coleoptera has over 4,000 types in it, subdivided through four suborders. Though classifying them at the level of “Family” show some variation, when this is done, there are about 500 families and subfamilies counted. Thus if the beetles of Moses’ time to ours are to be reckoned after their “kind (Hebrew, *miyn*)” (Lev. 11:22), then there are about 500 families and subfamilies, and these further subdivide into about 4,000 types. Once again, any attempt to reduce these “kinds” to a Coleoptera Order “kind” or Suborder “Kind,” or Family “kind” as argued certainly for larger creatures by Young Earth Creationist theoreticians, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

Cricket	<u>Scientific classification</u>
 <p data-bbox="365 1155 609 1218">Common black cricket (<i>Gryllus assimilis</i>)</p>	<p data-bbox="820 703 1079 745">Kingdom: <i>Animalia</i></p> <p data-bbox="820 777 1079 819">Phylum: <i>Athropoda</i></p> <p data-bbox="820 850 998 892">Class: <i>Insecta</i></p> <p data-bbox="820 924 1063 966">Order: <i>Orthoptera</i></p> <p data-bbox="820 997 1144 1039">Superfamily: <i>Grylloidea</i></p> <p data-bbox="820 1071 1226 1113">Family: <i>Gryllidae</i> (Bolívar, 1878)</p> <p data-bbox="820 1144 1161 1186">Subfamilies: Seventeen<sup>475</sup></p>

The cricket includes seventeen subfamilies. These are: A) Inside the Gryllidae Family, the following Subfamilies: 1) the true bush cricket (Eneopterinae, not the same as the katydid family of England also called Bush crickets), 2) the common field cricket (Gryllinae, includes the genera: gryllus, platygryllus, Acheta, & Gryllodes), 3) Nemobiinae (ground cricket), 4) Platygryllus, 5) the tree cricket (Oeceanthina), 6) Spider crickets (Phalangopsinae), 7) Anomalous crickets (Podoscirtinae), 8) Pteroplistinae, 9) Sword-tail crickets (Trigonidiinae). B) Outside the Gryllidae Family, 10) Cave crickets (also called Camel crickets), 11) Jerusalem Crickets (also called Sand crickets), 12) Scaly crickets (Mogoplistidae), 13) Mole crickets, 14) Mormon crickets, 15) Ant crickets (Myrmecophilidae), 16) Parktown prawn crickets, and 17) Bush crickets or Katydid (Tettogoniidae).

<sup>475</sup> “Cricket (Insect),” *Wikipedia* ([http://en.wikipedia.org/wiki/Cricket\\_\(insect\)](http://en.wikipedia.org/wiki/Cricket_(insect))).

On the one hand it would be certainly possible to fit in 17 subfamilies of crickets into Noah’s Ark. But on the other hand, once again any attempt to reduce these “kinds” to an Orthoptera Order “kind” or Gryllidae Family “kind” as argued certainly for larger creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11. Thus once again the definition of a “kind (Hebrew, *miyn*)” is a lower level than a Family.

We now come to the fourth insect mentioned in Lev. 11:22, namely, “the grasshopper” (AV). Leviticus 11:22 refers to “the locust (Hebrew, ‘*arbeh*) after his kind, and the bald locust (Hebrew, *cal’am*) after his kind, and the beetle (Hebrew, *chargol*) after his kind, and the grasshopper (Hebrew, *chagab*) after his kind.” The “grasshopper (Hebrew, *chagab*)” is here rendered in the Greek Septuagint as “the locust (Greek, *akris*),” and also in the Latin Vulgate as “the locust (Latin, *locusta*).” On the one hand, the translation of the Hebrew as “locust” is theoretically possible as found in the Greek Septuagint and Latin Vulgate. But on the other hand, I consider “locust” can be fairly dismissed since we already have reference to this creature in the earlier words, “the locust (Hebrew, ‘*arbeh*) after his kind, and the bald locust (Hebrew, *cal’am*) after his kind (Hebrew, *miyn*)” (AV). Therefore I agree with the AV’s rendering of “grasshopper,” and I think the reason for this subdivision at Lev. 11:22 is to highlight finer subdivisions inside the Acrididae Family of both “the locust,” “the bald locust,” and “the grasshopper.”

<b>Acrididae</b>	<b>Acrididae</b>
	<b><u>Scientific classification</u></b>
	Kingdom: <a href="#">Animalia</a>
	Phylum: <a href="#">Arthropoda</a>
	Class: <a href="#">Insecta</a>
	Order: <a href="#">Orthoptera</a>
	Suborder: <a href="#">Caelifera</a>
	Superfamily: <a href="#">Acridoidea</a>
	Family: <b>Acrididae</b> <a href="#">MacLeay</a> , 1819
	<b><u>Subfamilies</u></b>
	Twenty-six
	<b><u>Synonyms</u></b>
	Acridiidae MacLeay 1821 <sup>476</sup>
Bark Mimicking Grasshopper <i>Coryphistes ruricola</i>	

<sup>476</sup> “Acrididae,” *Wikipedia* (<http://en.wikipedia.org/wiki/Acrididae>).

Of about 11,000 types in the Family Acrididae, about 10,000 are grasshoppers. These are in twenty-six sub-families. These are the: 1) Acridinae Subfamily (silent slant-faced grasshoppers); 2) Calliptaminae Subfamily; 3) Catantopinae Subfamily; 4) Copiocerinae Subfamily, subdividing into Chlorohippus & Monachidium; 5) Coptacrinae Subfamily, subdividing into Epistaurus & Eucoptacra; 6) Cyrtacanthacridinae Subfamily, subdividing into Acanthacris, Austracris, Nomadacris, Schisocerca, & Valanga; 7) Egnatiinar Subfamily, subdividing into Egnatius & Leptoscurtus; 8) Eremogryllinae Subfamily, subdividing into Eremogryllus & Notopleura; 9) Euryphyminae Subfamily, subdividing into Acrophymus & Phymeurus; 10) Eypreocnedmidinae Subfamily, subdividing into Eypreocnemis & Heteracris; 11) Gomphocerinae Subfamily, subdividing into Achurum, Chorthippus (sometimes put in Acridinae), Chorthippus, Cibolacris (sometimes put in Oedipodinae), Dociostarus, Mermiria (sometimes put in Acridinae, Omocestrus, & Paragonista; 12) Habrocneminae Subfamily, containing Habrocnemis; 13) Hemiacridinae Subfamily, subdividing into Acanthoxia, Hemiacris, & Hieroglyphodes; 14) Leptysminae Subfamily; 15) Marelliinae Subfamily; 16) Melanoplinae Subfamily; 17) Oedipodinae Subfamily (known as band-winged grasshoppers); 18) Ommatolampinae Subfamily; 19) Oxyinae Subfamily, subdividing into Oxya, Oxycrobylus, Praxibulus, Pseudoxya; 20) Pauliniinae Subfamily; 21) Proctolabinae Subfamily; 22) Rhytidochrotinae Subfamily; 23) Spathosterninae Subfamily; 24) Teratodinae Subfamily; 25) Teratodona Subfamily; and 26) Tropicoplinae Subfamily, subdividing into Afroxyrrhepes & Tristria.

Thus the words of Lev. 11:22 concerning “the locust (Hebrew, *‘arbeh*) after his kind, and the bald locust (Hebrew, *cal’am*) after his kind, ..., and the grasshopper (Hebrew, *chagab*) after his kind” (AV), encompass some 26 subfamilies, together with some finer divisions, inside the Acrididae Family. Given there are 11,000 types inside the Acrididae Family, if these rather than the subfamilies are reckoned, then the numbers of “kinds” here is potentially very large indeed. Thus once again, any attempt to reduce these “kinds” to e.g., an Othoptera Order “kind,” or Caelifera Suborder “Kind,” or Acrididae Family “kind,” as argued certainly for larger creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

13] “Weasel” (Lev. 11:29).

Leviticus 11:29 refers to “among the creeping things that creep upon the earth; the weasel (Hebrew, *choled*), ... after his kind (Hebrew, *miyn*).” Some consider “Hebrew, *choled*,” could mean a “weasel,” “mole or blind-rat, or a” “rat” (*Brown-Driver-Briggs Hebrew & English Lexicon*). By contrast, Strong refers to Hebrew *cheled* meaning “to glide swiftly,” and says *choled* refers to “a weasel” “from its *gliding* motion” (*Strong’s Concordance Dictionary*). The Greek Septuagint reads, “the weasel (Greek, *gale*),” although Brenton’s Greek-English Septuagint has a footnote saying, “Or, cat.” And the Latin Vulgate reads, “the weasel (Latin, *mustela*).” If Brenton’s “cat” is meant, then this must be a view isolated to the Greek Septuagint, since this is not the meaning of the Hebrew *choled* or Latin *mustela*. When one considers that the “weasel” is the only

interpretation allowed in all three Biblical languages of Hebrew, Greek, and Latin, then this must stand as both the historical interpretation; and for something like the meaning of a particular animal, I consider that unless one can show some good reason to the contrary, such a witness from ancient times in both the Greek and Latin as to the meaning of the Hebrew is the most likely one. Hence I concur on the Authorized Version's "weasel" at Lev. 11:29, as found in the Latin Vulgate of the church father and doctor, St. Jerome (d. 420), as being *the most likely* meaning of the Hebrew.

Nevertheless, given that in addition to what I take to be the most likely possibility of the "weasel," it has also been argued that Lev. 11:29 could refer to the "mole," "rat," or "cat," we will consider the taxonomy of all four of these creatures.

<b>Weasel</b>	<b><u>Scientific classification</u></b>
	Kingdom: <a href="#">Animalia</a> Phylum: <a href="#">Chordata</a> Class: <a href="#">Mammalia</a> Order: <a href="#">Carnivora</a> Suborder: <a href="#">Caniformia</a> Family: <a href="#">Mustelidae</a> Subfamily: <a href="#">Mustelinae</a> Genus: <i>Mustela</i> <a href="#">Linnaeus</a> , 1758
Least weasel	<b>Species</b>
	Seventeen <sup>477</sup> .

The weasel is a mammal in the Mustelidae Family, Mustelinae Subfamily, and *Mustela* Genus. There are seventeen extant species in the *Mustela* Genus. These are the: 1) Amazon Weasel of South America (*Mustela Africana*), 2) Mountain Weasel of Europe & Asia (*Mustela Altaica*), 3) Stoat, subdividing into the Ermine weasel and Short-tailed weasel of Europe, Asia, & North America (*Mustela Erminea*), 4) Steppe Polecat of Europe & Asia (*Mustela Eversmannii*), 5) Colombian Weasel of South America (*Mustela Felipei*), 6) Long-tailed Weasel of the Americas (*Mustela Frenata*), 7) Japanese weasel of Japan & Sakhalin Island in Russia (*Mustela Itatsi*), 8) Yellow-bellied weasel of Asia (*Mustela Kathiah*), 9) European Mink of Europe & Asia (*Mustela Lutreola*), 10) Indonesian mountain weasel of Asia (*Mustela Lutreolina*), 11) Black-footed ferret of North America (*Mustela Nigripes*), 12) Least weasel of Europe, Asia, & North America (*Mustela Nivalis*), 13) Malayan weasel of Asia (*Mustela Nudipes*), 14) European Polecat, Domesticated Ferret of Europe & Asia (& non native, New Zealand) (*Mustela Putorius*), 15) Siberian weasel of Europe & Asia (*Mustela Sibirica*), 16) Black-

<sup>477</sup> "Weasel," Wikipedia (<http://en.wikipedia.org/wiki/Weasel>).

striped weasel of Asia (*Mustela Strigidorsa*), and 17) Egyptian weasel of Egypt (*Mustela Subpalmata*).

It is clear that in dealing with the weasel “kind” of Lev. 11:29, we are three levels below the Family of Mustelidae. Thus once again, any attempt to reduce these “kinds” to e.g., a Carnivora Order “kind,” or Caniformia Suborder “Kind,” or Mustelidae Family “kind,” as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

While I think the most probable meaning of the Hebrew, and therefore the better view at Lev. 11:29 is “the weasel” (AV); we shall consider three other views that have been advanced, namely, the mole, rat, and cat.

Mole	<u>Scientific classification</u>
	<p>Kingdom: <i>Animalia</i>            Phylum: <i>Chordata</i>            Class: <i>Mammalia</i>            Infraclass: <i>Eutheria</i>            Order: <i>Soricomorpha</i>            Family: <i>Talpidae</i></p> <p>Genera: 14 genera<sup>478</sup></p>

What are deemed the true moles, as well as the Desmans (not listed below), are in the Talpidae Family. These include in three Subfamilies the following 14 genera. In A) The Subfamily Scalopinae (New World moles), i) Tribe Condylurini, 1) star-nosed mole of North America (Genus *Condylura*); ii) Tribe Scalopini (New World moles), 2) Hairy-tailed mole of north-east America (Genus *Parascalops*), 3) Eastern mole of North America (Genus *Scalopus*), 4) Gansu mole of China (Genus *Scapanulus*), and 5) the Western North American mile (4 types) (Genus *Scapanus*). In B) The Subfamily Talpinae; iii) Tribe Talpina (Old World Moles), 6) Six Asian types (Genus *Euroscaptor*), 7) Nine types from eastern China, Japan, & Korea (Genus *Mogera*), 8) White-tailed moled of southern Asia (Genus *Scaptochirus*), 9) Nine Species from Europe and western Asia (Genus *Talpa*); iv) Tribe Scaptonychini, 10) long-tailed mole of China & Myanmar (Genus *Scaptonyx*); v) Tribe Urotrichini of Japan, 11) True shrew mole (Genus *Dymecodon*) & 12) Japanese shrew mole (Genus *Utotrichus*); vi) Tribe Neurotrichini (New World moles), 13) American shrew mole of northwest USA & southwest British Columbia in Canada); and in C) The Subfamily Uropsilinae (Chinese shrew moles & Asian shrew-like moles), 14) four types in China, Bhutan, & Myanmar (Genus *Uropsilus*).

<sup>478</sup> “Mole (animal),” *Wikipedia* ([http://en.wikipedia.org/wiki/Mole\\_\(animal\)](http://en.wikipedia.org/wiki/Mole_(animal))).

Beyond Family, one is here going two levels down through Subfamily to genus, with 14 genera. It is clear that in dealing with the mole “kind” considered by some (rather than the “weasel”) to be referred to in Lev. 11:29, we are two levels below the Family of Talpidae. Thus once again, any attempt to reduce these “kinds” to e.g., a Soricomorpha Order “kind,” or Talpidae Family “kind,” as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11:29 if “mole” (rather than the “weasel”) is considered the correct reading in Lev. 11.

Rat	<u><a href="#">Scientific classification</a></u>
 <p data-bbox="264 1199 756 1230">The common brown rat (<i>Rattus norvegicus</i>)</p>	<p data-bbox="824 596 1081 630">Kingdom: <i>Animalia</i></p> <p data-bbox="824 669 1065 703">Phylum: <i>Chordata</i></p> <p data-bbox="824 743 1052 777">Class: <i>Mammalia</i></p> <p data-bbox="824 816 1032 850">Order: <i>Rodentia</i></p> <p data-bbox="824 890 1127 924">Superfamily: <i>Muroidea</i></p> <p data-bbox="824 963 1042 997">Family: <i>Muridae</i></p> <p data-bbox="824 1037 1084 1071">Subfamily: <i>Murinae</i></p> <p data-bbox="824 1110 1328 1144">Genus: <i>Rattus</i> (<a href="#">Fischer de Waldheim</a>, 1803)</p> <p data-bbox="824 1184 1365 1255">Species / Subspecies: 65 species / subspecies<sup>479</sup>.</p>

Depending on one’s classification system, the Genus *Rattus* has 65 extant species inside six groups, or 65 subspecies inside six species. Group A, *Incertae Sedis*, includes: 1) Annandale’s rat of Indonesia, Malaysia, & Singapore (*Rattus annandalei*), 2) Enggano rat of Indonesia (*Rattus enganus*), 3) Philippine forest rat (*Rattus everetti*), 4) Polynesian rat of Polynesia, New Zealand, Easter Island, & Hawaii USA (*Rattus exulans*), 5) Hainald’s rat of Indonesia (*Rattus hainaldi*), 6) Hoogerwerf’s rat of Indonesia *Rattus hoogerwerfi*, 7) Korinch’s rat of Indonesia (*Rattus korinchi*), 8) Maclear’s rat of Christmas Island (*Rattus macleari*) (extinct), 9) Nillu rat of Ceylon / Sri Lanka (*Rattus montanus*), 10) Molaccan prehensile-tailed rat of Indonesia (*Rattus morotaiensis*), 11) Bulldog rat of Christmas Island (*Rattus nativitatis*) (extinct), 12) Kerala rat of India (*Rattus ranjinae*), 13) New Ireland forest rat (*Rattus sanila*), 14) Andaman rat of the Andaman Islands (*Rattus stoicus*), & 15) Timor rat of Timor (*Rattus timorensis*). Group

<sup>479</sup> “Rat,” Wikipedia (<http://en.wikipedia.org/wiki/Rat>).

B, *Rattus Norvegicus*, 16) Himalayan field rat of Asia (*Rattus nitidus*); 17) Brown rat or Norway rat of world other than Antarctica (*Rattus norvegicus*), 18) Turkestan rat of Asia (*Rattus pyctoris*; or *Rattus turkestanicus*). Group C, *Rattus Rattus*, 19) Sunburned (Sunburnt) rat of Enggano Island, Indonesia (*Rattus adustus*), 20) Sikkim rat of East Asia (*Rattus andamanensis*), 21) Rice-field rat of South-east Asia (*Rattus argentiventer*), 22) Summit rat of Malaysia (*Rattus baluensis*), 23) Aceh rat (*Rattus blangorum*), 24) Nonsense rat of India (*Rattus burrus*), 25) Hoffmann's rat of Indonesia (*Rattus hoffmanni*), 26) Koopman's rat of Indonesia (*Rattus koopmani*), 27) Lesser rice-field rat of East Asia (*Rattus losea*), 28) Mentawi rat of Indonesia (*Rattus lugens*), 29) Mindoro black rat of the Philippines (*Rattus mindorensis*), 30) Little soft-furred rat of Indonesia (*Rattus mollicomulus*), 31) Osgood's rat of Vietnam (*Rattus osgoodi*), 32) Palm rat of India (*Rattus palmarum*), 33) Black rat of the world other than Antarctica (*Rattus rattus*), 34) Sahyadris forest rat (*Rattus satarae*), 35) Simalur rat of Indonesia (*Rattus simalurensis*), 36) Tanezumi rat of East Asia (*Rattus tanezumi*), 37) Tanezumi rat of East Asia, Cocos (Keeling) Islands in Australia (*Rattus tanezumi*), 38) Tawi-tawi forest rat of the Philippines (*Rattus tawitawiensis*), 39) Malayan field rat of south-east Asia (*Rattus tiomanicus*). Group D, *Rattus Xanthurus*, 40) Bonthain rat of Indonesia (*Rattus bontanus*; or *Rattus foramineus*), 41) Opossum rat of Indonesia (*Rattus marmosurus*), 42) Peleng rat of Indonesia (*Rattus pelurus*), 43) Southeastern xanthurus rat of Indonesia (*Rattus salocco*), 44) Yellow-tailed rat of Indonesia (*Rattus xanthurus*). Group E, *Rattus Leucoprurus* (New Guinean group), 45) Arfak rat or Vogelkop mountain rat (*Rattus arfakiensis*), 46) Western New Guinea mountain rat (*Rattus arrogans*), 47) Sula rat of Indonesia (*Rattus elaphinus*), 48) Spiny Ceram rat of Indonesia (*Rattus feliceus*), 49) Giluwe rat of Papua New Guinea (*Rattus giluwensis*), 50) Japen rat of Indonesia (*Rattus jobiensis*), 51) Cape York rat of Australia, Papua New Guinea, & Indonesia, 52) Eastern rat of Papua New Guinea (*Rattus mordax*), 53) Moss-forest rat of Papua New Guinea & Indonesia (*Rattus niobe*), 54) New Guinean rat of Papua New Guinea (*Rattus novaeguineae*), 55) Arianus's rat (*Rattus omichlodes*), 56) Pocock's highland rat (*Rattus pococki*), 57) Large New Guinea spiny rat of Solomon Islands, Papua New Guinea, & Indonesia (*Rattus praetor*), 58) Glacier rat of Indonesia (*Rattus richardsoni*), 59) Stein's rat of Papua New Guinea & Indonesia (*Rattus steini*), 60) Van Deusen's rat of Papua New Guinea (*Rattus vandeuseni*), 61) Slender rat of Papua New Guinea & Indonesia (with the *Rattus Fuscipes* group in Australia); 62) Dusky Rat of Australia (*Rattus colletti*), 63) Bush rat of Australia (*Rattus fuscipes*), 64) Australian swamp rat (*Rattus lutreolus*), 65) Dusky field rat of Australia, Papua New Guinea, & Indonesia (*Rattus sordidus*), 66) Pale field rat of Australia (*Rattus tunneyi*), & 67) Long-haired rat of Australia (*Rattus villosissimus*).

We are here three levels below Family in looking at the rat in his kind. It is clear that in dealing with the rat "kind" considered by some (rather than the "weasel") to be the creature in Lev. 11:29, we are three levels below the Family of Muridae. Thus once again, any attempt to reduce these "kinds" to e.g., a Rodentia Order "kind," or Muridae Family "kind," as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of "kind (Hebrew, *miyn*)" if "rat" (rather than the "weasel") is considered the correct reading in Lev. 11.

Let us now consider the “cat.”

<b>Felids</b>	<b><u>Scientific classification</u></b>
 <p data-bbox="381 825 639 856">Tiger (<i>Panthera tigris</i>)</p>	<p data-bbox="829 415 1084 447">Kingdom: <i>Animalia</i></p> <p data-bbox="829 485 1068 516">Phylum: <i>Chordata</i></p> <p data-bbox="829 554 1053 585">Class: <i>Mammalia</i></p> <p data-bbox="829 623 1053 655">Order: <i>Carnivora</i></p> <p data-bbox="829 693 1101 724">Suborder: <i>Feliformia</i></p> <p data-bbox="829 762 1386 846">Family: <i>Felidae</i> (G. Fischer de Waldheim, 1817)</p> <p data-bbox="829 884 1386 989">Subfamilies: <i>Felinae</i>, <i>Pantherinae</i>, <i>Machairodontinae</i> (extinct), <i>Proailurinae</i> (extinct)<sup>480</sup>.</p>

There are eight extant genetic design print types made by the Creator, which instead of evolutionists using to perceive the one Creator, they use to claim there was a common ancestor. Young Earth Creationists also agree with Darwinists on this. But unlike the Darwinists, the Young Earth Creationists realize that this would require a much more genetically diverse and rich originating creature, so as genetic material would have to be rearranged and lost. Thus the genetics process is going in the very opposite direction to that required for Darwinism to be correct. The Darwinist for their part, smirk that they think they can point to some form of evolution that shows change of species, which even in cases where they are correct (which in my opinion would potentially only ever be the case for the taxonomical level of genus or below), they never stop to seriously ask, If so, how did the originating very genetically rich and complex originating creature come into existence?

The complexities start but do not end with these eight genetic design print types used by the monotheistic Creator as a witness to creation from one God i.e., nature thus teaches monotheism as opposed to polytheism. Subfamily Alpha: Creator’s Genetic Design Print Type A: Pantherinae, Genus *Panthera*, 1) Lion (*Panthera leo*), 2) Jaguar (*Panthera onca*), 3) Leopard (*Panthera pardus*), 4) Tiger (*Panthera tigris*); Genus *Uncia*, 5) Snow Leopard (*Uncia uncia*); Genus *Neofelis*, 6) Clouded leopard (*Neofelis*

<sup>480</sup> “Felidae,” Wikipedia (<http://en.wikipedia.org/wiki/Felidae>).

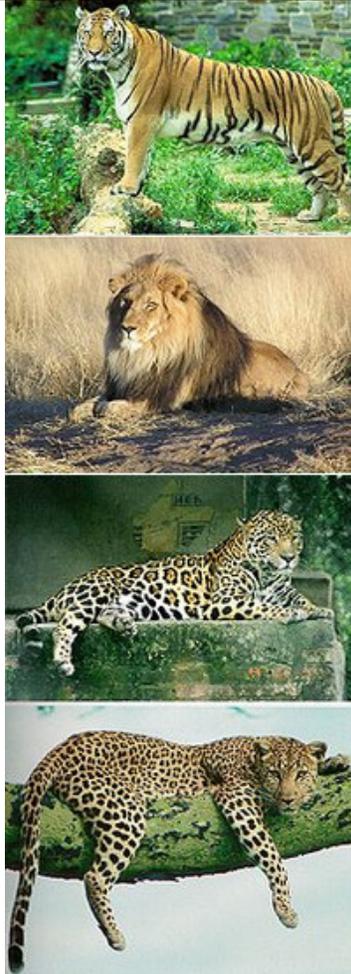
*nebulosa*), 7) Sunda clouded leopard (*Neofelis diardi*). Subfamily Beta: Felinae, Creator's Genetic Design Print Type B: Genus *Pardofelis*, 7) Bay Cat (*Catopuma badia*) (or next genus), 8) Asian golden cat (*Catopuma temminckii*) (or next genus), 9) Marbled cat (*Pardofelis marmorata*). Genus *Catopuma*, 7) Bay Cat (or previous genus), 8) Asian golden cat (or previous genus). Creator's Genetic Design Print Type C: Genus *Leptailurus*, 10) Serval (*Leptailurus serval*). Genus *Caracal*, 11) Caracal (*Caracal caracal*). Genus *Profelis*, 12) African golden cat (*Profelis aurata*). Creator's Genetic Design Print Type D: Genus *Leopardus*, 13) Pantanal cat (*Leopardus braccatus*), 14) Colocolo (*Leopardus colocolo*), 15) Geoffroy's cat (*Leopardus geoffroyi*), 16) Kodkod (*Leopardus guigna*), 17) Andean mountain cat (*Leopardus jacobitus*), 18) Pampas cat (*Leopardus pajeros*), 19) Ocelot (*Leopardus pardalis*), 20) Oncilla (*Leopardus tigrinus*), 21) Margay (*Leopardus wiedii*). Creator's Genetic Design Print Type E: Genus *Lynx*: 22) Canadian lynx (*Lynx Canadensis*), 23) Eurasian lynx (*Lynx lynx*), 24) Iberian lynx (*Lynx pardinus*), 25) Bobcat (*Lynx rufus*). Creator's Genetic Design Print Type F: Genus *Puma*, 26) Cougar (*Puma concolor*), 27) Jaguarundi (*Puma yagouaroundi*). Genus *Acinonyx*, 28) Cheetah (*Acinonyx jubatus*). Creator's Genetic Design Print Type G: Genus *Prionailurus*, 29) Leopard cat (*Prionailurus bengalensis*), 30) Iriomate cat (*Prionailurus bengalensis iriomotensis*), 31) Flat-headed cat (*Prionailurus planiceps*), 32) Rusty-spotted cat (*Prionailurus rubiginosus*), 33) Fishing cat (*Prionailurus viverrinus*). Genus *Otocolobus*, 34) Pallas's cat (*Otocolobus manul*). Creator's Genetic Design Print Type H: Genus *Felis*, 35) Chinese mountain cat (*Felis bieti*), 36) Domestic cat (*Felis catus*), 37) Jungle cat (*Felis chaus*), 38) Sand cat (*Felis margarita*), 39) Black-footed cat (*Felis nigripes*), and 40) Wildcat (*Felis silvestris*).

Yet finer subdivisions than here shown are also possible with respect to these cats. It is to be noted that one of those on the *Creator's Genetic Design Print Type H* was the domestic cat, *Felis catus*, which being interpreted from the Latin means, "the shrewd cat," or "prudent cat." Given that evidence for the domestic cat first occur around 8,000 B.C. in the Near East<sup>481</sup>, contrary to the claims of Darwinists that it was domesticated from the African wildcat, *Felis silvestris*, which being interpreted from the Latin means a "woodland cat," on my Out-of-Eden Persian Gulf model (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden), it looks like the domestic cat was a "creeping thing" created on the sixth creation day in Gen. 1:24, and as men moved out of the area now under the waters of the Persian Gulf as it flooded with the ending of the last ice age, they took this domesticated cat with them. This means that God created a genetically compatible cat on *Creator's Genetic Design Print Type H* in Eden. Moreover, the fact that "the lion" and "leopard" are to be in Eden restored (Isa. 11:7) implies they were probably in the first Eden, and if so, once again, God must have made a genetically compatible lion and leopard in Eden on *Creator's Genetic Design Print Type A*, in the lion, *Panthera leo*, and leopard, *Panthera pardus*, albeit ones which did "eat straw like the ox" (Isa. 11:7) and so were quite different to the types outside of Eden. This type of Edenic lion and leopard either went extinct or feral to become like the type outside of Eden, but once again we see evidence for the Creator

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<sup>481</sup> See "List of domesticated animals," *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).

making cats at the level of a Subfamily Genera. Such a conclusion is harmonious with the usage of “kind” here in Lev. 11, even though I think it is the “weasel” and not the “cat” identified in Lev. 11:29<sup>482</sup>. Thus with the cat we once again see “kind” referring to something lower than Family. Hence once again, any attempt to reduce these “kinds” to e.g., a Carnivora Order “kind,” or Felidae Family “kind,” as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” if “rat” (rather than the “weasel”) is considered the correct reading in Lev. 11.



Top to bottom: tiger, lion, jaguar, & leopard.

Family: *Felidae*  
 Subfamily: *Pantherinae*  
 Genus: *Panthera*<sup>483</sup>

<sup>482</sup> See also Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*.

