

Appendix: SERMONS.

Four Sermons preached in connection with the Dedication of *Creation, Not Macroevolution – Mind the Gap*, on Thursday 29 May 2014 (Royal Oak Day I), Thursday 5 June 2014 (Royal Oak Day II), Thursday 12 June 2014 (Thursday in Whitsun Week), & Saturday 14 June, 2014 (Saturday in Whitsun Week, an Ember Day following the Feast of Pentecost, & St. Basil's Day). At Mangrove Mountain Union Church, Mangrove Mountain (just north of Sydney, near Gosford), New South Wales, Australia.

Oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible> .

Following each of the four sermons is the sermon audio information used at the above website.

Creation not Macroevolution 1/4: The Creator.

Thursday 29 May 2014. Royal Oak Day I – 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. The three creeds, that is, the *Apostles' Creed*, *Athanasian Creed*, and *Nicene Creed*, all say with regard to the teaching of, for example, Mark 16:19 and Acts 1:1-11 that Christ, [quote] “ascended into heaven” [unquote]; and in the 1662 Anglican *Book of Common Prayer* today is Ascension Day remembering this. And I’m wearing a sprig of oak leaves that came from a potted oak in my Sydney backyard, because in this particular year of 2014, today is also *Royal Oak Day*. Our Lord and Saviour says in Matthew 22:21, “Render therefore unto Caesar the things which Caesar’s; and unto God the things that are God’s.” *Royal Oak Day* which remembers the Nativity and Return of King Charles II is celebrated by one tradition on 29 May, and by another tradition on either the first or second Thursday of June. This day remembers that during the Great Rebellion of the 1640s and 1650s, after his father, King Charles I, was martyred by revolutionary Puritan republicans in 1649, the revolutionaries sought to murder King Charles II in 1651, but he escaped from their evil clutches as he hid in an oak tree, thereafter known as the royal oak. And being so preserved a legally Anglican Protestant monarchy was restored in 1660; and a revised edition of Cranmer’s 1552 prayer book was produced in the 1662 *Book of Common Prayer*, which by tradition has printed at the front of it the Act of Elizabeth I restoring Cranmer’s 1552 prayer book in 1559, after it was “taken away by” the Roman Catholic “queen,” Bloody “Mary,” for its Protestantism, “to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ’s religion,” as more fully recorded in *Foxe’s Book of Martyrs*. And so this is a day upon which we thank God for the supernatural or miraculous way in which he protected Charles II in the royal oak, and thereafter restored the legally Protestant monarchy in 1660. The memory of the royal oak is also found in, for example, the names of Royal Oak Restaurants, such as in Sydney the ones at Balmain and Rouse Hill; or a street name, for instance, two such streets both of which border bushland or parkland, are Royal Oak Drive at Alford Point in south Sydney, going down to Mill Creek; and Royal Oak Place at West Pennant Hills in western Sydney, going down to Saw Mill Creek, which then joins Mills Creek. And so in both instances, these Royal Oak streets are reminiscent of Charles II’s Royal Oak hiding place which was also linked with a Mill. So on this Royal Oak Day, Thursday the 29th of May 2014, *let us pray*. “O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving for the wonderful deliverance ... from THE GREAT REBELLION, and all the miseries and oppression consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen¹.” [pause]

¹ A Collect in the Office of Restoration of the Royal Family (29 May), found in the *Book of Common Prayer* (as revised 1664) till 1859.

Welcome to all listening to this address. This is the first in a quadruple of sermons on Biblical Apologetics and Genesis 1 to 11 in connection with Volume 1 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books.” Like all my works, it’s a free download. Both my book and these four sermons uphold the supernatural or miraculous in old earth creationism. The second sermon, next Thursday, the 5th of June, 2014, will again remember the miraculous in connection with Royal Oak Day because by an alternative tradition it is remembered on the first or second Thursday of June, and this year it is the first Thursday, and this second sermon will consider creation not macroevolution with respect to old earth creation methodology, the relationship of science to the Bible, the absence of transitional fossils as required by macroevolutionary theory, and the laws of genetics. The third sermon on Thursday 12th of June, 2014, will be on the issue of old earth creationist uniformitarianism and catastrophism; the fossil record up to the start of the last Ice Age on a Gap School model of the “worlds” of Hebrews 1:2 and 11:3, in the time gap between the first two verses of Genesis, as described in Genesis 2:4, up to the start of the last Ice Age about 68,000 B.C.. This will be followed by the specific old earth Gap School creation model I endorse, in broad terms, followed by, for example, the Congregationalist Protestant theologian, Pye Smith, who died in 1851, or the Anglican Protestant clergyman and sometime missionary, Henry Jones Alcock, who died in 1915. And so that third sermon will look at Genesis 1 to 11 on the creation and flood models I endorse, and consider relevant scientific matters commencing from the start of the last Ice Age about 70,000 years ago, showing that the creation model I endorse is both Biblically and scientifically sound. And then the fourth and final sermon in this series will be on Saturday 14 June 2014, being St. Basil’s Day. This will consider a number of doctrinal matters, divided into spiritual and moral doctrine, and the fact that there are old and young earth creationists both inside and outside the boundaries of religiously conservative Protestant Christian orthodoxy in their respective models of Genesis 1 to 3. And that final sermon will include the dedication of Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, with an explanation of why I am dedicating it to God in special memory and thanks for the life of St. Basil the Great who died in 379, on St. Basil’s Day, Saturday the 14th of June, 2014.

But today, in this first sermon on Thursday 29 May, we’re considering creation not macroevolution on matters to do with Biblical Apologetics of God as the Creator, through reference to the five classic arguments from godly reason for the reality of God and creation miracles. And for those wanting more detail, you’ll find it in relevant sections of Part 2 of Volume 1 of my book, such as chapters 2, 3, & 7, in *Creation, Not Macroevolution – Mind the Gap*. Now the five classic arguments based in godly reason are, firstly, from *cosmology* which means God as the First Cause; secondly, from *teleology* which means recognizing God from design; thirdly, from *ontology* by which I mean 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; fourthly, the argument for a Creator from *conscience morality*; and fifthly, the argument of the *ethnologically universal belief in the supernatural*; after which I shall also make some

reference to the issue of *Christian experience*. And the basic Biblical Apologetics point we'll be considering today in these five classic arguments of godly reason, which inexorably flows from all these lines of arguments, is the reality of God and creation miracles, and the associated accuracy of the words of Genesis 1:1, "In the beginning God created the heaven and the earth."

Now as I explain in the Preface of Volume 1 of my book, I've moved over to the later Latin influenced transliteration forms of the Hebrew in which, for example, the letter Jod or Yod is pronounced as a "j" when used as a consonant sound; and with that qualification on consonants, the Hebrew word in Genesis 1:1, "*shamajim*," which is rendered in the Authorized Version as "heaven" – singular, may also be rendered as "heavens" – plural. Both meanings are correct. Thus on the one hand, since the AV's terminology of "God created the heaven and the earth" in Genesis 1:1 contextually means "he made everything," one can in this sense fairly and rightly render the Hebrew as "heaven" – singular in Genesis 1:1, so that the singular "heaven" stylistically matches with the singular "earth." But on the other hand, it's simultaneously true, that for those looking to greater detail on the three heavens, namely, the first heaven of the "firmament" or atmosphere around the earth referred to in Genesis 1:20; the second "heaven" of outer space referred to in Genesis 1:14; and the third heaven of "Paradise" referred to in II Corinthians 12:2 & 4, then one can also look to the plural meaning of Genesis 1:1 as "the heavens." And so both renderings of either "heaven" singular or "heavens" plural are correct, and both apply, but in English we don't have a plural singular word for both "heaven" and "heavens," something like our plural singular word "sheep," but in the Hebrew original of Genesis 1:1 both meanings are correct. And so in this address I'll generally quote from Genesis 1:1 in the Authorized Version and say "heaven" in the singular, but it should be clearly understood it can also mean "heavens" in the plural, and so see if you can spot the *one* time in this sermon I hereafter render Genesis 1:1 with the plural form of "heavens." And in this context I also note that Psalm 24:1 says, "The earth is the Lord's, and the fulness thereof;" and so when Genesis 1:1 says God created "the earth," that includes "the fulness thereof;" in other words, God created everything that is in, and upon, the earth. And you get these Biblical categories of thought for both "heaven" and "earth" in Nehemiah 9:6 which says, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."

So as I shall more fully explain in later sermons, I understand Genesis 1:1 to refer to a distinctive prior creation that occurred before the pre-Adamite flood of Genesis 1:2 and II Peter 3:5, followed by the six 24 hour Edenic creation days of Genesis 1. And this old earth creationist Gap School understanding of Pye Smith and others, is seen in the words that I took from the London railway system which are there used for the gap between the train and platform, "Mind the Gap," which I apply to, among other things, the Genesis 1 verses 1 & 2 time-gaps in the title of my book, *Creation, Not Macroevolution – Mind the Gap*. But for most of what I'll be discussing today, it won't be necessary to go into the finer details of Genesis 1 beyond this first verse, other than to say when I refer to man, I understand the parents of the human race, Adam and Eve, to

have been made by God on the sixth 24 hour day following the terminus of the pre-Adamite flood. And so without wanting “to steal my thunder” from following sermons in this quadruple of sermons on Genesis 1 to 11; but wanting to wet your appetite for them; let me just say that if you were to fall down one side of those time-gaps in the first two verses of Genesis, it’d take you some billions of years before you reached the bottom, and then, it’d take you some billions of years to climb up on the other side, and so for crying out loud, in the words heard through loud-speakers by London tube station travelers, “MIND THE GAP!” “MIND THE GAP!” “MIND THE GAP!” [pause]

Now in considering the first of the five classic arguments based in godly reason, namely, *cosmology*, meaning God as the First Cause, let me say that this is recognized by not only Christians, it’s also recognized by, for instance, Jews, and by both Deists and Theists. The Deist believes that God created the universe and its natural laws, but thereafter he does not directly intervene in the operations of the universe. The Deist thinks that God may look on, just like a man might look on fish going round and round in a glass fish tank, but he is disinterested in man, and consistent with this non-interventionist approach, God does not engage in any kind of personal relationship with his creatures. Thus the Deist believes in the God of Nature who can be discovered by reason. But he does not believe that God has ever given any supernatural or Divinely inspired revelation of himself to mankind.

By contrast, the Theist believes God may be prayed to, and is more involved in his creation. And so while there are different types of Theists, Protestant Christianity is certainly a Theistic religion, and we Christians believe that God has both given a Divine revelation of himself in the Holy Bible, and also is present with us through the Third Divine Person of the Holy Trinity, the Holy Ghost. Now we will first consider a cosmological argument for God as the First Cause from a Theist, namely, the scientist, Sir Isaac Newton; and then we will consider a second cosmological argument for God as the First Cause from a Deist, to wit, the scientist, Albert Einstein.

Firstly, the Theist and scientist, Sir Isaac Newton, who died in 1727 and who’s remembered for discovering Newton’s laws of physics. And Newton believed that nature pointed to a God who was the great First Cause. Newton argued that given enough time, all objects in the universe would reach the same temperature. But since such a uniform state of temperature had not been reached, this meant the universe couldn’t be of an eternal existence, but rather, it must have been created in time, and hence there was a First Cause. Newton then used this cosmological argument for God as the First Cause to say that this shows the existence of God who must have created the universe.

Newton’s cosmological argument for God as the First Cause, was reformulated at a more sophisticated scientific level as a consequence of the industrial revolution and connected demand for energy, which raised the question of how one form of energy might be converted to another. Science showed that one could not convert all the energy of burning coal into mechanical work via any known engine. Hence both scientists and engineers came to recognize that a fundamental issue was not, *How much energy* was

contained in a piece of coal? but *How much of this energy* was available to be converted into energy? This gave rise to the concept of entropy, which rather than measuring the availability of energy, instead measures the non-availability of energy. E.g., with regard to a steam engine, or a steam iron, when looking at a suitable quantity of cold water, entropy is at its maximum, because that cold water is completely non-available as steam. By contrast, if this same water is at boiling point, its entropy level is at its lowest because the steam can be used to make the steam-engine or steam-iron work. It's said that entropy, meaning the non-availability of energy, increases in every physical process, and this is known as *The Second Law of Thermodynamics*. As a flow on consequence of this, it is concluded that the entropy, meaning the non-availability of energy, of the universe must also be increasing with time. Therefore Newton's basic argument about hot and cold bodies, means that on the one hand, since entropy or non-availability of energy, cannot be infinitely small, and since on the other hand, it cannot have increased infinitely slowly since its rate of increase will diminish as it rises, it therefore follows that since the entropy is still rising, the universe could not have existed from eternity, and therefore it must have been created in time. Thus in its more sophisticated scientific form, it is still a cosmological argument for God being required as a First Cause. [pause]

And another cosmological argument for God as the First Cause comes to us through reference to a deist, Albert Einstein, who died in 1955. On many occasions when examining the natural laws of science, he would reject a theory saying, [quote] "God doesn't do anything like that" [unquote]. Einstein said that his "idea of God" was an "illimitable superior spirit," possessing "superior reasoning power" to man, who "reveals Himself" in "the incomprehensible universe." His study of the natural laws of science, led him to the conclusion that "*God*" never "*plays dice*" with the universe. This view of his was expressed to his friends, Mr. and Mrs. Max Born. For example, in one letter to the Borns, Einstein made reference to [quote] "that ... 'non dice-playing God'" [unquote]. What's particularly interesting about Einstein's conclusion that the natural laws of physics necessitate a Creator God, is the way that he very begrudgingly reached this conclusion. In 1917 Einstein produced a theory for a "static model for the universe." But in what Einstein later considered the greatest mistake in his life, he introduced what old earth creationist, Hugh Ross, calls a [quote] "fudge factor" [unquote] in order to conceal the Creator's hand. Einstein later "came clean," and begrudgingly accepted first [quote] "the necessity for a beginning" [unquote] and then [quote] "the presence of a superior reasoning power" [unquote].

These were natural corollaries to his equation, $E = mc^2$, where E is energy; m is the mass at rest; and c is the speed of light. That's because the ramifications of this equation point to a creation date. They point to expansion, coupled with deceleration, which in turn indicates that from a single point, the universe is exploding outwards. Through general relativity equations, this explosion can be traced back to a single point and time called "the *singularity*." Neither any scientific model nor application of the laws of physics, is able to describe anything before this point. In short, the universe was created by an external power. *At the time of the Big Bang, about 14 billion B.C., God created the universe, and God made matter out of nothing at all, that is, creation ex nihilo!*

The ramifications of the usage of Einstein's $E = mc^2$, as a cosmological argument for God as the First Cause at the time of the Big Bang, are truly profound. Any philosophical attack on an intelligent First Cause, is stopped in its tracks. This was the day that the world's best scientists recognized afresh the Creator's hand through the natural laws of science. But Einstein came to this recognition reluctantly. His begrudging spirit and clear philosophical hesitancy to accept a Creator God, helps to explain why he thereafter adopted a minimalist position by embracing deism, rather than the more robust position of theism. And this begrudging spirit also explains why he failed to see that his equation of $E = mc^2$ predicted an expanding universe, for which reason he adopted a static oscillating universe model. And so it needs to be bluntly said, that theological factors of his preconceived notions such as his begrudging spirit in coming to recognize the need for a Creator resulted in him taking a minimalist position of Deism, rather than Theism; and scientific factors of his preconceived notions meant he didn't accept what we now know to be the correct model of an expanding universe; and so on the one hand, Einstein's $E = mc^2$ was a great scientific discovery which provides us with a new form of the argument for God as First Cause; but on the other hand, Einstein remained a fallible human being with certain faults, failings, and folly. [pause]

Now the Jewish Rabbi, Herbert Goldstein, was concerned to ascertain if Einstein, who had a Jewish background, was an agnostic or atheist. So he asked him, "Do you believe in God?" Einstein replied in the affirmative, making reference to a singular "God," that is monotheism, and also using the personal pronoun of "himself" thus understanding God as a Being, when he said [quote] "I believe in ... God who reveals Himself in the orderly harmony of what exists" [unquote]. Rabbi Goldstein then commented that if Einstein's theory was taken to its logical conclusion, it [quote] "would bring to mankind a scientific formula for monotheism" [unquote].

And so, to the extent that both deists like the scientist, Albert Einstein, and theists like the scientist, Sir Isaac Newton, both recognize the Creator's hand in the necessity of a First Cause from the natural laws of physics, we see that the first of the five classic arguments for God and creation, based in godly reason, namely, *cosmology*, meaning God as the First Cause, stands sure. For there must have been a great First Cause. And thus, there must be a God. Ya' see, in the words of Genesis 1:1, "In the beginning God created the heaven and the earth" [pause].

And this Biblical teaching in Genesis 1:1 of creation *ex nihilo*, or creation out of nothing, is found in the Christian Bible; and given that it is found in the Hebrew Old Testament, it is also found in Judaism. But other than Judaism, religions other than Christianity are shown to be false by this Genesis 1:1 teaching of creation *ex nihilo* as now demonstrated at the scientific level with $E = mc^2$ and the Big Bang about 14 billion B.C. . Now the biggest infidel religion in the world is Mohammedanism or Islam, and the two biggest heathen religions are Buddhism and Hinduism. So let's see how they line up against this scientifically demonstrated fact of creation *ex nihilo*, or creation out of nothing. Reading from Rodwell's translation, in Mohammed's Koran, in Sura 21:30, an angel says, [quote] "the heavens and the earth were both a solid mass, and ... we clave

them asunder, and ... by means of water we gave life to everything²” [unquote]. These claims of the Koran, namely that [quote] “the heavens and the earth were both a solid mass” [unquote], that is, they were joined together; and they were then separated [quote] “asunder” [unquote] to form the heaven and earth; are clearly contrary to both the Biblical and scientific teaching of creation *ex nihilo*, for all the chemicals and elements were brought into existence from nothing at the time of the Big Bang. And far from the Mohammedan Koran’s claim that [quote] “the heavens and the earth were both a solid mass” [unquote] that was then [quote] “clave ... asunder” [unquote], the heavens were in fact, originally gaseous and the universe heaven dates from the time of the Big Bang about 14 billion B.C., whereas the earth was not made till much later, and dates to about 4.6 billion years ago. And so these Islamic claims of the Koran are clearly false.

And more false claims come from the heathen religions of Buddhism and Hinduism. The heathen Hindu religion teaches that there has been endless *cycles of creations and destructions of the universe*. Hinduism claims that at the start of each universe oscillation, heathen gods create a new universe, in an endless cycle of universe creations and destructions. For example, the heathen Hindu *Institutes of Manu* say, [quote] “There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport” [unquote]. Once again, these claims of an oscillating universe are contrary to the Biblical and scientific teaching of creation *ex nihilo*, for all the chemicals and elements were brought into existence from nothing at the time of the Big Bang about 14 billion B.C. .

Buddhism is a spin-off religion derived from Hinduism, and the heathen religion of Buddhism has two rival myths about the creation of worlds. They both have the idea of “multiple world systems” of a very large number, so that any given world is “in a constant state of coming and passing away” inside an eternal universe. For the Buddhist, there is no specific start or end to the universe, just an eternal cycle of multiple worlds being created and destroyed. And so once again, these claims of an eternal universe are contrary to the Biblical and scientific teaching of creation *ex nihilo*, for all the chemicals and elements were brought into existence from nothing at the time of the Big Bang about 14 billion B.C. . Furthermore, the Big Bang points to a specific Creator God. And former “Buddhists who have converted to Christianity, ... depict Buddhism as an empty religion with no sense of personal connection.” For “there” is “no god in the Buddhist religion,” and so “the idea of a God who knows them and loves them really resonates with many” of these converts from the devil’s delusion of heathen Buddhism to the wonderful truth of Christianity³. And so the world’s largest infidel religion, Mohammedanism, and the world’s two largest heathen religions, Hinduism and Buddhism, are all blown away by the Big Bang [clap hands]. They’re all blown away by the Biblical teaching of Genesis 1:1, found only in the two religions of Judaism and

² *The Koran*, translated by J.M. Rodwell, *op. cit.*, pp. 152-3 - Sura 21:30.

³ Russel Martin (of Wyndham Camp, Southern State), “International Scripture Blitz Thailand,” *Gideon News: From Other Lands, The Gideons International in Australia*, March 2014, p. 1.

Christianity. Ya' see, in the words of Genesis 1:1, "In the beginning God created the heaven and the earth." [pause]

And so in relation to Biblical Apologetics with regard to the reality of God and creation miracles, and the associated accuracy of the very first words of Genesis 1:1, "In the beginning God created the heaven and the earth;" in looking at the five classic arguments based on godly reason, for the existence of God, having now considered the first argument of *cosmology* - meaning God as the First Cause; let us now consider the second argument of *teleology* - meaning the recognition of God from design.

Now let me say that there's far more evidence for Divine design than I'll be covering in these addresses, and so you can find more information on this issue of Divine design in my book, *Creation, Not Macroevolution – Mind the Gap*. And today's sermon will be covering some things from Volume 1 of my book, Part 2, chapter 2. And concerning this second classic argument from *teleology* - meaning the recognition of God from design, we find that once again, this has been used by both deists and theists. For example, deists who have concluded that nature teaches the existence of a Creator, include, Voltaire who died in 1778, and who said, [quote] "I shall always be convinced that a watch proves a watch-maker, and that a universe proves a God. I believe in God, not the God of the mystics and theologians, but the God of nature, the great geometrician, the architect of the universe, the prime mover, unalterable, transcendental, everlasting" [unquote]. You see, as with the first classic argument for the existence of God, this second classic argument doesn't act to specifically prove Christianity as the true religion, because the argument's a lot broader than that. Nevertheless, as with the first classic argument for the existence of God, there are points of intersecting agreement between what Christians believe and what someone like the non-Christian, deist, Voltaire believed, in terms of the second classic argument of Divine design pointing to a Creator. And so it's once again of note to consider Voltaire's famous example, namely, [quote] "I shall always be convinced that a watch proves a watch-maker, and that a universe proves a God" [unquote].

Now as with the cosmological argument of God as First Cause from Einstein, the arguments we will now consider from teleology with Divine Design, are very largely derived from the work of the old earth creationist, and astrophysicist, Hugh Ross of *Reasons To Believe* in the United States of America, who was born in 1945. And as I make clear in my book, I certainly don't agree with Hugh Ross on all things. Now while there are multiple Gap School models, I follow the type of Gap School model found, for example, in the Jewish writings of Rabbi Abbahu of the Academy of Caesarea in ancient Palestine who died in 320 A.D., or the Christian writings of the Congregationalist Protestant, Pye Smith of London University in England who died in 1851; and so as will emerge in the particular Gap School creation model dealt with largely, though not entirely, in the third sermon, in this series of four sermons; Ross and myself have very different theological and scientific models for the meaning of key elements of Genesis 1. For example, I consider that there's a time-gap covering billions of years between the first two verses of Genesis, and then I understand the six creation days to be 24 hour solar days; whereas Ross does not recognize any such time-gap between the first two verses of

Genesis, and uses a Day-Age creation model in which he thinks that the six days are long periods of time. But notwithstanding our very real differences, we are both old earth creationists, and though my endorsement of Hugh Ross and *Reasons To Believe* is limited to those areas where our two old earth creationist models have points of intersecting agreement, with this important qualification, I do give thanks to God for the general excellence with which he has presented the cosmological and teleological arguments. Now considering both universe factors and solar system factors, once again, we simply cannot consider them all in today's address, and so I refer interested persons to Volume 1, Part 2, chapter 2 of my book, for further detail. But let us just consider some of the universe factors pointing to Divine design. And I'll consider seven universe factors, one for each of the seven 24 hour days of the creation week in Genesis 1 & 2.

One universe factor is *The strong nuclear coupling constant* or *strong nuclear force*. This is what holds the atom's constituent parts of particles of protons and neutrons together in an atom's nucleus. If this were slightly stronger, then more frequently the nuclear particles would bond with each other, and with all the protons and neutrons bonding together the presence of hydrogen would be rare. But in order to have life one requires proteins, and in turn proteins require hydrogen. Moreover, elements that are heavier than iron and essential for life would be too low. But if the strong nuclear coupling constant were slightly weaker, then there would not be enough strong nuclear force for the protons and neutrons, or multi-proton nuclei, to hold together, with the result that the only element in the universe would be hydrogen. In either instance, it would not be possible for the universe to sustain life. And so we here see evidence of Divine design.

A second universe factor is *The electromagnetic coupling constant*. This is what binds electrons and protons together in an atom. If this were slightly changed, one could still have some atoms, but atoms would not be able to bond together to form molecules. Life requires proteins, and this requires molecules. Looking at an atom, in the nucleus of the atom are the protons and neutrons, with the electrons orbiting around the nucleus. There is a force of attraction between the electrons and protons. If this force were slightly greater, the atoms would bond so strongly with their electrons, that these electrons will not be able to be shared with other atoms, that is, they wouldn't be able to share an electron orbit with any other atoms; and therefore the atoms would not be able to join together to form molecules. However, if this force were slightly weaker, the electrons would not stay in their orbits around the atoms, and since there would not be enough electrons held together in their orbits around nuclei, it would once again not be possible to form molecules. Thus either way the molecules necessary for life would not be able to exist. And so we here see evidence of Divine design.

A third universe factor is *The ratio of electron to proton mass*. This factor also affects the orbit of an electron around a nucleus in an atom. A proton has 1,836 times more mass than does an electron. If one first has the right electromagnetic force necessary for molecules and thus for life; and one were then to allow the ratio of the proton mass to vary with respect to the electron mass, then if this electron to proton mass ratio were altered up or down, this would disturb the orbits of electrons around the

protons. This conclusion results from Newton's laws of physics as discovered by Isaac Newton who died in 1727. The salient point for our immediate purposes being that the orbit of one body around the other is affected by the mass of one of the bodies relative to the other. And if the orbits of electrons around the protons are thus altered by a change in the electron to proton mass ratio, one would only have atoms and not molecules made from atoms bonding together, and so life would not be possible. And so once again, we here see evidence of Divine design.

A fourth universe factor is *The expansion rate of the universe*. In the universe which since the time of the Big Bang is about 14 billion years old, this issue of expansion rate is relevant to which type of stars, if any, are formed. If the expansion rate was slightly greater, then the material from the Big Bang would be moving out so quickly that gravity would not be able to act to operate to form condensation, and so no galaxies, and hence no stars would be condensed from the general expansions of the universe. Now if you look at Part 2 of my book, you'll see I make certain qualifications to Ross's work on planetary formation, because we've got no clear and definite documented cases of planets coming into existence; and even if, in theory, at some point in the future there is an observation of planetary formation, it would not necessarily follow that it was the one and only way for planets to be formed. All present naturalistic explanations for planetary origins in general, and the earth's origins in particular, are highly speculative, and I think the earth's capacity to support life, its tectonic plates, and many other features of the planet point to Divine Design and thus a Creator. For Nature teaches that, "In the beginning, God created the heaven and the earth⁴." But without now pursuing that matter further, I still agree with Ross's basic point about the importance of stars to planets if it is applied to the earth, namely, that without stars there would be no planet earth, and so life could not exist, since without the sun, life as we know it would not be possible on the earth. And so I therefore consider that in broad terms, it is reasonable to say that if the expansion rate of the universe were slightly lower, then the galaxies would still form, but because the universe is not expanding quickly enough, there would be mutual gravitational attraction amongst the galaxies which would halt the ongoing expansion of the universe, and then cause a collapse of the universe. And if, as would occur, the universe were to collapse in under about 10 billion years, then life within the universe would not be possible. Such a lower expansion rate would mean that the entire universe would collapse before there was time for solar-type stars to have reached a stable burning phase relevant to more highly developed life on earth. According to one calculation done on this, for the expansion rate to be just right requires that it must be fine-tuned to within an accuracy range of one part in 10^{55} . Thus either way, life would not be possible

⁴ See Part 2, Chapter 2, section b] section i] at headings *Universe Factor 1, The force of gravity*; *Universe Factor 9, The mass ... of the universe*; *Universe Factor 14, The distance between stars*; & section iii at headings *Earth's Solar System Factor 5, The distance of the Sun from the centre of the galaxy*; *Earth's Solar System Factor 22, The Sun's carbon count & timing of a supernova explosion*; & section iv, "God created ... the earth" (*Gen. 1:1*): *Earth-Sun-Moon system*.

if the expansion rate of the universe were changed in any major way. And so once again, we here see evidence of Divine design.