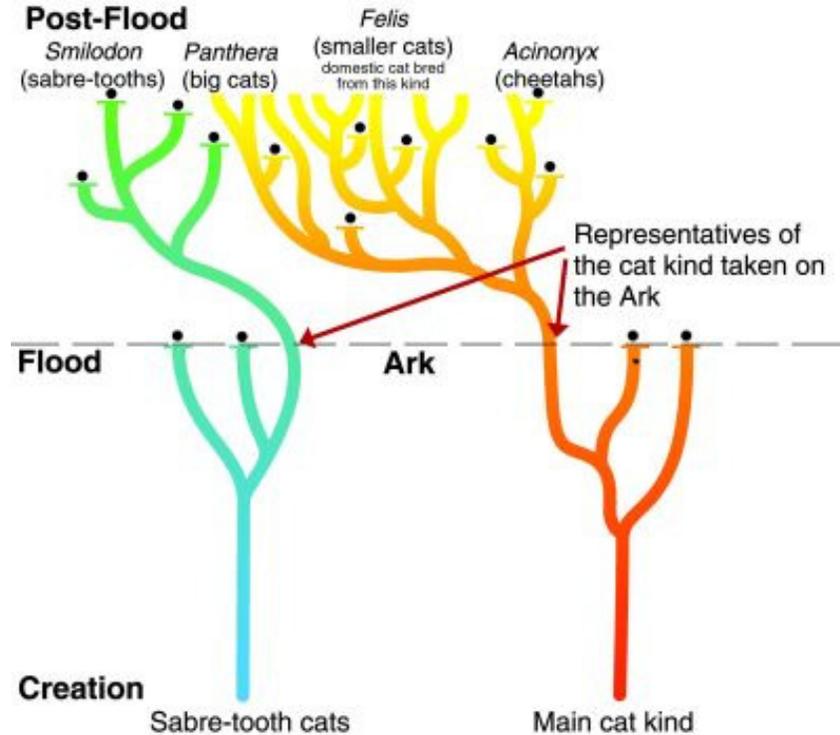
<sup>483</sup> “Panthera (big cats),” *Wikipedia* (<http://en.wikipedia.org/wiki/Panthera>).

	<p style="text-align: center;"><b>Domestic cat</b> <b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i>  Phylum: <i>Chordata</i>  Class: <i>Mammalia</i>  Order: <i>Carnivora</i>  Family: <i>Felidae</i>  Genus: <i>Felis</i></p> <p>Species: <i>Felis Catus</i> (Linnaeus, 1758<sup>484</sup>)</p>
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Reference is made in Volume 1, Part 2, chapter 4, section vi, “Where creationists may differ: Subspeciation & Speciation – How did varieties within species come about? What about genetically close brother species such as ‘horse’ (Ps. 32:9) + ‘ass’ (Gen. 36:24) = hybrid ‘mule’ (Gen. 36:24; Ps. 32:9) etc.?,” to Batten’s claims of “kind” with respect to the cat. Specifically he uses the following chart entitled, “The Created Cat Kind.” This has a caption saying, “Possible history of cats since Creation. Speciation (based on pre-existing created genetic information) probably occurred faster after the Flood due to greater environmental pressures, isolation due to migration of small populations, and many unoccupied ecological niches<sup>485</sup>.”

<sup>484</sup> “Cat,” *Wikipedia* (<http://en.wikipedia.org/wiki/Cat>).

<sup>485</sup> Don Batten’s “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], *op. cit.* .



Though I consider it an improbable meaning in Lev. 11:29, Brenton's Greek-English Septuagint considers "cat" is one of two possible meanings, together with "weasel," for Greek, *galē* in this verse. But whether one considers, as I do, that the meaning is "weasel" in Lev. 11:29, or as I do not, that it is "cat," the general principles of what a "kind (Hebrew, *miyn*)" is in Lev. 11 yield us the same result for our immediate purposes. Thus it is clear from the cat and other creatures we have looked at with respect to the meaning of "kind (Hebrew, *miyn*)" in Lev. 11 & Deut. 14, that the level of evolution shown in Batten's above Cat Chart is not possible for creatures created on the 24 hour creation days of Genesis 1, which were each to reproduce "after his kind" (Gen. 1:24). Therefore, not only is this examination of the "cat" fatal to the Young Earth Creationist model of Donald Batten *et al*; so also are, as we shall see, the remaining creatures in Lev. 11:29 of "the mouse, and the tortoise" (AV), which we shall now consider.

14] "Mouse" (Lev. 11:29).

Leviticus 11:29 refers to "among the creeping things that creep upon the earth; ... the mouse (Hebrew, '*akbar*), ... after his kind (Hebrew, *miyn*)." Some consider "*akbar*," means a "rat" (whose taxonomy is discussed under 13, "Weasel," *supra*). The Greek Septuagint reads, "the mouse (Greek, *mus*);" and the Latin Vulgate also reads, "the mouse (Latin, *mus*)." The same Hebrew word '*akbar*, is rendered by the same Greek word, *mus*, in the Greek Septuagint, and by the same Latin word, *mus*, in the Latin Vulgate, at both I Sam. 6:5,11,18 as "mice," and also at Isa. 66:17 as "mouse." In the absence of any good reason to the contrary, I consider that for something of this nature,

this makes the most likely meaning to be “mouse,” notwithstanding claims to the contrary by e.g., the highly unreliable *New International Version*.

<p><b>Mouse</b></p>  <p style="text-align: center;">Field mouse</p>	<p><b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i>          Phylum: <i>Chordata</i>          Class: <i>Mammalia</i>          Order: <i>Rodentia</i>          Superfamily: <i>Muroidea</i>          Family: <i>Muridae</i>          Subfamily: <i>Murinae</i>          Genus: <i>Mus</i> (Linnaeus, 1758)</p> <p>Species: 30 known species<sup>486</sup></p>
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Though all members of the *Mus* genus are called “mice,” the term is also sometimes used for creatures outside of this genus which are not taxonomically “mice” as defined in this genus. Subgenera of the *Mus* genus include the Subgenus *Coelomys* of East Asia; the Subgenus *Mus* of Europe, Asia, & North Africa - although in this subgenus is also the common “house mouse” now found worldwide; the Subgenus *Nannomys* of Sub-Saharan Africa; the Subgenus *Pyromys* of East Asia; and the Subgenus and species *Mus Lepidoides*. Once again then, it is clear that in dealing with the mouse “kind” of Lev. 11:29, we are three levels below the Family of Muridae. Thus once again, any attempt to reduce these “kinds” to e.g., a Rodentia Order “kind,” or Muridae Family “kind,” as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

15] “Tortoise” (some say “lizard” or “crocodile”) (Lev. 11:29).

Leviticus 11:29 refers to “among the creeping things that creep upon the earth; ... the tortoise (Hebrew, *tsab*) after his kind (Hebrew, *miyn*).” Strong says “*tsab*” can mean “tortoise” or “lizard” (*Strong’s Concordance Dictionary*); and Brown, Driver, and Briggs consider “*tsab*,” means a “lizard” (*Brown-Driver-Briggs Hebrew & English Lexicon*). The Greek Septuagint *prima facie* reads, “the lizard” or “crocodile” (Greek, *krokodilos* ‘*o chersaouis*). And the Latin Vulgate *prima facie* reads, “the Nile monitor lizard” or “crocodile” (Latin, *corcodillus*) e.g., the Douay-Rheims Version renders the Latin here as “the crocodile.” The fact that in Brenton’s English translation of the Septuagint he puts in the main text, “lizard,” but then in a footnote, “Or, ‘land crocodile,’” indicates that he is looking just at the Greek, since if he was looking at both the Greek and Hebrew he would

<sup>486</sup> “Mouse,” *Wikipedia* (<http://en.wikipedia.org/wiki/Mouse>); using a later picture in this article for the above chart.

have concluded the Greek Septuagint here simply means “lizard.” So too, the fact that the Douay-Rheims Version here reads “the crocodile,” indicates that its translators were looking just at the Latin, and took “a 50:50” (i.e., 50%:50%) “guess” on one of two possible meanings, since if they were looking at both the Latin and Hebrew they would have concluded the Latin Vulgate here means “lizard.” The Latin *corcodillus* (or *corcodilus*, *crocodillus*, or *crocodilus*.) is used by the ancient Latin writer, Pliny, in his *Natural History* (*Naturalis Historica*, 23-70 A.D.), for both the crocodile (*Naturalis Historica* 11:159;18:12) and land reptile of Egypt known as the Nile monitor lizard (*Naturalis Historica* 28:108)<sup>487</sup>. In North Africa the Nile monitor lizard is found in Egypt on the Nile River, and thereafter found further southwards in much of Africa; and in the Latin Vulgate, Jerome seems to have thought it was also found in Israel in ancient times. Was Jerome operating on erroneous information, or did he have access to some better information on ancient Israel than we now possess? Either way, while I think the priority must go to the Hebrew, and as a general rule one ought not of necessity to be bound by a rendering of the Greek Septuagint or Latin Vulgate since both may be in error; nevertheless, when looking at something like the basic meaning of an animal, I think it would be generally unwise to depart from a rendering that is possible in the Hebrew and found in the Greek and Latin, unless one had a good reason to do so. Thus the fact that the original Hebrew Old Testament, Greek Septuagint, and Latin Vulgate can all mean “lizard,” (in the case of the Latin, with specific reference to the Nile monitor lizard), means that when looking at the meaning of something like a particular animal, the rendering of “lizard” must stand as the most likely meaning, unless one can show some good reason to the contrary.

Yet the Authorized Version translators of 1611 evidently considered some such good reason did exist, since they consulted the Greek Septuagint and Latin Vulgate, and then made the rendering here at Lev. 11:29, “tortoise.” On the one hand, the fact that some lizards are mentioned in Lev. 11:30 indicates that that it would not be necessary to mention a lizard here in Lev. 11:29; but on the other hand, this fact cannot be put forth *by itself* as an argument against the rendering of “lizard” in Lev. 11:29, since repetition with respect to different types of a creature sometimes occurs in Leviticus 11 e.g., the owl (Lev. 11:16,17). However, it is significant that James Strong (d. 1894) says the Hebrew, *tsab*, is “from an unused root meaning to *establish*; a ... *canopy* (as a *fixture*) ...” (*Strong’s Concordance Dictionary*). Thus Brown, Driver, & Briggs also note that it is used in the Pentateuch for “covered (Hebrew, *tsab*) wagons” (Num. 7:3; cf. “litters” in Isa. 66:20) (*Brown-Driver-Briggs Hebrew & English Lexicon*). Therefore, the fact that the Hebrew indicates the creature has a “canopy” or “covering” such as one finds in the shell of a tortoise; means there is a good reason to support the rendering of “tortoise” as found in the wisdom of the King James Version of 1611. And so this rendering improves upon the Greek and Latin in arriving at a more complete understanding of the Hebrew that is intelligible to us, in that it successfully conveys the idea of an animal that

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<sup>487</sup> *Oxford Latin Dictionary*, Clarendon Press, Oxford, UK, 1968-1982 at *crocodilus* (or *crocodillus*) meanings 1 & 2 (cross referenced to from *corcodilus* or *corcodillus*).

is “covered” with a shell. Therefore, on the one hand, I consider the *most probable* meaning of Hebrew, *tsab* at Lev. 11:29 is the AV’s “tortoise.” Hence if one were following the AV translator’s policy of having no footnotes, I would agree that “tortoise” is the most probable meaning and so the one to go in the text. But on the other hand, if one is following a policy that allows footnotes, in view of the fact that “lizard” can be the meaning of the Hebrew Old Testament and Greek Septuagint, and in a more qualified way with respect to the Nile monitor lizard, also the Latin Vulgate, I would consider it appropriate for an AV Study Bible to have a footnote at “tortoise” saying, “Or, ‘lizard’.” Thus while I consider “tortoise” is the more probable meaning of the Hebrew here at Lev. 11:29, I also recognize that “lizard” is a possible, albeit less probable, meaning of the Hebrew. Thus let us consider both “tortoise” and “lizard.”

<b>Tortoise</b>	<b><u>Scientific classification</u></b>
	Kingdom: <a href="#">Animalia</a> Phylum: <a href="#">Chordata</a> Clade: <a href="#">Sauropsida</a> Order: <a href="#">Testudines (= Chelonii)</a> Suborder: <a href="#">Cryptodira</a> Superfamily: <a href="#">Testudinoidea</a> Family: <b>Testudinidae</b> Batsch, 1788
An Aldabra giant tortoise ( <i>Aldabrachelys gigantea</i> )	<b><u>Type species</u></b>
	<a href="#">Testudo graeca</a> Linnaeus, 1758
	<b><u>Subgroups</u></b>
	* Testudininae: 15 living * ? Xerobatinae (some classify separately): 2 living <sup>488</sup>

There is some disagreement on whether to include only the Testudininae Subgroup under the name of “tortoise,” or to also include the Xeribatinae Subgroup. For our immediate purposes it makes no qualitative difference whether one counts 15 or 17 living subgroups, so I shall include both.

The Testudininae Subfamily (named by Batsch in 1788) includes the A) Aldabrachely Genus: 1) Aldabra giant tortoise (*Aldabrachelys gigantea*, also called *Geochelone gigantea* & *Dipsochelys gigantea*) (also the extinct *Aldabrachelys abrupta*), B) Astrochelys Genus: 2) Radiated Tortoise (*Astrochelys radiata*), 3) Angulated Tortoise (*Astrochelys yniphora*), (Madagascan) plowshare tortoise (*angonoka*). C) Chelonoidis Genus: 4) Red-footed tortoise (*Chelonoidis carbonaria*), 5) Pampas tortoise *Chelonoidis chilensis*, South Argentine tortoise; 6) Brazilian giant tortoise, yellow-footed tortoise

<sup>488</sup> “Tortoise,” *Wikipedia* (<http://en.wikipedia.org/wiki/Tortoise>).

(*Chelonoidis denticulata*); 7) *Chelonoidis nigra* complex: a) the extinct Pinta Island tortoise, extinct Abingdon Island giant tortoise (*Chelonoidis abingdonii*); b) Wolf Volcano giant tortoise, Cape Berkeley giant tortoise (*Chelonoidis becki*); c) San Cristobal giant tortoise, Chathan Island giant tortoise (*Chelonoidis chathamensis*); d) San Salvador giant tortoise, James Island giant tortoise (*Chelonoidis darwini*), e) Pinzon giant tortoise, Duncan Island giant tortoise (*Chelonoidis duncanensis*), f) Espanola giant tortoise, Hood Island giant tortoise (*Chelonoidis hoodensis*), g) extinct Floreana giant tortoise, extinct Charles Island giant (*Chelonoidis nigra*), h) extinct Fernandina giant tortoise, extinct Narborough Island giant tortoise (*Chelonoidis phantastica*), i) Santa Cruz giant tortoise, Indefatigable Island giant tortoise (*Chelonoidis porteri*), j) Isabela Island giant tortoise, Albemarle Island giant tortoise (*Chelonoidis vicina*), k) Chaco tortoise, northern Argentine tortoise (*Chelonoidis petersi*). D) *Chersina* Genus: 8) angulate tortoise, South African bowspirit tortoise (*Chersina angulata*). E) *Colossochelys* Genus: the extinct Atlas tortoise (*Colossochelys atlas*). F) The extinct *Cylindraspis* Genus (all types extinct): a) Reunion giant tortoise (*Cylindraspis indica*, or *Cylindraspis borbonica*), b) saddle-backed Mauritius giant tortoise or Mauritius giant domed tortoise (*Cylindraspis inepta*), c) domed Rodrigues giant tortoise (*Cylindraspis peltastes*), d) domed Mauritius giant tortoise (*Cylindraspis triserrata*), e) saddle-backed Rodrigues giant tortoise (*Cylindraspis vosmaeri*). G) *Geochelone* Genus: 9) Indian star tortoise (*Geochelone elegans*), 10) Burmese star tortoise (*Geochelone platynota*), 11) African spurred tortoise or Sulcata tortoise (*Geochelone sulcata*). H) The extinct *Hadrianus* Genus (all types extinct): a) *Hadrianus corsoni*, b) *Hadrianus robustus*, c) *Hadrianus schucherti*, d) *Hadrianus utahensis*. I) The *Homopus* Genus: 12) Common Padloper, parrot-beaked tortoise, beaked Cape tortoise (*Homopus areolatus*), 13) Karoo Padloper, Karoo dwarf tortoise, Boulenger's Cape tortoise (*Homopus boulengeri*), 14) Greater Padloper, greater dwarf tortoise (*Homopus femoralis*), 15) Speckled Padloper (*Homopus signatus*), 16) Nama Padloper, Berger's cape tortoise (*Homopus solus* or *Homopus bergeri*). J) *Indotestudo* Genus: 17) elongated tortoise, yellow-headed tortoise (*Indotestudo elongata*), 18) Forsten's tortoise, East Indian tortoise (*Indotestudo forstenii*), 19) Travancore tortoise (*Indotestudo travancorica*). K) *Kinixys* Genus: 20) Bell's hinge-back tortoise (*Kinixys belliana*), 21) Forest hinge-back tortoise, serrated hinge-back tortoise (*Kinixys erosa*), 22) Home's hinge-back tortoise (*Kinixys homeana*), 23) Lobatse hinge-back tortoise (*Kinixys lobatsiana*), 24) Natal hinge-back tortoise (*Kinixys natalensis*), 25) Speke's hinge-back tortoise (*Kinixys spekii*). L) *Malacochersus* Genus: 26) Pancake tortoise (*Malacochersus tornieri*). M) *Psammobates* Genus: 27) geometric tortoise (*Psammobates geometricus*), 28) serrated tent tortoise, Kalahari tent tortoise (*Psammobates oculifer*), 29) African tent tortoise (*Psammobates tentorius*). N) *Pyxis* Genus: 30) (Madagascan) spider tortoise (*Pyxis arachnoides*), 31) flat-backed spider tortoise, (Madagascan) flat-tailed tortoise, flat-tailed spider tortoise (*Pyxis planicauda*). O) *Stigmochelys* Genus: 32) leopard tortoise (*Stigmochelys pardalis*). P) *Testudo* Genus: 33) Greek tortoise, spur-thighed tortoise, Moorish tortoise (*Testudo Graeca*), 34) Hermann's tortoise (*Testudo Hermanni*), 35) Russian tortoise, steppe tortoise, Horsfield's tortoise, or Central Asian tortoise (*Testudo Horsfieldii*), 36) Egyptian tortoise, including Negev tortoise (*Testudo Kleinmanni*), 37) marginated tortoise (*Testudo marginata*).

The Xerobatinae Subfamily (named by old earth creationist Louis Agassiz in 1857) includes the: Q) *Gosperus* Genus: 38) Mojave Desert tortoise, Agassiz’s desert tortoise (*Gosperus Agassizii*), 39) Texas tortoise, Berlandier’s tortoise (*Gosperus Berlandieri*), 40) Bolson tortoise (*Gosperus flavomarginatus*), 41) Sonoran Desert tortoise, Morajak’s desert tortoise (*Gosperus morafkai*), 42) gopher tortoise (*Gosperus polyphemus*). R) *Manouria* Genus: 43) Asian giant tortoise, brown tortoise (mountain tortoise) (*Manouria emys*), 44) impressed tortoise (*Manouria impressa*). S) The extinct *Cylindraspis* Genus (all types extinct): a) *Stylemys botti*, b) *Stylemys calaverensis*, c) *Stylemys canetontiana*, d) *Stylemys capax*, e) *Stylemys conspecta*, f) *Stylemys copei*, g) *Stylemys emiliae*, h) *Stylemys frizaciana*, i) *Stylemys karakolensis*, j) *Stylemys nebrascensis* (or *Stylemys amphithorax*), k) *Stylemys neglectus*, l) *Stylemys oregonensis*, m) *Stylemys pygmaea*, n) *Stylemys uintensis*, & o) *Stylemys undabuna*.

Even if we limit the tortoise to the Testudininae Subfamily, and further limit this to presently living tortoises, we have at least 37 “kinds” in 15 genera that in the context of Lev. 11:29 would represent “the tortoise after his kind.” And of course, if one were to count more finely those in 7) *Chelonoidis nigra* complex, *supra*, this number would be greater still. But as it is, we have enough to make the basic point, namely, that under Family we must *at least* go first to the level of Subgroup, and then the level of Genus, and so once again then, it is clear that in dealing with the tortoise “kind” of Lev. 11:29, we are at least two levels below the Family of Testudinidae. Thus once again, any attempt to reduce these “kinds” to e.g., a Testudines Order “kind,” or Testudinidae Family “kind,” as argued certainly for various creatures by Young Earth Creationist theoretics, is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

What of the alternative meaning to “tortoise” at Lev. 11:29 of “lizard”?

<p>Central bearded dragon (<i>Pogona vitticeps</i>)</p> <p><b>Lizard</b></p> 	<p><b><u>Scientific classification</u></b></p> <p>Kingdom: <i>Animalia</i>  Phylum: <i>Chordata</i>  Superclass: <i>Tetrapoda</i>  Class: <i>Reptila</i>  Subclass: <i>Diapsida</i>  Order: <i>Squamata</i>  Suborder: <i>Lacertilia</i> (<a href="#">Günther</a>, 1867)</p> <p>Families &amp; Subfamilies: Many<sup>489</sup></p>
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The *Lacertilia* Suborder (lizards) contains four further subdivisions: A) *Amphisbaenia*, B) *Autarchoglossa*, C) *Gekkota*, and D) *Iguania*.

<sup>489</sup> “Lizard,” *Wikipedia* (<http://en.wikipedia.org/wiki/Lizard>); combining with information from following footnote.

Though most of the following taxonomical information on lizards is directly quoted from “Lizard Classification, Families of Lizards ... Animal World” (2012)<sup>490</sup>; for our immediate purposes, beyond Family, I shall underline Subfamily below Family, and italicize genera below Subfamily. I shall highlight in bold one *prima facie* “fly in the ointment” that I shall then discuss after the taxonomical data.

In the A) Amphisbaenia Subdivision: Amphisbaenia contains the worm lizards: 1) Family: Amphisbaenidae Tropical worm lizards, 5 species / subtypes. 2) Family: Bipedidae Ajolotes with 6 species / subtypes. 3) Family: Rhineuridae North American worm lizards with 7 species / subtypes. 4) Family: Trogonophidae Palearctic worm lizards with 8 species / subtypes.

In the A) Autarchoglossa Subdivision: Autarchoglossa includes: Family: Anguidae Alligator Lizards, Anguid Lizards, Galliwasp, Slow Worms, Glass Lizards consisting of 94 species in 3 subfamilies, and *9 or more genera*. Subfamily: Gerrhonotinae Alligator lizards. Subfamily: Anguinae Slow worms and Glass lizards. Subfamily: Diploglossinae Galliwasp. Family: Anguidae Alligator Lizards, Anguid Lizards, Galliwasp, Slow Worms, Glass Lizards consisting of 94 species in 3 subfamilies and *9 or more genera*. Family: Anniellidae Legless Lizards consisting of 2 described species in 1 genus. Family: Cordylidae Girdle-tailed Lizards, currently consisting of about 71 species *in 4 genera*. Subfamily: Chamaesaurinae. Subfamily: Cordylinae. Family: Gerrhosauridae Plated Lizards consist of about 34 species *in 6 genera*. Subfamily: Gerrhosaurinae Subfamily: Zonosaurinae Family: Gymnophthalmidae Spectacled lizards, with 100’s of different species (possibly 2000 plus) *in about 52 genera*. Family: Helodermatidae Venomous Lizards, the Gila Monsters and Beaded Lizards with 2 described species in 1 genus, though with a few suggested subspecies. Family: Lacertidae Typical Lizards, Wall Lizards, Lacertid Lizards, Old World Runners, with hundreds of species *in 37 genera*. Subfamily: Gallotiinae. Subfamily: Psammmodromus. **Family: Lanthanotidae Earless Monitor Lizard, with just 1 described species in 1 genus.** Family: Scincidae Skinks, with about 1200 described species *in many genera* (many are being re-classified). Family: Teiidae Tegus and Greaved Lizards, Ground Lizards, Ameivas, New World Runners, Racerunners, Whiptails are estimated at approximately 400 species *in about 40 genera*. Family: Varanidae Monitor Lizards, with over 70 species in 1 genus, at least 62 species are described Family: Xantusiidae Night Lizards, with approximately 23 living species *in 3 genera*. Family: Xenosauridae Crocodile Lizards, Strange Lizards, Earless Monitor Lizards, Knob-scaled lizards with about 5 species *in 2 genera*. Subfamily: Shinisaurinae Crocodile Lizards. Subfamily: Xenosaurinae Strange Lizards, Knob-scaled lizards, Earless Monitor Lizards.

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<sup>490</sup> Brough, C., “Lizard Classification, Families of Lizards ... Animal World,” Animal World, (1998-2012) (<http://animal-world.com/encyclo/reptiles/information/lizardclassfamilies.php>).

In the C) Gekkota Subdivision. This includes: Gekkota contains all the geckos and the limbless, snake lizards in the Pygopodidae family. Family: Carphodactylidae Australian knob-tail geckos consist of 29 described species *in 7 genera*. Family: Diplodactylidae Stone geckos currently consists of about 118 described species *in 19 genera*. Family: Eublepharidae “Eyelid” geckos, Eublepharid Geckos, about 30 species *in 6 genera*. Family: Gekkonidae Geckos, wide variety of Geckos, over 2,000 different species *in 52 genera*. Family: Phyllodactylidae Leaf-toed, Turnip-tailed, Wall geckos, currently consists of 117 described species *in 11 genera*. Family: Pygopodidae Legless lizards, Snake lizards, Flap-footed Lizards, consists of 41 described species *in 7 genera*. Family: Sphaerodactylidae Bent-toed, Dwarf geckos, there are over 200 described species *in 11 genera*.

In the D) Iguania Subdivision. This includes: Family: Agamidae Old world arboreal lizards of more than 300 species with 6 subfamilies generally recognized. Subfamily: Agaminae Bearded Dragons, Water Dragons, and Agamas (Africa, Asia and Australia). Subfamily: Amphibolurinae (Australia and New Guinea) Subfamily: Draconinae (South and Southeast Asia). Subfamily: Hydrosaurinae Sailfin Lizards (Hydrosaurus, Papua New Guinea, Philippines, and Indonesia) Subfamily: Leiolepidinae Butterfly Lizards (Leiolepis, Southeast Asia). Subfamily: Uromasticinae Uromastix or Spiny-tailed lizards (Saara and Uromastix, Africa and south Asia) Family: Chamaeleonidae. There are approximately 160 Chameleons species from 2 subfamilies, containing *11 genera*. Subfamily: Chamaeleoninae Subfamily: Brookesiinae. In the Family: Iguanidae American arboreal lizards, chuckwallas, iguanas, iguanids, with at least 33 living species *in 8 genera*, seen in the following 10 Subfamilies: Subfamily: Corytophaninae Helmet lizards or Casquehead lizards with 9 known species *from 3 genera*. Subfamily: Crotaphytina Collared lizards or Leopard lizards with 12 species *in 2 genera*. Subfamily: Hoplocercinae Wood lizards, Club-tail Lizards (also called Dwarf Iguanas) with 10 described species *in 3 genera*. Subfamily: Iguaninae Marine, Fijian, Galapagos Land, Spinytail, Rock, Desert, and Green iguanas, also Chuckwallas Subfamily: Leiocephalinae Curly-tailed Lizards currently recognizes 28 species in 1 genus. Subfamily: Liolaeminae Liolaemids or Iguanian lizards, contains 211 species *in 3 genera* Subfamily: Oplurinae Malagasy iguanas contain 7 species *in 2 genera*. Subfamily: Phrynosomatinae North American spiny lizards. This group traditionally includes earless, spiny, tree, side-blotched and horned lizards. There are 136 species *in 10 genera*. Subfamily: Polychrotinae Anoles and kin, contains about 372 known species *in 4 genera*. Subfamily: Tropicurinae Tropicurid lizards or neotropical ground lizards, contains more than 160 species *in 7 genera*.

In “Lizard Classification, Families of Lizards ... Animal World” (2012), *supra*; the taxonomy is then expanded beyond the Order Squamata, to the Suborder Sauria, so as to include both burrowing lizards and slowworms. While these contain a number of further Families, Subfamilies, and genera, for our immediate purposes it is not necessary to include these. That is because it is clear that if one were defining “lizard” by “his kind” in Lev. 11:29, one would once again have to go beyond Family to Subfamilies and genera. This is also seen in Lev. 11:30 where reference is further made to different types of lizards. Thus subject to one *prima facie* exception, even if one takes what I regard to

be the less probable Hebrew meaning of “lizard” rather than “tortoise” at Lev. 11:29, the fact that once again one must go beyond Family to Subfamilies and genera; is fatal to Young Earth Creationist theoretics, as such young earth creationists views of a “kind” is clearly not supported by the usage of “kind (Hebrew, *miyn*)” in Lev. 11.

But to this, there is in the above lizard group one *prima facie* exception. This is the Lanthanotidae Family: which contains only one known species in one genus, to wit, the Earless Monitor Lizard, which though earless can still hear, and is a rare semi-aquatic brown lizard that grows to a length of about 8 to 16 inches or about 20 to 40 centremetres. Hence in terms of “kind,” if Lev. 11:29 were interpreted as “lizard,” *prima facie* one could argue that “after his kind” was at the level of Family. But to this must be made a most important qualification, namely, that the Earless Monitor Lizard, known in Latin as *Lanthanotus borneensis*, is native to northern Borneo, Indonesia, in south-east Asia. This is significant because the Jewish Dietary Laws of Lev. 11 & Deut. 14 were given to Jews in the Middle East, who by New Testament times had never gone beyond Europe, North Africa (including negro Ethiopia), and West Asia or possibly Central Asia to “India” (Esther 1:1), i.e., the region of the Indus River on the north-west of the Indian subcontinent, which before 1947 was part of the country called “India,” but which after 1947 became “Pakistan<sup>491</sup>.” This is seen in e.g., the geographical spread of the Jews referred to in Acts 2:7-11. Then God divorced Lady Judaism (Isa. 50:1) for her spiritual fornication (Matt. 19:9) in rejecting the Messiah (Isa. 53), and Lady Christianity became his wife (II Cor. 11:2; Eph. 5:31,32). Thus the Jewish dietary laws ceased to be binding on Christians (Mark 7:19; Co. 2:16; I Tim. 4:4,5), Christ “having abolished ... the law of commandments contained in ordinances” (Eph. 2:15), as opposed to the Moral Law of the Decalogue, which as modified in the New Testament, remains binding for the Christian (Eph. 6:2,3; Exod. 20:2-17; Deut. 5:6-21 (Article 7, Anglican *Thirty-Nine Articles*; and *The Short Catechism* in the 1662 Anglican *Book of Common Prayer* which upholds the morality of the Ten Commandments)<sup>492</sup>. This means that if Lev. 11:29 is interpreted on its less probable meaning of “lizard,” (as opposed to its more probable meaning of “tortoise” as found in the Authorized Version of 1611,) then this was contextually meant to be applied during the pre-Christian era of Jewish times to the “kind” of lizard in West to Central Asia, Europe, and North Africa, and so not applicable

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<sup>491</sup> West Pakistan 1947-1972, since 1972 West Pakistan has become Pakistan, since in the events of 1971-1972 East Pakistan became independent as Bangladesh.

<sup>492</sup> Concerning the Decalogue’s modification in the NT, for instance, Sunday was made the Sabbath in e.g., John 20:1, for in the double *entendre* of the Greek *sabbaton* which means both “week” and “sabbaths,” Christ rose on “the first of the week” simultaneously meaning both “the first of the sabbaths,” and “the first of the week.” Thus Sunday sacredness is referred to, chiefly, though not exclusively, as a memorial of Christ’s resurrection, in the Church Services on: the first Easter Sunday (John 20:19), the first Sunday after Easter (John 20:26), and then the Sunday Service at Troas in Acts 20:7.

to the Earless Monitor Lizard which is a rare lizard found only in parts of Borneo, Indonesia, in south-east Asia<sup>493</sup>.

Therefore we can conclude that the meaning of “kind (Hebrew, *miyn*)” as found in the Hebrew of Lev. 11 & Deut. 14, is contextually always going to a more defined level below that of “Family” or “Order.” Thus Lev. 11 & Deut. 14 do not support the claims made by Young Earth Creationists such as Don Batten that “Family” or possibly “Order” is meant by a “kind (Hebrew, *miyn*)” in Gen. 1,6, & 7. This claim of Young Earth Creationist Flood Geology Schoolmen is made in order for then to reduce the number of animals that are then said to have gone aboard Noah’s Ark, yet it is clearly an unsustainable meaning of the underpinning Hebrew of “kind.”



Gavin (lower right) with his Father & brother Peter (left) at the zoo with God’s creature “kind” of the giraffe, Sydney, c. 1964.

- (Chapter 10) a] *Young Earth Creationist’s theory of “baraminology” animal “kinds” on Days 5 & 6 ruled out by the science of linguistics.*  
 iv] *The meaning of “kind” as understood in the wider Greek of the Septuagint & New Testament.*

The basic information of the chart in Part 2, Chapter 10, section a, part ii, on the Hebrew, Greek, and Latin, Gen. 1,6,7; Lev. 11; Deut. 14; Ezek. 47:10, *supra*, is in this section reduced to just the Hebrew and Greek.

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<sup>493</sup> “Earless Monitor Lizard,” *Wikipedia* ([http://en.wikipedia.org/wiki/Earless\\_monitor\\_lizard](http://en.wikipedia.org/wiki/Earless_monitor_lizard)).

Hebrew Old Testament; Hebrew, <i>miyn</i> .	Greek Septuagint translation of Heb. <i>miyn</i> .
<p>Gen. 1:11: “the fruit tree yielding fruit after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:12: the “herb yielding seed after his <u>kind</u> (<i>miyn</i>);” &amp; “tree yielding fruit, whose seed was in itself, after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:21: “great whales” (AV) or “great water-snakes (serpents),” “and every living creature that moveth, which the waters brought forth ... after their <u>kind</u> (<i>miyn</i>);” &amp; “every winged fowl after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:24: “the living creature after his <u>kind</u> (<i>miyn</i>), cattle, and creeping thing;” &amp; the “beast of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:25: “the beast of the earth after his <u>kind</u> (<i>miyn</i>), and cattle after their <u>kind</u> (<i>miyn</i>), and everything that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 6:20: “of fowls after their <u>kind</u> (<i>miyn</i>), and of cattle after their <u>kind</u> (<i>miyn</i>), of every creeping thing of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 7:14: “every beast after his <u>kind</u> (<i>miyn</i>), and all the cattle after their <u>kind</u> (<i>miyn</i>), and every creeping thing that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>), and every fowl after his <u>kind</u> (<i>miyn</i>), every bird of every <u>sort</u> (or ‘wing,’ Hebrew, <i>kanaph</i>).</p> <p>Lev. 11:14: “the vulture, and the kite after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:15: “every raven after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:16: “the owl, and the night hawk, and the cuckow, and the hawk, after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:19, “the stork, the heron after her <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:22: “the locust after his <u>kind</u> (<i>miyn</i>), and the bald locust after his <u>kind</u> (<i>miyn</i>), and the beetle after his <u>kind</u> (<i>miyn</i>), and the grasshopper after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:29: “the weasel, and the mouse, and the tortoise [or ‘lizard’], after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:13: “the glede, and the kite, and the vulture after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:14: “raven after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:15: “owl,” “night hawk,” “cuckow, and the hawk after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:18: “the stork, and the heron after her <u>kind</u> (<i>miyn</i>).”</p> <p>Ezek. 47:10: “fish ... according to their <u>kinds</u> (<i>miyn</i>).”</p>	<p>Gen. 1:11: <i>genos</i>.</p> <p>Gen. 1:12: <i>genos</i>.</p> <p>Gen. 1:12: <i>genos</i>.</p> <p>Gen. 1:21: <i>gene</i>, from <i>genos</i>.</p> <p>Gen. 1:21: <i>genos</i>.</p> <p>Gen. 1:24: <i>genos</i>.</p> <p>Gen. 1:24: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p> <p>Gen. 1:25: <i>genos</i>.</p> <p>Gen. 6:20: <i>genos</i>.</p> <p>Gen. 6:20: <i>genos</i>.</p> <p>Gen. 6:20: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p> <p>Gen. 7:14: <i>genos</i>.</p> <p>Lev. 11:14: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:15: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:16: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:19: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:22: <i>homoia</i>, from <i>homoios</i>.</p> <p>Lev. 11:29: LXX lacks “and his like” here.</p> <p>Deut. 14:13: <i>homoia</i>, from <i>homoios</i>.</p> <p>Deut. 14:14: <i>homoia</i>, from <i>homoios</i>.</p> <p>Deut. 14:17: “the hawk, and its <u>like</u>,” <i>homoia</i>, from <i>homoios</i>.</p> <p>Deut. 14:18: <i>homoia</i>, from <i>homoios</i>.</p> <p>Ezek. 47:10: LXX lacks “according to their like” here.</p>

This shows that the relevant Hebrew word of “kind (*miyn*),” is rendered in the Greek Septuagint by either *genos* or *homoios*. Let us further consider these Greek words in both the Greek Septuagint and New Testament, to then understand how the Septuagint translators themselves, and also New Testament Greek speaking Christians who consulted the Septuagint, would have understood the Hebrew with respect to the animals in their “kind,” as seen by their relevant wider usage of these Greek words. We shall first consider Greek, *genos*<sup>494</sup>, and then Greek, *homoios*<sup>495</sup>. Unless otherwise stated, Greek Septuagint translations are from Sir Lancelot Brenton’s Greek-English Septuagint (1851).

The underlined words in the following citations are Greek *genos* in the Greek Septuagint’s Old Testament.

Firstly, with respect to Greek *genos*. Concerning human beings, with regard to the mixed race at the Tower of Babel, “the Lord said, Behold, there is one race” (Gen. 11:6, LXX). See also “race” for a mixed race in Gen. 34:16. It is also used for the ethnic Semitic Jewish “race,” and thus “the race of the children of Israel” (Exod. 1:9, LXX; 5:14, LXX). See also “race of our fathers” (Job 8:8, LXX). Or “race” of Israel (Joshua 4:14, LXX, Brenton “people;” 11:21, LXX; Esther 3:13, LXX; Jer. 38{31}:1, LXX)<sup>496</sup>. Or “a tribe” of Israel (Lev. 21:13,17, LXX). Greek *genos* is sometimes used in the Septuagint for descent by “family,” whether one’s immediate family (Gen. 17:14, LXX), or a racial “family.” E.g., “And the younger also bore a son, and called his name Amman, saying, The son of my family, This is the father of the Ammanites ...” (Gen. 19:39, LXX). See also “family” (Esther 3:7, LXX, Brenton “race”). “And ... Ismael

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<sup>494</sup> The Greek root word, *genos*, is a neuter noun that declines as Singular Nominative: *to genos*; Vocative: *genos*; Accusative: *to genos*; Genitive: *tou genous*; & Dative: *to genei*; & Plural Nominative: *ta gene*; Vocative: *gene*; Accusative: *ta gene*; Genitive: *ton genon*; & Dative: *tois genesi(n)*.

<sup>495</sup> The Greek root word, *homoios*, is an adjective that declines as Masculine Singular Nominative: *homoios*; Vocative: *homoie*; Accusative: *homoion*; Genitive: *homoiou*; & Dative: *homoio*; & Masculine Plural Nominative: *homoioi*; Vocative: *homoioi*; Accusative: *homoious*; Genitive: *homoion*; & Dative: *homoiois*. Feminine Singular Nominative: *homoia*; Vocative: *homoia*; Accusative: *homoian*; Genitive: *homoias*; & Dative: *homoia*; & Feminine Plural Nominative: *homoiai*; Vocative: *homoiai*; Accusative: *homoias*; Genitive: *homoion*; & Dative: *homoiais*. Neuter Singular Nominative: *homoion*; Vocative: *homoion*; Accusative: *homoion*; Genitive: *homoiou*; & Dative: *homoio*; & Neuter Plural Nominative: *homoia*; Vocative: *homoia*; Accusative: *homoia*; Genitive: *homoion*; & Dative: *homoiois*.

<sup>496</sup> Though I am not generally showing such Septuagint variants, I note that for “the seed of the kingdom,” *genos* is used in Dan. 1:3 in Symmachus’s 2nd century A.D. Greek translation (Version 1 in Rahlfs-Hanhart’s LXX); as opposed to the use of *sperma* in Codex Vaticanus & Codex Alexandrinus (Version 2 in Rahlfs-Hanhart’s LXX, with Version 2 also found in Brenton’s LXX).

... died, and was added to his family” (Gen. 25:17, LXX, my rendering) i.e., buried with his “fathers” (Brenton, although he states in a footnote, “Gr[ee]k family”). See also Greek *genos* as “kindred” (Gen. 26:10) or “family” (Gen. 35:29, LXX; Lev. 20:17, LXX; Esther 2:10, LXX; Jer. 36{29}:32, LXX; Jer. 38{31}:37, LXX; Jer. 43{36}:31, LXX; Jer. 48{41}:1, LXX – Brenton “the seed royal”). It may be used for one’s wider “generation” (Lev. 20:18, LXX).

Concerning animals, we read the creatures from Noah’s Ark came forth “after their kind” (Gen. 8:19, LXX). At II Chron. 4:13, we read of “two kinds of pomegranates.” Evidently influenced by the original Hebrew which here reads two “rows,” Brenton also reads “two rows,” but I think the idea in the Greek Septuagint is that there were two kinds or varieties of pomegranate fruits shown here e.g., perhaps big ones and small ones.

Concerning a baker’s food, we read of “the work of the baker of every kind which Pharaoh eats” (Gen. 40:17, LXX). Concerning perfumes we read that in King David’s burial, “they laid him on a bed, and filled it with spices, and all kinds of perfumes ...” (II Chron. 16:14, LXX). Concerning musical instruments, we read, “every kind of music” (Dan. 3:5,11,15 LXX).

We also find both Greek, *genos* and *homoios* in some verses. Thus we read, “And beneath it in the likeness (*homoios*) of calves, they compass it round about ..., they cast the calves two kinds (*genos*) in their casting” (II Chron. 4:3, LXX). Evidently influenced by the original Hebrew which here reads two “rows,” Brenton also reads “two rows,” with a footnote saying, “Gr[ee]k two kinds;” but I think the idea in the Greek Septuagint is that there were two kinds of cows shown here (which may be a subspecies or species depending on one’s classification system).

And so with respect to Greek *homoios* in the Septuagint’s Old Testament. Concerning human beings, we read that before God made Eve, “for Adam there was not found a help like to himself” (Gen. 2:20, LXX). Or “Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all?” (I Sam. 10:24, LXX). Or we read of King Hezekiah (Greek, Ezekias), “He hoped in the Lord God of Israel; and after him there was not any like him among the kings of Judah” (II Kgs 18:5, LXX, with Brenton’s footnote reading of “hoped”). Or it is said of Josiah, “There was no king like him ...” (II Kgs 23:25, LXX). And so too it is said of “Solomon king of Israel ..., there was no king like him among many nations, and he was beloved of God, ...; yet strange women turned him aside” (Neh. 13:26, LXX). “And the Lord said ... my servant Job, ... there is none like him on the earth ...” (Job 1:8, LXX); “there is none ... like him ...” (Job 2:3, LXX).

Concerning animals, it is of “the serpent” or “dragon (Greek, *drakon*)” (Job 41:20, LXX; = Job 41:1, for “leviathan” the crocodile); “There is nothing upon the earth like to him ...” (Job 41:24, LXX, = Job 41:33). Concerning Jewish feasts, we read, “there was no passover like it in Israel from the days of Samuel the prophet, or any king

of Israel ...” (II Chron. 35:18, LXX). Concerning the “day of the Lord” (Joel 2:1, LXX), we read, “there has not been from the beginning one like it” (Joel 2:2, LXX).

These Old Testament Septuagint passages clearly show a close specificity to what is being itemized, and indicate a fairly narrow usage of “like (Greek *homoios*).”

It is clear from this usage of Greek *genos* and *homoios* in the Septuagint’s Old Testament, that *genos* is only used for more specific types or kinds. With respect to its meaning of “race,” it is never used for man beyond the genus of the human race, and is frequently used for finer subdivisions of man, such as the Jewish race, or a person’s more immediate kindred or family. Thus it is not e.g., used to say that men and monkeys or apes are part of the “Order of Primate;” or that men and now extinct satyr beasts are both part of a “Bipedal Family” inside the “Order of Primate.” So too with fruit in the form of pomegranates, though the Septuagint here departs from the Hebrew at II Chron. 4:13, its usage is for varieties of pomegranates, e.g., perhaps referring to large and small varieties of this fruit. And with respect to calves, though the Septuagint once again here departs from the Hebrew at II Chron. 4:3, there is yet again a usage in a finer division, perhaps e.g., referring to alleged etchings of some cows that were “speckled and spotted” as opposed to those of a uniform colour (cf. Gen. 30:32, LXX for goats). This same usage of finer divisions is also apparent with the Septuagint’s usage of “kind” for a baker’s goods, perfumes, and musical instruments. Likewise *homoios* has a narrow usage within the human race, or a particular animal, or a particular day of note. Thus on this basis, the most natural way to understand Greek *genos* in Gen. 1,6, & 7, and Greek *homoios* in Lev. 11 & Deut. 14, is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14, *supra*.

This same type of usage of the Greek, *genos* and *homoios*, is also found in the Greek Septuagint’s non-canonical Apocrypha. Concerning *genos*, e.g., we read in Wisdom that at the time of the exodus, “the whole creation” in that local world “in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt” (Wisdom 19:6, LXX Apocrypha). And in terms of each “proper kind,” the Book of Wisdom gives us some understanding of this in its metaphoric usage of such creatures as “horses,” “lambs,” “cattle,” “frogs,” “fishes,” and “fowls” (Wisdom 19:9-11, LXX Apocrypha). Or reference is made to the human race, “I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not” i.e., creation *ex nihilo*, “and so was the race (*genos*) of man made likewise” (II Maccabees 7:28, LXX Apocrypha). And a finer division of man is found in the reference to “the whole generation of the Jews” (II Macc. 8:9, LXX Apocrypha); or “the stock of Abraham” (I Macc. 12:21, LXX Apocrypha).

Other references in the Apocrypha also conform to those previously discussed with respect to the Septuagint’s Old Testament, *supra*. (See Greek *genos* in Tobit or Tobias 1:10,16,17; 2:3; 5:8,12; 6:11,15, LXX Apocrypha; Judith 5:10; 6:2,5,19; 8:20,32; 9:14; 11:10; 12:3; 13:20; 15:9; 16:17,24, LXX Apocrypha; Wisdom 19:21, LXX

Apocrypha; Baruch 2:15, LXX Apocrypha; I Macc. 3:32; 5:2, LXX Apocrypha; II Macc. 1:10; 5:22 - twice; 6:12; 7:16,38; 12:31; 14:8,9 LXX Apocrypha).

And we find both Greek, *genos* and *homoios* in some parts of Sirach (or Ecclesiasticus), “every beast loveth his like (*homoios*), and every man loveth his neighbour. All flesh consorteth according to kind (*genos*), and a man will cleave to his like (*homoios*)” (Sirach 13:15,16, LXX Apocrypha). There is then a contrast of good and bad people with reference to a metaphoric usage of animals, which nevertheless acts to show what is contextually meant by Greek, *genos* and *homoios*. These animals are “the hyena,” “dog,” “wolf,” “lamb,” “wild ass,” and “lion” (Sirach 13:17-19, LXX Apocrypha).

And in the Septuagint’s Apocrypha the Greek *homoios* is limited to man. Hence we read of “a man, which is like himself” (Sirach 28:4, LXX Apocrypha). Or “Aaron, an holy man like unto him, even his brother, of the tribe of Levi” (Sirach 45:6, LXX Apocrypha). “And since ... Judas” Maccabeas “died, we have no man like him ...” (I Macc. 9:29, LXX Apocrypha).

And the same type of usage of the Greek, *genos*, is also found in the Greek Septuagint’s non-canonical Pseudepigrapha of III and IV Maccabees. E.g., reference is made to “the race of Israel” (III Macc. 6:4,9, LXX Pseudepigrapha), or “race of Jacob” (III Macc. 6:13); and a contrast is made between “the Jews” and “them of other races” i.e., Gentiles (III Macc. 3:3,6, LXX Pseudepigrapha). Once again, other references in the Septuagint’s Pseudepigrapha conform to the previously noted usage in the Septuagint’s Old Testament, *supra*. (See III Macc. 1:3; 3:2; 7:10, LXX Pseudepigrapha; & IV Macc. 5:4; 12:18; 17:10, LXX Pseudepigrapha).

Therefore the conclusion found to hold for the Greek Septuagint’s Old Testament books, is also found to be applicable to its non-canonical Apocrypha and Pseudepigrapha books. That is, the usage of Greek *genos* and *homoios* are only used for more specific types or kinds. Thus once again, on this basis the most natural way to understand Greek *genos* in Gen. 1,6, & 7, and Greek *homoios* in Lev. 11 & Deut. 14, is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14, *supra*.

The New Testament is written in Greek and selectively cites the canonical books of the Greek Septuagint’s Old Testament where it is accurate, although at times it uses a fresh translation into the Greek directly from the Hebrew and Aramaic Old Testament. This means its usage of Greek *genos* and *homoios* is clearly relevant. E.g., we read of God’s creative work in the Septuagint’s Genesis chapter 1, “*arsen* (male) *kai* (and) *thelū* (female) *epoiesen* (he made) *autous* (them)” (Gen. 1:27, LXX); and we find these exact words are cited by our Lord in Matt. 19:4. And in the Septuagint, these words are preceded by “God” i.e., “*o* (‘the,’ redundant in English translation) *Theos* (God) ... *arsen* (male) *kai* (and) *thelū* (female) *epoiesen* (he made) *autous* (them);” whereas in Mark 10:6 these same words occur though with “*o* (-) *Theos* (God)” placed at the end i.e., “*arsen* (male) *kai* (and) *thelū* (female) *epoiesen* (he made) *autous* (them) *o* (-) *Theos* (God),”

meaning, “God made them male and female;” so that Mark 10:6 can also be fairly characterized as two Septuagint quotes from Gen. 1:27, in which the order of “*o (-) Theos* (God)” was altered with no change in the basic meaning of the text.

The underlined words in the following citations are Greek *genos* in the Greek of the New Testament.

Firstly, with respect to Greek *genos*. Concerning human beings, we read, that all men are the “offspring” “of God” (Acts 17:28,29; also referred to *infra*). It is also used for ethnic race, generally the Jewish race, so that reference is made to Jewish “countrymen” (II Cor. 11:26) who are St. Paul’s fellow “Hebrews,” and “Israelites,” of “the seed (Greek, *sperma*) of Abraham” (II Cor. 11:22). Or reference is made to Jewish “kindred” (Acts 7:19); or the Jewish “nation” (Gal. 1:14); or “the stock of Abraham” (Acts 13:26); or “the stock of Israel” (Philp. 3:5). Gentile races are also referred to. Hence we read of “a Syrophenician by nation” (Mark 7:26), or a person “of the country of Cyprus” (Acts 4:36).

Greek *genos* is also used for descent by “family,” with reference to one’s immediate family (Acts 4:6), or “Joseph’s kindred” (Acts 7:13). Or Christ says, “I Jesus ... am the root and the offspring of David” (Rev. 22:16). Or it can mean “born” (Acts 18:2,24). Or a “generation” (I Peter 2:9).

Concerning animals, we read of sea creatures that “a net ... was cast into the sea, and gathered of every kind” (Matt. 13:47) (also referred to *infra*).

Concerning diverse languages, we read that there are “divers kinds of tongues” (I Cor. 12:10); or “diversities of tongues” (I Cor. 12:28); and “so many kinds of voices in the world” (I Cor. 14:10) e.g., Anglophone or Francophone. Concerning devils, Christ says of a certain type, “this kind goeth not out but by prayer and fasting” (Matt. 17:21); or “this kind can come forth by nothing, but prayer and fasting.”

Both Greek, *genos* and *homoios* are found in Matt. 13:47 where our Lord says, “Again, the kingdom of heaven is like (*homoios*) unto a net, that was cast into the sea, and gathered of every kind (*genos*).” And in Acts 17:29, the Apostle Paul says, “Forasmuch then as we are the offspring (*genos*) of God, we ought not the think that the Godhead is like (*homoios*) unto gold, or silver, or stone, graven by art and man’s device.”

More generally with respect to Greek *homoios* in the Greek of the New Testament.

Concerning mankind, we read that, “The kingdom of heaven is like unto a merchant man, seeking goodly pearls” (Matt. 13:34); or “the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old” (Matt. 13:52). Or our Lord says, “Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye

have not danced: we have mourned to you, and ye have not wept” (Luke 7:32). And “Let you loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord” (Luke 12:35,36). Or of the blind beggar that Christ healed, “Some said, This is he: others said, He is like him: but he said, I am he” (John 9:9).

Or Christ said, “Whosoever cometh to me and heareth my sayings, and doeth them, I will show you whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great” (Luke 6:47-49). Or our Lord and Saviour, the Son of God, the Second Divine Person of the Holy Trinity, said to the unbelieving Jews of the Father who is the First Divine Person of the Holy Trinity, “Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying” (John 8:55).

Or concerning devils, St. John says, “I saw three unclean spirits like frogs” (Rev. 16:13). And concerning the final Fall of Papal Rome in connection with the Second Advent, “they saw the smoke of her burning” and “cried,” “What city is like unto this great city!” (Rev. 18:18).

Concerning animal life, St. John the Divine (or St. John the Theologian), uses a number of relevant metaphors in the context of the apocalyptic genre of The Book of Revelation i.e., under verbal inspiration, the Third Divine Person of the Holy Trinity, the Holy Ghost, selected from the vocabulary of St. John a number of relevant metaphors, for all Bible writers were the Holy Ghost’s penmen, writing exactly what he told them to (Jer. 1:1,4,7,9; II Tim. 3:16). “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle” (Rev. 4:7). “And the shapes of the locusts were like unto horses” (Rev. 9:7). “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion” (Rev. 13:2). Or concerning the Papal Antichrist “beast,” “And ... they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” (Rev. 13:2). And concerning the General Councils in a lesser fulfillment starting with those of 553 and 681, although these fifth and sixth general councils also intermingled with them the dazzling beauty of Trinitarian theological truth which one can extract from them, so that their Trinitarian clarifications of the earlier four general councils are used as definitions of orthodoxy (Article 21, Anglican *39 Articles*); but in their greater fulfillment with special reference to those Romish General Councils from the time of their usage of the Latin tongue from the *First Lateran Council* in 1123 onwards; we read with reference to the two-horned Papal mitre, and a derivative similar mitre used by Romish bishops, “And I beheld another beast coming up out of the earth; and he had two horns like a lamb ...” (Rev. 13:11).



A lamb showing his two “horns” (ears) in the general shape of a Papal two-horned mitre (Rev. 13:11).



Two-horned Papal Mitre of Paul VI, Museum, St. Peter’s Basilica, Rome, Vatican City State, Aug. 2001<sup>498</sup>.



Gregory XVI (Pope 1831-46) in Papal Mitre, Museum, Lateran Palace, Vatican City State, Rome, Aug. 2001<sup>499</sup>.



Paul VI (Pope 1963-78) in mitre, in Aula Paulo VI, Vatican, where Papal Audiences are held next to St. Peter’s Basilica, Rome, Aug. 2001.



John-Paul II Papal Audience (Pope 1978-2005) in Aula Paulo attended by Gavin & 100s of others, Rome, Vatican City State, Aug. 2001.



Gavin with Swiss Guard, outside Aula Paulo VI or Paul VI Auditorium, after Papal Audience Aug. 2001.

<sup>497</sup>

A

lamb

([http://4.bp.blogspot.com/enOTmU6VjBU/Tl\\_Vli\\_AYpI/AAAAAAAAAqY/RIQIGtJivdI/s1600/derwent\\_lamb\\_470x354.jpg](http://4.bp.blogspot.com/enOTmU6VjBU/Tl_Vli_AYpI/AAAAAAAAAqY/RIQIGtJivdI/s1600/derwent_lamb_470x354.jpg)).

<sup>498</sup> The two lappets hanging down a mitre are called “infulae,” and on this infulae is woven the Papal symbols of the tiara and keys, so that this mitre also contains on it the imagery of the Papal tiara.

<sup>499</sup> On the significance of the Papal Mitre (& Papal tiara), see my book, *The Roman Pope is the Antichrist* (2006), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004), “Appendix: The Mark of the Beast – 666” (<http://www.gavinmcgrathbooks.com>). And my Sermon, “The Mark of the Beast – 666,” Short title, “Coming Mariolatry” (2012) (<http://www.sermonaudio.com/kingjamesbible>).

Concerning plant life, we read that, “The kingdom of heaven is like to a grain of mustard seed” (Matt. 13:31; cf. Luke 13:18,19); or “The kingdom of heaven is like unto leaven” (Matt. 13:33; cf. Luke 13:21). Concerning inanimate objects, Christ says, “the kingdom of heaven is like unto treasure hid in a field” (Matt. 13:44); or “the kingdom of heaven is like unto a net” (Matt. 13:47) (also referred to *supra*).

Or concerning the properties of various inanimate objects such as gold, stones, and metals, St. John the Divine says, “on their heads were as it were crowns like gold” (Rev. 9:7). “And he that sat” upon the throne “was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne” of God, “in sight like unto an emerald” (Rev. 4:3). “And before the throne there was a sea of glass like unto crystal” (Rev. 4:6). Of the New Jerusalem it is said, “her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:11). “And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass” (Rev. 21:18). Also Christ is seen in apocalyptic vision and it is said, “his feet” were “like unto fine brass” (Rev. 1:15); and he says of himself, that “his eyes” are “like unto a flame of fire, and his feet” are “like fine brass” (Rev. 2:18).

Or Christ in his summary of the Holy Decalogue, refers to “the first and great commandment” and then says, “And the second is like unto it” (Matt. 22:38,39; cf. Mark 12:31). The Litany of the Anglican 1662 *Book of Common Prayer* includes the petition, “From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us;” and in Jude 7 we read, “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, ... are set forth for an example, suffering the vengeance of eternal fire.” Or concerning deadly sin, St. Paul, says, “Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21).

Or Christ is fully God and fully man, and as touching upon his humanity, we read of the glorified Christ at his Second Advent, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (I John 3:2). And Christ is first described as “one like unto the Son of man” (Rev. 1:13), and then of his Second Advent St. John the Divine further says, “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man” (Rev. 14:14).