A fifth universe factor is *The uniformity of the universe*. This factor refers to how evenly the matter and energy is distributed throughout the universe. The uniformity of the universe determines its stellar components, and the universe is regarded as having a high level of uniformity, which most probably arose from a short period of inflationary expansion that occurred near the time following the Big Bang. If on the one hand, the universe had been more greatly smoothed, then there would not have been the necessary condensation to form stars, or star clusters, or galaxies, since this requires a certain clustering together of lumps of matter. Thus the universe would not have been capable of supporting life. But if on the other hand, this inflation, or another mechanism, hadn't so smoothed the universe, and the universe was less smooth, that is, it had more clustering together of lumps of matter, then the matter in the universe would form into a large number of black holes that would be separated by what would virtually be empty space. Since life cannot exist in or near black holes, the universe would therefore not have been capable of supporting life. And so once again, we here see evidence of Divine design.

A sixth universe factor is *The rate of luminosity increase for stars in general and solar luminosity in particular*. This factor affects what the temperature is on planets in a star's orbit, and thus temperatures on the Earth as it orbits the sun. Such a star goes through an unstable burning phase for about a billion years, but then settles down into a relatively stable burning phase. Thus after the hydrogen fusion process ignites inside the star's core, a small star like the sun then goes into such a stable burning phase after about a billion years; and then during this stable burning phase over the next 9 or 10 billion years a star gradually increases in its luminosity, as it slowly and gradually gets brighter and brighter, so that the temperature of a planet in it orbits then correspondingly increases bit by bit. This is relevant to the capacity for the sun to heat the Earth as a life-support planet. If this rate of luminosity increase for a star were slightly less, the seas of the earth would freeze up and the cold conditions would make long-term life impossible. But if this rate of luminosity increase for a star were slightly greater, then a green house effect would heat up the earth to a point that would once again make long-term life impossible. And so once again, we here see evidence of Divine design.

A final seventh universe factor is *The constancy of the scientific laws of physics*. There are various laws of physics e.g., *Newton's laws of motions* which are constant inside a Newtonian frame of inertia. But more generally, these scientific laws of physics point to a Creator whose character is that of a *lawgiver*, for it was the God who first declared e.g., $E = mc^2$; who later thundered from Mount Sinai the Ten Commandments of Exodus 20, saying in the First Commandment, "I am the Lord thy God. Thou shalt have no other gods before me." Thus we here find a transition into the spiritual and moral realms in harmony with Romans 1:19-24, since because nature itself teaches us there is a Creator, it also teaches certain moral principles such as it would be wrong to engage in idolatry and worship a creature rather than the Creator. Thus properly understood, cosmology links us ultimately to moral laws. Thus the old earth creationist Gap

Schoolman, Adam Sedgwick who died in 1873, and was a Professor of Geology at Cambridge University in the UK, said, [quote] “There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly. ‘Tis the crown and glory of organic sciences that it *does*, through *final causes*, link material to moral; and yet *does not* allow us to mingle them in our first conception of laws, and our classification of such laws, whether we consider one side of nature or the other⁵” [unquote].

And so while these seven examples of Divine design could be increased considerably, and indeed, more are found in my book, *Creation, Not Macroevolution – Mind the Gap*, these seven examples of Divine design that we have considered show the second classic argument of godly reason for the reality of God and creation, in the argument of *teleology* - meaning the recognition of God from design. For the universe has clearly been designed by a Divine Designer.

Ya’ see, in the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” And these revelations from cosmology and teleology taken from the Book of Nature provide us with valuable scientific data to better understand the issue of the relevant “generations of the heavens” in the time-gap of what Genesis 2:4 calls “the generations of the heavens” that existed between “the heaven” and “the earth” of Genesis 1:1. Referring to St. Augustine who died in 430 A.D., the Reformed Protestant theologian, Louis Berkhof who died in 1957, says in his *Systematic Theology*, [quote] “Augustine ... strongly defended the doctrine of creation *ex nihilo*, but distinguished two moments of creation: the production of matter and spirits out of nothing, and the organization of the material universe⁶” [unquote]. And with what is now known about the Big Bang about 14 billion B.C. plus or minus 4 billion years, we can now say that the words of Genesis 1:1, “in the beginning God created the heaven,” tells us of the doctrine of creation *ex nihilo* which being interpreted from the Latin means creation “out of nothing,” as in broad terms taught by the church father and doctor, St. Augustine. For while the production of matter in the second heaven of outer-space was a process emanating from the Big Bang about 14 billion B.C., and the creation of angels in the third heaven also clearly preceded the creation of the earth as taught in Job 38:4-7, the earth itself was not made for about 9 to 10 billion years later in about 4.6 billion B.C. .

And so of the five classic arguments for the reality of God, having considered the first argument of *cosmology* - meaning God as the First Cause; and the second argument of *teleology* meaning Divine Design; let us now consider the third argument of *ontology* meaning *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.*

⁵ Clark & Hughes’ *The Life and Letters of the Reverend Adam Sedgwick* (1890), *op. cit.*, Vol. 2, pp. 357-9.

⁶ Berkhof’s *Systematic Theology*, pp. 126-127.

The ontological argument is connected with Anselm who was an Archbishop of Canterbury from 1093 to 1109; and in the vagaries, obscurities, and difficulties of the mediaeval church in England, though he was a mix of good and bad, Anselm was one of the better figures of the English Church. And if you want more detail on Anselm you can find some of it in the Preface section of Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap* at “Dedication,” section 1, and also some in Part 2, Chapter 7, section b, entitled, “Ontology;” and also in that latter section you’ll find far more detail on the ontological argument than the briefer treatment of it we’ll be covering in today’s sermon.

Man is different to animals, because unlike animals, man has a soul. Man is a dichotomy of body and soul, or body and spirit, for the Bible uses “soul” and “spirit” interchangeably. For example, in the Magnificat, St. Mary, the mother of Jesus says in Luke 1:46 & 47, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” And so in some passages, man is referred to as a dichotomy of body and soul, and in other passages as a dichotomy of body and spirit. For example, Christ says in Matthew 10:28, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Or in Genesis 2:7 we read that “the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Then in Ecclesiastes 12:7 we read of how at death, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” Which is why we read in Hebrews 12:22 & 23, “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” And so in Hebrews 12:23 the picture is of “the spirits of just men made perfect;” whereas in Revelation 6:9 the picture is of the souls of just men who are martyrs made perfect, for we there read of how St. John the Divine meaning the Theologian, says of “the Lamb” in Revelation 6:1, “And when he had opened the fifth seal, I saw there under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.” And so man is distinguished from animals, because he has a soul or spirit. And so man, who Genesis 1:27 says was created in “the image of God,” has a soul. Now one element of the soul, is that unlike animals, man has spiritual expression, for example, we read in Psalm 95:6, “O come, let us worship and bow down: let us kneel before the Lord our maker.”

Now the third argument from godly reason for the existence of God, namely, *ontology*, is that it is *a soul manifested capacity of a 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.* This ontological argument is fundamentally different to the other four arguments because whereas the other four classic arguments of godly reason use order of logic steps that first say, *I understand*, and then say, *therefore I believe in God*; by contrast, the ontological argument uses the opposite order of logic steps and first says, *I believe in God*, and then says that this is, *in order that I might understand*. So the order of the other four classic arguments of godly reason, which use order of logic steps that first say, *I understand*, and

then say, *therefore I believe in God*, would for example, with respect to the first argument that we considered of cosmology, and how God as a first Cause is required, would say, *I understand* the argument of cosmology, and *therefore I believe in God*. By contrast, the ontological argument says that one must first come to the point of saying, *I believe in God*, and then says that this is, *in order that I might understand*. But given that we have first considered both the cosmological argument of God as First Cause, and also the teleological argument of Divine Design, both of which show that it is rational to believe in God, I certainly think it is reasonable at this point in time, to consider the ontological argument.

You see, having first come to the realization that it is rational to believe in God, through God's common grace referred to in parts of Romans 1 & 2, which is not unto salvation, but is common to all men who seek it, whether or not they are saved Christian men, through this common grace, a man can first say, *I believe in God*. And at this point it is an incontestable fact, that such a man has a capacity to recognize the concept or idea of an absolutely perfect Being, to wit, God, and that by definition, one of the Divine Attributes of this Supreme Being is his very existence. So why does man have a capacity in him to so recognize that there is an absolutely perfect Being who exists and is the Creator of the Cosmos? And the answer to that question is that one can only understand why man has such a capacity, if one first believes in that God. And so the ontological argument first says, *I believe in God*, and then says that this is, *in order that I might understand*. [pause]

Ya' see, in the words of Genesis 1:1, "In the beginning God created the heaven and the earth." Having now considered the third classic argument from godly reason for the existence of God, namely, *ontology*, meaning that it is *a soul manifested capacity of a 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*; let us now consider the fourth argument from godly reason for the existence of God, namely, *conscience morality*.

The fourth classic argument from godly reason for a Creator is thus *conscience morality*. And this means that a human being has a conscience, and so every human culture, past, present, and future, has the idea of right and wrong, and with that, the idea of what should be or ought to be. Now in the first place this manifests the fact that the Creator God is a moral Being who has put a conscience into man who thus always has the idea of a "right" and a "wrong," even if he's perverted what he thinks of as "right" and "wrong;" and in the second place, this is manifested in the fact, particularly though not exclusively evident when men are in fear, that men instinctively think they should turn to a higher supernatural entity which we may reasonably identify as the Creator.

We read in Romans 2:14 & 15, "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." And the old earth creationist, Bob Jones Sr., who died in 1968, and was the

founder of Bob Jones University in South Carolina, USA; like myself, recognized that there's a time-gap between the first two verses of Genesis into which fits most of the earth's geological history, for example, in his 1961 *Word of Truth* audio-recordings series number 407, he first refers to Isaiah 57:15 which says that God "inhabiteth eternity," and then says in relation to this, [quote], "you can put all the time you want, millions of ages, as much as you please, between the first and second verse of revelation and be Scriptural" [unquote]. And in this *Word of Truth* series, Bob Jones Sr., also uses the *conscience morality* argument on over half a dozen occasions, 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 makes the point that this is as true for "a man in a savage tribe," such as a "heathen in the jungle," as it is for the Greek "philosophers" such as "Plato" and "Aristotle." And so Bob Jones Sr. is here making an important point in the classic argument from godly reason of *conscience morality*.

Now we read in Isaiah 5:20 of "them that call evil good, and good evil;" for example, there have been societies that have practiced cannibalism; or in the contemporary world, we find that evil things such as, for example, pornography, fornication, sodomy, and abortion, have been immorally called "good," by the evil and wicked, post World War Two Type 2 so called "human rights" secularists. But that doesn't invalidate the basic point; because these people still have a conscience, and still have a concept of "right" and "wrong," and the idea that they should do "the right," even when they're totally twisted and bent as to what actually is in their heads, "the right" and "the wrong" thing to do; for we also read in I Timothy 4:2 of those "having their conscience seared with a hot iron." And so these evil people, thinking that they are doing good, seek in the name of libertinism and so called "human rights," to hurt, and wound, and persecute the righteous man. They have a bad moral code, one that's not based on the Bible and The Ten Commandments, nevertheless, they also have a conscience and a concept of what is right and wrong, even though by bad habit they're twisted and warped and readied for hell, by their perverted concepts of what is right and wrong. And we see a similar thing in, for example, Mohammedan countries that persecute Christians, for example, I was in Morocco in North Africa in December 2012, and it's a criminal offence there for Christians to preach the Gospel to a Mohammedan. They can assemble and worship in a Church, as I did, but it's a criminal offence for a Christian to preach the saving Gospel of Jesus Christ to Muslims. So too, there's persecution of Christians in, for example, Communist North Korea; or by vicious and violent Buddhists; as heathen Buddhist mobs often, though not always, under the leadership of Buddhist monks in Sri Lanka or Ceylon, have violently been attacking Christians. And so whether it's Mohammedans, or Buddhists, or Communists, or anyone else attacking Christians, we see that they have perverted concepts of what is right and wrong, and this is what is regulating their seared consciences, and yet even here, they clearly still have a conscience.

And so because a man's conscience is regulated by his moral code, his conscience isn't always a safe guide to conduct. And this was also recognized by old earth creationist, Bob Jones Sr. when he said in his *Word of Truth* series, that [quote] "a man's conscience is not always a safe guide" [unquote]; and he gave the example of how

a Roman “Catholic’s conscience would ... hurt him if he doesn’t go to Mass on Sunday,” whereas “a Protestant’s conscience doesn’t hurt him because he doesn’t go to Mass;” because a Roman “Catholic believes in an authoritative Church and an authoritative Pope” whereas “Protestants don’t believe that, they believe in an authoritative Bible⁷.” And so, for example, the Marian Martyr, John Bradford, was an Anglican clergyman made a Prebendary of St. Paul’s Cathedral, London, by the Bishop of London and fellow Marian Martyr, Nicholas Ridley. Before he was martyred in 1555 for his Protestantism by the Roman Catholic queen, Bloody Mary; John Bradford wrote the book, *Hurt of Hearing Mass*, which has been republished by Focus Christian Ministries at Lewes in England. And in this book, *Hurt of Hearing Mass*, John Bradford writes as a Protestant whose conscience was regulated by a good spiritual and moral Biblical code, and so he found the Romish Mass hurtful. By contrast, a Papist with a conscience is regulated by a bad spiritual and moral code, and he would not find the Romish Mass hurtful to his conscience.

Or consider the Christian conscience for the poor, exhibited by the Free Presbyterian, Thomas Chalmers, who was the first Moderator of the *Free Church of Scotland* from 1843 till the time of his death in 1847. He 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. His Biblically guided Protestant conscience was concerned for the poor in his Scottish city of Glasgow. In 1817 he preached a memorial sermon for Princess Charlotte of Wales appealing to the Christian conscience to help deal with social conditions in Glasgow. And between 1819 and 1823 he was the Minister of St. John’s *Church of Scotland* Glasgow, where he sought to administer charitable donations given to the church, to help the poor, for instance, he sought to provide teachers for schools at moderate fees. And when he died in 1847, men of good conscience from both sides of the 1843 *Church of Scotland* divide, men in the Established *Church of Scotland* whose conscience hurt them if they didn’t support a centralized control of the Presbyterian Church through the incumbent civil magistrates; and men in the *Free Church of Scotland* whose conscience hurt them if they did support a centralized control of the Presbyterian Church through the incumbent civil magistrates; men of good conscience on both sides of that Scottish Presbyterian divide, stood shoulder to shoulder as they lined the streets of Edinburgh, and in a day when men sometimes doffed their hats; as the death casket containing his body passed on by, they paid their last respects to this godly Protestant Christian, Tom Chalmers, a man of conscience. [pause]

Now in discussing a man’s conscience in his *Word of Truth* audio recording 416, Bob Jones Sr. said, [quote] “there’s something in me that longs for God” [unquote]; and one element of conscience morality is a man’s *instinctive intuition* to turn to a higher spiritual reality when he’s in fear. When we consider the Christian’s moral code of the *Ten Commandments* found in Exodus 20, for which I shall use the summary forms, it’s 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 included as part of the

⁷ WOT 416 (c. 1961).

fourth commandment to sanctify the Christian Sunday, “Remember the sabbath day, to keep it holy;” for example, in Isaiah 66:23 the ideas of the “sabbath” and “worship” are linked, or in I Corinthians 14:25 public assemblies involved the “worship” of “God” and we know from I Corinthians 16:2 that they were sanctifying Sunday. And so these elements of recognizing and worshipping God, are part of the moral code that those who don’t have the benefit of the Divine revelation of the *Ten Commandments* in Exodus 20, can by God’s common grace still determine through godly reason and their conscience recognize as taught in Romans 2:14 & 15.