Therefore the conclusion found to hold for the Greek Septuagint’s canonical Old Testament books, as well as its non-canonical Apocrypha and Pseudepigrapha books; clearly also holds for the Greek of the New Testament. That is, the usage of Greek *genos* and *homoios* are only used for more specific types or kinds. Hence once again, on this basis the most natural way to understand Greek *genos* in Gen. 1,6, & 7, and Greek *homoios* in Lev. 11 & Deut. 14, is to finer divisions of animals below the taxonomy of

animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14, *supra*; or one see in such creatures as e.g., sheep per “lamb” (Rev. 14:11), or “frogs” (Rev. 16:14), or “horses” (Rev. 9:7), or the “leopard” (Rev. 13:2), “lion,” “calf,” or “eagle” (Rev. 4:7).

The fact that we are e.g., again seeing the “lion” (Rev. 4:7) and “leopard” (Rev. 13:2), as we did through reference to Isa. 11:7, *supra*, is once again surely significant for showing that Batten’s “Created Cat Kind,” claims from Genesis 1 are not supported by the terminology of Genesis 1 either as a translation of the Hebrew in the Greek Septuagint, or as seen by comparative analysis of such terminology in the Greek of the New Testament. The presence of “horses” in Rev. 9:7 also indicates that if one considered equine species were included in Genesis 1:24, as claimed by young earth creationists, then one could not argue for a common equine ancestor for the horse, ass, and zebra. But as also previously observed for those following the old earth creationist Local Earth Gap School model advocated in this work, a wider level of possibility exists for creatures created outside of Eden in the time-gap in Gen. 1:1-2; 2:4; Heb. 1:2; & 11:3, subject to the qualification that both the Holy Bible and Book of Nature limit microevolution to the taxonomical level of genus or below (see genera – or equivalent, species, or subspecies as limits imposed on us in Lev. 11 & Deut. 14), the same level of specificity is not necessarily applicable to creatures not created in the six 24 hours of the Edenic creation, and so inside the limits of genus e.g., the wild horse, wild ass, and zebra, *might* have, and I think *probably*, though not definitely did, microevolve from a genetically rich common ancestor of Genus *Equus*. But this also means on such a Local Earth Gap School model, if one were to argue there were horses in Eden, and this was the source of at least some of the later domesticated horses, then once again, one would have to conclude that God must have made a genetically compatible horse in Eden i.e., *below* the taxonomical level of genus.



Gavin (born 1960) with God’s creature of a domestic horse, called “Trixi,” belonging to his Grandfather Norman McGrath, Albury, NSW, c. 1968.

- (Chapter 10) a] Young Earth Creationist's theory of "baraminology"  
 animal "kinds" on Days 5 & 6 ruled out by  
 the science of linguistics.  
 v] The meaning of "kind" as understood i  
 the wider Latin of the Vulgate.

The basic information of the chart in section a, part ii, on the Hebrew, Greek, and Latin, Gen. 1,6,7; Lev. 11; Deut. 14; Ezek. 47:10, *supra*, is in this section reduced to just the Hebrew and Latin.

Hebrew Old Testament; Hebrew, <i>miyn</i> .	Latin Vulgate translation of Heb. <i>miyn</i>
Ezek. 47:10: "... the fishers shall ... spread forth nets; their fish shall be according to their <u>kinds</u> ( <i>miyn</i> )."	Ezek. 47:10: <i>species</i> (plural).

Hebrew Old Testament; Hebrew, <i>miyn</i> .	Latin Vulgate translation of Heb. <i>miyn</i>
<p>Gen. 1:11: “the fruit tree yielding fruit after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:12: the “herb yielding seed after his <u>kind</u> (<i>miyn</i>);” &amp; “tree yielding fruit, whose seed was in itself, after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:21: “great whales” (AV) or “great water-snakes,” “and every living creature that moveth, which the waters brought forth ... after their <u>kind</u> (<i>miyn</i>);” &amp; “every winged fowl after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:24: “the living creature after his <u>kind</u> (<i>miyn</i>), cattle, and creeping thing;” &amp; the “beast of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 1:25: “the beast of the earth after his <u>kind</u> (<i>miyn</i>), and cattle after their <u>kind</u> (<i>miyn</i>), and everything that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 6:20: “of fowls after their <u>kind</u> (<i>miyn</i>), and of cattle after their <u>kind</u> (<i>miyn</i>), of every creeping thing of the earth after his <u>kind</u> (<i>miyn</i>).”</p> <p>Gen. 7:14: “every beast after his <u>kind</u> (<i>miyn</i>), and all the cattle after their <u>kind</u> (<i>miyn</i>), and every creeping thing that creepeth upon the earth after his <u>kind</u> (<i>miyn</i>), and every fowl after his <u>kind</u> (<i>miyn</i>), every bird of every <u>sort</u> (or ‘wing,’ Hebrew, <i>kanaph</i>).</p> <p>Lev. 11:14: “the vulture, and the kite after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:15: “every raven after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:16: “the owl, and the night hawk, and the cuckow, and the hawk, after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:19, “the stork, the heron after her <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:22: “the locust after his <u>kind</u> (<i>miyn</i>), and the bald locust after his <u>kind</u> (<i>miyn</i>), and the beetle after his <u>kind</u> (<i>miyn</i>), and the grasshopper after his <u>kind</u> (<i>miyn</i>).”</p> <p>Lev. 11:29: “the weasel, and the mouse, and the tortoise [or ‘lizard’], after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:13: “the glede, and the kite, and the vulture after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:14: “raven after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:15: “owl,” “night hawk,” “cuckow, and the hawk after his <u>kind</u> (<i>miyn</i>).”</p> <p>Deut. 14:18: “the stork, and the heron after her <u>kind</u> (<i>miyn</i>).”</p>	<p>Gen. 1:11: <i>genus</i>.</p> <p>Gen. 1:12: <i>genus</i>.</p> <p>Gen. 1:12: <i>specium</i> from <i>species</i>.</p> <p>Gen. 1:21: <i>species</i> (plural).</p> <p>Gen. 1:21: <i>genus</i>.</p> <p>Gen. 1:24: <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 1:24: <i>species</i> (plural).</p> <p>Gen. 1:25: <i>species</i> (plural).</p> <p>}</p> <p>} Last two Gen. 1:25 references combined:</p> <p>} <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 6:20: <i>genus</i>.</p> <p>Gen. 6:20: <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 6:20: <i>genus</i>.</p> <p>Gen. 7:14: <i>genus</i>.</p> <p>Gen. 7:14: <i>genus</i>.</p> <p>Gen. 7:14: <i>genere</i>, from <i>genus</i>.</p> <p>Gen. 7:14: <i>genus</i>.</p> <p>Lev. 11:14: “the kite, and the vulture, according to their <u>kind</u>;” Latin, <i>genus</i>.</p> <p>Lev. 11:15: “And all that is of the raven <u>kind</u> (<i>generis</i>, from <i>genus</i>), according to their <u>likeness</u> (<i>similitudinem</i>, from <i>similitudo</i>).”</p> <p>Lev. 11:16: <i>genus</i>.</p> <p>Lev. 11:19: <i>genus</i>.</p> <p>Lev. 11:22: <i>genere</i>, from <i>genus</i>.</p> <p>}</p> <p>} Last three Lev. 11:22 references combined:</p> <p>} <i>genus</i>.</p> <p>Lev. 11:29 <i>genus</i>.</p> <p>Deut. 14:13: <i>genus</i>.</p> <p>Deut. 14:14: <i>generis</i>, from <i>genus</i>.</p> <p>Deut. 14:15: <i>genus</i>.</p> <p>Deut. 14:18: <i>genere</i>, from <i>genus</i>.</p>

This shows that the relevant Hebrew word of “kind (*miyn*),” is rendered in the Latin Vulgate as either *genus*, *species*, or *simultudo*, although *simultudo* is limited to the one reference at Lev. 11:15 which uses it in contextual stylistic parallel with *genus*. Let us further consider these Latin words in the Latin Vulgate’s Old Testament, Apocrypha, and New Testament. We shall first consider the Latin *genus*<sup>500</sup>, then the Latin *species*<sup>501</sup>, and then Latin *simultudo*<sup>502</sup>. Unless otherwise stated, Latin Vulgate translations are from the Roman Catholic *Douay-Rheims Version* (New Testament 1582, Old Testament & Apocrypha 1609/10).

The underlined words in the following citations are Latin *genus* in the Latin Vulgate’s Old Testament. Concerning human beings, we read of Noah’s three sons, “These three are the sons of Noe: and from these was all mankind (Latin, *hominum genus*, literally, ‘the race of man’) spread over the whole earth” (Gen. 9:19). Of finer ethnic racial groups we read of those from Canaan (Latin, *Chanaan*), “And Isaac called Jacob, ... and charged him, ... Take not a wife of the stock of Chanaan” (Gen. 28:1). Or, “Every one that is of the race of Israel” (Lev. 23:42). Or “Mardochai of the race of the Jews” (Esther 10:3).

Or concerning some giants among the Gentiles: “There we saw certain monsters of the sons of Enac, of the giant kind” (Num. 13:34). Or “Jesbibenob, who was of the race of Arapha” (II Sam. 21:16). And in one line of Latin manuscripts (St. Gall, Switzerland, *et al*) following Alcuin (b. 732, Yorkshire, England; d. 804, Tours, France), adopted in both the Clementine Vulgate & Douay-Rheims Version, at II Sam. 21:18, after the words, “of (Latin, *de*) the race (*stirpe*) of Arapha (*Arafa*),” are found the additional

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<sup>500</sup> The Latin root word, *genus*, is a neuter noun that declines as Singular Nominative: *genus*; Vocative: *genus*; Accusative: *genus*; Genitive: *generis*; Dative: *genere*; & Ablative: *genere*; & Plural Nominative: *genera*; Vocative: *genera*; Accusative: *genera*; Genitive: *generum*; Dative: *generibus*; & Ablative: *generibus*.

<sup>501</sup> The Latin root word, *species*, is a feminine noun that declines as Singular Nominative: *species*; Vocative: *species*; Accusative: *speciem*; Genitive: *speciei* (or *specie*); Dative: *speciei*; & Ablative: *specie*; & Plural Nominative: *species*; Vocative: *species*; Accusative: *species*; Genitive: *specierum*; Dative: *speciebus*; & Ablative: *speciebus*.

<sup>502</sup> The Latin root word, *similitudo*, is a feminine noun that declines as Singular Nominative: *similitudo*; Vocative: *similitudo*; Accusative: *similitudinem*; Genitive: *similitudinis*; Dative (or Locative): *similitudini*; & Ablative (or Dative or Locative): *similitudine*; & Plural Nominative (or Accusative): *similitudines*; Vocative: *similitudines*; Accusative: *similitudinis*; Genitive: *similitudinum*; Dative: *similitudinibus*; & Ablative (or Dative or Locative): *similitudinibus*.

words, “of (*de*) the family (*genere*, from *genus*) of giants (*gigantum*)<sup>503</sup>.” “Sabachai ... slew Saphai of the race of Raphaim” (I Chron. 20:4).

Latin *genus* is also used for descent by “family,” with reference to one’s more immediate family line, e.g., of the Levites: the “high priest” “shall not mingle the stock of his kindred with the common people of the nation” (Lev. 21:10,15). Or reference is made to, “Every male of the priestly race” (Lev. 6:29 & 7:6). Or “the priests of the Levitical race” (Deut. 17:9 & 24:8); or “the priests of the race of Levi” (Deut. 27:9); or “of the race of Levi” (Josh. 21:10,20; 21:20; 21:27); or “of the race of the Levites” (Judges 17:13). Or of the Royal Household or Royal Family: “as I promised David, ... There shall not fail a man of thy race upon the throne of Israel” (I Kgs 9:5); or “kings of the race of David” (Jer. 22:4). Or a person “of the house (Latin, *genere* from *genus*, or ‘stock’) of Chaleb” (I Sam. 25:3).

Concerning animals we read of, “all living things, and cattle, and creeping things: according to their kinds ...” (Gen. 8:19). Of diverse kinds of flies, “behold I will send in upon thee, ... all kind of flies, and the houses of the Egyptians shall be filled with flies of divers kinds” (Exod. 8:21). These flies are also referred to in the Psalms, “He sent amongst them divers sorts of flies” (Ps. 78:45; Latin Vulgate Ps. 77:45). Or of “sheep and herds, and beasts of divers kind” (Exod. 12:38). And though they are metaphors for prohibited marriages, the usage of animals in the Prohibited Marriage Metaphoric Maxim, “Thou shalt not make thy cattle to gender with beasts of any other kind” (Lev. 19:19). And concerning plants we read, “all trees that have in themselves seed of their own kind” (Gen. 1:29). Or, “I made gardens, and orchards, and set them with trees of all kinds” (Eccl. 2:5).

Concerning the sex of a human being, “All of the male sex (Latin, *generis* from *genus*, or ‘kind’)” (Num. 3:28); or “All of the male kind” (Num. 3:34). Or the “Levites,” “by their families, of the male kind” (Num. 3:39). Or “twenty-three thousand males (Latin, *generis masculini*, literally, ‘of the masculine kind’ or ‘of the male-kind’)” (Num. 26:62). Or “all that are of the male sex (Latin, *generis masculini*, literally, ‘of the male-kind’)” (Num. 31:17). Or “all that are therein of the male sex (Latin, *generis* from *genus*, or ‘kind’)” (Deut. 20:13). Or “males (Latin, *generis masculini*, literally, ‘of the male-kind’)” (Joshua 5:4); or “every male (Latin, *omne generis masculini*, literally, ‘all of the male-kind’)” (Judges 21:11). Or concerning an animal’s sex, “All the male kind that openeth the womb, shall be mine. Of all beasts ...” (Exod. 34:19).

Concerning diverse musical instruments, we read of “trumpets, ... cymbals, and organs, and ... divers kind of musical instruments” (II Chron. 5:13). Or “trumpets, and ... instruments of divers kinds” (II Chron. 26:15). And the hearing “of all kind of music” on diverse instruments (Dan. 3:5,7,10,15). Concerning various vessels, “divers

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<sup>503</sup> Though I am not generally showing such Vulgate variants, this is found as a footnote reading in Weber-Gryson’s Vulgate.

kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music” (Isa. 22:24). And concerning engines of war, “And he made in Jerusalem engines of diverse kinds ... to shoot arrows, and ... stones ...” (II Chron. 26:15). Or, “he built up ... the city of David, and made all sorts of arms and shields” (II Chron. 32:5). And “Ezechias ... gathered himself ... arms of all kinds ...” (II Chron. 32:27).

Let us now consider the Latin *species* in the Latin Vulgate’s canonical Old Testament Books. The Latin word *species* has the idea of “look” i.e., “the look of something.” But it can also carry the unstated nuance of a “good look,” although whereas a man would have to say to his mate about a woman in an Australian English colloquialism, “That sheila’s a good looker,” meaning, “That woman’s attractive;” by contrast, in Latin, if the nuance of “good” is present with *species*, then this “good look” idea of *species* is rendered as something like “beauty.” But the “look” idea of Latin *species* can also convey the derivative idea of “appearance,” or “sight.” And so when used in the Latin Vulgate for “kind” in Gen. 1 or Ezek. 47, it conveys the idea of something that’s “got the *look*” in “appearance” or “sight” to a specific creature, and thus is the same “type” or “kind” of creature.

In the Vulgate’s Old Testament, St. Jerome uses the Latin *species* with the sense of beauty for those “whose bodies were very beautiful” (Gen. 41:4). “And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin” (Job 5:24). Of the suffering Messiah, “there is no beauty in him” (Isa. 53:2). Or in another context, “And thy renown went forth among the nations for thy beauty” (Ezek. 16:14). Weber-Gryson’s Vulgate shows two different Latin traditions in the Psalms, one more like the Greek Septuagint, and the other more like the Hebrew Old Testament; and in this context, at Ps. 47:4 (Latin Vulgate Ps. 46:5; Greek Septuagint Ps. 46:4 in Brenton’s LXX, & Ps. 46:5 in Rahlfs-Hanhart’s LXX), the one more like the Greek Septuagint reads, “*specium* (‘the beauty;’ cf. Greek, *kallong*, ‘the beauty’) *Iacob* (of Jacob);” whereas the one more like the Hebrew Old Testament reads, “*gloriam* (‘the majesty;’ cf. Hebrew, *ga’on*, ‘the majesty’ or ‘the excellency’) *Iacob* (of Jacob).”

With respect to “appearance,” or “resemblance,” or “sight,” or “form,” or “kind,” the Vulgate’s Old Testament uses the Latin *species* for, “the sight of the glory of the Lord” (Exod. 24:7). Or “the appearance of ... leprosy” (Lev. 13:26); such as “the place where the leprosy appears” (Lev. 13:3); or “when the colours are diversely (Latin, *varias species*, literally, ‘various types’ or ‘various kinds’) changed” (Lev. 14:56). Or “his form as of Libanus, excellence as the cedars” (S. of Sol. 5:15). “And I saw ... out of the midst of the fire, as it were the resemblance of amber” (Ezek. 1:4). “And I saw as it were the resemblance of amber ... and ... I saw as it were the resemblance of fire” (Ezek. 1:27). “And I saw ... the appearance of the wheels was to the sight like the chrysolite stone” (Ezek. 10:9). And “behold a man, whose appearance was like the appearance of brass” (Ezek. 40:3). “And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by river Chobar ...” (Ezek. 43:3). “And the form of the fourth [person] is like the Son of God” (Dan. 3:25, Vulgate Dan. 3:92). And “there stood before me as it were

the appearance of a man” (Dan. 8:15). And “his face” was “as the appearance of lightning” (Dan. 10:8).

Or “figures (Latin, *species*, literally ‘kinds’) of palm-trees” (I Kgs 6:32). “And he made ten golden candlesticks, according to the form (Latin, *speciem* from *species*, or ‘kind’) which they were commanded to be made by” (II Chron. 4:7). “And Moses and Eleazar the priest received all the gold in divers kinds” (Num. 31:51). “And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and to destroy” (Jer. 15:3). And “there shall be many sorts (Latin, *species*, or ‘kinds’) of fishes thereof” (Ezek. 47:10).

Both Latin *species* and *similitudo* may be found together. “And I saw ... the appearance (Latin, *species*) of the likeness (Latin, *similitudinis*, from *similitudo*) of a throne” (Ezek. 10:1).

Therefore Latin *genus* is clearly used in a specific way in the Vulgate’s Old Testament e.g., with respect to man it never goes beyond the genus of human race to e.g., the “Order of Primate;” or to say that men and now extinct satyr beasts are both part of a “Bipedal Family” inside the “Order of Primate.” Thus its widest usage is inside the *Genus* of Man, to the *subspecies* of fallen man. Thus reference is made to “the race of man” or “mankind” (Gen. 9:19); and beyond this to finer racial divisions such as the Jewish “race” (Lev. 23:42). Or with respect to plants and animals, we read of “gardens” and “orchards,” “trees of all kinds” (Eccl. 2:5); and “all kind of flies” (Exod. 8:21). And for the Latin *species*, the Vulgate’s Old Testament tends to be fairly specific with e.g., “the appearance of ... leprosy” (Lev. 13:26), or “figures (Latin, *species*, literally ‘kinds’) of palm-trees” (I Kgs 6:32), or “many sorts (Latin, *species*, or ‘kinds’) of fishes” (Ezek. 47:10). Therefore this would indicate the usage of the Latin *genus* and *species* in Gen. 1 & 6 is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14 which uses the Latin *genus* and *similitudo*, *supra*.

Though the Latin *similitudo* is not found in Gen. 1 & 6, it is used once in the passages under consideration in Lev. 11:15. Therefore let us now consider the Latin *similitudo* in the Vulgate’s canonical Old Testament Books. The Latin word *similitudo* shows a greater potentiality of meaning in St. Jerome’s Latin Vulgate than does either *genus* and *species*. Thus while *similitudo* generally has a narrower meaning comparable to that of *genus* and *species*, it is also capable of a wider meaning.

In terms of a more specific meaning, the Latin *similitudo* is used e.g., for man, God “said: Let us make man to our image and likeness” (Gen. 1:26). And “God created man, he made him to the likeness of God” (Gen. 5:1). “And Adam ... begot a son to his own image and likeness” (Gen. 5:3). Or “the similitude of any beasts, that are upon the earth, or of the birds, that fly under heaven, or of the creeping things, that move on the earth, or of the fishes, that abide in the waters under the earth” (Deut. 4:17). Or in the Ten Commandments, the Second Commandment says, “Thou shalt not make to thyself a graven image, nor the likeness of any thing, that are in heaven above, or that are in the

earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them ...” (Deut. 5:8). Or reference is made to “a nation” which is “like an eagle that flyeth swiftly” (Deut. 28:49). Or “the likeness of mice” (I Sam. 6:5); or the “likeness of a man” (I Kgs 7:36). Or “they have taken me, as (Latin, *similitudo* ... *quasi*, literally, ‘likeness ... as if’) a lion prepared for the prey; and as a young lion dwelling in secret places” (Ps. 16:12). “Thou hast made us a byword (Latin, *similitudinem*, ‘simile’ / ‘similitude’ → ‘parable’ or ‘proverb’ → ‘a byword’) among the Gentiles: a shaking of the head among the people” (Ps. 44:14; Latin Vulgate Ps. 43:15). “And they changed their glory into the likeness of a calf that eateth grass” (Ps. 106:20; Latin Vulgate Ps. 105:20). “Because, like (Latin, *in similitudinem*, literally, ‘according to the likeness’ of) a soothsayer, and diviner, he thinketh that which he knoweth not” (Prov. 23:7). “They are framed after the likeness (Latin, *in similitudinem*) of a palm tree ... (Jer. 10:5). “And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them ... . And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four” (Ezek. 1:5,10). “And the likeness of a hand was put forth” (Ezek. 8:3). “And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about” (Ezek. 8:10). “Upon which were the oblique windows, and the representation of palm trees” (Ezek. 41:26).

See also the Latin Vulgate’s OT at: Gen. 27:23; Exod. 16:14; 20:4; 25:8,9; Deut. 4:15,16,23,25; I Sam. 6:5,11; I Kgs 12:32; II Kgs 9:13; 16”10; I Chron. 4:3; Job 38:30; Pss. 17:15 (Vulgate 16:15); 144:12 (Vulgate 143:12); Jer. 23:14; Ezek. 1:13,14,16,22,26; 2:1; 8:2; 10:1,10,21,22; 23:15; 28:12; 42:11; Dan. 10:16; & Hosea 13:2.

But in terms of a less precise meaning, we read in Dan. 4:33 (Latin Vulgate, Dan. 4:30) of Nebuchadnezzar, that “his hairs grew like (Latin, *in similitudinem*, literally, ‘in likeness’ of) the feathers of eagles.” On the one hand, this is clearly a metaphoric usage, and even more so in an apocalyptic book like Daniel or Revelation, one must give greater latitude to broad-brush usage of imagery than in a Biblical book with a literal, or more literal, writing style, that might more rarely use such terminology. But on the other hand, it is still quite a loose usage of Latin *similitudo*.

Applying these principles to the passage in question, namely, Lev. 11:15, this means that in the wider context of the Latin Vulgate, *prima facie* it would be possible for the Latin *similitudo* to have a narrower meaning comparable to that of *genus* and *species* and this is what it generally has; or a relatively rare and unusual wider impressionistically imprecise meaning such as we find at Dan. 4:33. However, we can be confident that in the context of Lev. 11:15 it is the general narrower meaning that applies. That is because in the Vulgate the Latin *similitudo* is placed in stylistic parallel with *genus* in Lev. 11:15: “And all that is of the raven kind (*generis*, from *genus*), according to their likeness (*similitudinem*, from *similitudo*);” and so this therefore qualifies the usage of *similitudo* in this context to be the same as that of *genus* i.e., the narrower meaning. Thus on this basis, the most natural way to understand the Latin *genus* and *species* in

Gen. 1 & 6 is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14 which also uses the Latin *genus* and *simultudo*, *supra*.

This same type of usage of the Latin *genus*, *species*, or *simultudo*, is also found in the Latin Vulgate’s non-canonical Apocrypha. Concerning *genus*, e.g., we read of the human race, “God made ... mankind (Latin, *hominum genus*, literally, ‘the race of man’)” (II Macc. 7:28, Latin Vulgate Apocrypha); and “mankind (Latin, *hominum genus*, literally, ‘the race of man’)” (Esther 13:5, Latin Vulgate Apocrypha). Or of finer racial divisions of ethnic race with “Israel, and ... his posterity” (Baruch 2:15, Latin Vulgate Apocrypha); or “the generation of Jacob” (I Macc. 5:2, Latin Vulgate Apocrypha), or “the stock of Abraham” (I Macc. 12:21, Latin Vulgate Apocrypha); or the Jewish “nation” (I Macc. 6:12; & II Macc. 7:16,38; 12:31; 14:8, Latin Vulgate Apocrypha).

And “by all means (Latin, *genere* from *genus*, literally, all ‘kind [of ways possible]’ i.e., by any means) the money must be carried to the king” (II Macc. 3:13, Latin Vulgate Apocrypha). Or “Philip, a Phrygian by birth” (II Macc. 5:22, Latin Vulgate Apocrypha). Or “king Ptolomee, who is of the stock of the anointed priests” (I Macc. 1:10, Latin Vulgate Apocrypha). Or of “the Levitical race” (Esther 11:1, Latin Vulgate Apocrypha). Of a Royal Family, “a nobleman of the blood royal” (I Macc. 1:32, Latin Vulgate Apocrypha). Or of “horses ... and ... harnesses of all sorts” (II Macc. 5:3, Latin Vulgate Apocrypha).

So too the Latin *species* is used in same type of way in the Latin Vulgate’s non-canonical Apocrypha as it is in the Vulgate’s canonical OT. Thus it is used for “beauty” in e.g., “The beauty of a woman cheereth ... her husband ...” (Sirach 36:24, Latin Vulgate Apocrypha); or “the beauty of heaven” (Sirach 43:1,10, Latin Vulgate Apocrypha). “For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire” (Sirach 9:9, Latin Vulgate Apocrypha). “Many by admiring the beauty of another man’s wife, have become reprobate” (Sirach 9:11, Latin Vulgate Apocrypha). Or “Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord” (Wisdom 5:17, Latin Vulgate Apocrypha). “The Lord ... the first author of beauty made all those things” (Wisdom 13:3, Latin Vulgate Apocrypha). Or “but Judith ... weakened him with the beauty of her face” (Judith 18:8, Latin Vulgate Apocrypha). Or “The gold also which they have, is for shew (Latin, *speciem* from *species*, or ‘beauty’)” (Baruch 6:23, Latin Vulgate Apocrypha). “Now Susanna was exceeding ... beautiful (Dan. 13:56, Latin Vulgate Apocrypha). See also “beauty” in Sirach 9:8; 11:2; 25:28; 26:21; 26:22; 40:22; 42:12, Vulgate Apocrypha; Wisdom 7:10; 14:20, Vulgate Apocrypha; & Dan. 13:31, Vulgate Apocrypha). Or Latin *species* is used for “sorts” in, “Three sorts my soul hateth ...” (Sirach 25:3, Latin Vulgate Apocrypha); or “Two sorts” (Sirach 26:28, Latin Vulgate Apocrypha).

And so also the Latin *simultudo* is used in the same narrower type of way in the Latin Vulgate’s non-canonical Apocrypha, as it generally is in the Vulgate’s canonical OT. “For God created man incorruptible, and to the image of his own likeness he made him” (Wisdom 2:23, Latin Vulgate Apocrypha). “But unhappy are they, and their hope

is among the dead, who have called gods the works of the hand of men, gold and silver, the inventions of art, and the resemblances of beasts ...” (Wisdom 13:10, Latin Vulgate Apocrypha). See also Sirach 34:3; 38:28,30, Vulgate Apocrypha; Wisdom 5:3 (“a parable,” Latin, *similitudine* from *simultudo*, ‘simile’ / ‘similitude’ → ‘parable’); 9:8; 14:15-19, Vulgate Apocrypha; & I Macc. 3:48, Vulgate Apocrypha.

Therefore the conclusion found to hold for the Latin Vulgate’s Old Testament books, is also found to applicable to its non-canonical Apocrypha books with regard to the usage of Latin *genus*, *species*, or *simultudo* – and unlike the Vulgate’s OT, the Apocrypha only uses *simultudo* in the narrower sense. Thus once again, on this basis the most natural way to understand the Latin *genus* and *species* in Gen. 1 & 6 is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14 which also uses the Latin *genus* and *simultudo*, *supra*.

This same type of usage of the Latin *genus*, *species*, or *simultudo*, is also found in the Latin Vulgate’s New Testament. Concerning *genus*, e.g., with regard to the human race, God “hath made of one, all mankind (Latin, *genus hominum*, literally, ‘the race of man’)” (Acts 17:26). “That they should seek God” (Acts 17:27), “for we are ... his offspring” (Acts 17:28). “Being therefore the offspring of God ...” (Acts 17:29)

Or with respect to the Jewish ethnic race, “Men, brethren, children of the stock of Abraham” (Acts 13:26). Or the Apostle Paul refers to “perils from my own nation” of Jews, as opposed to “perils from Gentiles” (II Cor. 11:26). Or St. Paul refers to “the Jews’ religion’ ... in my own nation” (Gal. 1:14). Or “the stock of Israel” (Philp. 3:5). Or Pharaoh (Latin, *Pharao*) dealt “craftily with our race” (Acts 7:19). Or for descent by family, “Joseph was known by his brethren: and his kindred was made known to Pharaoh” (Acts 7:13). Or “the kindred of the high priest” (Acts 4:6). Or Christ is of the “stock of David” (Rev. 22:16).

Or the woman who was “Syrophenician born” (Mark 7:26). Or “Joseph, who ... was surnamed Barnabas ..., a Levite, a Cyprian born” (Acts 4:36). Or “a certain Jew, named Aquila, born in Pontus” (Acts 18:2).