But what of men who haven’t availed themselves of either God’s common grace on such moral issues, nor the Divine revelation of the Holy Bible? In such instances, their conscience morality isn’t regulated by a good moral code, and so, for example, they might turn to the worship of idols. And it’s important to understand this when looking at a subset of the moral conscience argument in the form of man’s *instinctive intuition* to turn to a higher spiritual reality when he’s in fear. For example, in 1971 when I was eleven years old, my Low Church Evangelical Anglican Sunday School teacher at St. Philip’s Eastwood in Sydney, Mr. Hughes, used to tell us the story of a man who said he was an atheist and so who said he didn’t 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. And I’ve heard similar stories of men in fear on the battlefield, in which it is sometimes said as a general statement, [quote] “There’s no atheists in the fox holes” [unquote].

Now certainly these type of accounts require some qualification because a man’s conscience is regulated by his moral code, and so 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 it. For example, 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, for example, a specific heathen god, or a pantheon of heathen gods, then this instinct of conscience would be misdirected to his heathen beliefs. And a good example of this in an apostate Christian context, is seen in Martin Luther *before* and *after* the Reformation of 1517. *Before* the Reformation, Luther’s unBiblical Roman Catholic moral code misdirected him to believe in the Romish doctrine of invocation of saints; and so when in his early 20s in 1505 he was caught in a loud and frightening thunder storm, his fear activated his *instinctive intuition* to turn to a higher spiritual reality, and so invoking a saint, he cried out, [quote] “Help, St. Anne, and I’ll become a monk” [unquote]. But *after* the Reformation, Luther’s Biblical Protestant moral code directed him to believe in the Protestant doctrine of *solo Christo*, which is, being interpreted from the Latin, *Christ alone*, as taught in such passages as Philippians 4:8 & 9, and one element of this is the teaching of II Timothy 2:5, “there is one God, and one mediator between God and men, the man Christ Jesus.” And so Martin Luther

repudiated “invocation of saints;” and so if in fear his *instinctive intuition* to turn to a higher spiritual reality was activated *after* the Reformation, he would cry out *only* to God.

And therefore, I wouldn’t 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. Nevertheless, in a broad cultural context such as one finds in largely Protestant Western countries where there’s still a general cultural recognition of 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* 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 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*. And this in turn points to the fact that this higher spiritual reality is a supernatural Entity who is a moral Being and who created men to be moral beings, put simply, a Creator. And so looking at the argument of *conscience morality* in the wider context of the arguments we’ve already considered of *cosmology*, *teleology*, and *ontology*, we find that from godly reason, the argument of *conscience morality* points us to a Creator God who is a moral Being, and who desires his created creature of man to live in a moral way, and so he’s put a conscience into man who always has the idea of a “right” and a “wrong,” even if he’s perverted what he thinks of as “right” and “wrong;” and who when in fear, will instinctively turn to a higher spiritual reality, even if by the moral code that regulates his conscience he’s perverted in his mind, as to what that higher spiritual reality *really* is.

Ya’ see, as with the first three classic arguments from godly reason of *cosmology*, *teleology*, and *ontology*, this fourth classic argument from godly reason of *conscience morality*, both in terms of a universal human sense of there being a “right” and “wrong” and what one “ought” to do, as well as an instinctual turning to a higher spiritual reality when a man is in fear; this fourth argument from godly reason, in terms of Biblical Apologetics, once again is an evidence for the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” [pause]

And so this now brings us to the fifth classic argument from godly reason of *ethnology*. And by this is meant the ethnologically universal belief in the supernatural. 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 within the human race, “ethnology” refers to *the study of nations* with reference to diverse races, their relations to one another, and their characteristics. In this wider context, the 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 in Matthew 28:19, “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.” Or in Galatians 3:8, “And the

Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations - Greek *ethnos*, be blessed.”

The *ethnological argument* recognizes that throughout human history, men from what Revelation 5:9 calls “every kindred, and tongue, and people, and nation,” 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 fifth argument would still *prima facie* allow for any number of gods, such as the heathen Hindu triad, or the heathen spirits of the Australian Aboriginals’ Dream Time; and indeed from the Christian’s Biblical perspective, these many 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 and other issues into the Koran. But when one adds to this the insights of, for example, the teleological argument for Divine Design which we considered earlier, one can reasonably 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. Ya’ see, in the words of Genesis 1:1, “In the beginning God created the heaven and the earth.”

Now in his anti-creation and macroevolutionist work of 1871, *Descent of Man*, Charles Darwin thought that he had found an exception to the *universal belief in the supernatural* with the Fuegians of Tierra del Fuego at the southern extremity of South America. Darwin said he [quote], “could never discover that the Fuegians believed in what we should call a God, or practised any religious rites” [unquote]. But as more fully explained in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Darwin’s claims about the Yaghan tribe of Fuegians, has upon more careful examination, been disproved; and it’s been found that their mythology included reference to the supernatural, for example, the pagan Fuegian creation myth about the supernatural figure of “Taiyan” who was said to have created the archipelago’s water system. And I should also mention that the oldest Protestant missionary society in South America, which has gone through a number of name changes, but was formerly called the *South American Missionary Society*, although in both Australia and England it’s now been united with the *Church Missionary Society*, undertook missionary work with these Fuegians. Now as I was boomeranging back to Australia on my October 2012 to March 2013 sixth trip to London, I came back through the Americas, and one of the places I visited in March 2013 was Ushuaia in South America which was the region of these missionaries work, and I was very conscious of the words of Acts 1:8 where Christ says to take the gospel “unto the uttermost part of the earth.” That’s because Ushuaia was founded by Protestant

Christian missionaries from Allen Gardiner's *South American Missionary Society*, and it later became the world's southern most city; and so the world's southern most city, Ushuaia, sometimes called, "The End of the World," was founded by Protestants in fulfillment of Christ's Ascension Day command in Acts 1:8, to go "unto the uttermost part of the earth." What an amazing Biblical prophetic fulfilment! ... Wow! [pause]

What an amazing witness to Christ's Gospel Commission is found in the world's southern most city, Ushuaia. And the wonderful success of these Anglican Protestant missionaries to the Fuegians reinforces the fact that contrary to Charles Darwin's claims, that there were human beings without souls, we here see that they were human beings with souls; and so this also is a witness to the falsehood of Darwin's claims that man started in a barbaric atheism as allegedly seen in the Fuegians, and slowly worked his way up to monotheism; for these Fuegians were not, as he claimed, atheists, either before or after the Protestant Christian Missionaries came to this place that is found, even at the end of the world; bringing with them the saving message, that though man is lost in his sins, as found chiefly in the Ten Commandments, yet through the Trinitarian God, three Persons and one God, God the Father sent God the Son into the world, who "by" God "the Holy Ghost" "was incarnate ... of the Virgin Mary, and was made man," "and for our salvation," he "was crucified ... under Pontius Pilate. He suffered and was buried. And the third day he rose again," "and ascended into heaven, and sitteth on the right hand of the Father," from whence "he shall come ... to judge both the quick and the dead; whose kingdom shall have no end." The Protestant missionaries came to tell the Fuegians that if, repenting of their sins, and turning in saving faith to God, they declared, "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God;" then they too could have "the remission of sins;" and they too could have everlasting life, and be part of Christ's "kingdom" that "shall have no end;" and "the life of the world to come"⁸. And so what a witness the world's southern most city really is to the *universal belief in the supernatural*. For the *ethnologically universal belief in the supernatural* has withstood all and any attempts to disprove it. Praise God! And glory to him for his saving Gospel of faith in the atoning merits of Jesus Christ who died in our place and for our sins, before rising again the third day. [pause]

And so 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 considered the five classic arguments from godly reason, firstly, the cosmological argument, that is, God as the First Cause; secondly, the teleological argument, that is, Divine Design; thirdly, the ontological argument, that is, 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." Fourthly, the argument of conscience morality, that is, 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

⁸ *Nicene Creed*, 1662 *Anglican Book of Common Prayer*.

“must” or “ought,” with words for “right” and “wrong” and “sin;” and associated with this fourth classic argument of godly reason, the argument of man’s *instinctive intuition* to turn to a higher spiritual reality when he is in fear; and fifthly, the ethnological argument, that is, the ethnologically universal belief in the supernatural. But when these five classic arguments from godly reason are holistically 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.* Ya’ see, godly reason teaches us, that in the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” [pause].

But while these five classic arguments from godly reason for the existence of God and creation are valuable, they are not specifically focused on the issue of the unique truthfulness of Christianity. E.g., in their raw form, an infidel Jew could also believe them. And so let me compliment these five classic arguments, for one further matter, namely, the issue of Christian *experience*. This is by no means the only apologetics proof for the unique truthfulness of Christianity, rather, it’s one of a number of apologetic proofs, and so is complemented by e.g., the amazing fulfillments of Biblical prophecies, such as those I refer to in my Apologetics Sermons of July 2010 which is available through my sermon audio site; accessible via my website at <http://www.gavinmcgrathbooks.com> and then clicking on the link to, “Gavin’s sermons” or “Gavin’s Dedication Sermons,” and then clicking on the words “All Sermons” in the top right hand section just under the picture of Mangrove Mountain Union Church. And as I say in those sermons, two books I’ve found particularly valuable in this area of Biblical apologetics, and which both contain some very useful information, but in both instances one must exercise some care and caution with them because they both contain some errors, are Josh McDowell’s 1979 revised book *Evidence That Demands a Verdict* and Bernard Ramm’s 1953 book, *Protestant Christian Evidences*. Sadly, both men have been involved with the ecumenical compromise with those who are not religiously conservative Protestant Christians, such as Roman Catholics and Eastern Orthodox. And in the case of Bernard Ramm who died in 1992, I particularly warn that his subsequent books deteriorated in standard, getting worse and worse over time. But while we must use these type of books cautiously and critically, because only the Bible is infallible; they nevertheless have some very valuable material in them on apologetic evidences more specifically for Christianity and the Bible, for example, on the verification of Christianity by the supernatural character of its founder, Jesus Christ, for in the words of John 7:46, “Never man spake like this man.” Or the supernatural verification of Christianity by the resurrection of Christ, which on an evidential basis is one of the best established and testified facts of history. But the specific apologetic evidence for Christianity that I wish to consider today, as a compliment to these five broader arguments of godly reason for the existence of God, is the issue of Christian *experience*.

And that testimony of Christian experience is found in, for example, Luther’s Lutheran *Short Catechism*, and the 1662 Anglican Book of Common Prayer *Short Catechism*, both of which are Protestant Catechisms that quote the *Apostles’ Creed* and have connected Trinitarian questions and answers on God the Father’s creation of the world and man, God the Son’s redemption of man, and God the Holy Ghost’s

sanctification of believers. For example, after reciting the *Apostles' Creed* in full, the Anglican *Short Catechism* says, [quote], “*Question.* What dost thou chiefly learn in these Articles of thy belief? *Answer.* First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God” [unquote]. Here we see a testimony of Christian experience in the words of believing in God the Father and the Son with saving faith in the opening words of the *Apostles' Creed*, “I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord.” The Anglican *Short Catechism* makes it clear that those words, “I believe” do not mean a mere belief in the existence of God the Father and his Son Christ, such as we are told in James 2:19 the devils have, and such as is found in spiritually dead churches that theoretically hold to the *Apostles' Creed* such as the Roman Catholic Church and various apostate churches like those of the semi-Romanist Puseyites and semi-Puseyites which don't properly understand it. Rather, the Anglican *Short Catechism* makes it clear that those words, “I believe” mean saving faith, they mean “I believe” [quote] “in God the Son, who hath redeemed me, and ... in God the Holy Ghost, who sanctifieth me” [unquote]. And so this is the witness of Christian experience both in redemption through faith in Christ, and in sanctification by the Holy Ghost. And so as with Luther's *Short Catechism*, the Anglican *Short Catechism* puts this Christian experience in a Trinitarian context of Father, Son, and Holy Ghost.

You see, Christians testify of the living God and risen Christ. We know of conviction by the Holy Ghost, and regeneration or rebirth by the Holy Spirit of God for we look in saving faith to the crucified and risen Lord. We know Christ rose from the grave and lives from our Christian experience. It is witnessed in, for example, the racial universality of these experiences to all men, to both those who by race are Jews, and those who by race are Gentiles; to both whites and coloureds. It's witnessed in the way Christianity satisfies both men's deepest spiritual and intellectual needs. It's 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, emanating from his experience of guilt and sin. Though Christian experience is not one of sinless perfection, it does liberates men from the wilful and habitual practices of deadly sins such as those itemized in I Corinthians 6:9-11; Galatians 5:19-21; Ephesians 5:3-5; Colossians 3:5; I John 3:15; and Revelation 21:8. The Christian experience satisfies a man's sense of his spiritual lostness due to his sin, as the Christian experiences what Galatians 4:4 & 5 calls “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.” The Christian experience liberates men from the ultimate fear of death. The Christian experience gives men Holy Ghost power through sanctification of the Spirit. Christian experience knows of a daily walk with God.

Christian experience is witnessed in the way it 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, one God in Trinity, and Trinity in unity, Father, Son, and Holy Ghost, can truly satisfy man's natural fallen spiritual void and longings. It's witnessed in the way Christian experience gives men

something to live for in both this life and the next. It's witnessed in the way Christian experience gives men a grip on reality and what of importance is really going on around them, and what things in life really matter; and what things don't such as worldly lusts.

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. It is the witness of Psalm 34:8, "taste and see that the Lord is good." It is the witness, of Christian experience, "He lives in my heart."

On last Christmas Day, 2013, I visited my Father who's now 93 and was then 92 at a Sydney nursing home where he is confined to a wheelchair, and I had a Christmas lunch with him and some others including my Mother. But at the lift, there was a guy with no legs in a wheel chair who I pass by there from time to time when visiting Father, and after I wished him a "Merry Christmas," he made a very negative comment to me about "Christmas," basically saying he didn't like it; and claiming the spiritual world wasn't true because he couldn't physically see it. Well, as an Evangelical Protestant I try to exploit these opportunities, and so in good Evangelical tradition I sought to speak to him on the basis of Christian experience about the reality of God. Now we weren't able to talk very long, and he was extremely negative to my response, and so I just had to let the matter go, and later pray for his soul. And when I consider the opening words of the *Nicene Creed* as found in the 1662 Anglican *Book of Common Prayer*, "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible," those words "visible and invisible," means that Christians make no secret of the fact that there's a spiritual world that can't be physically seen.

For example, in John chapter 20, the Greek word *sabbaton* from *sabbaton*, means both "week" and "sabbaths," and so in verses 1 and 19 this means that Christ rose from the dead "on the first of the week" simultaneously meaning "the first of the sabbaths;" for by his resurrection Christ made that Easter Sunday "the first of the sabbaths" both for those Jewish Christians who now chose under their Colossians 2:16 liberty to move over from Saturday to Sunday sacredness, and also for all Gentile Christians who under Galatians 4:10 are forbidden from keeping the Jewish sabbath "days" of Saturdays; and so for those recognizing Sunday sacredness, the first day of the calendar week, Sunday, is now the seventh day of the working week in the Fourth Commandment of Exodus 20:8-11. And so we read of the one the Apostles, Thomas, from whom we get the phrase, "a doubting Thomas," that in John 20:24-29, he was not present at the Sunday Church Service on the Easter Sunday evening of Christ's resurrection, and he said he would not believe unless he saw the risen Christ. And then at the next Sunday Church Service on the First Sunday after Easter, Christ appeared to him, and we read in John 20:28 & 29 that, "Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." And so in contrast to that legless guy in the wheel-chair at the nursing home, who said he had to physically see something before he'd believe it, let me say that we also have the accumulative witness of Christian experience of those Christians who have accepted the wonderful truths of Christ over the last 2,000 years.

And so we read in Romans 1:19 & 20, that “the invisible things of” “God” “from the creation of the world are clearly seen being understood by the things that are made. Even his eternal power and Godhead.” And we see that, for example, in the recognition of God as the First Cause. We see that at the time of the Big Bang, when God made matter, out of nothing at all. I say, I say, I say, around 14 billion B.C., at the time of the Big Bang, God made matter, out of nothing at all. That’s called, “creation *ex nihilo*,” for the Latin preposition, “*ex*” means “out of,” and the Latin noun, “*nihilo*,” means “nothing,” and so “creation *ex nihilo*” means “creation *out of nothing*.” For at the time of the Big Bang, God made matter, out of nothin’ at all, out of nothin’ at all, out of nothin’ at all. [pause]

For at the time of the B-i-i-i-g Bang [clap hands], about 14 billion B.C., Go-o-o-d spake [clap hands], the elements into existence did qu-qu-qu-ake, and the sha-a-a-ke of his echo-echo-echo-echo-echooooo, created the cosmos! ... WOW! ... What? Hast thou not heard? Or hath it not been told unto thee? “In the beginning God created the heavens and the earth.” “In the beginning God created,” Genesis 1:1. [pause] And so in terms of Biblical Apologetics, we cannot doubt the power of the cosmological argument of God as First Cause. Ya’ see in the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” [pause]

Now let me say that I don’t claim to be able to, and I can’t ever persuade anybody, of any spiritual truth. All I can ever do is present spiritual truth, and then the Third Person of the Holy Trinity, the Holy Ghost, must convict a person of that truth, and that person must then accept it, or else he won’t believe it. And that’s as true for a big encompassing issue like the reality of God as evidenced by God as the First Cause at the time of the Big Bang, as it is for a finer issue such as the unique truthfulness of religiously conservative Protestant Christianity. And so we read of the Matthew 13:19 seed of God’s “word” in Matthew 13:23, “He that received seed” “is he that heareth the word, and understandeth it; which also beareth fruit;” and so note that threefold process for one who truly receives the “word,” he “heareth,” he “understandeth,” and he “beareth fruit.”

My religiously conservative Protestant Christian testimony is threefold; firstly, I accept on the intellectual level the apologetic evidences from godly reason of, for example, the words of Genesis 1:1, “In the beginning God created the heaven and the earth.” And secondly, I accept the Christian Biblical apologetic evidences of, for example, the resurrection of Christ from the dead, in the words of Luke 24:34, “The Lord is risen indeed.” And thirdly, on the Christian experiential level, I say with Job in Job 19:25, “I know that my redeemer liveth.” For by the grace God, I know, and am known, by God: Father, Son, and Holy Ghost, one God in Trinity, and Trinity in unity. [pause]

And so I say to any who come under the sound of this message who have not accepted Jesus Christ as their Lord and Saviour, that “I know that my redeemer liveth.” Now you find textual commentaries that I’ve undertaken on the holy Gospel of Matthew upholding the Received Text and Authorized King James Version of the Bible at my website; and looking at, for example, St. Matthew’s Gospel, Christ points out our

inability to keep God's holy law as found in the Ten Commandments of Exodus 20 to God's required standard of perfection, so that in Matthew 19:18 & 19, he first holds up the Second Table of the Decalogue containing the sixth to tenth commandments, and says, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;" and then he holds up the First Table of the Decalogue containing the first to fifth commandments, and says, "Honour thy father and thy mother." And just looking at some examples from this selection of the Ten Commandments, Have you ever had sexual lust for one that you were not lawfully married to? If so, Christ says in Matthew 5:27 & 28, and here in Matthew 19:18, "Thou shalt not commit adultery." Have you ever been angry with someone "without a" just "cause"? If so, Christ says in Matthew 5:21 & 22, and here in Matthew 19:18, "Thou shalt do no murder." Have you ever, in your entire life, told a lie? If so, Christ says here in Matthew 19:18, "Thou shalt not bear false witness." [pause]

And this same Christ says in Matthew 4:17, "Repent: for the kingdom of heaven is at hand." "Repent" means to "do a U-turn," and so men must repent of their sins, as found chiefly in the Ten Commandments. And Christ says in Matthew 20:28, that he came "to give his life a ransom for many;" saying in Matthew 26:27 & 28, that he gave his "body" and "blood" when he died on the cross at Calvary "for the remission of sins." You see he died in our place for our sins, taking the punishment that we deserve, so that if we have faith in him, his righteousness is imputed to us. And so he says in Matthew 9:13, "I will have mercy, ..., for I am ... come to call ... sinners to repentance." Thus he says in Matthew 9:2,5, & 29, for those who have saving "faith" in him, "thy sins be forgiven thee," and such persons receive spiritual sight. For in the words of Matthew 3:11, Christ will "baptize" a man with "the Holy Ghost, and with fire," meaning, he will regenerate him, so that he is born again. Thus men must turn to Christ who is what Matthew 1:23 calls the "virgin" born "God with us." In the words of Matthew 13:15 and 18:3, men must "be converted;" so that in the words of Matthew 27:54 and 8:6 & 8, they declare that Jesus is "the Son of God" and "Lord;" who we are told in Matthew 28, rose from the dead on the third day; and who we're told in Matthew 25 is returning as the world's judge in order to judge the quick or living, and the dead. And this Christ who is Saviour and Lord, says in Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And so if any coming under the sound of this message, have not already done so, Christ says, "Come unto me." "Come unto me." "Come unto me." [pause].

Let us pray. [pause]

"Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen⁹."

⁹ Ascension Day Collect, Anglican *Book of Common Prayer* (1662).

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 1/4: The Creator.

Subtitle/Series: Royal Oak Day I, 2014

Short title: Creation not Macroevolution 1

Date Preached: 05/29/2014

Bible Texts: Genesis 1:1; Romans 1:20.

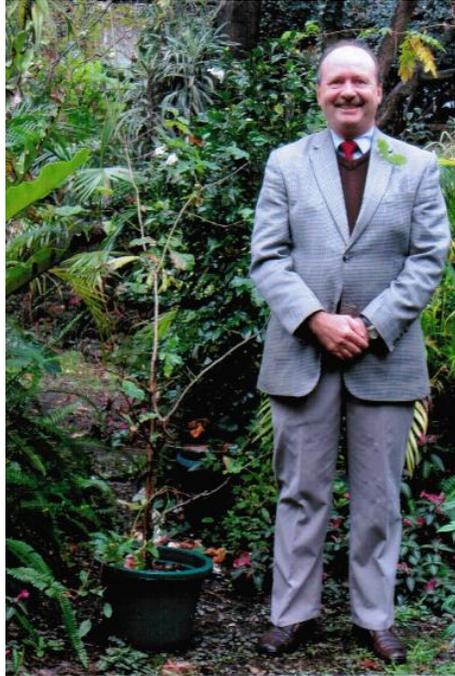
Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

In this first of 4 sermons on “Creation not Macroevolution” preached in connection with the Dedication of Volume 1 of Gavin’s old earth creationist book, “Creation, Not Macroevolution – Mind the Gap” (2014), Gavin goes through the 5 classic arguments from godly reason for the reality of God & creation miracles: 1) Cosmology (The First Cause), 2) Teleology (Design), 3) Ontology, 4) Conscience Morality, & 5) Ethnological universal belief in the supernatural. But Gavin then says, “while these 5 classic arguments from godly reason for the existence of God and creation are valuable, they are not specifically focused on the issue of the unique truthfulness of Christianity. E.g., ... an infidel Jew could also believe them. And so let me compliment these” with “one further matter, namely the issue of Christian *experience*,” which he then considers as an apologetics argument for the unique truthfulness of religiously conservative Protestant Christianity. Gavin says his “testimony is threefold; firstly, I accept on the intellectual level the apologetic evidences from godly reason of, e.g., the words of Genesis 1:1, ‘In the beginning God created the heaven and the earth.’ And secondly, I accept the Christian Biblical apologetic evidences of, e.g., the resurrection of Christ from the dead, in the words of Luke 24:34, ‘The Lord is risen indeed.’ And thirdly, on the Christian experiential level, I say with Job in Job 19:25, ‘I know that my redeemer liveth’” The sermon ends with a call to repentance and turning in saving faith, “to any who come under the sound of this message who have not accepted Jesus Christ as their Lord and Saviour;” and an Ascension Day prayer.

Keywords: Biblical Apologetics, Old Earth Creation, Evolution, Macroevolution, Genesis, Big Bang.

Creation not Macroevolution 2/4: Miracles.

Gavin in his Sydney backyard before going to Mangrove Mountain Union Church, with the black striped, red tie of the Royal Chelsea and oak leaves in his lapel from the potted oak to his right. The first Thursday in June, 5 June 2014, Oak Apple Day on the June tradition.

Thursday 5 June 2014. Royal Oak Day II – 2014

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this Royal Oak Day of 2014, as remembered in the alternative tradition to 29 May of celebrating a monarch's birthday in June, and as designated this year for Charles II to be today, the first Thursday of June, *let us pray*. [pause] "Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious kings and states, professing thy holy and eternal truth, from the malicious conspiracies and wicked practices of all their enemies; we yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful deliverance, by thy wise and good providence as" remembered "upon this day" being "completed, and vouchsafed to our then most gracious Sovereign King Charles the Second, and all the Royal Family, and in them to" what after the Restoration of 1660 was the legally Anglican Protestant "Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing" in the Great Rebellion of the 1640s and 1650s. "From all these O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm by thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, but unto thy name be

ascribed all honour, and glory, and praise, with most humble and hearty thanks, ... through Jesus Christ our Lord and only Saviour. Amen¹⁰.” [pause]

Welcome to all listening to this address. This is the second of four sermons on Biblical Apologetics and Genesis 1 to 11 over three consecutive Thursdays, with the fourth sermon then being on St. Basil’s Day, Saturday 14 June 2014. And it has a fivefold focus, one for each of the five books of Moses found in the Pentateuch. Firstly, with special reference to *Royal Oak Day*, we shall consider Christ’s teaching of Luke 21:11 & 25 that up till the Second Advent, there will be “signs in the sun, and in the moon, and in the stars,” as “signs” “from heaven.” Secondly, the issue of methodology with respect to old earth creationism; thirdly, the fact that in the words of old earth creationist, Bob Jones Sr. who founded Bob Jones University USA and who died in 1968, [quote] “The Bible was not written to teach men science, but the Bible is scientifically correct” [unquote]. Fourthly, the fact that the generally united Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory, and fifthly, the generally united Creationist School view on genetics. And if you want more detail on these matters, you’ll find it in Volume 1 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which following its dedication on St. Basil’s Day 2014 will be available at my website of <http://www.gavinmcgrathbooks.com>. [pause]

Firstly, then, miracles and Royal Oak Day. We read in I Peter 2:17, “Fear God. Honour the king.” *Royal Oak Day* or *Oak Apple Day* which remembers the Nativity and Return of King Charles II is celebrated by one tradition on 29 May, for which reason it was remembered at the start of last Thursday’s sermon. However, by a certain tradition which is not followed in, for instance, Canada or Western Australia, but which operated in parts of the 19th century, and has operated following Victoria’s death in 1901 in both the 20th and 21st centuries, the official memory of a monarch’s birthday is transferred to June. Thus for the present Sovereign, Queen Elizabeth II, who was born in April 1926; in the UK, Queen’s Birthday is celebrated on one of the first three Saturdays of June, this year on the second Saturday, the 14th of June - which is also St. Basil’s Day on which I’ll be dedicating Volume 1 of my book in the fourth and final sermon in this series; and in eastern Australia Queen’s Birthday is celebrated on a Monday in June, this year it’s this coming Monday, the 9th of June, 2014; although across the Tasman in New Zealand it’s always remembered on the first Monday in June, which this year was last Monday, the 2nd of June. Now I have on today the black striped, red tie of the Royal Chelsea which I got there on one of my visits to London, and because in the UK, the London Oak Apple Day Parade is held at the Royal Chelsea which enjoys Royal Patronage, and since this day remembers *both* the Birthday and Return of Charles II, it follows this later June tradition for a monarch’s birthday; and so Oak Apple Day is remembered there on either the first or second Thursday of June, and this year of 2014 it’s so remembered today on the 5th of June which is the first Thursday of June. Since 1977 there’s a general, though not absolute tradition, that a member of the wider royal family will review the London Oak Apple Day Parade, and today it’s being reviewed by Prince Edward, the Duke of

¹⁰ Composed from a Collect in the Office of Restoration of the Royal Family (29 May), found in the Anglican Book of Common Prayer (as revised 1664) till 1859.