The Apostle Peter says, “you are a chosen generation” (I Peter 2:9). Concerning different types of fish, our Lord says, “Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes” (Matt. 13:47). Christ says of devils, “this kind is not cast out but by prayer and fasting” (Matt. 17:20); or “This kind can go out by nothing, but by prayer and fasting” (Mark 9:28). Concerning diverse languages, we read that there are “diverse kinds of tongues” (I Cor. 12:10) e.g., Hebrew, Aramaic, Greek, and Latin; or different “kinds of tongues” (I Cor. 12:28). “There are ... so many kinds of tongues in this world” (I Cor. 14:10) e.g., English, French, and German.

The Latin *species* is only used six times in the NT. At Christ’s baptism, “the Holy Ghost descended in a bodily shape, as a dove, upon him” (Luke 3:22). At the Transfiguration, “whilst” Christ “prayed, the shape of his countenance was altered and his raiment became white and glittering” (Luke 9:29). Christ said of “... the Father ...:

neither have you ... seen his shape” (John 5:37). “For we walk by faith and not by sight” (II Cor. 5:7). “From all appearance of evil refrain yourselves” (I Thess. 5:22). And we are warned of them, “having an appearance indeed of godliness but denying the power thereof. Now these avoid” (II Tim. 3:25).

Though the Latin *simultudo* is not found in Gen. 1 & 6, it is used once in the passages under consideration in Lev. 11:15. Therefore let us now consider the Latin *simultudo* in the Vulgate’s New Testament. It is sometimes used for a “similitude” or “parable” or “proverb” e.g., “they knew that” Christ “spake this parable to them” (Luke 20:19); or Christ “spoke to them a similitude” (Luke 21:29); see also Luke 4:23; 5:36; 6:39; 8:4; 12:16; 13:6. Or idolaters “changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds, and of fourfooted beasts and of creeping things” (Rom. 1:23). “But death reigned from Adam unto Moses, even over them also who have not sinned, after the similitude of the transgression of Adam ...” (Rom. 5:14). “For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection” (Rom. 6:5). “For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh” (Rom. 8:3). The Second Person of the Holy Trinity, the Son of God, “emptied himself, taking the form of a servant, being made in the likeness of men ...” (Philp. 2:7). Christ came “according to the similitude of Melchisedech” (Heb. 7:15). “For we have not a high priest who cannot have compassion on our infirmities, but one tempted in all things like as we are, without sin” (Heb. 4:15). Now “men are made after the likeness of God” (Jas. 3:9). “And the shapes of the locusts were like unto horses prepared unto battle” (Rev. 9:7).

It is here notable that amidst a generally close similitude, when animals are mentioned the likeness is particularly close, seen in “the likeness of the image ... of birds, and of fourfooted beasts and of creeping things” (Rom. 1:23); or the shapes of the locusts were like unto horses prepared unto battle” (Rev. 9:7). Therefore the conclusion found to hold for the Latin Vulgate’s New Testament books, is the same as it is for other books with regard to the usage of Latin *genus*, *species*, or *simultudo* – although unlike the Vulgate’s OT the NT only uses *simultudo* in the narrower sense. Thus once again, on this basis the most natural way to understand the Latin *genus* and *species* in Gen. 1 & 6 is to finer divisions of animals below the taxonomy of animal “order” or “family,” such as one also finds in Lev. 11 & Deut. 14 which also uses the Latin *genus* and *simultudo*, *supra*

(Chapter 10) a] Young Earth Creationist’s theory of “baraminology”  
animal “kinds” on Days 5 & 6 ruled out by  
the science of linguistics.

vi] Conclusion on Young Earth Creationist  
Claims on “kind” in Gen. 1,6, & 7.

We have now considered the claim of young earth creationists, that in order to fit the animals of the entire planet, including many extinct creatures such as dinosaurs onto

Noah's Ark for the alleged global flood of their model, in which it is claimed by e.g., Don Batten, that an animal "kind" in Gen. 1:21,24,25; 6:20; 7:14 may be at the taxonomical level of "family," or "genus," and that some birds species could have macroevolved from a genetically rich originating "order" created by God<sup>504</sup>. This claim is seen in the following chart:

- \* Kingdom
- \* Phylum
- \* Class
- \* **Order** (for some birds could) → **"kind" in Gen. 1.**
- \* **Family** → **"kind" in Gen. 1.**
- \* **Genus** → **"kind" in Gen. 1.**
- \* Species

We considered the meaning of "kind (Hebrew, *miyn*)" in the Hebrew at Lev. 11; Deut. 14; Ezek. 47:10, and using them as ancient Lexicons showing the general meaning of the Hebrew, we made helpful reference to two ancient translations of the Hebrew in the Greek Septuagint and Latin Vulgate; and also the Greek of the New Testament relative to the Greek of the Septuagint. In considering the creatures itemized in these passages, we consistently found that contextually an animal "kind (Hebrew, *miyn*)" was to a more defined level below that of "Family" or "Order." (See Part 2, Chapter 10, section a, subsection ii, "'Kind' in the Hebrew, Greek, and Latin, of Gen. 1,6,7; Lev. 11; Deut. 14; Ezek. 47:10;" & subsection section iii, "The meaning of 'kind' as defined in Lev. 11 & Deut. 14," *supra*.)

We then considered the meaning of "kind" as it is understood in the wider Greek of the Septuagint and New Testament as a translation of the Hebrew *miyn*. From this it became clear from this usage of Greek *genos* and *homoios* as found in the Greek Septuagint's Gen. 1,6,7; Lev. 11, & Deut. 14 for the Hebrew *miyn*, are used throughout both the Greek of the Septuagint and Greek of the New Testament only for more specific types or kinds than the higher taxonomical level of "Family" or "Order." E.g., with respect to the meaning of Greek *genos* as "race," it is never used for man beyond the genus or species of the human race, and is frequently used for finer subdivisions of man, such as the Jewish race. Thus it is not e.g., used to say men and monkeys or apes are part of the same "Order of Primate" (see Volume 1, Part 2, "Chapter 6) c] Soul-talk: ii] A revised taxonomy for primates must replace the erroneous twofold taxonomy used for primates," *supra*).

So too with respect to Greek *homoios*, we find that when it is used of animals these are clearly at a taxonomical level below "Family," e.g., "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle" (Rev. 4:7). "And the shapes of the locusts were like unto horses" (Rev. 9:7). "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (Rev. 13:2). (See

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<sup>504</sup> Batten, D., *Creatures Do Change But It's Not Evolution*, 2010, *op. cit.* .

Part 2, Chapter 10, section a, subsection iv, “The meaning of ‘kind’ as understood in the wider Greek of the Septuagint & New Testament, *supra*).

We then considered the meaning of “kind” as it is understood in the wider Latin of St. Jerome’s Vulgate as a translation of the Hebrew *miyn*. This is found in the Latin *genus*, *species*, or *simultudo*, although *simultudo* is limited to the one reference at Lev. 11:15 which uses it in contextual stylistic parallel with *genus*. “And all that is of the raven kind (*generis*, from *genus*), according to their likeness (*similitudinem*, from *similitudo*);” and so this therefore qualifies the usage of *simultudo* in this context to be the same as that of *genus* i.e., the narrower meaning. Once again, it was found a “kind” is always below the taxonomical level of “Family,” so *genus* or *species* does not go beyond the human race or “the race of man” (Gen. 9:19), though it may go to finer racial divisions such as “the race of Israel” (Lev. 23:42) or “the stock of Chanaan” (Gen. 28:1). With specific regard to animals it is always used below the taxonomical level of Family e.g., “all kind of flies” (Exod. 8:21). So too the Latin *species* has this limitation e.g., at Christ’s baptism, “the Holy Ghost descended in a bodily shape, as a dove, upon him” (Luke 3:22). (See Part 2, Chapter 10, section a, subsection v, “The meaning of ‘kind’ as understood in the wider Latin of the Vulgate.)

Therefore through a methodology of triangulation, which firstly considers the meaning in the Hebrew of “kind (Hebrew, *miyn*),” particularly through reference to the animal detail of Lev. 11. & Deut. 14; secondly, considers the usage of the Greek words used for Hebrew, *miyn* in the wider usage of both the Greek Septuagint and Greek New Testament; and thirdly, considers the Latin words used for Hebrew, *miyn* in the wider usage of the Latin Vulgate’s Old Testament, Apocrypha, and New Testament; this shows that the Hebrew, *miyn* is used for animal species at a taxonomical level below that claimed by young earth creationists who say it can mean the taxonomical level of Family or Order. Rather, depending on context, it can mean Genus (or in some classifications where “genus” is not used the equivalent of at least one level below Family, e.g., “subfamily” for Hawkes), Species, or Subspecies. This means that on the general principles of classification and reproduction according to “kind” evident in Lev. 11 & Deut. 14, we can conclude that God creates a genetically rich creature at the level of Genus (or equivalent of “Subfamily) i.e., at least one level below Family; and may so create at a lower level of Species or Subspecies. Therefore, in looking to taxonomical similarity at the taxonomical level of Family or Order, one is not ever looking at commonality of descent, but rather at commonality of design pattern pointing to a monotheistic Creator. Hence the claim of young earth creationists such as Don Batten are an alien and artificial imposition on the Hebrew meaning of “kind (Hebrew, *miyn*)” in Gen. 1, 6, & 7. It is not the natural meaning of “kind (Hebrew, *miyn*)” as seen by direct contrast and comparison of the Hebrew “kind (Hebrew, *miyn*),” particularly in the detail of Lev. 11 & Deut. 14; and as confirmed by consideration of the Hebrew “kind (Hebrew, *miyn*),” but using the Greek Septuagint and Latin Vulgate as ancient Hebrew Lexicons which show how it was understood in ancient times; and this is also seen in the Greek New Testament relative to the Greek Septuagint’s usage. The basic young earth creationist claim that an animal “kind” in Gen. 1,6, & 7 may be at the taxonomical level of “family,” or for some birds at the taxonomical level of “order;” is an unBiblical and

unsustainable view, so that despite their assertions to the contrary, the young earth creationist model is not a Biblically correct model of creation.

It might also be remarked, that the same problem evident for Don Batten and young earth creationists on the meaning of “kind,” would also exist for both the Framework School and Global Earth Gap School IF they were to additionally argue for a global flood requiring all land animals on earth to fit into Noah’s Ark. However, I have never known of any advocates of the Framework School arguing for a global flood, and so this “gets them off the hook” on this particular issue. With respect to Global Earth Gap Schoolmen, while they all consider the pre-Adamite Flood of Gen. 1:2 was global, they thereafter divide between those who consider Noah’s Flood was geographically global, and those who consider it was geographically local. Therefore, while the same considerations as those found for Young Earth Creationists would act to show that Global Earth Gap Schoolmen arguing for a geographically global Noachian Flood were unBiblical, by contrast, those Global Earth Gap Schoolmen arguing for a geographically local Noachian Flood would, like the Framework Schoolmen, are thus “gotten off the hook” on this particular issue. But those who so argue for a global flood, both some old earth creationist Global Earth Gap Schoolmen and all young earth creationist Flood Geology Schoolmen, are thus “hung by the Hebrew” which disallows their model for Noah’s Flood.

*(Chapter 10) b] Old Earth Creationist Hugh Ross’s theory of only “birds and mammals” on Days 5 & 6 ruled out by the science of linguistics.*

In broad general terms, the Day-Age School lost its support as a scientifically credible old earth creationist model on the basis that the fossil record in earth’s geological layers do not follow the pattern of the six creation days when interpreted as long periods of time. For example, (as at 2014), I remember a creationist telling me about 35 years ago that the Day-Age School could not be correct because various creatures in Genesis 1 are not in the same sequential order as they are in the geological layers. Thus e.g., Van Bebber & Taylor also note that both birds and fish were created on the fifth creation day (Gen. 1:20,21), but in the fossil record, fish come hundreds of millions of years before birds. Or birds were made on the fifth creation day (Gen. 1:20), and the reptilian “creeping thing” on the sixth creation day (Gen. 1:24), whereas in the fossil record, reptiles precede birds<sup>505</sup>. Some Day-Age Schoolmen may seek to overcome this problem by adopting the *analogical days interpretation* of the *Day-Age School* referred to in Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, “An alternative Day-Age School found in Bob Newman’s suggestion?,” *supra*. While I consider it is possible to follow that model within theological orthodoxy on issues to do with Gen. 1-3, and thus in a relativistic sense is a better model than Hugh Ross’s present Day-Age School model; I

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<sup>505</sup> See e.g., this type of critique in Van Bebber, M. & Taylor, S (young earth creationists), *Creation & Time* (1995), *op. cit.*, p. 87.

do not regard its basic idea of overlapping days as a natural reading of Gen. 1, and it would evacuate it of any capacity to be allegedly linked to the fossil record.

The religious liberal, Paul Seely, considers Days 1 to 4 on a *Day-Age School* model from what he considers are “the three best and most recent representatives” of this school, two of which have since abandoned it (Bob Newman co-authoring with Herman Eckelmann, Jr., classified by Seely as one representative<sup>506</sup>; and Davis Young), though Hugh Ross (b. 1945) of the old earth creationist organization, *Reasons To Believe*, continues to hold to this view. Seely is a typical religious liberal who thinks he is very smart to put himself and “the great brain of man” *over* the Word of God, rather than humbly putting himself *under* the Word of God. Hence e.g., Seely says, “Genesis 1 ... reflects the cosmology of the second millennium B.C., and ... modern science presents a more valid picture of the universe<sup>507</sup>.” Nevertheless, his fundamental criticism of the *Day-Age School* is the same as that of young earth creationists, Van Bebbler & Taylor, *supra*, namely, that “it rewrites the Scriptures so that they agree with modern science<sup>508</sup>,” and I consider this to be a valid criticism and that the *Day-Age School* is indeed an anachronistic reading of Holy Writ.

Thus e.g., Hugh Ross’s revised *Day-Age School* has sought to address issues such as the sequence of events on the creation days, at both a Biblical and scientific level. The result is that while the Hugh Ross and *Reasons To Believe* *Day-Age School* model is not the only *Day-Age* model around, it is probably the best known one; and so in more general terms, for a number of people it has brought the *Day-Age School* “back from the brink of oblivion” and “given it a new lease of life.” An example of Hugh Ross’s *Day-Age School* revisionism is found in the third day where “God said, Let the earth bring forth ... the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so” (Gen. 1:11). Ross says, “the ancient Hebrew words for ‘tree,’ ‘seed,’ and ‘fruit’ are more broadly defined than we English readers assume,” and “any large plant containing fiber and producing some kind of food for its embryos would fit the words used in the text.” Thus he considers, “The credibility of the third creation day” is seen in “an extinct plant, *Archaeopteris*,” and he thinks this “matches the definition of ‘tree’” that he has given. “It produces spores very similar to the seed and fruits of today’s trees. How old is this ... tree? It dates back 370 million years, more than a hundred million years before the first dinosaurs<sup>509</sup>.”

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<sup>506</sup> Both have now moved to *The Chronological & Non-Contiguous Days School*, see Part 3.

<sup>507</sup> Seely, P.H., “The First Four Days of Genesis in Concordist Theory & in Biblical Context,” *Perspectives on Science & Christian Faith* (1997), *op. cit.*, at p. 93.

<sup>508</sup> *Ibid.* .

<sup>509</sup> Ross, H., “Ancient Tree Answers Challenge to Genesis One,” *Connections*, Magazine, *Reasons To Believe*, California, USA, Vol. 1, No. 2, 2nd Quarter, 1999, p. 1.



The fossil, *Archaeopteris*, Ross identifies as “the tree yielding fruit after his kind” (Gen. 1:11) on his Day-Age School model<sup>510</sup>.

Darwinists sometimes say that the *Archaeopteris* fossil plants are “early tree ferns,” or more generally they see them as “transitional forms” that evolved into both seed ferns and conifers<sup>511</sup>, although this is a circular theory which first presumes such Darwinian evolution. The *Archaeopteris* tree could typically grow to 10 metres or 33 feet in height, with a diameter of 1.5 metres or 5 feet; but there is no need to place it in “an evolutionary chain.” When Ross identified *Archaeopteris* in 1999, it was regarded as the oldest type of tree<sup>512</sup>; but then in 2005 a discovery was made that was not made public till 2007, of another tree, *Wattieza*, from fossils dating from *c.* 385 million B.C. in New York, USA, and this is now considered to be the oldest known tree type<sup>513</sup>. Of course, it remains possible that yet older trees may be discovered. This thus highlights one of the difficulties for the *Day-Age School*, namely, that it has been constantly changing its fundamental claims on e.g., what the “tree yielding fruit” of the third day is (Gen. 1:11), in order to keep in step with the most recent scientific discoveries, and it may yet have to change again in the future, depending on future discoveries. (By contrast, for the *Local Earth Gap School* endorsed in this work, these type of details about the various “worlds” of Gen. 2:4; Heb. 1:2; 11:3, are secondary matters, and so updating details such as e.g., what the oldest known trees are, is not a matter of any great consequence, in the same way that it is for the *Day-Age School*.)

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<sup>510</sup> *Ibid.* .

<sup>511</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Archaeopteris.”

<sup>512</sup> “Archaeopteris,” *Wikipedia* (<http://en.wikipedia.org/wiki/Archaeopteris>).

<sup>513</sup> “Wattieza,” *Wikipedia* (<http://en.wikipedia.org/wiki/Wattieza>).

While as a religiously conservative Protestant, I entirely repudiate Seely's religious liberalism, *supra*, I would have to agree with him that Ross rewrites Scripture in Gen. 1 to make it fit in with science; although unlike Seely, I do so in a spirit of constructive criticism upholding the absolute authority and reliability of Holy Scripture. For with all due respect to Hugh Ross who is genuinely seeking to work through a very difficult issue, and is seeking to do so in a more constructive and positive way in terms of seeking to uphold the reliability and authority of Scripture than is a negativist like Seely, who takes a devilish-like pleasure in attacking the reliability and authority of God's Word (Gen. 3:1-5); the reality is that contrary to the fundamental claim of the *Day-Age School*, the six creation days do not correlate with six broad geological epochs evident in the fossil record, and it is a real "pull and shove and stretch and distortion" to in any sense claim they do, and one that necessarily lacks credulity. Though Seely does not consider the fifth and sixth days, I see Ross's rewriting of Scripture in Genesis 1 clearly evident in the mechanism he uses both for seeking to explain the fossil record relative to the fifth and sixth creation days, and also to limit the number of creatures on Noah's Ark, namely, the claim that Days 5 & 6 refer only to "birds and mammals," and likewise the non-human passengers on Noah's Ark was limited to "birds and mammals."

Translation can be a difficult art because what may be a *prima facie* possibility of a particular English translation, may be ruled out either by immediate context, or wider context of Scripture. In this sense, for the four Biblical languages, context includes not only the linguistic contextual way a word is used elsewhere in the Hebrew, Aramaic, Greek, or Latin, (the Latin is not relevant at the point of Divine Inspiration, II Tim. 3:16; but like the other three tongues, is relevant at the point of Divine Preservation, I Peter 1:25,) but the way it is theologically used. At this point, the religious liberal will not accept the constraints of theological consistency throughout Scripture as coming from the same Divine author, whereas a religious conservative such as myself will (Exod. 4:11-17; Jer. 1:6,7; Matt. 4:5-7; II Tim. 3:16). But to the religious liberal's objection that the religious conservative is using his theological beliefs to say that there cannot be, and is no inconsistency in Scripture, I would reply that the religious liberal is using his theological beliefs to say that there can be, and are inconsistencies in Scripture. Thus the "hot air" of religious liberals is simply a comment on the fact that they are so superficial and so introverted, that they think of themselves as being "objective" and "neutral" when they have a religious belief that is contrary to religious conservatism, when really, they have simply "jumped out of the frying pan and into the pot," since one's religious beliefs will always affect such matters. And I note a similar issue arises with the Darwinists, who think that if they adopt a secularist anti-supernaturalist presupposition like Darwin, that this somehow makes them "objective" and "neutral," when in fact to say with Darwin that the alleged macroevolution of species is accomplished by "secondary causes" through "laws impressed on matter by the Creator"<sup>514</sup>, is as much a religious belief as that of a creationist, albeit a *different* religious belief. For whether one is saying God has intervened to inspire the Bible or create species; or whether one is saying that God has not intervened to inspire the Bible or create species; one is stating a religious belief. Yet

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<sup>514</sup> Darwin's *Origin of Species* (1859), chapter 14, "Recapitulation & Conclusion."

this fundamental fact escapes the shallow minded anti-supernaturalist secularist, who likes to parade his folly as a great “objective” and “neutral” view.

Let us consider this matter on the issue of man’s soul, with regard to Job 12:10. Here we find in comparison of the original Hebrew, the Greek Septuagint, and Latin Vulgate, that the same *prima facie* ambiguity exists, which would allow one to take this as meaning man is either a dichotomy (the orthodox view) or a trichotomy (an unorthodox view). Hence Job here refers to God, “In whose hand is the soul (Hebrew, *nephesh*; Greek, *psuche*; Latin, *anima*) of every living thing, and the breath (Hebrew, *ruwach*; Greek, *pneuma*; Latin, *spiritus*) of all mankind.” The Hebrew *nephesh*, Greek, *psuche*, and Latin, *anima*, are all capable of meaning either “soul” or “life;” and so too, the Hebrew, *ruwach*, Greek, *pneuma*, and Latin, *spiritus*, are all capable of meaning either “breath” or “spirit.” With respect to the first part of this verse, “In whose hand is the soul (Hebrew, *nephesh*; Greek, *psuche*; Latin, *anima*) of every living thing,” we read in Numbers 16:22 of “the God of the spirits (Hebrew, *ruwach*; Greek, *pneuma*; Latin, *spiritus*) of all flesh;” and in Dan. 5:23 of “the God in whose hand thy breath (Aramaic, *nishmah*; Greek, different Septuagint Versions use either *pneuma* or *pnoe*<sup>515</sup>; Latin, *flatus*) is.”

If from the rest of Scripture, one first recognizes that man is a dichotomy of body and spirit (Eccl. 12:7; II Cor. 5:6 with 7:1), or body and soul (Ps. 16:9,10; Acts 2:26,27,31); then because “spirit” and “soul” can be used interchangeably, God has in his hand both the “soul” (Job 12:10) or “spirit” (Num. 16:22) of man, and also the “breath” (Job 12:10; Dan. 5:23) of man. Thus the most likely translation of Job 12:10 relative to these other Scriptures, is one of a body and soul contrast as found in the Authorized Version, namely, “In whose hand is the soul (Hebrew, *nephesh*; Greek, *psuche*; Latin, *anima*) of every living thing, and the breath (Hebrew, *ruwach*; Greek, *pneuma*; Latin, *spiritus*) of all mankind.” If so, “the soul” and “the breath” are understood as being in Hebraic antithetical parallelism, in which a contrast is being made between “the soul” and the “body.” But if one did not put Job 12:10 in the wider context of Num. 16:22 and Dan. 5:23, it would also be possible to render it from the Hebrew, Greek, or Latin, as e.g., the Douay-Rheims Version does from the Latin as, “In whose hand is the soul (Latin, *anima*) of every living thing, and the spirit (Latin, *spiritus*) of all flesh of man” (Douay-Rheims). If so, “the soul” and “the breath” are understood as being in Hebraic synonymous parallelism, in which the same thing is being said twice, and so “the soul” is understood to mean the same thing as “the spirit.” *By contrast*, one could *not* use a Douay-Rheims type translation and claim that this is referring to just two elements of man as a trichotomy, since this would be heretically contrary to other Scriptures making it clear than man is a dichotomy.

Therefore, the salient point to emerge from this example of Job 12:10, is that even if a translation of the Hebrew, Aramaic, Greek, or Latin, is in a contextual vacuum *prima facie* a *theoretically possible* translation, it may still be ruled out as impermissible and

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<sup>515</sup> Theodotian’s Greek Septuagint (2nd century A.D.) reads *pnoe*, but others read *pneuma* (Rahlfs-Hanhart’s Septuagint, p. 906).

incorrect either by immediate context, *or wider context* of Scripture for those upholding the Divine Inspiration of Holy Scripture. This issue is very relevant to the meaning of Hebrew, *nephesh* in Genesis 1 & 2, *vis-à-vis* the claims of Hugh Ross's *Day-Age School* interpretation of the animals referred to on the fifth and sixth creation days, since his rendering of Hebrew, *nephesh* as "soul" or "soulish" in reference to animals, is made in a contextual vacuum that will not withstand the rigours of a wider scrutiny of the Hebrew in the immediate and wider context of Holy Scripture. Thus the reader is reminded of the discussion in this Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading "Specific Consideration of Hugh Ross's anti-dichotomist heresy."

Ross seeks to overcome one of the fundamental problems for the *Day-Age School*, namely, that the geological record does not fit into six broad geological layers corresponding with the six day understood as six epochs, by a radical distortion of the Hebrew. E.g., in order to e.g., make Day 6 "fit better," in e.g., *The Genesis Question* (2001), Hugh Ross says the reference is only to birds and mammals<sup>516</sup>. Ross's claims are contrary to established Hebrew scholarship e.g. the classic Hebrew Lexicon of William Gesenius (d. 1842) of Germany, as revised in the Lexicon of Brown, Driver, & Briggs. In this work, for the Hebrew, I generally use the *Brown-Driver-Briggs Hebrew & English Lexicon* (1906) and *Strong's (King James Version) Concordance Dictionary* (1890) of James Strong (d. 1894) of New York, USA. (Although I sometimes consult other works, or undertake my own comparisons of the Hebrew with the Greek Septuagint and Latin Vulgate) On the one hand, I do not say these Hebrew Lexicons are perfect. For instance, *Brown-Driver-Briggs* is sometimes marred by elements of religious liberalism which e.g., assumes a "Jehovist" and "Priestly" redaction of the Pentateuch after Moses' death, and thus wickedly denies Mosaic authorship of the Pentateuch (e.g., Matt. 8:4; 19:7,8; Mark 1:44; Luke 2:22; 24:27,44; I Cor. 9:9; Heb. 10:28). But on the other hand, this type of thing can be critically put to one side by a religious conservative such as myself, and so providing *Brown-Driver-Briggs* is used in a critical way, like Strong's it is a very useful work; and I consider that in terms of the meaning of a Hebrew word one would need to have *a very good reason* to depart from *Brown-Driver-Briggs* and / or Strong's. Such a good reason would have to be found in terms of e.g., an instance where what *Brown-Driver-Briggs* say a word means and its quote do not match up (which is relatively rare, although it may when e.g., they depart from the greater conservatism of Gesenius whose work they are revising), a verse in the Old Testament where this is the clear and accepted meaning of the Hebrew word as seen in e.g., the Authorized King James Version and Strong's but not found in *Brown-Driver-Briggs*; a contextual analysis of the Hebrew *vis-à-vis* what is clearly a literal type of rendering in the Greek Septuagint or Latin Vulgate, indicating that a Hebrew word was understood a certain way in ancient times (although having thus show that the Hebrew could mean this, does not mean the Hebrew does so mean this in that verse)<sup>517</sup>; or demonstration from a Hebrew work such

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<sup>516</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 49-54.

<sup>517</sup> E.g., see my analysis at Part Chapter 11, section c, *infra*, which looks at *Brown-Driver-Briggs Hebrew & English Lexicon* at "*b<sup>e</sup>dolach* (bdellium)." But unlike these religious liberals, believing as I do in the Divine Preservation of Scripture (Isa. 40:8), I give a preference to the languages of Divine Preservation of the OT in documents with

as the Talmud, that the Hebrew word in question could mean something else, and in this particular Old Testament verse does mean something else.

I have no interest in hearing that, “Professor so and so,” or “Hebrew scholar, so and so,” “thinks that it means this or that new fangled meaning that no-one has ever thought of before, because he’s got a hunch that works better with this idea.” I have no confidence in suchlike (which as we shall see, is the type of reasoning behind Ross’s claims as to what the Hebrew means for Day 5 & Day 6 in Gen. 1. To some extent, *prima facie*, Ross makes this type of claim in his reference to Harris, Archer, & Waltke’s *Theological Wordbook of the Old Testament* (1980). This refers to e.g., “behema” (*b<sup>e</sup>hemah*) at “Vol. 1” “pages 92-93;” “hayya” (*chajjah*) at “Vol. 1” “page 281;” “nephesh” at “Vol. 2” “pages 587-591;” “op” (*owph*) at “Vol. 2” “pages 654-655;” “remes” (*remes* or *ramas*) at “Vol. 2” “pages 850-851<sup>518</sup>.” But whereas this *Theological Wordbook of the Old Testament* says *b<sup>e</sup>hemah* refers to “four-footed animals, and is distinguished from birds (Gen. 6:7), fishes, and reptiles (I Kgs 4:33),” for “domestic animals” “both large cattle ... and sheep<sup>519</sup>,” Ross claims it says, “behema: beast, cattle; long-legged, four-footed mammal<sup>520</sup>.” Ross thus ignores the short-legged “sheep” and adds in “long-legged” and “mammal.” And whereas this *Theological Wordbook of the Old Testament* says at *chajjah* that this means a “living thing, animal. The term is used mostly of wild animals in contrast to domestic animals<sup>521</sup>,” Ross claims it says, “living

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accessibility over time (Hebrew, Aramaic, Greek, and Latin), over e.g., their usage of the Arabic Version of Saadya. (They also say it is found in the Alexandrine Greek LXX, but neither Brenton’s nor Rahlfs-Hanhart’s Septuagint state this.) However, there is sometimes value in comparing a Semitic tongue e.g., Arabic, with the Semitic tongue of Hebrew, i.e., *as opposed to an Arabic translation*, and as I note at Part 2, Chapter 11, section c, *infra*, the Semitic tongue of Akkadian (not mentioned by *Brown-Driver-Briggs*) agrees with the Greek and Latin. And so on the principles I use, at Gen. 2:12 using the Greek Septuagint and Latin Vulgate as ancient Hebrew Lexicons, the meaning of the Greek and Latin, (as also reflected in the Semitic tongue of Akkadian,) i.e., “gum,” is to be preferred over the alternative meaning (of “pearls”). Thus one must be careful “to keep one’s wits about oneself” when using *Brown-Driver-Briggs* which I stress, should be a critical use.