Kent, who was born in 1935, and is the son of the late Prince George, the fourth son of King George V whose Regnal Years were 1910 to 1936 and who was himself the Reviewing Officer of the London Oak Apple Day Parade in 1912. And while one might usually remember *Royal Oak Day* or *Oak Apple Day* on just one of these two dates in a given year, since this series of four sermons is looking at the supernatural in terms of the mighty acts of God in creation and other matters in Genesis 1 to 11; and since it falls on the relevant Thursdays, I'm making reference to it twice this year, since *Royal Oak Day* remembers the supernatural in terms of God miraculously protecting King Charles II as he hid in an oak tree, thereafter known as the royal oak, from revolutionary Puritan republicans who sought to murder him in 1651; and so a legally Protestant monarchy was restored in 1660. This event brought with it the return of Cranmer's 1552 Anglican prayer book, which had earlier been restored in 1559 as a symbol of Protestantism after it was "taken away" under the Romish "Queen," Bloody Mary, and is now preserved for us in the 1662 *Book of Common Prayer*. The memory of the royal oak is also found in, for example, the names of ships, for instance, in the UK, the seventh ship of the Royal Navy named HMS Royal Oak saw action in World War One; and was the first British battleship sunk in World War Two, when peacefully anchored at Scarpa Flow in Scotland, she was torpedoed in a sneak attack by a Nazi German submarine in October 1939. And one of the 375 survivors from the crew of 1400 men, included the only Australian on board, Lieutenant Commander Cook of the Royal Australian Navy.

And in this context of Charles II's birthday, I also note that Charles II's nativity on 29 May 1630 was marked by the appearance of a day-star around high-noon. Now Christ tells us in Luke 21:11 & 25 that up until the time of the Second Advent, God will sometimes use "signs in the sun, and in the moon, and in the stars," as "signs" "from heaven." And so this day-star marking Charles II's birth reminded men that in the words of I Peter 2:17, we are to "Fear God. Honour the king." Then on 17 January 1859, came the sad revocation of the Royal Warrants for the Offices of Royal Oak Day on 29 May, King Charles Martyr's Day on 30 January which was revived as a black letter day in Canada in 1962, Australia in 1978, and England in 1980 where it's an optional red-letter day, and Papists' Conspiracy Day on 5 November remembering the Roman Catholic Guy Fawkes' plot to blow up the Protestant King and Parliament in 1605 and which is still remembered in Bonfire Night throughout England, so that Accession Day of a reigning Sovereign was the only remaining Office in the 1662 *Book of Common Prayer* issued by Royal Warrant. Now a lesser memory of all three days still continues, but the loss of Royal Oak Day, and these other two days as red-letter days with their own Office or Service, was part of the bad and sad rise of the secular state which replaced the Protestant Christian State. And the displeasure of Almighty God at this ingratitude to him for his previous protection of the Anglican Protestant Christian State is found in harmony with the words of Luke 21:25, that there are sometimes "signs in the sun."

For on 1 & 2 September 1859, the Earth experienced the largest ever recorded solar storm, which greatly lashed this planet and thus the British Empire on which the sun never set, but on which now the sun would set for it existed to protect Protestantism especially from Popish attack from the Continent, and to promulgate the Protestant Gospel throughout the Empire. But the British Empire's death warrant was signed with

the rise of the secular state, and associated attack on the Protestantism of Anglicanism by Puseyism and religious liberalism subverting the Protestant Missionary work of centuries. And in this 1859 solar storm, its luminous streamers were seen in the British Empire; for they were seen in the Caribbean in Jamaica; and in North America, not only in Royalist Canada; but also in republican USA as a reminder to them that God has put his hand over the Protestant Crown against which they wickedly rebelled in 1776; and the luminous streamers were seen in Europe, whose inhabitants were thus reminded that God had taken a backwater country of England, and because of her faithfulness to Protestantism, he had made her a world superpower, and established the British Empire, in part, to protect England because she was Protestant, to protect her from the Papists of the Continent who would do her harm, as seen, for example, in the Spanish Armada of 1588. And so there were “signs in the sun,” for God was angered with Britain, for she was becoming a secular state, and as an ingrate, she had removed three offices, including Royal Oak Day, from the prayer book. And so the largest ever recorded solar storm *lashed and slashed* throughout Europe and North America, giving telegraph operators electric shocks, and as the sparks flew off telegraph pylons, telegraph systems blew up and ceased to work all over the place. The light of the solar storm was so great that in those places where it was night, it exceeded that of a full moon. Men and birds awoke, thinking it was morning.

But as at 1 & 2 September 1859, in the words of Psalm 14:2, “The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God;” how many realized on those days that in the 1662 *Book of Common Prayer* Calendar, 1 September is St. Giles’ Day. And with reference to three churches that I’ve visited at various times, St. Giles’ Cripplegate in London, St. Giles’ Edinburgh in Scotland, and St. Giles Wrexham in Wales; I note that the author of that great Protestant hagiology, *Foxe’s Book of Martyrs*, the Reverend Mr. John Foxe who died in 1587 was an ordained Anglican Minister at St. Giles’ *Church of England* Cripplegate in London, where he was also buried in the Chancel; and so too, in Scotland, John Knox who died in 1572 used to preach at St. Giles’ Cathedral in Edinburgh, where he is buried in the churchyard; and so too in Wales, St. Giles’ *Church of England* at Wrexham, is known as one of “the seven wonders of Wales,” and it significantly contains etched on a window, the words of one of the great hymns of the British Empire’s Bishop of Calcutta in India, Reginald Heber who died in 1826. For at St. Giles Wrexham in 1819 the great Evangelical missionary hymn was first sung which has now been removed from many hymnals on the basis that in terms of religious universalism and the inter-faith compromise it is politically incorrect. Bishop Heber’s hymn is nevertheless Biblically correct, [quote] “From Greenland’s icy mountains, From India’s coral strand, Where Afric’s sunny fountains Roll down their golden sand, From many an ancient river, From many a palmy plain, They call us to deliver Their land from error’s chain. What though the spicy breezes Blow soft o’er Ceylon’s isle, Though every prospect pleases And only man is vile, In vain with lavish kindness The gifts of God are strown, The heathen in his blindness Bows down to wood and stone. Can we, who souls are lighted With wisdom from on high, Can we to men benighted The lamp of life deny? Salvation! Oh salvation! The joyful sound proclaim, Till each remotest nation Has learn’d Messiah’s name. Waft, waft, ye winds, His story, And you, ye waters, roll, Till, like a sea of glory, It spreads from pole to pole; Till o’er our ransomed nature, The Lamb for sinners slain, Redeemer,

King, Creator, In bliss returns to reign” [unquote]. Oh yes, in 1859 that Biblical Protestant Gospel, remembered with John Foxe at St. Giles’ Cripplegate London, with John Knox at St. Giles’ Edinburgh in Scotland, and in the memory of Bishop Heber’s *Great Protestant Missionary Movement* Hymn at St. Giles Wrexham in Wales, was under attack from the secular state’s dismantling of the Protestant Christian State; for in 1859 three offices were removed from the 1662 prayer book. And so in the words of Luke 21:25 there were “signs in the sun.” For on St. Giles Day 1859, and the following day, the Earth experienced the largest ever recorded solar storm, which greatly *lashed* this planet and thus the British Empire on which the sun never set, but on which now the sun would set for the processes of its destruction had been put in place by the rise of the secular state; and God’s truth in religiously conservative Protestantism was now greatly under attack.

And with respect to the second day of the largest ever recorded solar storm on 2 September, I should mention that up until 1859, 2 September was Great Fire of London Day in which an annual service was held in St. Paul’s Cathedral London; which was also abolished in 1859 as part of the same anti-Protestant Christian State and anti-supernaturalism secular sentiment. The Great Fire of London in 1666 was miraculous in that while it burnt much of London, it killed absolutely no-one. The era of rebuilding after the Great Fire of London with various new churches is the era of Christopher Wren under the Restoration King Charles II, remembered on Royal Oak Day. Charles II declared 10 Oct. 1666 an official day of fasting to commemorate the Great Fire of London; and thereafter annual services were held at St. Paul’s Cathedral in London every 2nd of September, asking God to deliver Londoners from another fire like the Great Fire of London in 1666. Two sins in particular were isolated in connection with the Great Fire of London. Firstly, many had formed the view that God had sent this fire as a judgment for the sin of gluttony, condemned in, for example, Matthew 24:37-39, and Philippians 3:19 where we read of those who lust idol is the “God” of the “belly.” The fire started at Pudding Lane near London Bridge, where Christopher Wren’s “the Monument” to the 1666 Great Fire now stands, and its terminus is remembered with reference to “Pye Corner” at Giltspur Street, London, where a monument commemorates, [quote] “the staying of the great fire which beginning at Pudding Lane, was ascribed to the sin of gluttony when not attributed to the Papists” [unquote]. And so the second sin isolated in connection with the Great Fire of London, was the sin of Romanism, with its false gospel. And this memorial in Giltspur Street is very close to the Anglican Church of Holy Sepulchre, where the first Marian martyr, John Rogers was Minister, and also near the place where John Rogers was martyred by the Romanist Queen, Bloody Mary, for his faithfulness to Protestantism in 1555 at Smithfield. And so the Great Fire of London is full of important messages about God’s supernatural activities, and the dangers of the sins of gluttony and Popery.

And in London there is also what is called, *The Monument*, which is very close to London Bridge, and also built by Christopher Wren. And when it reopened after a long closure, I climbed its stairs in February 2009. On one outside face of *The Monument* is a Latin inscription, which among other things says [quote] “Charles the Second, son of Charles the Martyr, King ..., commiserating the deplorable state of things whilst the ruins

were smoking, provided for the comfort of his citizens and the ornament of this city; ... and referred ... petitions ... to the Parliament who immediately passed an Act that ... the Cathedral of St. Paul's should be rebuilt ... he also established an annual service of intercession and caused this column to be erected ..." [unquote], and that annual service at St. Paul's on 2 September was what was abolished in 1859. Now 202 feet is 61 metres; and on another face of *The Monument* a Latin inscription which remains, other than the last sentence, reads in part, [quote] "In the year of Christ, 1666, on the 2nd of September, at a distance eastward from this place of 202 feet, which is the height of this column, a fire broke out in the dead of night ... merciless to the wealth and estates of the citizens, it was harmless to their lives, *so as throughout to remind us of the final destruction of the world by fire.* ... On the third day, when it had now altogether vanquished all human counsel and resource, *at the bidding*, as we may well believe *of heaven*, the fatal fire stayed its course and everywhere died out. *But Popish frenzy, which wrought such horrors, is not yet quenched*" [unquote]. That last sentence, [quote] "But Popish frenzy, which wrought such horrors, is not yet quenched" [unquote] was added under King Charles II in 1681, but *chiselled out* by the anti-Protestant Christian State secularists in 1830, in their wicked and ungodly rage against the Protestant State, following the *Roman Catholic Emancipation Act* of 1829. Hence at the bottom of this Latin inscription one sees a huge chisel mark as the legacy of the secularists anti-Protestant evil rage and wicked fury against Almighty God, as these vandals of Protestant culture sought to erase this element of England's Christian history. But a metal plaque at the bottom now records the former place that these words were at.

Now in Luke 21:24 we read that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and then in verse 25 of "signs in the sun." And in prophetic type, there was a period around 70 A.D. allocated to Pagan Rome to trample on the temporal Jerusalem; but in its greater prophetic fulfilment the period allocated to Papal Rome as spiritual Gentiles, which is the Greek word *ethnos* here meaning a "heathen" as it does in Matthew 6:7 and 18:17, so in Luke 21:24 the spiritual "heathens" of Papal Rome persecuted and killed the spiritual Israel of God, which Galatians 3:29 and Hebrews 8:10-13 tells us is the Christian Church. And so the 1260 day-year prophecy of Daniel 7 and Revelation 11 to 13, spans from the time of the formation of the Office of Roman Papacy and Antichrist in 607 A.D. with the decree of Phocas declaring the Bishop of Rome, "universal bishop," and expires in 1866, though in Matthew 24:22 we are told "those" 1260 "days" were to "be shortened" in parts of Western Europe through the Reformation and other developments. Although true believers being "trodden down" by Rome for 1260 years went to its bitter end in, for instance, some of the Italian Papal States, and was also marked with the Protestant martyrs of Barletta, Italy in 1866. But given the proximity of verses 24 and 25 in Luke 21, I think we would have to say that the events of the largest ever recorded solar storm in 1859, were also targeting the sins of the Church of Antichrist, which is the Church of Rome; and the sin of increasingly apostate Protestant Churches succumbing to Rome's overtures seen in e.g., Puseyism; or the fact that *The Monument* remembering the Great

Fire of London in 1662 [*sic.* 1666]¹¹, had wickedly chiseled from it the words, “But Popish frenzy, which wrought such horrors, is not yet quenched.” [pause]

And so it was, that on the first Great Fire of London Day after this service had been abolished, to wit, the 2nd of September, 1859, God Almighty for a second day, *lashed* and *slashed* the earth with the greatest ever recorded solar storm, that men might stop from their God-hating, anti-supernaturalist, anti-Protestant State, secular wickedness. For in the words of Luke 21:11 & 25 up until the Second Advent, God will sometimes use “signs in the sun, and in the moon, and in the stars,” as “signs” “from heaven.”

And in furtherance of these anti-supernaturalist attitudes of ingratitude, there was also at the publishers, a most vile book that would shortly be released in the last week of November 1859, to wit, Charles Darwin’s *Origin of Species*. This is also notable because St. Giles’ Wrexham in Wales contains the grave of Yale, after whom Yale University in North America is named. And Yale had the old earth creationist, Benjamin Silliman, who died in 1864 and who agreed with the Global Earth Gap School model of Adam Sedgwick of Cambridge University in England who died in 1873. And Professor Silliman wrote to old earth creationist Local Earth Gap Schoolman, Pye Smith of London, who died in 1851, saying with reference to Yale College, [quote] “In behalf of the College and for myself, I cordially thank you, and I might well thank you on behalf of both the religious and the geological world, for the” “service you have rendered to both” [unquote]¹². But as part of the secular state’s movement to antisupernaturalist thinking, the events of St. Giles’ Day 1859 were also a warning not to turn away from such creationist recognition of men like Pye Smith of London, for as an outgrowth of the secular state’s antisupernaturalism, in July of the previous year of 1858, Charles Darwin and Alfred Wallace had published in the *Journal of the Linnean Society* the Darwin-Wallace “Theory of Natural Selection;” and three months earlier in June 1859, Huxley had given a lecture at the Royal Institution attacking old earth creationism; and in September 1859, already the publishers were preparing to release in November, an unprecedentedly wide attack on the Biblical doctrine of creation in the form of promulgating such highly erroneous views in Charles Darwin’s *Origin of Species*; which is also heretical, for it attacks the teaching of e.g., the *Nicene Creed* which among other things says in the form found in the Anglican 1662 *Book of Common Prayer*, [quote] “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ...” [unquote].

¹¹ I here made an error during the sermon that I did not realize at the time, saying “1662” rather than “1666.” But I did give the correct date of 1666 on a number of other occasions in this sermon.

¹² Benjamin Silliman quoted in: Medway, J., *Memoirs of the Life and Writings of John Pye Smith*, Jackson & Walford, London, 1853, p. 432.

And so on the 1st of Sept., St. Giles Day, and the 2nd of September, Great Fire of London Day, 1859, the Earth experienced the largest ever recorded solar storm. And as children sung things something like, [sing] “London Bridge is falling down, falling down, falling down; London Bridge is falling down, My Fair Lady. Let us build it up again, up again, up again; Let us build it up again, My Fair Lady;” and as Christopher Wren’s *The Monument* near London Bridge exposed its *painful* scar where the *vicious* secularists had *hurtfully* chiselled off from the time of King Charles II, the Protestant warning as to the dangers of “Popish” ways; the heavens remembered what ungodly secular man was ungratefully trying to forget; and as telegraph operators got electric shocks, and as the sparks flew off telegraph pylons, and as telegraph systems blew up; *great balls of fire*, it was Great Fire of London Day, 1859; for Christ says in Luke 21:11 & 25, that up until the time of the Second Advent, God will sometimes use “signs” “from heaven,” “signs in the sun, and in the moon, and in the stars.” You see, whether it’s the star that appeared at the birth of Charles II in 1630, or the solar storm that *lashed* and *slashed* much of the Western World at the removal of the three offices, including Royal Oak Day, and also Great Fire of London Day in 1859; miracles are real! But the spiritually deaf and blind, do not perceive what happened in 1859, for in Christ’s words of Matthew 13:14, “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;” verse 16, “But blessed are your eyes, for they see: and your ears, for they hear.” [pause]

And so on this Royal Oak Day of 2014, as remembered in the alternative tradition of celebrating a monarch’s birthday in June, and as designated this year for Charles II to be today, the first Thursday of June; that now brings us to the second matter to be considered in today’s sermon, to wit, issues of methodology. Historically, all Protestants, meaning all true Protestants and thus only religiously conservative Protestant Christians, agree on the absolute authority of Holy Scripture. And from the time of the Reformation in the sixteenth century, this put them at loggerheads with the Roman Catholic Church, because the Roman Church claimed that the Bishop of Rome, and the Roman Church were the final authority, and not the Bible. But while Protestants were united in the primary matter of their belief in the absolute infallibility and authority of the Divinely Inspired Word of God, in opposition to the Romanists; there was then internal diversity of opinion on a secondary matter. This intra-Protestant diversity was between on the one hand, for instance, Anglican Protestants and Lutheran Protestants; and on the other hand, for instance, Puritan Protestants and some European Continental Protestants. Now I’ll just simplify this intra-Protestant diversity down to the two views as found in Anglicans who upheld Cranmer’s 1552 prayer book in its various editions of 1552, 1559, 1604, and 1662, together with the 39 Articles; as opposed to Puritans such as Presbyterians, Congregationalists, and Baptists, who claimed that they were [quote] “purifying” [unquote] their churches from Anglican elements in their rejection of Cranmer’s 1552 prayer book. And so, on the one hand, Anglicans revived Archbishop Cranmer’s 1552 prayer book after it was taken away by Romanists under the anti-Protestant and Roman Catholic Queen, Bloody Mary, from 1553 to 1558; and then restored under Queen Elizabeth the First as a symbol of Protestantism in its 1559 edition. And then on the other hand, Anglicans revived Cranmer’s 1552 prayer book, after it was declared [quote] “illegal” [unquote] by the anti-Anglican, Puritan republican

revolutionaries from 1645 to 1660; and then restored under King Charles the Second as a symbol of Anglican Protestantism in its 1662 edition.

Now the basic intra-Protestant diversity between Anglicans and Puritans, is complicated by the fact that since the nineteenth century there has been the rise of the semi-Romanist Puseyites also known as the “High Church” or “Anglo-Catholics;” and semi-Puseyites, also known as the “Broad Church.” And in various places such as most Anglican Dioceses in Australia, we’ve been driven out of the Anglican Church, and there are no longer any Low Church Evangelical Anglicans who believe in the 1662 prayer book and 39 Articles permitted in quite a number of Dioceses; and so in most Anglican Dioceses in Australia, because they’re semi-Romanists and religious liberals, you won’t find the historical Anglicanism which is Protestant, and which since the 19th century has become known as Low Church. And even in my home Diocese of Sydney which has stayed Low Church Evangelical, I regret to say that in connection with the demise in usage of the 1662 *Book of Common Prayer*, together with a lack of the old style T.C. Hammond type Diocese of Sydney men at Moore College, and corresponding lack of training of Ministers in Cranmer’s prayer book, since around the time of the 1978 Australian prayer book, Sydney Diocese has increasingly gone over to semi-Puritanism and irreverent worship forms that even the better Puritan Churches would be justly horrified at e.g., in replacement of the 1662 prayer book’s Evensong, there’s sometimes been discothèque type of coloured lights shining, rock’n’roll guitar playing, and “don’t worry about wearing a surplice” type rubbish, and other things like that, which as I say, even the better King James Bible using Puritan churches would agree is worldly, irreverent, and God-dishonoring. And so in the Diocese of Sydney, once again there aren’t many churches left that have any kind of traditional Diocese of Sydney Low Church Services from the 1662 *Book of Common Prayer*.

And that’s also true of other parts of the world, and so when I refer to traditional Anglican doctrine and practice, it’s increasing possible for people to misunderstand me, because with all these semi-Romanist Puseyites and religious liberals around, getting rid of the Protestantism of the Anglican Church, and semi-Puritans getting rid of the Anglicanism of the Anglican Church, and all these anti-1662 prayer book types getting rid of Cranmer’s prayer book, people might see one of these many [quote] “Anglican” [unquote] Churches and misunderstand what I support. For by the grace of God, I am what is admittedly part of a relatively small group of Anglican survivors, in a line of Anglicans who were let down in the life-rafts of the Anglican Churchman’s ship, *HMS Anglicanus Ecclesiasticus*, after that Protestant Fleet’s flagship was spiritually torpedoed; but before she was sunk by quadruple-alliance from the submarines of semi-Romanism, secularism, religious liberalism, and semi-Puritanism; going down like HMS Royal Oak in 1939. We’re only now a small remnant, but by the grace of God, we fight on. [pause]

And in terms of the relevant categories of thought, as I say in the Preface of Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, we find in, for instance, Articles 20 and 34 of the 39 Articles, the Anglican view which says that a tradition may be retained that is not “*contrary to God’s Word*” or “*against God’s Word*,”

is different to that of the Puritans who historically looked to what the Presbyterians called “The Regulatory Principle,” that one must find a specific warrant in Scripture for doing something. And in contrast to both Protestant positions, Roman Catholics look to an authoritative Roman Church under the Roman Pope, rather than the Protestant *sola Scriptura* or translating this from the Latin, *Scripture Alone*. And so when it comes to something like a creation model, or relevant scientific models for understanding Genesis 1 to 11, while the debates over the meaning of Gen. 1-11 are not identical with these old *Romanist verses Protestant* and intra-Protestant *Anglican verses Puritan* debates, they nevertheless *show some similar categories of thought on issues of “authority.”* Either the Bible is the ultimate authority which we religiously conservative Protestants say it is; or it is not, as the Romanists historically say, and in more recent centuries the religious liberals say, on this issue of Genesis 1 to 11 scientific models. For example, a religious liberal like John Polkinghorne would claim Adam and Eve are just symbolic types in a heretical Pelagian model which embraces Darwinian evolution.

And either one can use godly reason that is not contrary to Scripture as upheld for Anglicans in Articles 20 & 34 in the 39 Articles; as found in creationists advocating an old earth; or man’s mind is so unreliable than one cannot make any big concession to its capacities of this type, so that with a Puritan type mind set, there are creationists advocating a young earth. Now as I say they’re not precisely the same debates; because there are Puritan derived Protestants who would agree with this type of traditional Anglican methodology I use for Genesis 1 to 11, but would reject this type of traditional Anglican methodology with respect to worship forms¹³. And that’s seen in the fact that on the creationist side of an old earth model which uses this type of godly reason that is not contrary to Scripture, there are six Protestants especially honoured above their fellows in my book, *Creation, Not Macroevolution – Mind the Gap*, four of these were of Anglican derivation and two were of Puritan derivation. Specifically, old earth creationist Gap School Anglicans William Buckland of Oxford University who died in 1856, Adam Sedgwick of Cambridge University who died in 1873, Archdeacon John Pratt who died in 1871, and the Anglican clergyman, Henry Alcock who as a white Christian missionary to the coloured man was a sometime *Church Missionary Society* Principal of Fourah Bay College which is now a college of Sierra Leone University, west Africa, and who died in 1915. And also old earth creationist Gap Schoolmen of Puritan derivation in the Presbyterian, Thomas Chalmers, who was the first Moderator of the Free Church of Scotland and who died in 1847; and the Congregationalist, John Pye Smith, whose given name was his second name, so he’s usually called Pye – spelt P-Y-E Smith, who died in 1851, and who was of London University, and also of Homerton College which has since been transferred from London to become part of Cambridge University in England.

¹³ See e.g., Bob Jones Sr., of Puritan derivation, who said, “The most important truth is this. Whatever the Bible says is so Anything contrary to the Word of God cannot be true” (WOT 418). This is clearly relevant to the fact that as an old earth creationist he recognized an old earth

But in giving special honour to these six Anglican and Puritan derived Protestants who accept this type of methodology for Genesis 1 to 11; to wit, that the old earth creationist models used are not contrary to Scripture; I also recognize a historical divide among Protestants on this type of issue, which is with us today in the *old earth verses young earth* diversity among creationists. And so I mention this because without apology, the methodology I use to arrive at the old earth creationist Gap School model and Genesis 1-11 scientific models I use in my book and these four sermons, is essentially an Anglican Protestant methodology, which I maintain is Biblically sound in terms of Scriptures such as Psalm 19:1, Romans 1 & 2, and Acts 14:17, in recognizing the study of the Book of Nature in a manner that is not contrary to the Book of Divine Revelation, by which I mean the book of books, the Protestant's infallible Holy Bible. For while, on the one hand, I would maintain that Biblical passages such as Genesis 2:4; Psalm 105:8 & 9; Hebrews 1:2 and 11:3, require a succession of worlds with a time period in excess of that given by young earth creationists at 6,000 to 10,000 years ago; on the other hand, I would accept that the type of dates I use for a universe of about 14 billion years old, and an earth of about 4.6 billion years, and the type of detail I find for those worlds in the geological layers of the earth, is based on a study of the Book of Nature through godly reason. And so while I embrace my brethren in Christ who are both orthodox Protestant creationists and who believe in a young earth, thinking of them in terms of the Romans 14 type weaker brethren who were alcohol prohibitionists; simultaneously I seek in harmony with Colossians 2:16 not to allow them to universally impose their views on the stronger brethren, because somewhat paradoxically, some of these spiritually weaker brethren can be very, very, pushy. But in that broad context, there's no way that since the revelations of geology from the Book of Nature in the nineteenth century and onwards, that I could accept the young earth view, and so without apology, I am by the grace of God, an *old earth* creationist.

And that now brings us to the third of the five matters in today's sermon, namely, that I agree with my fellow old earth creationist, and Puritan type Protestant derived, Bob Jones Sr., who was the founder of Bob Jones University, USA, when he said, [quote] "The Bible was not written to teach men science, but the Bible is scientifically correct" [unquote]. And let's consider three examples of that, firstly Isaiah 40:22; secondly Job 26:7; and thirdly, Jeremiah 10:11 & 12. Firstly, the Bible teaches that the Earth has a curvature on it, for we read in Isaiah 40:22 that God "sits above the circle of the earth," and in Proverbs 8:27 with "compass" meaning a "circle," "he set a compass" or "circle upon the face of the depth." Now that doesn't mean that Scripture is here teaching that the Earth is a globe, it's simply teaching that it has a curvature. But relative to the Flat Earth Theory, these Biblical statements were shown to be correct by seaman at sea, who in traveling over what Proverbs 8:27 calls "the depth" or Genesis 1:2 calls "the deep," meaning the deep blue sea, seaman noticed that ships always drop away up at the horizon, and so from that they realized that the Earth must have a curvature, and so these Biblical statements are correct. And when much later it was discovered that the Earth was a globe, once again, these Biblical statements were found to be correct, that there is, what Isaiah 40:22 calls, "the circle of the earth."