<sup>518</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 166-167, 227-228, referring to R. Laird Harris, Gleason L. Archer (a Day-Age Schoolman that Ross teamed up with in 2001, see Hagopian’s *The Genesis Debate: Three views on the days of creation, op. cit.*), & Bruce K. Waltke, *Theological Wordbook of the Old Testament*, Moody Press, Chicago, Illinois, 1980, Vol. 1 & 2.

<sup>519</sup> Harris, Archer, & Waltke, *op. cit.*, Vol. 1, p. 92 (emphasis mine).

<sup>520</sup> Ross, H., *The Genesis Question, op. cit.*, p. 166 (emphasis mine).

<sup>521</sup> Harris, Archer, & Waltke, *op. cit.*, Vol. 1, p. 281 (emphasis mine).

animal; wild, not domestic, animal<sup>522</sup>.” Ross is *nearly* correct on this citation, but he omits the qualification that *chajah* is “used mostly of wild animals,” not wild animals *per se*.

And whereas this *Theological Wordbook of the Old Testament* entry at *nephesh* is too detailed for me to now consider, it says that this means things like, “‘soul’ where KJV has another expression ... replacing ‘soul’ with words like ‘being,’ ‘person,’ any ‘one,’ ‘he’ who, ‘self,’ ‘I/me,’ etc. and ‘appetite.’” “Most of the KJV variants referred to above are a matter of closely related concepts, as synonyms for creature, ‘living things,’ beasts, fish,’ for appetite, ‘heart, pleasure, desire, lust, discontent,’ and ‘will.’” “So also it can refer to one’s spiritual / volitional appetite that is, ‘desire’ or ‘will’ ... .” “A person, a soul, may crave physical food ... Deut. 12:20 cf. 14:26; I Sam. 2:16<sup>523</sup>.” By contrast, Ross says, “*nephesh*: soulish creature; person; mind; land creature with the breath of life; creature capable of expressing yearnings, emotions, passions, and will; self-aware creature<sup>524</sup>.” The big distortion Ross make here, is that whereas the examples and so context of the *Theological Wordbook of the Old Testament* uses the meanings relating to e.g., Ross’s “yearnings, emotions, passions, and will” *to human beings*, Ross replaces this type of contextual “person, a soul” with his “creature,” and then under the name of “creature” attributes to animals human qualities. His usage of “soulish creature” is also gratuitous and incorrect. And whereas this *Theological Wordbook of the Old Testament* entry at *ramas* or *remes* says, “The Hebrew verb which describes the locomotion of small animals, especially reptiles. It appears primarily in the account of creation (Gen. 1:21,26,28,30; 7:8,14,21; 8:12,12; 9:2)<sup>525</sup>,” Ross claims it says, “creeping living creature; short-legged land mammal such as a rodent; small reptile<sup>526</sup>.” While Ross has here finally acknowledged it can refer to a reptile, he has gratuitously added in his “short-legged land mammal” which is what he then claims it means.

Without further considering Ross’s usage of this *Theological Wordbook of the Old Testament*, it should be now clear to the reader that when I looked at a copy of this two volume work, *I found that it nowhere comes even close to making the sorts of ridiculous claims about the Hebrew that Hugh Ross does*, on which Hugh Ross’s Day-Age School model and animals in Noah’s Ark model are both premised, and for which Hugh Ross is allegedly citing it. I do not regard it to be as high a quality lexicon as one that includes more citations, i.e., it often lacks sufficient reference to the Hebrew and Aramaic, and generally seems disinterested in Greek and Latin works supporting this or that meaning of the Hebrew. E.g., at *b<sup>e</sup>hemah* it gives no reference for its statement that,

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<sup>522</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 166.

<sup>523</sup> Harris, Archer, & Waltke, *op. cit.*, Vol. 2, pp. 587-591 (emphasis mine).

<sup>524</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 166.

<sup>525</sup> Harris, Archer, & Waltke, *op. cit.*, Vol. 2, p. 851 (emphasis mine).

<sup>526</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 167.

“when referring to domestic animals” this “usually includes both large cattle ... and sheep ..., but not the ‘creeping things’ ... that creep along the ground.” By contrast, *Brown-Driver-Briggs* at *b<sup>e</sup>hemah* gives various OT citations for its stated meanings. Thus while there are *sometimes adequate* OT citations given in Harris, Archer, & Waltke, this is not always the case. Though I have not examined it in great detail, from what I could see of Harris, Archer, & Waltke, the positive thing about it was, *at least on my limited perusal*, I did not see any religiously liberal theology in it attacking the authority of God’s Word, of the type one must be wary of in *Brown-Driver-Briggs*. But since I like to be able to make my own assessment on such matters, rather than simply defer to someone because they are in “formal academia” and got a book publisher to publish their work; since this lexicon which Ross refers to, hangs so much, and I would say, *too much*, on “the academic reputations” of those who composed it, it is of corresponding *limited value* to me. But for our immediate purposes, *the salient point is that this lexicon does not make the outrageous claims about the Hebrew that Hugh Ross alleges it does* i.e., Ross is guilty of fabricating evidence.

Therefore, if Hugh Ross wishes to come up with these novel meanings of the Hebrew, then I would want to see the references that others have allegedly missed in e.g., the Hebrew Old Testament, or the Hebrew Talmud; in addition to which, I would want to see Ross’s explanation of why he thinks this meaning could or does mean what he says it does in that context, and I also would then want to consider if the context of the relevant Old Testament verse allowed that meaning. That is because, if one successfully shows that an expanded meaning is justified (and I have found *Brown-Driver-Briggs* are not always exhaustive in their given meanings; and so I sometimes consult additional works), one still has to show which meaning is the best meaning *in the context* of a given Old Testament Bible verse, or at least, *a reasonably permissible* meaning. *With all due respect to Hugh Ross, it looks to me as though his purported meanings of the Hebrew are a concoction, with no serious basis in the actual Hebrew.*

I am certainly open to such admittedly rare and unusual instances of a meaning that in relativistic terms is “new,” but is really shown to be an ancient meaning. E.g., in Part 2, Chapter 10, section a, subsection iii, “The meaning of ‘kind’ as defined in Lev. 11 & Deut. 14,” at 15, “‘Tortoise’ (some say ‘lizard’ or ‘crocodile’) (Lev. 11:29),” *supra*, I take the view that the *most probable* meaning of Hebrew, *tsab* at Lev. 11:29 is the AV’s “tortoise;” and I say, “the rendering of ‘tortoise’ as found in the wisdom of the King James Version of 1611 ... improves upon the Greek and Latin in arriving at a more complete understanding of the Hebrew that it is intelligible to us, in that it successfully conveys the idea of an animal that is ‘covered’ with a shell.” Yet here we have a background agreement on a reptile, and clear references supporting the meaning of an animal that is “covered” with something. Although even here I am qualified, saying that, “I would consider it appropriate for an AV Study Bible to have a footnote at ‘tortoise’ saying, ‘Or, <lizard.>’ Thus while I consider ‘tortoise’ is the more probable meaning of the Hebrew here at Lev. 11:29, I also recognize that ‘lizard’ is a possible, albeit less probable, meaning of the Hebrew.” While this type of thing is not unknown, *it is quite rare, and there must be a very good reason BASED IN LINGUISTICS for it. It is not a*

*valid argument to say, “I’ve come up with a new Day-Age model, and if we change the meaning of the Hebrew to this or that, we can then allege that the Bible says this.”*

So too, the reference in the King James Version at II Kgs 18:17 & Isa. 20:1,4 to “the king of Assyria” sending “Tartan,” was formerly understood for some time as the military commander’s name<sup>527</sup>. However, it then came to be found on some Assyrian inscriptions, indicating it was the highest military rank under the king<sup>528</sup>. It thus equated the army rank of a Field Marshal (e.g., Australia & UK) or a Five Star General (USA). Hence the *Brown-Driver-Briggs Hebrew & English Lexicon* (1906) reads at “*tartan*,” “title of As[syrian] general = field-marshal,” being a “loan-word from As[syrian] *tartânu*, [or] *turtânu* ... Is[ai]ah 20:1 [and] 2 K[ings] 18:17 ... .” A person of a military rank may sometimes be called that rank something like a proper name, e.g., a Sergeant Smith might simply be called, “Sergeant;” or my Father who is a retired army officer, Major McGrath, (more so when he was still serving in the military,) in some contexts might simply be called, “Major.” Hence the tradition of referring to the King of Assyria’s military commander as “Tartan,” was not wrong *per se*, but with this additional information now gotten from Assyrian inscriptions, we can better understand that this it is indicating his rank.

Thirdly, we know from Exod. 7:9,10 that the Hebrew *tanniyn* can mean either a “snake” / “serpent” or a “whale,” and so *prima facie* Gen. 1:21 could refer to either “great whales” (AV) or “great [water-]snakes.” And while in Part 2, Chapter 12, section c, “The creatures inside Eden ...,” *infra*, I select the meaning of “water-snakes (serpents),” I do so inside the clearly established limits of Hebrew, for only a fool would suggest that when Moses cast down his rod, it became a “whale.” *Therefore this is fundamentally different to Ross’s type methodology since I am using science to make a selection on my scientific model that is within the limits of established Hebrew. I am not, like Ross, seeking to bring an allegedly “new meaning” to the Hebrew for which there is no support in any wider linguistic studies.*

Hence I refer to these three types of examples in Gen. 1:21; Lev. 11:29, II Kgs 18:17; Isa. 20:1 to make two broad points. Firstly, I am not unreceptive to reasonable argumentation, when in admittedly rare and unusual instances, one can improve upon a former understanding of an Old Testament Hebrew word. And secondly, this must be on the basis of linguistic considerations, so that in the example of Gen. 1:21, the two

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<sup>527</sup> It is found in Greek Septuagint at II Kgs 18:17 as “*Tharthan*,” and as variants “*Tanathan*” (Lucian of Antioch, 3rd – 4th centuries) or “*Thanthan*” (Codex Vaticanus, 4th century); and at Isa. 20:1 as “*Tanathan*” with variants of “*Thanthan*” (Lucian of Antioch, 3rd – 4th centuries), “*Nathan*” (Codex Alexandrinus, 5th century, & a “corrector scribe” of Codex Vaticanus), and “*Tathan*” (Codex Sinaiticus, 4th century) (Rahlfs-Hanhart’s Septuagint). And it is found at both II Kgs 18:17 & Isa. 20:1 in the Latin Vulgate as Latin, “*Tharthan*.”

<sup>528</sup> Eiselen, F.C., “Tartan,” in Orr, J. (General Editor), *International Standard Bible Encyclopedia*, 1915 (<http://www.biblestudytools.com/encyclopedias/isbe/tartan.html>) & “Tartan (Assyrian),” *Wikipedia* ([http://en.wikipedia.org/wiki/Tartan\\_\(Assyrian\)](http://en.wikipedia.org/wiki/Tartan_(Assyrian))).

meanings of “whales” or “[water-]snakes” must first be determined on linguistic grounds. Hence even though I make a selection on scientific grounds with respect to my model, my scientific selection does not drive the Hebrew to some “new meaning,” but simply recognizes that of the possibly linguistic meanings, this is the best one. Of course, in doing so, I also recognize that someone with a different creation model to myself, might for the same reasons select “whales,” and so I do not claim that such a person is “wrong” in terms of the Hebrew, but that that the Hebrew itself would allow either rendering.

As a pleasurable pastime I sometimes take a return ferry trip from Rydalmere (in western Sydney) to Circular Quay (in the city of Sydney) and Manly (on Sydney’s north shore), and I well remember after hearing some of Ross’s ideas on the Hebrew back in the 1990s, when I could not find anything in my library at home that would support his claims, I went to Veech Library at St. Patrick’s Roman Catholic College in Manly (in Sydney), which is one of the libraries I sometimes use. (Although the Veech Library has now moved for an uncertain time duration to Strathfield in Sydney.) I was in Manly partly for recreational purposes, but “killing two birds with the one stone,” I was also going there to check a Hebrew Lexicon I have sometimes consulted. But it was all a dead end, and nothing of the type of meaning Ross claimed emerged from it. I later had this same type of experience when I later looked up at another library the alleged source of Ross’s ideas in Harris, Archer, & Waltke’s *Theological Wordbook of the Old Testament, supra*. *I have thus been prepared to give Ross a fair chance, but he simply “has not come through with the goods” on this issue.*

Indeed, it is to be noted, that I have nowhere found in any of Hugh Ross’s works, references to a Hebrew work such as the Talmud, or a clearly literal type of translation of the relevant Old Testament Hebrew word (either in the verse in question or another verse,) in the Greek Septuagint or Latin Vulgate, in favour of the type of interpretation that he brings to the Hebrew. (And though for theological reasons I place a higher value on the Hebrew, Aramaic, Greek, and Latin; nor has Ross even shown something similar from one of the tongues I do not hold in such high regard for these purposes, but which secularists potentially would e.g., the Syriac.) Rather, as best I can tell, the methodology of Hugh Ross’s RTB model seems to be to first come up with what he regards as a “scientific” way to understand Days 5 and 6 on a revised *Day-Age School model*, and then to *pummel the Hebrew* into “a new meaning” that fits this interpretation. *This is an outrageous methodology for Biblical language studies, whether used by Ross or anyone else, and whether used for the Hebrew, or Aramaic, or Greek, or Latin!*<sup>529</sup>

Some reference to Ross’s misuse of Hebrew *nephesh* (Gen. 1:20,21,24) to only “birds and mammals” has been made in Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading “Specific Consideration of Hugh Ross’s anti-dichotomist

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<sup>529</sup> While at the level of the Divine Inspiration of Holy Scripture (II Tim. 3:16) there are three Biblical languages: Hebrew, Aramaic, and Greek; at the level of the Divine Preservation of Holy Scripture (I Peter 1:25) there is the additional fourth Biblical language of Latin. See my Textual Commentaries (<http://www.gavinmcgrathbooks.com>).

heresy,” *supra*. As there discussed, there is a need for *contextualization* as to what the meaning of a Hebrew word such as *nephesh* is; and *nephesh* in the sense of “soul” is used *only ever of human beings*, and *never of animals*. Thus to claim in any sense that animals are “soulish” is unsustainable; and the natural meaning is: “that hath life” in the Gen. 1:20 reading, “let the waters bring forth abundantly the moving creature that hath life,” and “living” in “living creature” at Gen. 1:24,25. Thus Ross’ “birds and mammals” as “soulish” creatures is a nonsense.

Though I regard their treatment of the matter as inadequate and defective in some particulars, in broad-brush general terms I agree with the basic recognition of serious problems with Ross’s usage of the relevant Hebrew terms by Van Bebber & Taylor (1995)<sup>530</sup>. Thus in terms of a wider discussion of Ross’s creation model, he further claims that, “All the [Hebrew,] *behema* [*b<sup>e</sup>hemah*], *remes* [*remes* or *ramas*], and *chayya* [*chajah*]<sup>531</sup> are *nephesh*,” in which “*nephesh*” allegedly means a “soulish creature ... capable of expressing yearnings, emotions, passions, and will; and [a] self-aware creature” i.e., “birds and mammals.” “Both *behema* [*b<sup>e</sup>hemah*] and *chayya* [*chajah*] refer to long-legged land quadrupeds. The former groups encompasses those that easily can be tamed or domesticated for agricultural purposes, and the latter, those that are difficult to tame but have the potential to become excellent pets. *Remes* [*remes* or *ramas*] refers to short-legged land mammals, such as rodents, hares, and armadillos. The *King James* translation of *remes* as ‘everything that creepeth upon the earth’ has led some readers to wrongly conclude that this verse speaks of insects ... . But, as even a cursory investigation of the context and original language makes clear, these are ‘creeping’ mammals, not bugs. Insects ... receive no mention in the Genesis creation account<sup>532</sup>.”

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<sup>530</sup> Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, pp. 86-91.

<sup>531</sup> At e.g., Gen. 1:25, the Masoretic Text I have alongside the English translation of the Jewish Family Bible of 1881 which is based on, and more often than not the same as, the AV (Sinai Publishing, Tel Aviv, Israel, 1979) reads Hebrew, חַיָּה = *chajah* (‘the beast,’ feminine singular noun, from *chajah*). By contrast, both the Trinitarian Bible Society’s Hebrew Old Testament (London, UK, 1894 & 1998) which uses the Hebrew Pentateuch printed at Bologna, Italy, in 1482, and the *Biblia Hebraica Stuttgartensia* (Bible Society Germany, 1967/77, 1984) which uses the inferior text of Codex St. Petersburg (Leningrad), Russia, of 1008/9 A.D., both read חַיָּת = *chajjat* from *chajjah*, as the small dot in the “j” (י) known as dagesh forte, makes it a double “jj.” *But this difference between “j” or “jj” does not affect the basic meaning of the Hebrew.* Without now entering into the merits of the dagesh forte matter, I shall stipulate that I shall use *chajah* which means that the non-Hebrew reader seeking to follow the argument, may more readily do so in a manner cross referable to Strong’s Concordance (even though Strong does not follow my later Latin influenced usage of “j” for the consonant sound of the letter jod / yod, but prefers the ancient tradition of the “y” sound).

<sup>532</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 49-50,53-54; placing in square brackets the Hebrew transliterations I use in this work, next to the ones Ross prefers.

Relative to the Authorized (King James) Version of 1611 referred to by Ross, in Gen. 1:24,25,26, Hebrew *b<sup>e</sup>hemah* means “cattle” (AV); whereas Ross claims it means a mammalian “long-legged land quadrupeds ... that easily can be tamed or domesticated for agricultural purposes<sup>533</sup>.” In Gen. 1:24,25,30 (Hebrew *chajah*) means a “beast” (AV) in the wider terminology, “beast of the earth;” whereas Ross claims it means a mammalian “long-legged land quadrupeds ... that are difficult to tame but have the potential to become excellent pets<sup>534</sup>,” and “usually described as wild<sup>535</sup>.” And in Gen. 1:24,25,26,30, Hebrew *ramas* or *remes* (Hebrew noun *remes* derived from verb / participle *ramas* in Gen. 1:24,25,26; participle *ramas* in vss. 26 & 30) refers to the “creeping thing” (AV) that which “creepeth” (AV) in the wider terminology “upon the earth” (Gen. 1:24,25,26,30); but Ross claims it refers to “‘creeping’ mammals, not bugs<sup>536</sup>,” i.e., “short-legged land mammals such as rodents and hares<sup>537</sup>.”

Let us consider these claims in more detail at the *Brown-Driver-Briggs Hebrew & English Lexicon*, which as a higher quality lexicon gives source citations for its claimed meanings. This is important as it allows critical evaluation of their claims e.g., at Hebrew *chajah*, I disagree with their meaning for Isa. 40:16 (Meaning 1A not Meaning 1B), *infra*, or modify it as with Hebrew *chajah* (Meaning 2) for “life” at Isa. 57:10. I will also sometimes supplement their references with others showing the same type of meaning.

Relative to the Authorized (King James) Version of 1611 referred to by Ross, in Gen. 1:24,25,26 Hebrew *b<sup>e</sup>hemah* means “cattle” (AV); whereas Ross claims it means mammalian “long-legged land quadrupeds ... that easily can be tamed or domesticated for agricultural purposes,” *supra*. In the *Brown-Driver-Briggs Hebrew & English Lexicon*, the Hebrew *b<sup>e</sup>hemah*, is a feminine noun which *prima facie*, has a broad meaning of “beast, animal, cattle.” *Meaning 1*. It may be used “of living creatures other than man,” e.g., in Ezekiel 44:31 we read, “The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl (Hebrew *’owph*) or beast (*b<sup>e</sup>hemah*).” This is simply fowl-beast dichotomy, and so providing it was a Jewish “clean” food, “beast (*b<sup>e</sup>hemah*)” here could mean such creatures as e.g., the short-legged “sheep” (Deut. 14:4).

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<sup>533</sup> *Ibid.*, pp. 53-54; cf. Ross, H., *Creation & Time*, *op. cit.*, p. 152; cited in Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 90.

<sup>534</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 54.

<sup>535</sup> Ross, H., *Creation & Time*, *op. cit.*, (1994), p. 152; cited in Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 89.

<sup>536</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 54.

<sup>537</sup> Ross, H., *Creation & Time*, *op. cit.*, p. 152; cited in Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 90.

*Meaning 2.* And Hebrew *b<sup>e</sup>hemah* can sometimes mean the “opp[osite] ... to wild beasts ... esp[ecially] therefore ‘cattle’ as owned and used by man” (*Brown-Driver-Briggs Hebrew & English Lexicon*), which is the meaning the AV takes for it in Gen. 1:24-26. E.g., Gen. 47:18; and indeed this meaning is found in the Holy Decalogue at Exod. 20:10; Deut. 5:14. And in e.g., Exod. 8:17,18; 9:9,19,33,35, the plagues of Egypt fall upon “man and beast,” in which “beast” is a contrast to man, i.e., domesticated creatures. But given that cats were known to have been domesticated as pets in the Near East from c. 8,000-7,500 B.C.<sup>538</sup>, the domestic cat which would be a “creeping thing” that “creepeth” (AV, Hebrew *ramas* or *remes*) “upon the earth” (Gen. 1:24,25,26,30), might reasonably be said to be here subsumed under this broad term of Hebrew *b<sup>e</sup>hemah*, indicating it can be something more than Ross’s “long-legged land quadrupeds.” Or in Exodus 22:10 there is a Jewish law with respect to where “a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast (*b<sup>e</sup>hemah*),” so that this here includes e.g., “a sheep” which on Ross’s definition of a “short-legged land mammal” would be Hebrew *ramas* or *remes*, rather than *b<sup>e</sup>hemah*. And in Lev. 11:39 reference is made to “any beast (*b<sup>e</sup>hemah*), of which ye may eat,” in which these include e.g., the chicken.

*Meaning 3a.* But Hebrew *b<sup>e</sup>hemah* is also sometimes used, “rarely of ‘wild beasts,’ esp[ecially] carnivora [Latin, ‘carnivores’]” (*Brown-Driver-Briggs Hebrew & English Lexicon*). E.g., Micah 5:8 refers to “a lion among the beasts (*b<sup>e</sup>hemah*) of the forest.” Or Deut. 28:24-26 says of those “destroyed” and “smitten,” that “thy carcase shall be meat unto all fowls of the air, and unto the beasts (*b<sup>e</sup>hemah*) of the earth.”

*Meaning 3b.* And as a masculine noun in what is “appar[ently] pl[ural] intens[ification] of” *b<sup>e</sup>hemah* (*Brown-Driver-Briggs Hebrew & English Lexicon*), as *b<sup>e</sup>hemowth*, its identity is disputed. E.g., some think it refers to the elephant; but I would agree with *Brown-Driver-Briggs* that its most likely meaning is “hippopotamus,” where God says in Job 40:15, “Behold now behemoth, which I made with thee; he eateth grass as an ox” (see Job 40:15-24).

Thus against these potential meanings one has to make a contextual selection in Gen. 1:24-26. In the first place, given there is a further breakup of creatures in Gen. 1:24-26, the meaning of Hebrew *b<sup>e</sup>hemah* is not “beasts” as opposed to man, since other beasts are also described in these verses i.e., it is more specific than *Meaning 1*. And nor is its sense that of *Meaning 3*, “wild beasts” since all the creatures of Gen. 1:24-26 are harmless vegetarians (Gen. 1:30), that come to Adam when “called” by him to be named” (Gen. 2:19,20). Therefore the most natural meaning of Hebrew *b<sup>e</sup>hemah* in Gen. 1:24,25,26 is surely that of *Meaning 2*, i.e., creatures that are opposite to wild beasts, especially cattle, and hence the AV’s “cattle” is a reasonable rendering. While many of these creatures would be Ross’s “long-legged land quadrupeds ... that easily can be tamed or domesticated for agricultural purposes,” they would already be tamed or domesticated, and this would also include any relevant creature Ross designates as “short-legged land mammals” under Hebrew *ramas* or *remes*, for instance, sheep. And

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<sup>538</sup> See “List of domesticated animals,” *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).

given that sheep were found in domesticated form in Southwest Asia c. 11,000-9,000 B.C.<sup>539</sup>; on my Out-of-Eden Persian Gulf model, I would say it highly likely that they were part of the “cattle” in Eden, which civilized man brought with him as he left the Persian Gulf region to enter the regions of Mesopotamia and Egypt as the Persian Gulf was increasingly flooded from the end of the last Ice Age; which event is wrongly misinterpreted by secular anthropologists as “the start of civilization” in these areas.

Relative to the Authorized (King James) Version of 1611 referred to by Ross, in Gen. 1:24,25,30 – the Hebrew *chajah*; means a “beast” (AV) in the wider terminology, “beast of the earth;” whereas Ross claims it means a mammalian “long-legged land quadrupeds ... that are difficult to tame but have the potential to become excellent pets;” and “usually described as wild,” *supra*. In the *Brown-Driver-Briggs Hebrew & English Lexicon*, the Hebrew feminine noun *chajah*, *prima facie*, has a broad meaning of “living thing, animal.” *Meaning 1*. It may be used of an “animal, as a living thing, active being” in one of three ways. A) (Meaning 1A) In a “general” way e.g., Lev. 11:2 says, “Speak unto the children of Israel, saying, These are the beasts (*chajah*) which ye shall eat among all the beasts (*b<sup>e</sup>hemah*) that are on the earth” e.g., “And whatsoever goeth upon his paws, among all manner of beasts (*chajah*) that go on all four, those are unclean to you ... .” Or in Num. 35:2,3, “Command the children of Israel, that they give unto the Levites ... cities to dwell in ... . And the ... suburbs of them shall be for their cattle (*b<sup>e</sup>hemah*), and for their goods, and for all their beasts (*chajah*).” Or in Ps. 104:25 we read, in “the great and wide sea, ... are things creeping (*remes*) innumerable, both small and great beasts (*chajah*).” Or Daniel 8:4 says, “I saw the ram pushing westward, and northward, and southward; so that no beasts (*chajah*) might stand before him ... .” Though *Brown-Driver-Briggs* give Isa. 40:16 as an example of Meaning 1B, *infra*, I think its meaning is that of 1A, “And Lebanon is not sufficient to burn, nor the beasts (*chajah*) thereof sufficient for a burnt offering.” And while *Brown-Driver-Briggs* see “beasts” in a general way, I would say there is also a nuance of domesticated or tamed beasts in Num 35:3 (and depending on how one understands it, possibly also Isa 46:1). B) (Meaning 1B). *Chajah* might be used to mean specifically “wild animals,” e.g., Job 37:8, “Then the beasts (*chajah*) go into their dens ... .” Or Ezekiel 14:15 where the Lord says, “If I cause noisome beasts (*chajah*) to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts (*chajah*) ... .” C) (Meaning 1C). *Chajah* might mean “living beings, of the cherubic chariot.” E.g., Ezek. 1:5, “Also out of the midst thereof came the likeness of four living creatures (*chajah*) ... .”

Then for Hebrew *chajah* in the *Brown-Driver-Briggs Hebrew & English Lexicon*, there is *Meaning 2*, of “life ... in poetry<sup>540</sup>.” E.g., Job 33:18, “He keepeth back his soul

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<sup>539</sup> See “List of domesticated animals,” *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).

<sup>540</sup> Though *Brown-Driver-Briggs* allege this is “only in late poetry,” this is a circular argument which presumes that the Book of Job is of “late” origin. Personally, I would date its composition earlier than they evidently do.

from the pit, and his life (*chajah*) from perishing by the sword.” Or Ezek. 7:13, “... neither shall any strengthen himself in the iniquity of his life (*chajah*).” Though *Brown-Driver-Briggs* give it as a separate meaning, I would not limit “life” to “poetry,” and would see it as a nuance of *Meaning 2* that the concept of “life” can be used in the sense of renewing life or “revival, [or] renewal,” for instance, Isa. 57:10, “... thou hast found the life (*chajah*) of thine hand ... .” *Meaning 3*. The Hebrew can mean “appetite, activity of hunger,” for instance, Job 38:39, “Wilt thou hunt the prey for the lion? Or fill the appetite (*chajah*) of the young lions?” *Meaning 4*. The Hebrew can mean a “multitude” (Strong’s Concordance) or “community” (*Brown-Driver-Briggs*) e.g., II Sam. 23:13, “and the troop (*chajah*) of the Philistines pitched in the valley of Rephaim.”

In Hebrew one uses a *noun construct chain* in which the placement of two nouns together creates a genitive of the second noun as it implies the word “of”<sup>541</sup>. Looking at these possible meanings, in the context of Gen. 1:24,25,30 there is such a *noun construct chain* with the noun *chajah* followed by the noun *’eretz* (of earth). In verses 25 & 30 there is a definite article before *’eretz* (earth) of *ha* (the), although one can contextually supply it for verse 24. Thus the meaning is *chajah* + “of the earth.” This together with the context of animal creation, means that one can eliminate *Meanings 1C, 2, 3, & 4*. The meaning is thus either “beasts” i.e., “beasts of the earth” in a general way (*Meaning 1A*), or “wild beasts” i.e., “wild beasts of the earth” (*Meaning 1B*). At this point I note an interesting parallel with the Greek and Latin. The Greek Septuagint renders the Hebrew *chajah* in these three verses with the Greek *therion*, and the Greek *therion* likewise can mean either “beast” or “wild beast” (or even in a poetical way to beastly men called “beasts” in Titus 1:12), *infra*. And the Latin Vulgate renders the Hebrew *chajah* in the first two verses 24 & 25 with the Latin *bestia*, which can likewise can mean either “beast” or “wild beast;” and then verse 30 with Latin *animans* which has the idea of something that is “living” which in this context would still mean “beasts of the earth,” *infra*. And in this context the *New International Version* (NIV) takes the second meaning of *wild beasts* in all the first two verses 24 & 25. But I consider the NIV is wrong to do so because as already noticed with respect to eliminating the possible meaning of “wild beasts” for Hebrew *b<sup>e</sup>hemah* (*Meaning 3*), *supra*, this is not contextually possible since all the creatures of Gen. 1:24-26 are harmless vegetarians (Gen. 1:30), that come to Adam when “called” by him to be named” (Gen. 2:19,20). Therefore, contextually the Hebrew meaning here at Gen. 1:24-26 of *chajah* is most accurately conveyed in the Authorized Version’s “beasts” in the wider terminology of “beasts of the earth.” And while the Hebrew *chajah* does not require it, the broader context requires that they are tamed or harmless or domesticated beasts as in Num. 35:3 (cf. Isa. 11:6-9; 65:25), so that context, rather than the intrinsic meaning of the Hebrew word *chajah* here eliminates any kind of “wild beasts” from this depiction of Edenic tranquility of harmless beasts.

Relative to the Authorized (King James) Version of 1611 referred to by Ross, in Gen. 1:24,25,26,30, Hebrew *ramas* or *remes* (Hebrew noun *remes* derived from verb / participle *ramas* in Gen. 1:24,25,26; participle *ramas* in vss. 26 & 30) means the

<sup>541</sup> See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

“creeping thing” (AV), or that which “creepeth” (AV), in the wider terminology “upon the earth” (Gen. 1:25,26,30); but Ross claims it refers to “‘creeping’ mammals, not bugs,” i.e., “short-legged land mammals such as rodents and hares,” *supra*. In the *Brown-Driver-Briggs Hebrew & English Lexicon*, the Hebrew *remes* of verses 24 & 25, is a masculine noun which *prima facie* has a broad meaning of referring “coll[ectively to] creeping things, moving things.” *Meaning 1*. It may mean any “creeping things.” E.g., I Kgs 4:33, where in “proverbs” (I Kgs 4:32) “Solomon’s wisdom” (I Kgs 4:30), “spake of trees, ... he spake also of beasts (*b<sup>e</sup>hemah*), and of fowl and of creeping things (*remes*), and of fishes.” Or Ezek. 38:20, “So that the fishes of the sea, and the fowls of the heaven, and the beasts (Hebrew, *chajah*) of the field, and creeping things (*remes*) that creep upon the earth ... .” *Meaning 2*. It may mean “of sea animals, gliding things, ψ [Greek psi is transliterated *ps* which gives its phonetic sound = *Brown-Driver-Briggs* abbreviation “Ps” for Psalms] 104:25;” which says, “So is this great and wide sea, wherein are things creeping (*remes*) innumerable, both small and great beasts.” *Meaning 3*. It may mean “moving things, of all animals.” For instance, man’s diet was originally fruitarian (Gen. 1:29), then after the Fall vegetarian (Gen. 3:8 “herb of the field,” cf. “green herb” in Gen. 9:3 & Gen. 1:30 for vegetarian animals), and then after Noah’s Flood, God again changed man’s diet, saying in Gen. 9:3, “Every moving thing (*remes*) that liveth shall be meat for you; even as the green herb have I given you all things.” At this earlier time of the Pre-Jewish Dispensation or Era, (I do not use the term “dispensation” like the so called “Dispensationalists” with whom I disagree, for I hold that man has always been saved by the covenanting grace made with Adam i.e., justification by faith e.g., Rom. 4; Heb. 11:7,) the distinction between “clean beasts” and unclean beasts (Gen. 7:2,8), being given when man was a vegetarian who ate only “fruit” (Gen. 1:29) or vegetables (Gen. 3:8), was purely a sacrificial distinction i.e., only “clean” animals were offered in sacrifice (Gen. 8:20). But later in the Jewish Dispensation these also became dietary rules (Lev. 11 & Deut. 14); which were then repealed in the Christian Dispensation (Mark 7:19; Col. 2:16; I Tim. 4:5,6); although retained for cultural reasons by Jewish Christians, so that Gentile Christians are to recognize such sensibilities in joint fellowship meals (Acts 15:20,29; 21:25; cf. Rom. 14:21).

In the context of Gen. 1:24,25,26, *Meaning 2* can be eliminated as these Day 6 land creatures are not the sea creatures of Day 5, and *Meaning 3* can be eliminated as this is contextually some kind of stylistic breakup of land animals. This requires that we adopt *Meaning 1* i.e., “creeping” beasts in a general way, as opposed to those already isolated as “cattle” and the domesticated “beast of the earth.” However, in further elucidation of exactly what is meant, we find the usage for these creatures of the participle *ramas* in Gen. 1:26,30.

The Hebrew *ramas* found in Gen. 1:26,30 as a (masculine singular active kal) participle rendered in the AV as “creepeth,” is said in the *Brown-Driver-Briggs Hebrew & English Lexicon*, to be either a kal verb or a kal participle, which has a general meaning of, to “creep, move lightly, move about.” It has two broad meanings, although the second meaning subdivides into three different shades of meaning. *Meaning 1*. It may mean “subj[ectively of the] ground,” “all with which the ground creeps (teems), i.e., all creeping things,” for instance, as a (3rd person feminine singular imperfect kal) verb

in Lev. 20:25, “Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beasts, or by fowl, or by any manner of living thing that creepeth (*ramas*), on the ground ... .” Or as this same verb in Gen. 9:2, “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth (*ramas*) upon the earth, and upon all the fishes of the sea ... .” *Meaning 2*. It may mean “elsewhere subj[ectively of the] animal,” to A) (Meaning 2A) “creep.” E.g., as a (masculine singular active kal) participle at Lev. 11:44, “... neither shall ye defile yourselves with any manner of creeping thing that creepeth (*ramas*) upon the earth.” Or as this same participle at Ezekiel 38:20, “So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and creeping things that creep (*ramas*) upon the earth ... .” Or it may mean B) (Meaning 2B) to “move lightly, glide about, of water animals. E.g., as a (feminine singular active kal) participle at Lev. 11:46, “This is the law of the beasts, and of the fowl, and of every living creature that moveth (*ramas*) in the waters, and of every creature that creepeth upon the earth.” Or it may mean C) (Meaning 2C) to “in gen[eral] move about, of all land animals.” E.g., “of wild beasts prowling at night,” for instance, as a (3rd person feminine singular imperfect kal) verb in Ps. 104:20, “Thou makest darkness, and it is night: wherein all the beasts (*chajah*) of the forest do creep (*ramas*) forth.”

In the context of Gen. 1:26,30 *Meaning 2B* can be eliminated as these Day 6 land creatures are not the sea creatures of Day 5, and *Meaning 2C* can be eliminated as this is contextually some kind of stylistic breakup of land animals. This requires that we adopt *Meaning 1* i.e., “creeping” beasts in a general way, as opposed to those already isolated as “cattle” and the domesticated “beast of the earth.” Therefore Gen. 1:26 is *Meaning 2A* and Gen. 1:30 is *Meaning 1*. This is significant because it means that through comparison of the noun *remes* in Gen. 1:24,25,26, which is derived from verb / participle *ramas*, with the participle *ramas* in Gen. 1:26 & 30, the usage of *Meaning 2A* in Lev. 11:44, tells us that the “creeping thing that creepeth upon the earth” (Gen. 1:26) potentially included things like “the locust,” “the beetle,” “the grasshopper” (Lev. 11:22), “the weasel, and the mouse, and the tortoise,” and “the ferret, and the chameleon, and the lizard, and the snail, and the mole” (Lev. 11:29,30). Thus while in general terms we cannot be sure as to exactly what creeping creatures were in Eden, it clearly includes creatures quite different to what Ross claims, since he says it refers to “‘creeping’ mammals, not bugs,” i.e., “short-legged land mammals such as rodents and hares,” *supra*.

In this context, it is notable that the serpent is *one* of only a small number of animals from Day 5 specifically itemized in Gen. 1-11 (cf. the “raven” and “dove” in Gen. 8:7-12), *one* of only a small number of animals from Day 6 specifically itemized in Gen. 1-11 (cf. “the sheep,” AV, Hebrew *tsq’n*, here probably meaning sheep and goats), and they are the sea and land form of the same creature. On Day 5, we read in Gen. 1:21 that “God created great *tanniyn*,” which we know can mean “serpent” (AV) or “snake” from Exod. 7:9,10,12; and which I consider is to be preferred over the AV’s “whales” here at Gen. 1:21, so I consider the meaning here is “water-snakes,” as further discussed in Part 2, Chapter 12, section c, “The creatures inside Eden ...,” *infra*. And then of the land creatures made from Day 6, we are told in Gen. 3:1, “Now the serpent (Hebrew

*nachash*) was more subtle than any beast (*chajah*) of the field.” Here the Hebrew *Meaning 1A* for *chajah*, *supra*, contextually applies i.e., “beast” in a general way. But to the question of where this serpent would be described in Gen. 1:24,25,26,30, it would have to be said to be a “creeping thing” (Gen.1:24) “that creepeth upon the earth” (Gen. 1:25).

Of course, unlike the serpents in the Out-of-Bounds to Adamites region beyond the Land of Eden, it is clear that before they were cursed in Gen. 3:14, these Edenic serpents did not move upon their “belly.” But what does this mean? Most likely that they were tree-snakes, which would normally have been in trees, but less commonly, quite possibly may have slithered on the ground to get from one tree to another, if and when they could not jump between trees<sup>542</sup>. Therefore, does this mean that “creep (*ramas*) upon the earth” with respect to the serpent, has the type of meaning of *ramas* Meaning 2B, *supra*, namely, to “move lightly, glide about,” but applied in at least such serpents common movements, to their movement through trees “upon the earth” rather than water animals? Does Isa. 65:17,25 (cf. Isa. 11:6-9) which says in the “new heavens and ... new earth” that “dust shall be the serpent’s meat,” indicate that the Edenic curse on the serpent continues in the new earth, or does it indicate there may have been two types of land serpent in Eden, and the Edenic snake was cursed to become like the one that ate “dust”? I used to think the former, but upon matured reflection of the fact that in the “new heaven and ... new earth” (Rev. 21:1), “there shall be no more curse” (Rev. 22:3), I have now come to reject this idea, and instead I have come to the conclusion that whatever reason is given for the fact that in the new earth “dust shall be the serpent’s meat” (Isa. 65:25), *it cannot be* because of a continuing curse from Eden (Gen. 3:14). Therefore, it is clear that Eden was in some way especially connected with the serpent, both in the sea-serpent of Day 5 and the land serpent of Day 6; and that the land serpent is an example of a “creeping thing.” Given that serpents are not mammals, this is clearly incongruous with Ross’ claims.

We have thus found consistently that the Hebrew supports the type of rendering found in the AV for these creatures of Gen. 1, and does not support Ross’s claims. Furthermore, it is possible to use the Greek Septuagint and Latin Vulgate as ancient Hebrew and Aramaic Lexicons that give the meaning of words in the Old Testament where it is clear that a fairly literal translation is being used. Of course, this only acts to show *one possible meaning* where other meanings are also possible, but in this qualified context they are nevertheless a valuable aid to Biblical studies.

Relative to the Authorized (King James) Version of 1611, in Gen. 1:24,25,26 Hebrew *b<sup>e</sup>hemah* means “cattle” (AV); whereas Ross claims it means a mammalian “long-legged land quadrupeds ... that easily can be tamed or domesticated for agricultural purposes,” *supra*. In the Greek Septuagint, the Hebrew *b<sup>e</sup>hemah* is rendered by Greek *tetrapous* in Gen. 1:24, and by Greek *ktenos* in Gen. 1:25,26. The Greek *tetrapous* in Gen. 1:24 simply means “four-footed beasts” (e.g., Rom. 1:23) or “quadrupeds” (e.g., Exod. 8:18, LXX), and so while this is fairly vague, it is not as

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<sup>542</sup> See Part 2, Chapter 12, section d, “What got cursed in Gen. 3?,” *infra*.

specific as Ross’s qualification of “*long-legged* land quadrupeds.” The Greek *ktenos* in Gen. 1:25,26 is used for a domesticated beast such as “cattle” (e.g., Exod. 9:4, LXX) or other “beasts” (Rev. 18:13). This means that the Greek Septuagint gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version. In the Latin Vulgate, Hebrew *b<sup>e</sup>hemah* is rendered by Latin, *jumentum* (or *iumentum*) in Gen. 1:24,25, and by Latin, *bestia* in Gen. 1:26. The Latin *jumentum* refers to a beast of burden, e.g., “cattle” (e.g., Exod. 9:20, Vulgate), or “beast” (e.g., Luke 10:34, Vulgate). And the Latin *bestia* can mean either a “beast” (e.g., Heb. 12:20, Vulgate) or “wild beast” (e.g., Gen. 31:39, Vulgate). This means that the Latin Vulgate gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version. Thus both the Greek Septuagint and Latin Vulgate renderings of the Hebrew *b<sup>e</sup>hemah* at Gen. 1:24,25,26, give an ancient witness to the type of Hebrew translation found in the Authorized Version, while simultaneously being clearly incongruous with Ross’ claims.

Relative to the Authorized (King James) Version of 1611, in Gen. 1:24,25,30 – the Hebrew *chajah*; means a “beast” (AV) which contextually rather than linguistically is domesticated or tamed, in the wider terminology, “beast of the earth;” whereas Ross claims it means a mammalian “long-legged land quadrupeds ... that are difficult to tame but have the potential to become excellent pets;” and “usually described as wild,” *supra*. In the Greek Septuagint, the Hebrew *chajah* is rendered by Greek *therion* in Gen. 1:24,25,30. The Greek *therion* means “beast” in a general way (e.g., Daniel 8:4, LXX; Heb. 12:20 – here rendering “beast” from Exod. 19:13 which in Hebrew is *b<sup>e</sup>hemah* and in the Greek Septuagint is *ktenos*; Jas 3:7), or a “wild beast” (e.g., Gen. 37:20, LXX; Mark 1:13). This means that while the Greek Septuagint could be taken to mean “wild beast” at Gen. 1:24,25,26, the meaning “beast” may also be taken in a general way and for contextual rather than linguistic reasons then applied to domesticated or tamed creatures in Eden. This is seen in the way what would in at least most, if not all instances, be the domestic beasts of the Israelites in Exod. 19:13, which the Greek Septuagint takes to be just such domestic creatures in its usage of Greek *ktenos* at Exod. 19:13, and this in turn is then rendered by Greek *therion* in Heb. 12:20. Something of this duality is also seen in James 3:7, “For every kind of beasts (Greek *therion*), and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;” and so Greek *therion* is clearly used here of “beasts” that can be “tamed.” Therefore, one possible meaning of the Greek Septuagint here gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version.

In the Latin Vulgate, Hebrew *chajah* is rendered by Latin *bestia* in Gen. 1:24,25,30 and by Latin *animans* in Gen. 1:30. The Latin *bestia* means “beast” in a general way (e.g., Daniel 8:4, Vulgate, Heb. 12:20, Vulgate - here rendering “beast” from Exod. 19:13 which in Hebrew is *b<sup>e</sup>hemah* and in the Latin Vulgate is *jumentum*; Jas 3:7), or a “wild beast” (e.g., Gen. 37:33, Vulgate; Mark 1:13, Vulgate). This means that while the Latin Vulgate could be taken to mean “wild beast” at Gen. 1:24,25,26, the meaning “beast” may also be taken in a general way and for contextual rather than linguistic reasons then applied to domesticated or tamed creatures in Eden. It is surely notable that in the Latin Vulgate, at Exod. 19:13, for “beast” as the Old Testament Hebrew *b<sup>e</sup>hemah*,

St. Jerome used the Latin *jumentum* which refers to a *beast of burden* i.e., a domestic animal; and in its New Testament citation of Exod. 19:13 at Heb. 12:20, he renders the Greek *therion* by the Latin *bestia*, so that once again, he understands the Greek *therion* and Latin *bestia* to be capable of being given a contextual meaning, as opposed to intrinsic linguistic meaning, of a domestic animal. And once again, the Vulgate's usage of Latin *bestia* at James 3:7 clearly shows that such "beasts (Latin *bestia*)" can be "tamed (Latin *domo*)." Therefore, once again, one possible meaning of the Latin Vulgate here gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version.

Thus both the Greek Septuagint and Latin Vulgate renderings of the Hebrew *chajah* at Gen. 1:24,25,30, give an ancient witness to the type of Hebrew translation found in the Authorized Version, while simultaneously being clearly incongruous with Ross' claims.

Relative to the Authorized (King James) Version of 1611, in Gen. 1:24,25,26,30, Hebrew *ramas* or *remes* (Hebrew noun *remes* derived from verb / participle *ramas* in Gen. 1:24,25,26; participle *ramas* in vss. 26 & 30) means the "creeping thing" (AV), or that which "creepeth" (AV), in the wider terminology "upon the earth" (Gen. 1:25,26,30); but Ross claims it refers to "creeping mammals, not bugs," i.e., "short-legged land mammals such as rodents and hares," *supra*. In the Greek Septuagint, the Hebrew *remes* at Gen. 1:24,25,26 is rendered by Greek *herpetos* ('*erpetos*), and in Gen. 1:26,30 the Hebrew *ramas* is also rendered by Greek *herpetos*. The Greek *herpetos* refers to a creeping animal or reptile. E.g., it can refer to "winged creatures that creep (Greek *herpetos*), which go upon four feet" (Lev. 11:20, LXX). Or to "creeping things (*herpetos*)" (Rom. 1:23), e.g., "creeping things (*herpetos*)<sup>543</sup> upon the earth, "the weasel [a mammal, Greek, *gale*, or Brenton in his Greek-English LXX, thinks it may mean 'cat,' a mammal], and the mouse [a mammal, Greek *mus*], and the lizard [Greek, *krokodeilos* '*ochersaiois*, or 'crocodile,' not a mammal], the ferret [a mammal, Greek *mugale*], and the chameleon [a lizard, Greek *chamaileon* / *chameleon*, not a mammal], and the evet [a lizard, Greek *chalabotes*, not a mammal], and the newt [a lizard, Greek *saura*, not a mammal], and the mole [a mammal, Greek *aspalax*]" (Lev. 11:29,30, LXX) (Brenton's LXX). Clearly these itemizations as to what is meant by Greek *herpetos* at Lev. 11:20,29,30 means that the Greek Septuagint understands by the Hebrew *remes* which it renders at Gen. 1:24,25,26 by Greek *herpetos*, any kind of "creeping" creature. This means that the Greek Septuagint gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version.

In the Latin Vulgate, in Gen. 1:24,25,26, the Hebrew noun *remes* (derived from verb / participle *ramas*) is rendered by the Latin noun *reptile*; and the Hebrew participle *ramas* in Gen. 1:26,30 is rendered by the Latin verb *moveo* (moveth). The Latin *reptile* specifically refers to a "reptile;" but in the Vulgate it is used in its more general meaning of a "creeping" "thing" or "creature" "that creepeth" (Gen. 1:24,25,26, Douay-Rheims).

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<sup>543</sup> Brenton here renders this as "reptiles," which is clearly wrong contextually, e.g., "the mouse" is not a reptile?

(See the Vulgate's Gen. 6:7,20; 7:21,23; 8:17,19; Lev. 5:2; 11:44; 22:5; Deut. 4:18; I Kgs 4:33; Ps. 69:34 = Vulgate's 68:35; Ps. 104:25= Vulgate's 103:25; Ezek. 8:10; 38:20; Hosea 2:18; Micah 7:17; Hab. 1:14; Acts 11:6.). Thus at Lev. 11:44 Latin *reptile* is used in the Vulgate in a general way for "any creeping thing (*reptile*), that moveth (*moveo*) upon the earth." Contextually, this includes, though is not exhausted by, reference to reptiles, as seen by Lev. 11:29,30, which refers to the "weasel [a mammal, Latin, *mustela*], and the mouse [a mammal, Latin, *mus*], and the crocodile [or Nile monitor lizard, Latin, *corcodillus*]," and the "shrew [a mammal, Latin, *migale*], and the chameleon [a lizard, not a mammal], and the stellio [a lizard, Latin, *stelio*, not a mammal], and the lizard [Latin, *lacerta*, not a mammal], and the mole [a mammal, Latin *talpa*]" (Douay-Rheims). This means that the Latin gives ancient witness to the type of translation of the Hebrew at Gen. 1:24,25,26 found in the Authorized Version.

Ross is bold to say, "The *King James* translation of *remes* as 'everything that creepeth upon the earth' has led some readers to wrongly conclude that this verse speaks of insects . . . . But, as even a cursory investigation of the context and original language makes clear, these are 'creeping' mammals, not bugs. Insects . . . receive no mention in the Genesis creation account<sup>544</sup>." But in fact, both the Greek Septuagint and Latin Vulgate renderings of the Hebrew *ramas* or *remes* at Gen. 1:24,25,26, give an ancient witness to the type of Hebrew translation found in the Authorized Version, while simultaneously being clearly incongruous with Ross' claim these are only mammals.

We have thus first demonstrated from the Hebrew, that the Hebrew supports the type of rendering found in the AV for the creatures of Gen. 1, and does not support Ross's claims. Secondly, we have demonstrated that in using the Greek Septuagint and Latin Vulgate as ancient Lexicons for showing the meaning of the relevant Hebrew words in Genesis 1 of Hebrew *b<sup>e</sup>hemah* or "cattle" (AV), Hebrew *chajah* or "beast" (AV) which contextually rather than linguistically is domesticated or tamed, and Hebrew *ramas* or *remes* meaning the "creeping thing" (AV), or that which "creepeth" (AV), that consistently both give an ancient witness to the type of Hebrew translation found in the Authorized Version, while simultaneously being clearly incongruous with Ross' claims. And now thirdly, in further considering the meaning of the Hebrew it is possible to look at the creatures of Gen. 1 in the Greek of the Greek Septuagint *vis-à-vis* the New Testament Greek in a most illuminating passage.

In this context, it is to be noted that the relevant type of animal divisions we are considering can also be further linked to the Greek of the New Testament in a general, though not absolute way, through reference to some key Septuagint passages. The Greek Septuagint's *herpetos* (*'erpetos*) (creeping things) is a masculine noun, whereas the Koine Greek New Testament equivalent, Greek, *herpeton* (*'erpeton*) (creeping things) is a neuter noun; and so too the Greek Septuagint's *peteinos* (fowl) is a masculine noun, whereas the Koine Greek New Testament equivalent, Greek, *peteion* (fowl) is a neuter noun. But these Greek words are clearly of the same etymological derivation and basic meaning whether in a masculine or neuter form.

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<sup>544</sup> Ross, H., *The Genesis Question, op. cit.*, p. 54 (emphasis mine).

The creatures of Gen. 6 & 7 are also relevant to Ross's Gen. 1 claims because with respect to the creatures that went on board Noah's Ark, Ross once again claims that these were only "birds and mammals"<sup>545</sup>. E.g., Ross claims, "Nothing in the Genesis text compels us to conclude that Noah's passengers included anything other than birds and mammals"<sup>546</sup>. The threefold Old Testament division in Genesis of 1) "beast" whether in the singular as a) "beast" *b<sup>e</sup>hemah* (Gen. 6:7), or b) plural as "cattle" (Gen. 6:20, *b<sup>e</sup>hemowth* feminine plural noun, from *b<sup>e</sup>hemah*), or as c) *chajah* (Gen. 1:30); and 2) "creeping thing," and 3) "fowls of the air" (Gen. 1:30; 6:7,20); and the fourfold division of "beast" (*chajah*) in 1) "beast of the earth," 2) "cattle" (*b<sup>e</sup>hemowth*, feminine plural noun, from *b<sup>e</sup>hemah*) 3) "creeping thing" and 4) "fowls" or "fowl of the air" (Gen.7:14,20) is explained elsewhere. E.g., "beast" (*b<sup>e</sup>hemah*) in Gen. 7:2,3 is divided into clean and unclean beasts, and Lev. 11 shows this includes far more than Ross claims.

But with regard to Day 5 in Gen. 1:20,21,22, and Day 6 in Gen. 1:24,25, we have the further matter of St. Peter's vision. In Acts 10:12; 11:6, the holy apostle, St. Peter, uses in a vision, the fourfold division. This is 1) New Testament (NT) Greek *tetrapous* as "fourfooted beast of the earth" in Acts 10:12; 11:6 paralleling for Day 6 in Gen. 1:24 the Greek Septuagint's *tetrapous* - used in place of Greek *ktenos* in Gen. 1:25 (and also Gen. 1:26) and Hebrew *b<sup>e</sup>hemah* 2) NT Greek *therion* as "wild beasts" (AV) or "beasts" in Acts 10:12; 11:6, paralleling for Day 6 in Gen. 1:24,25 (and also Gen. 1:30) the Greek Septuagint's *therion* and Hebrew *chajah*, which in both the Greek and Hebrew could *prima facie* mean either "wild beasts" or "beasts," but which must mean the latter in a domesticated or tamed form for contextual rather than linguistic reasons. 3) NT Greek *herpeton* (neuter noun) as "creeping things" in Acts 10:12; 11:6, paralleling for Day 6 in Gen. 1:24,25 (and also 1:26, & with *ramas* as Gen. 1:30), the Greek Septuagint's *herpetos* (masculine noun) and Hebrew *remes*. 4) NT Greek *peteinon* (neuter noun) as "fowls" in Acts 10:12; 11:6) "fowls of the air," paralleling for Day 5 in Gen. 1:20,21,22, (and also in Gen. 1:26,30) the Greek Septuagint's *peteinon* (masculine noun) and Hebrew *'owph*). The absence of the water-life of Day 5 in Gen. 1:20,21 in the vision of Acts 10:12; 11:6 is deliberate since, since these creatures descend to St. Peter in a "great sheet" (Acts 10:11; 11:5) and he is told to "Rise, Peter; kill, and eat" (Acts 10:13), or "Arise, Peter; slay and eat" (Acts 11:7). Thus reference to water-life is omitted to keep the imagery of animals that Peter is to "kill" compatible with animals of the land or air.

These taxonomical breakups are therefore clearly using the same broad type of animal taxonomy, even if the *therion* of Acts 10:12; 11:6 could reasonably be said to be "beasts" that would include "wild beasts," rather than just "beasts" to the exclusion of wild beasts in the same way context requires this in Gen. 1:24,25. What is significant about this passage, is that with this taxonomical breakup, St. Peter clearly is referring in a

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<sup>545</sup> Ross, H., *Noah and the Ark* (1991), video, *op. cit.*; & *The Flood* (1990), *op. cit.*, cassette 1.

<sup>546</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 166-167.

general way to the clean and unclean creatures of Lev. 11 & Deut. 14:1-20. The clear interconnection between this fourfold division in Acts 10:12;11:6 on the one hand, and the Septuagint's translation of Gen. 1 for Days 5 & 6 on the other hand, is fatal for Ross's theory that these Hebrew words refer only to birds and mammals.

In understanding the meaning of the Hebrew in a disputed verse, such as occurs in Gen. 1 with the creatures of Days 5 & 6 as translated in the Authorized Version as opposed to Hugh Ross who claims a different meaning, three of "the big guns" are the Hebrew words in question as found elsewhere in the Hebrew Old Testament, and where it is a fairly literal translation of the Hebrew, the Greek Septuagint and Latin Vulgate used as Hebrew Lexicons from ancient times. While these "three big guns" are not the only "big guns" (e.g., the Hebrew Talmud would also be "a big gun" *for these purposes*), it is clear that "the three big guns" brought to bear on this matter, to wit, the Hebrew Old Testament in places where it is contextually clear in meaning, the Greek Septuagint, and Latin Vulgate, have all brought "suitable overwhelming fire power" to bear on the fact that the AV's rendering for the fifth and sixth days are correct, and Ross's views of the Hebrew here are, with all due respect to him, "a hare-brain" or "rabbit-head" idea which does not do due credit to his capacity for better work as seen in e.g., some of his excellent old earth creationist work in cosmology and teleology.

Thus in the first instance we have now seen that from the Hebrew, the Hebrew supports the type of rendering found in the AV for the creatures of Gen. 1, and does not support Ross's claims. In the second instance, we have seen that in using the Greek Septuagint and Latin Vulgate as ancient Lexicons for showing the meaning of the relevant Hebrew words in Genesis 1 of Hebrew *b<sup>e</sup>hemah* or "cattle" (AV), Hebrew *chajah* or "beast" (AV), and Hebrew *ramas* or *remes* meaning the "creeping thing" (AV), or that which "creepeth" (AV), that consistently both give an ancient witness to the type of Hebrew translation found in the Authorized Version, while simultaneously being clearly incongruous with Ross' claims. And in the third instance, we have seen that in considering the meaning of the Hebrew via the creatures for Day 5 and Day 6 of Gen. 1 in the Greek of the Greek Septuagint *vis-à-vis* the New Testament Greek, the general, though not absolute, similarity of the taxonomical breakups of these with Acts 10:12; 11:6, means that in broad terms they include the type of animals itemized in Lev. 11 & Deut. 14:1-20 (other than water creatures which are omitted in the Acts 10:12; 11:6 vision). In all three instances, we have found that the Hebrew supports the type of translation found in the Authorized Version, but is contrary to Ross's claim that these Hebrew words refer only to "birds and mammals." Therefore if one is to limit the animals of Days 5 & 6, or Noah's Flood, one must do it either on a contextual basis, rather than a linguistic basis; or on a linguistic basis coupled with a contextual factor<sup>547</sup>.

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<sup>547</sup> For an instance of a Hebrew linguistic basis coupled with a contextual factor, see at Part 2, Chapter 10, section c, "The science of linguistics for Days 5 & 6 & Gen. 6-9 ...," *infra*, my argument for the Hebrew "all (*kql*) flesh (*basar*)" as used in Gen. 6-9, requiring either a local creation in Gen. 1:2-2:3 with a local Noah's Flood, or a global creation in Gen. 1:2-2:3 with global Noah's Flood, but disallowing Ross's model of a global creation in Gen. 1:2-2:3 coupled with a local Noah's Flood.

For instance, I would so limit them on the contextual basis that in both instances the reference is to a local world in the Land of Eden.

Ross says in *The Flood* (1990), “If ya’ wantta’ get at the scientific detail you must read it in the Hebrew. Let’s do that.” With regard to his unsustainable and bizarre views of what the Hebrew means, he further says, “The Hebrew word ... studies I’ve brought out ... are relatively new,” and alleges the translation of the “King James Bible was relatively new.” This includes some truly extraordinary claims e.g., with respect to “high hills” in Gen. 7:19 he alleged, “The word ‘high’ is not in the original. Now it comes up in almost every English translation. But ... it’s not in the Hebrew. So you can take your Bible and cross out the word ‘high.’ It’s not there ... It’s simply not in the original Hebrew ...<sup>548</sup>.” In fact, this is the Hebrew word, *gaboahh*, here meaning “high;” and it certainly is in the Hebrew text at Gen. 7:19; and with the same meaning it is also in the Septuagint as Greek, *upselos*, and in the Vulgate as Latin, *excelsus*. And Ross’s claim that the translation of the “King James Bible was relatively new,” is seen to be incorrect since using both the Greek Septuagint and Latin Vulgate as Hebrew Lexicons, it is clear that the Authorized Version is following the same type of meaning of the Hebrew as found in these *ancient* translations.

Relative to the much more linguistically precise and grammatically tight tongues of Greek and Latin, Hebrew is a far more elastic language. Ross uses this fact as his starting point. But even as an elastic band can be stretched, but there is still a breaking point to it, so that if one stretched an elastic band beyond its breaking point it will snap, so likewise the more elastic language of Hebrew still has its limits. But Ross who rightly critiques macroevolutionists for taking the laws of genetics beyond breaking point, then does the same thing as he takes the Hebrew down to, and beyond, its breaking point. Hebrew is certainly a more elastic language, but it is not *as elastic* as Hugh Ross claims.

In *The John Ankerberg Debate: Young-Earth Vs. Old-Earth* (2000), young earth creationist, Kent Hovind, criticizes Ross for “your appearance of knowing Hebrew, but you don’t know any Hebrew.” In reply Ross does not claim to know any Hebrew, but rather deflects the matter by saying, “I got a whole stable of Hebrew scholars” at “*Reasons To Believe*.” Hovind then says, “And I can talk to people who know Hebrew also. But I don’t want you to mislead the audience into thinking that you know Hebrew, when you don’t, and neither do I.” And earlier with respect to the terminology of “the evening and the morning” on the six days of Gen. 1, Ross said, “one of our Hebrew scholars Paul Elbert has written ... on this very theme. And his point is that if it was going to be 24 hours, it would have to be ‘an evening and an evening’ or ‘a morning and a morning,’ the fact that it’s ‘evening and morning’ established that the text is not speaking of 24 hour days<sup>549</sup>.”

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<sup>548</sup> Ross, H., *The Flood* (1990), *op. cit.*, cassette 1, side 1; & cassette 2, side 2.

<sup>549</sup> *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 2.

It seems to me that either these so called “Hebrew scholars” are badly advising Hugh Ross, or their very existence is a fiction. That is, even if a small number of “Hebrew scholars” can be named, such as Elbert, *supra*, this “whole stable of Hebrew scholars” are never, to the best of my knowledge, ever named in connection with Ross’s crazy claims about e.g., the animals of Day 5 & 6 and those on Noah’s Ark as being only “birds and mammals.” Ross said with respect to “high hills” in Gen. 7:19, “The word ‘high’ is not in the original. Now it comes up in almost every English translation. But ... it’s not in the Hebrew. So you can take your Bible and cross out the word ‘high.’ It’s not there ... It’s simply not in the original Hebrew ...,” *supra*; when in fact it is in the Hebrew. And Ross himself later admitted that it is in the Hebrew<sup>550</sup>. Ross said of “the evening and the morning” on the six days of Gen. 1, that if it meant “24 hours, it would have to be ‘an evening and an evening’ or ‘a morning and a morning,’ that fact that it’s ‘evening and morning’ established that the text is not speaking of 24 hour days,” *supra*, when in fact this is clearly a Hebrew idiom for a 24 hour day, seen in e.g., its usage in Dan. 8:14,26. And Ross says, “All the [Hebrew,] *behema* [*b<sup>e</sup>hemah*], *remes* [*remes* or *ramas*], and *chayya* [*chajah*] are *nephesh*,” in which “*nephesh*” allegedly means a “soulish creature ... capable of expressing yearnings, emotions, passions, and will; and [a] self-aware creature” i.e., “birds and mammals.” “Both *behema* [*b<sup>e</sup>hemah*] and *chayya* [*chajah*] refer to long-legged land quadrupeds. ... *Remes* [*remes* or *ramas*] refers to short-legged land mammals, such as rodents, hares, and armadillos. The *King James* translation of *remes* as ‘everything that creepeth upon the earth’ has led some readers to wrongly conclude that this verse speaks of insects ... . But, as even a cursory investigation of the context and original language makes clear, these are ‘creeping’ mammals, not bugs. Insects ... receive no mention in the Genesis creation account,” *supra*. Thus Ross is bold to say of Hebrew *remes*, “even a cursory investigation of the context and original [Hebrew] language makes clear, these are ‘creeping’ mammals.” Yet in fact the Hebrew makes no such claims, *supra*.

On the one hand, with all due respect to Hugh Ross, *his claims for the Hebrew are so outrageous* that I must sadly at least allow for the possibility that he is “talking though his hat,” and these “Hebrew scholars” making these types of claims are largely, if not entirely, a fiction. But on the other hand, *if these men are not a fiction*, then it is clear that this “whole stable of Hebrew scholars” at “*Reasons To Believe*” who Ross says work there on a “volunteer” basis, are simply “Yes men,” telling Ross what he wants to hear. Is this a cynical “get back” because Ross is not paying them? Or are these young earth creationist “plants” deliberating giving Ross false information to make him look silly? Or are they simply incompetent buffoons who e.g., take a very cursory glance at something like Gen. 7:19, and missing the Hebrew word, *gaboahh*, then tell Ross, “You can say, ‘The word <high> is not in the original’”? What is motivating or guiding those in this “stable of Hebrew scholars”? Without a good deal more information than is presently available to me on these largely nameless and faceless men who form a “whole stable of Hebrew scholars” at “*Reasons To Believe*,” it is not really possible for me to know why they are giving Ross this highly incorrect information on the Hebrew. But in the final analysis, my primary concern is not who they are, *but the quality of their or*

<sup>550</sup> Ross, H., *The Genesis Question, op. cit.*, p. 149.

*Ross's argument.* And where e.g., from elsewhere in the Hebrew (and Aramaic) Old Testament, or another Hebrew work such as the Talmud, or an ancient translation of the Hebrew such as the Greek Septuagint or Latin Vulgate, is any evidence for the types of meaning Ross is using for the Hebrew, *b<sup>e</sup>hemah*, *remes* or *ramas*, and *chajah*?

So called “academic reputations” or accolades like “Hebrew scholar” *mean nothing to me, I am only interested in the substance of their argument from these types of sources. I do not give a brass farthing one way or the other as to what the formal academic world does or does not think about these “Hebrew scholars,” or “how many publications” in formal academic literature they do or do not have, or what university degrees they do or do not have.* (For particularly from the level of postgraduate work on, and also in formal academic journals, the formal academia of the Western World uses discretions to replicate power structures with inappropriate persons in a “politically correct” hypernormativity that results in me having precious little confidence in formal academia over a large number of areas.) **GIVE ME THE SUBSTANCE OF THEIR HEBREW ARGUMENT!** *Where in credible linguistic SOURCES is the Hebrew ever used in Ross's type of way? It is really a case of, PUT UP OR SHUTUP!!!*

If these men are not a fiction, then I think Hugh Ross should have been told candidly and bluntly by this “whole stable of Hebrew scholars” at “*Reasons To Believe*,” that he is like “the king with no cloths” on these issues of what he thinks the Hebrew does say, or reasonably can say, relative to the RTB model. He should have been told, “Dr. Ross, I know you are the boss; but look Hugh, the truth is you are nude!” If these men are not a fiction, and these so called “Hebrew scholars” on the RTB staff have not told Ross this, and it is clear that as at 2014 his views have been basically the same for about a quarter of a century, then I can only say that these so called “Hebrew scholars” on the staff of RTB are either an enemy’s “plants,” or grossly incompetent, or for a reason or reasons unknown dishonestly and deliberately “telling Ross what he wants to hear,” and thus they “are playing Ross for a sucker,” and *he should “dump them like a hot potato”!*

While I have tried to be as fair to Ross as I can on this matter, it must be candidly said that *it looks like* Ross first looked at the Book of Nature with respect to various creatures in the fossil record; then tried to make a subdivision that he thought loosely approximated Days 5 & 6; and then lacking the requisite knowledge and study of the Hebrew, concocted a new meaning of the relevant Hebrew words to “try and make them fit” Days 5 & 6. He had evidently been told that “Hebrew is an elastic language,” and in a good example of the maxim, “a little knowledge is a dangerous thing,” he appears to have used this “little knowledge” to create the edifice of his revised Day-Age School model. He thus made Scripture and the Hebrew “play second fiddle” to science as he perceived it on a revised Day-Age model. It then looks like he used these ideas “as a bonus” for getting the numbers of animals down on Noah’s Ark. It then looks like Ross sought to recruit Hebrew scholars in the hope that one or more of them would provide a post-facto justification for his views on the Hebrew. Possibly some of them succumbed to the pressure and lied to him about this matter, although the fact that he never names “Hebrew scholars” at the point of these bizarre translations, may indicate that they gave evasive answers. On the one hand, I do not doubt that Hugh Ross was motivated by a

genuine desire to reconcile issues of science and Scripture. But on the other hand, it looks like his means are inconsistent with his desired ends. He has thus acted inconsistently. And in further demonstrating the maxim, “Oh what a web we weave, when at first, we try to deceive;” as discussed in Part 1, Chapter 7, section c, subsection iii, subdivision D, Ross has also created a Day-Age School model that is deep in the mire of soul heresies. *Ross needs to be told bluntly that this is what LOOKS LIKE happened.*

The reality is that Ross’s pummeling of the Hebrew to make it fit his *Day-Age School* model, and associated criticism of the translation in the King James Bible of e.g. the animals for Days 5 and 6, is thus a good example of ramming “a square peg into a round hole.” *It simply does not fit!* It is a good example of the contrast between exegesis which comes from the Greek word *exegeisthai*, a compound word from Greek *ex* meaning “out” + *geisthai* meaning to guide or lead; as opposed to eisegesis where the Greek *eis* means “into.” I.e., exegesis is bringing or reading something *out of* the text, whereas eisegesis is bringing or reading something *into* the text. Ross’s work on e.g., “birds and mammals” for Days 5 & 6, and “birds and mammals” allegedly being the only animals to enter Noah’s Ark, are clearly eisegesis of the Hebrew text based on his scientific beliefs harnessed to his theological beliefs that e.g., the creation days of Genesis “*just have to be long periods of time*” as part of the *Day-Age School* he advocates. Whereas e.g., the *New International Version’s* usage of *wild beasts* for Gen. 1:24,25 can be said to be *a strain, and a stretch, and a pull, and a tug, on the Hebrew, IN THE CONTEXT* of Genesis 1 & 2 which clearly regards the animals as tame, domesticated, and harmless (Gen. 1:20; 2:19,20), but is nevertheless, *a theoretically possible reading of the Hebrew word* if one decontextualizes the Hebrew at Gen. 1:24,25; by contrast, *not even with a strain, and a stretch, and a pull, and a tug, on the Hebrew*, can Ross’s views about “birds and mammals” be regarded as *any kind of possible reading of the Hebrew*, they are *not even a theoretically possible reading* since these words simply do not have the meaning he is attributing to them *in any linguistic context*.

We have already seen in how these “birds and mammals” views have gotten Hugh Ross into a hot-bed of heresy with his soul heresies<sup>551</sup>. But we can also further see how these “damnable heresies” (II Peter 2:1) have gotten him into linguistically indefensible assertions about what the Hebrew allegedly means, and an associated misguided attack on the highly accurate rendering of the Hebrew in the King James Version for these creatures of Day 5 and 6 in Gen. 1. Hugh Ross now has a duty before God and man to admit his errors on these matters, and seeking God’s forgiveness, guidance, and grace, to try and undo the damage he has done by peddling these views. I admit that Gen. 1-11 is a difficult and controversial area, and I myself have made errors on it in the past, as have many others. *Indeed, I would candidly admit that Gen. 1-11 includes the most difficult areas of Scripture I have ever had to work through in my life.* I also recognize that many of those attacking Hugh Ross lack Christian charity to anyone with a different Creation or Noah’s Flood model to themselves, being unable “to see the wood from the trees,” and they absurdly attack Hugh Ross in areas where he ought not to be attacked in

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<sup>551</sup> See Part 1, Chapter 7, section c, subsection iii, subdivision D, *supra*.

e.g., for simply being an old earth creationist, or for recognizing God as the First Cause in the Big Bang. Nevertheless, Ross needs to repudiate these soul heresies and connected absurdities on the alleged meaning of the Hebrew with respect to “birds and mammals,” and to start teaching the very opposite i.e., he needs to recant.

In *The Flood* (1990), Hugh Ross says, “The test of any scenario or theory is how well it stands up under scholarly scrutiny. So if you’re gonna’ come up with a new theory for the explanation of the Genesis Flood [of Noah], the first thing I would suggest, is try it on an audience of geologists that contains both Christians – Evangelical and Fundamental, and ... includes non-Christians – atheists, agnostics, as well as Theists. And if you can get the whole audience to agree that you’re on the right track, or at least that what you say doesn’t contradict obvious facts of geology and words of the Bible, then you’ve got a legitimate theory. But if they’re saying your theory contradicts everything that we know about the Bible and geology, then I would suggest that’s not a message to bring into the Church. Leave it on the scrap heap we’re we throw all the other scientific theories that don’t work, and Biblical interpretations that don’t work. But what’s been happening today is people have been testing these theories on lay audiences rather than the scholars first. So I say, Give the scholars the first crack at it. And if ya’ think I’m being a little bit chauvinistic, realize that we do that in the Church already on matters pertaining to theology. ... So you already do that in areas that pertain to the words of the Bible. I’m simply suggesting we need to be consistent and do that with the facts of science ...<sup>552</sup>.”

While I for one, “could not give a brass farthing” what “non-Christians – atheists, agnostics, as well as Theists” did or did not think about my model, (other than religiously conservative Jews knowledgeable of Hebrew, Aramaic, and relevant theology, e.g., man’s common descent from Adam, whose views I would respectfully listen to and consider,) and while I treat “scholarly scrutiny” with suspicion if it is nothing more than men asserting on the basis of their “academic reputation” that something is or is not right or wrong, as they replicate the power structures with men as foolish as themselves; I here note that on these type of principles that Ross holds up as his standard, (which are not in all particulars my standard), his model is clearly defective on this issue of what the Hebrew means. *It looks like* Ross first did some truly excellent work on cosmology and teleology, and also has made some valuable contributions in other areas on creation as opposed to macroevolution. But then the sin of pride gripped him, and as “pride goeth before ... a fall” (Prov. 16:18), he “got too big for his breeches,” and so he then fell into these errors of his Day-Age School revised model. *I do not wish to over criticize Ross as his young earth creationist critics do; since I fully accept that he has done some good work, even if he should not have “gotten a swelled head” over it.* But it is also clear that he has come up with no serious or defensible basis for his claims about “birds and mammals” in the Hebrew for his Day-Age School and Noah’s Flood models.

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<sup>552</sup> Hugh Ross’s *The Flood* (1990), two cassette recordings, Reasons To Believe, Pasadena, California, USA, cassette 2, side 2 (emphasis mine).

In 1995 Van Bebbler & Taylor made reference to Ross' claims on Gen. 7:19, saying, "Ross is completely wrong on this point. The Hebrew word for 'high' (Hebrew: 'gaboah' [*gab<sup>o</sup>ahh*]) is most assuredly in the ... Hebrew manuscripts ...<sup>553</sup>." Following this 1995 critique, Ross has recognized that he made a mistake and it is indeed in the Hebrew<sup>554</sup>. But in 1995 Van Bebbler & Taylor also rightly raised concerns about Ross's usage of the Hebrew *nephesh*, *b<sup>e</sup>hemah*, *remes*, and *chajah*<sup>555</sup>, and Ross has continued to make his erroneous claims about these Hebrew words. We know that Ross has some familiarity with Van Bebbler & Taylor's 1995 work, since six years later in *The Genesis Debate* (2001), Ross & Archer in arguing for the *Day-Age School* refer to it<sup>556</sup>. This means Hugh Ross's errors on the Hebrew were first publicly pointed out about 20 years ago, and yet in that intervening 20 years he has continued to maintain these errors, offering no credible defence for his views on what the Hebrew allegedly means.

With a critique of Ross's errors here public knowledge for about 20 years (as at 2014), the time has well and truly come (indeed, it has since long gone), for Ross to recognize he must jettison these crazy views about what the Hebrew allegedly means for the creatures of Day 5 & 6, and the animals on Noah's Ark. On the one hand, *I would recommend that Hugh Ross and Reasons To Believe of California, USA, move over to the Local Earth Gap School Persian Gulf model advocated in this work.* But on the other hand, as discussed in Part 3 of this work, I am conscious of the fact that from ancient times through to modern times, there have been a variety of quite different creation models, which while promoted by both orthodox and unorthodox, could nevertheless be held by orthodox Christians. Thus if Hugh Ross and others at RTB find themselves unable or unwilling to move away from a *Day-Age School* model, then as previously noted in Part 1<sup>557</sup>, I consider they should move over to a better *Day-Age School* model (which though I think is still wrong and not a good propounding of Gen. 1, in relativistic terms is *not as bad* as the present RTB model). Thus Bob Newman of the old earth creationist, *Interdisciplinary Biblical Research Institute*, Pennsylvania, USA, though now following *The Chronological & Non-Contiguous Days School*, referred to the *analogical days interpretation* of the *Day-Age School* in which the days of Genesis overlap, and said, "Allowing the days of Genesis to overlap is neither an insuperable nor a fatal problem for the Day-Age view." And as also noted in this same section of Part 1, the *analogical days interpretation* of the *Day-Age School* is also argued by progressive creationist, Greg Neyman of *Old Earth Ministries*, Springfield, Ohio, USA.

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<sup>553</sup> Van Bebbler, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, pp. 56-57.

<sup>554</sup> Ross, H., *The Genesis Question*, *op. cit.*, p. 149.

<sup>555</sup> Van Bebbler, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, pp. 86-91.

<sup>556</sup> Hagopian's *The Genesis Debate: Three views on the days of creation*, *op. cit.*, p. 159 ftm. 27 (from p. 128) & p. 162 ftm 93 (from p. 144).

<sup>557</sup> Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, at "An alternative Day-Age School found in Bob Newman's suggestion?," *supra*.

On the one hand, I think the *analogical days interpretation* of the *Day-Age School* with overlapping days, is still a contorted and unnatural reading of Gen. 1, since I consider the six creation days are contextually quite distinctive, with the work of one day being contextually complete before the work of the following day starts. But on the other hand, if Ross adamantly wanted to stay with a *Day-Age School* model, this would have the advantage that he could use is to jettison his “hare-brain” ideas about the meaning of the Hebrew words for Days 5 & 6 being only “birds and mammals,” and simultaneously use it to rid himself of his soul heresies about man being a trichotomy of body, soul, and spirit, rather than a dichotomy of body and soul / spirit; and also use it to dump his ideas about “birds and mammals” being “soulful creatures.” In short, he could bring an RTB model inside the linguistic parameters of permissible Hebrew scholarship on these word studies we have considered, and also inside the theological parameters of religiously conservative Protestant orthodoxy; *although I stress*, while still having a model which I would regard as defective. Defective since in the first place, I think any *Day-Age School* model is wrong as these are 24 hour days (Exod. 20:8-11); in the second place, I find the idea of “overlapping days” to be incongruous with the text; and in the third place, I think “all (Hebrew *kōl*) flesh (Hebrew *bāsar*)” as used in Gen. 6-9 for man and the animals under his dominion, requires for man’s dominion mandate (Gen. 1:26,28), either a local creation in Gen. 1:2-2:3 with a local Noah’s Flood, or a global creation in Gen. 1:2-2:3 with global Noah’s Flood, and so disallows Ross’s idea of a global creation in Gen. 1:2-2:3 coupled with a local Noah’s Flood<sup>558</sup>. And in the fourth place, as discussed in Part 3, I think the triads of Gen. 1, though misused and abused by *The Framework School*, nevertheless, as argued by, for instance, old earth creationist Gap Schoolman, Thomas Chalmers, and young earth creationist, Louis Berkhof, make the point that the parallels of Day 1 and Day 4, Day 2 and Day 5, and Day 3 and Day 6, rule out the idea of “missing animals” on e.g., Day 5, since Day 2 is focused on “the firmament” and “waters” (Gen. 1:7) as a space filled by the “fowl” that “fly” “in the” “firmament” and “the living creatures” of “the waters” (Gen. 1:20,21); and so does not e.g., admit dinosaurs<sup>559</sup>. *But for all that, the analogical days interpretation of the Day-Age School would at least be a big improvement on where Ross is now, and we have to first crawl before we learn how to walk!*

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<sup>558</sup> See the following section c, “The science of linguistics for Days 5 & 6 & Gen. 6-9 ...,” *infra*.

<sup>559</sup> See Volume 2, Part 3 on the Framework School.

*(Chapter 10) c] The science of linguistics for Days 5 & 6 & Gen. 6-9, coupled with the size limitations imposed by Noah's Ark, requires the Gen. 1:2b-2:3 creation is a local heaven and local earth in a local world of Eden.*

The Hebrew “all (*kol*) flesh (*basar*)” as used in Gen. 6-9 can mean *all men together with the animals under man's dominion* (Gen. 6:12,13,17; 7:21; 9:11,15,16,17). But “all (Hebrew *kol*) flesh (Hebrew *basar*)” can also be used for just animals (Gen. 6:19; 7:15,16; 8:17), but when it is in Gen. 6-9, Moses adds the qualifying word “*kind* (Hebrew *miyn*),” in order to more specifically itemize the animals (Gen. 6:19 + “*kind*” in 6:20; 7:15,16 + “*kind*” in 7:14; 8:17 + “*kinds*” in 8:19)<sup>560</sup>. Hence on this basis I would say the text requires a nexus between the geographical extent of the flood and the geographical extent of man's dominion. Put simply, it must be *either* a local pre-Adamite Flood connected with a local creation in Gen. 1:2b-2:3, that has a local dominion mandate in Gen. 1:26,28 *coupled with* a local Noah's Flood; OR a global pre-Adamite Flood connected with a global creation in Gen. 1:2b-2:3, that has a global dominion mandate in Gen. 1:26,28 *coupled with* a global Noah's Flood. *The usage of “all (Hebrew kol) flesh (Hebrew basar),” does not allow it to be a combination of the two* as e.g., in Hugh Ross's model of a global Gen. 1:2b-2:3 creation on a Day-Age School model, “all (Hebrew *kol*) flesh (Hebrew *basar*)” would require as a corollary to this that Adam must have a global dominion of animals in Gen. 1:26,28, but on Ross's model a global creation on the six creation days is incongruously coupled with a local dominion for “all (Hebrew *kol*) flesh (Hebrew *basar*)” with a local Noah's Flood. *Therefore a local Noah's Flood requires a local DOMINION of man, and therefore a local Noachic flood requires a local creation in Gen. 1:2b-2:3 in which the dominion mandate of Gen. 1:26,28 is limited to the Land of Eden (Gen. 2:10-14).* Therefore, on my Local Earth Gap School Persian Gulf Model, man's dominion mandate was only expanded after Noah's Flood (Gen. 9:1), as seen in the universal or global reach of the Rainbow Covenant (Gen. 9:8-17), and manifested in the *Table of Nations* of Gen. 10 in which man is clearly seen to be expanding out into Europe with Japhethites; Asia with some Japhethites and some Hamites, but mainly into Asia with Shemites; and Africa with Hamites.

As discussed in Part 2, Chapter 4, section vi “Where creationists may differ: Subspeciation & Speciation ...,” *supra*, there are size limitations on Eden imposed by the size of Noah's Ark. It was less than half the size of the Titanic which could carry about 2,200 people for a voyage that was meant to last about a week, and given that Noah's Ark had to go for about 12 months, this acts to limit the number of animals and food to a relatively small number. Further considerations of the detail of that size are made in Part 2, Chapter 11, “Paradise Lost: So Where Was Eden & How local is local or how small is small? ...,” *infra*.

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<sup>560</sup> Cf. Botterweck, G.J. & Ringgren, H. (Editors), *Theological Dictionary of the Old Testament*, translated by J.T. Willis, Eerdmans, Grand Rapids, Michigan, USA, 1972,1973,1975, Revised Edition of 1977, pp. 317-332, at p. 327.

On the evidence presently available to me, neither young earth creationist, Don Batten, nor others advocating “baraminology” at e.g., *Creation Ministries International* in Queensland, Australia, discussed in section “a” of this Part 2, Chapter 10, *supra*, nor old earth creationist Hugh Ross nor others following his model at e.g., *Reasons To Believe* in California, USA, are “bad men” in the sense of them willfully and deliberately setting about to distort the Word of God *per se*. Notwithstanding all their inconsistencies and imperfections, *in what is a difficult task for all we frail, fallen, men*, both e.g., Don Batten and Hugh Ross appear to be sincerely seeking to come up with Gen. 1-11 creationist models that assist people believe in the Bible as God’s infallible Word (II Tim. 3:16). But both men come up with a view of the fifth and sixth creation days that does not really fit their creation models, and so they have then both stretched the Hebrew beyond breaking point in their enthusiasm for their respective creationist models. *I appreciate their enthusiasm for wanting to uphold God’s Word, but maintain that it must be dampened by somber and constructively critical analysis of any Gen. 1-11 model, if we are to truly honour and worship the Biblical God of Protestantism that we say we worship and obey.* Thus while not wishing to dispute that both men have done some truly excellent creationist work for which I thank both God and them, such as some of Ross’s work on cosmology and teleology, and some of Batten’s work on genetics; and while I do not wish to dampen their enthusiasm for creationism and the Bible, I also think that both men should have sought God’s grace more to impose a greater self-discipline in more carefully checking out the Hebrew. In the words of the holy Apostle, St. Paul, “so fight I, not as one that beateth the air: but I keep my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (I Cor. 9:26,27). For while the Hebrew is a more elastic language than the Greek and Latin, there are limits to how elastic the Hebrew is, and both young earth creationists like Batten and old earth creationists like Ross have gone well and truly over those limits in what they are claiming in their respective creation models both for Days 5 & 6 in Genesis 1, and for the animals they say went onto Noah’s Ark.

Thus it is clear that the only reasonable way to limit the animals of the fifth and sixth creation days in Gen. 1 to a size that will fit into Noah’s Ark, is to limit the number on the basis that the world of Noah’s Flood was a local world of a relatively small geographical size. But given that “all (Hebrew *kol*) flesh (Hebrew *basar*)” (e.g., Gen. 6:12,13,17) requires that the animals under man’s dominion be included as widely as man’s dominion mandate of Gen. 1:26,28, it is axiomatic that the six creation days of Gen. 1:2b-2:3 are therefore also of a local creation, and that in both instances, this refers to the World of the Land of Eden (Gen. 2:8-14). Therefore the Hebrew of the fifth and sixth creation days in Gen. 1 which does not allow for the type of *stretch and strain and pull and tug* used by either the young earth creationist *Flood Geology School* “baraminology,” nor the Hugh Ross type old earth creationist *Day-Age School*; together with the Hebrew creating a nexus between the dominion mandate of Gen. 1:26,28 and the “all (Hebrew *kol*) flesh (Hebrew *basar*)” dominion of the Noachic flood’s extent (e.g., Gen. 6:12,13,17); when taken in the context of the size of Noah’s Ark requiring that a relatively small geographical world was flooded; combines to set limits that in my opinion can only be reasonably met in a Local Earth Gap School Creationist model, such as put forth in this work. Therefore we see the science of linguistics for Days 5 & 6 in

Gen. 1:20,21,24,25, and “all (Hebrew *kōl*) flesh (Hebrew *basar*)” in Gen. 6-9, coupled with the size limitations imposed by Noah’s Ark (Gen. 6:15,16), requires the Gen. 1:2b-2:3 creation is a local heaven and local earth in a local world of Eden (Gen. 2:8,11-14), in the general area of south-west Asia, somewhere in the general vicinity of Mesopotamia with its Tigris and Euphrates Rivers.