Now as I say, “The Bible was not written to teach men science,” and so before men discovered that the Earth was a globe, while Proverbs 8:27 and Isaiah 40:22 could be seen to be scientifically correct by ships at sea, they wouldn’t have known from those verses that the Earth was a globe; but when it was discovered that the Earth was a globe, those Bible verses didn’t suddenly become incorrect, which they would have if they taught the erroneous theory of a Flat Earth, as occurs in various false religions. For example, Mohammedanism or Islam, is the world’s largest infidel religion. And a flat earth is clearly taught by Mohammed in the Koran. Now the Koran was translated from the Arabic into English by the Anglican clergyman, John Rodwell of London, who died in 1900. And he says in the Preface that Mohammed wanted [quote] “Christianity divested of the Atonement and the Trinity” [unquote], and he then gives a suggestion for [quote] “A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan” [unquote]. And while others may, or may not, prefer to use a different line of argument to the one that he suggests, the big point is that Rodwell supported “Christian missionary” work to bring Mohammedans out of Islam and into Christianity¹⁴. Now in Rodwell’s translation of the Koran, Mohammed says in Sura 71:19, [quote] “And God hath spread the earth for you like a carpet, That ye may walk therein along spacious paths” [unquote]; and in Sura 79:30, he [quote] “stretched forth the earth” [unquote]. Now the significant thing here is that Mohammed understood “the earth” to be “stretched forth” or “spread ... like a carpet,” on a flat floor. And that this is a contextually correct reading of the Koran is seen in the development of the words of Sura 71:19, where after Mohammed says, [quote] “And God hath spread the earth for you like a carpet” [unquote], he then adds, [quote] “That ye may walk therein along spacious paths” [unquote]. And so there’s this idea in the Koran that one can walk on the earth’s “paths” because the earth is flat, like a “carpet” “spread” out on a flat floor. And so the teachings of Mohammedanism and the Koran, as seen in this “flat earth” claim, are shown to be false by the scientific reality of the Earth as a globe.

Now the world’s two largest heathen religions are Buddhism and Hinduism. Buddhism is a spin-off religion that came out of Hinduism; and the heathen Indian religion of Jainism is also a spin-off from Hinduism. In the heathen Hindu *Rig Veda*, the “earth and sky are compared to two wheels at the ends of an axle,” and this depiction of “the earth as a wheel is the usual” Hindu “concept of the earth ... in the shape of flat circular disc.” And among other things, the relationship between the heathen religion of Hinduism and its two heathen spin-off religions of Buddhism and Jainism, is seen in the fact, that in the “cosmologies” of Hinduism, Buddhism, and Jainism, there is “agreement that” the earth is “a flat disc,” being “a vast disc¹⁵.” And the heathen concept of the flat

¹⁴ Rana (b. 1963) of *Reason To Believe*, USA, is a mixed bag with both good and bad features. His father was a Mohammedan, born in India, who moved to Pakistan when it was partitioned from India at the time of both land’s independence in 1947 (Rana’s *Who’s Your Daddy?*, *op. cit.*). We thank God that Rana came out of such Islamic delusion and into Christianity, and pray for Muslims to become Christians.

¹⁵ Seely, P.H., “The Geographical Meaning of ‘Earth’ & ‘Seas’ in Genesis 1:10,” *Westminster Theological Journal*, Vol. 59, 1997, pp. 231-255, p. 233; citing

earth floating on water is found in the Buddhist *Maha-Parinibbana-Sutra* of about 300 B.C., which says, [quote], “This great earth ... is established on water” [unquote], and another Buddhist sutra, says [quote] “‘On what rests the earth?’ – ‘On the circle of water’” [unquote]. And Hinduism has also “conceived of the earth as a floating island¹⁶.” And so once again the teachings of these heathen religions of Hinduism, Buddhism, and Jainism, with their “flat earth” claim, are shown to be false by the scientific reality of the Earth as a globe.

By contrast, “The Bible was not written to teach men science, but the Bible is scientifically correct.” Given that the Bible was not written to teach men science, it nowhere says that the Earth is a globe. It simply says that the Earth has a curvature on it, with Isaiah 40:22 saying that God “sits above the circle of the earth,” and Proverbs 8:27 saying that with a “compass” meaning a “circle,” “he set a compass” or “circle upon the face of the depth.” But when men discovered that the earth was a globe, they then understood from this revelations of the Book of Nature, these Biblical passages with a new depth of meaning. And so on the one hand, the discovery of the earth as a globe was fatal for the claims of “divine revelation” from various “flat earth” false religions, such as the world’s largest infidel religion, Mohammedanism, and the world’s two largest heathen religions, Hinduism and Buddhism; and given that one of the world’s six big false religions is Sikhism, and it’s largely a syncretism of Islam and Hinduism, in a derivative way it also exposed the falsehood of infidel Sikhism. But on the other hand, the discovery of the earth as a globe was not fatal to Biblical Christianity. For “The Bible was not written to teach men science, but the Bible is scientifically correct.” You see, *If the Bible says it, you can believe it; it’s accurate; it’s reliable; it’s true.* [pause]

And with regard to these same claims of Mohammad’s Koran which in Sura 71:19 alleges that God spread the earth “like a carpet” on a flat floor, so that the picture in the Koran includes the idea of the earth as a carpet resting on a flat surface; or these ideas of Buddhism and Hinduism that we’ve considered in which the earth is considered to be a flat disc floating on water; all have the idea of a flat earth *resting on* something. And in that context there’s another relevant contrast with the Bible in a second example, this time from Job 26:7 where we read, that God “stretcheth out the north over the empty place, and hangeth the earth upon nothing.” Now once again, on the one hand, we see that “the Bible was not written to teach men science,” for Job 26:7 does not then tell us about Newton’s law of gravity in scientific terms. And so before Newton’s law of gravity was discovered by Sir Isaac Newton who died in 1727, all one would have known

“Cosmology: Hindu and Jain Cosmologies,” in *The Encyclopedia of Religion*, Editor, Mircea Eliade, Macmillan, New York, USA, 1987, Vol. 4, pp. 109-110; *Encyclopaedia Britannica CD99, op. cit.*, “Hinduism: Sacred Texts: Vedas: Vedic religion.”

¹⁶ *Ibid.*, p. 242, citing Buddhist-Sutras, *The Sacred Books of the East 11*, Editor F M. Muller, (Delhi: Motile Banar-sidass, 1963) 45; cf. the Buddhist book, *The Questions of King Milanda* 111:5, *The Sacred Books of the East* 35, 106; “Cosmogony and Cosmology Buddhist” in *ERE* 4, 131; “Cosmology: Hindu and Jain Cosmologies” in *The Encyclopedia of Religion* 4, 108-109.

from this verse is that the Earth is in some way suspended “upon nothing.” But on the other hand, with the discovery of Newton’s laws of physics, through reference to Newton’s law of gravity, once again, it was found that these Biblical statements were correct, that there is what Job 26:7 calls an “empty space” in the form of what we now call “outer-space,” and that God “hangeth the earth upon nothing” through reference to Newton’s law of gravity. And so once again, while these revelations from the Book of Nature were fatal to the claims of Mohammed’s Koran, which depicts the earth as a carpet resting on a flat surface; or the claims of Hinduism and Buddhism, which both depict the earth as a flat disc floating on water; as well as religions derived from these false religions such as Sikhism which is a syncretism of Mohammedanism and Hinduism to which are added some new elements. And so while I say that this discovery of Newton’s law of gravity was fatal for the claims of these false religions; by contrast, it was not fatal for the Christian religion of the Bible. For Job 26:7 declares that God “stretcheth out the north over the empty place, and hangeth the earth upon nothing.” For “The Bible was not written to teach men science, but the Bible is scientifically correct.” You see, *If the Bible says it, you can believe it; it’s accurate; it’s reliable; it’s true.* [pause]

And so one element of the words of Job 26:7 that God “stretcheth out the north over the empty place, and hangeth the earth upon nothing,” is the fact that with reference to Newton’s law of gravity, the earth circles the sun, and so God “hangeth the earth upon nothing.” Now the Bible was not written to teach men science, and so before man discovered that the earth circles the sun, and Newton’s laws of gravity, he would not have known this to be the case from Job 26:7. But the Bible teaches us that we are to study the Book of Nature in a way that is not contrary to the Book of Divine Revelation, that is, the Bible, for example, we read in I Corinthians 11:14, “Doth not even nature itself teach you?” And so when man did discover that the earth circled the sun, and later further learnt that this was by the laws of gravity, he realized with new insight those words of Job 26:7. Now the world’s six big false religions are Roman Catholicism, Judaism since the stoning of Stephen in Acts 7, Islam, Sikhism, Buddhism, and Hinduism. And as one of the world’s big six false religions, Romanism, which, for example, denies Biblical authority, II Timothy 3:16; denies that Christ is the only mediator between God and man, I Timothy 2:5; and denies the saving gospel of grace, The just shall by faith, Galatians 3:11; Romanism under the Pope of Rome is described in Revelation 17:1 as a “great whore,” and in verse 5 as “the mother of harlots,” that is, spiritual harlots, and so she has daughter churches, and these are the semi-Romanist Churches such as the Eastern Orthodox and Oriental Orthodox, and though as a Low Church Anglican it hurts me to have to recognize their existence, also the Puseyites or “High Church” “Anglo-Catholics” and semi-Puseyite “Broad Churchmen,” whose semi-Romanism has infiltrated and spiritually crippled Anglican Churches since the 19th century. And so Romanism, including her semi-Romanist daughters, is one of the world’s six big false religions.

Now because the Church of Rome does not accept Biblical authority, but puts in its place a false authority of the Roman Pope and Romish Councils and so on, the Roman Church disliked Nicolas Copernicus who died in 1543, because he rightly said that the earth circles the sun. However, Lutheran Protestants at the University of Wittenberg

thought more favorably of him, and using Copernicus to calculate astronomical things, astronomical tables based on Copernicium theory, and known as the *Prutenic Tables* in honour of the Duke of Prussia, to whom they were dedicated, were issued in 1551 by the Wittenberg University teacher and astronomer, Erasmus Reinhold who died in 1553. By contrast, in 1616, the Roman Church placed Copernicus's work *On the Revolutions*, on their Index of Forbidden Books, and then in 1633 came the Romish condemnation of Galileo for following a Copernican model of the earth going around the sun, for which he was placed under arrest for the rest of his life. And such views prevailed in Romanist countries where the Roman Catholic Inquisition and Jesuit order were powerful¹⁷. And in my book, *The Roman Pope is the Antichrist*, at Part 2, Chapter 3, I make some reference to how the Lutheran Protestant, John Kepler, who discovered the three principles of planetary motion and who died in 1630, lived at Graz in Austria; and in early 1600 he left Graz, and later in that same year of 1600, all the Protestants were driven out of town in a Romanist persecution of Protestants.

And so around the same time the Romanists were persecuting people who agreed with Copernicus, the Protestants had a different view of Copernicus. For as recorded in, for example, Editor Nicholas Tyacke's *The History of the University of Oxford*, published by Oxford in 1997, Volume 4, at pages 377 to 378, by the middle of the seventeenth century, Oxford tutors selected texts for students that frequently included Moxon's *A Tutor to Astronomy & Geography*, and I'll translate its Latin name, Gassendi's *Astronomical Education*. And these works discussed the Ptolemaic, Copernican, and Tyconic systems. That's the Ptolemaic idea that the earth is the centre of the universe, and that the sun goes around the earth; the Copernican idea that in fact the earth goes around the sun, and the Tyconic compromise idea that the sun and moon revolved around the earth, but the other planets revolved around the sun. Now without going into all the details, the critics of Protestantism may say that only Copernicus was right, and so they should have studied only the Copernican system, not also the Ptolemaic and Tyconic systems; and they may point to certain Protestants who e.g., ended up following the erroneous theory of one of these two, over Copernicus. But to this I would reply that while we today recognize Copernicus was correct, at the time, the matter was greatly disputed. And so at the same sort of time that the Roman Church had made illegal in Romanist countries, Copernicus's *On the Revolutions*, and put Galileo on trial for his following of Copernicus in saying the earth went around the sun, and condemned him; in I say the same general era, the Protestants at Oxford allowed the free study of all three rival systems, namely Ptolemaic, Copernican, and Tyconic systems, and as a consequence of that Protestant freedom, in the end, the Copernican system won out.

And when it did, and men realized that the earth went around the sun, and when in Protestant England there was the further development of Newton's laws of physics, it was realized that one element of the words of Job 26:7 that God "stretcheth out the north over the empty place, and hangeth the earth upon nothing," is the fact that with reference to

¹⁷ William E. Burns' *The Scientific Revolution: An Encyclopedia*, ABC-CLIO Inc., Santa Barbara, California, USA, 2001, pp. 71-73.

Newton's law of gravity, the earth circles the sun, and so God "hangeth the earth upon nothing." Now as I say, the Bible was not written to teach men science, and so before man discovered that the earth circles the sun, and Newton's laws of gravity, a man would not have known this from simply reading Job 26:7. But once this was discovered from his study of the Book of Nature, it was realized that unlike the definitions of the universe being imposed by the Roman Church and Jesuits under the Romish Inquisition in Romanist countries, what the Bible says in Job 26:7 is correct, that God "stretcheth out the north over the empty place, and hangeth the earth upon nothing." You see, for the Protestants the Holy Bible is the ultimate authority; but in these matters of science, such Protestants as those at Oxford University, recognized that we may study the Book of Nature in a way that is not contrary to Scripture. For "The Bible was not written to teach men science, but the Bible is scientifically correct." You see, *If the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* [pause]

And so too we read in Jeremiah 10:11 & 12, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens¹⁸." Now before the discovery of $E = mc^2$, and the fact that since at the time of the Big Bang, God spake, and in creation *ex nihilo*, that is, creation out of nothing, came the atoms, and everything that makes up the temporal universe, and that the universe is expanding out from that point in time about 14 billion B.C.; before I say, man discovered this revelation from the Book of Nature, he would not have known from the reading of Jeremiah 10:11 & 12, that the meaning of God having "stretched out the heavens," included the fact that the universe is expanding. He could never have worked that out from just the Biblical text, and so he would have known that in some way God "hath stretched out the heavens;" but he wouldn't have understood what that meant in its fuller depth of meaning, because "the Bible was not written to teach men science." But now we know that we are living in an expanding universe, now that by the grace of God, man has discovered from the Book of Nature that $E = mc^2$, and that from the time of the Big Bang, about 14 billion B.C., the universe has been expanding out, we are now able to understand a new depth of meaning that we could never previously have known with regard to the teaching of Jeremiah 10:12 that God "hath stretched out the heavens." For on one level, we now know that it means that the universe is expanding out. It means there's a "stretch" in "the heavens," they're "stretched out," they're on the move outwards. In the words of Jeremiah 10:11 & 12, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." And so once again we find that "the Bible was not written to teach men science, but the Bible is scientifically correct." Ya' see, *If the Bible says it, you can believe it; it's accurate; it's reliable; it's true.* [pause]

¹⁸ Cf. a different argument with some points of intersecting agreement by Hugh Ross in *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000.

We're warned in Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And an example of that would be the "vain" "philosophy" of Kant, who died in 1804, and the fact he claimed there was an eternal universe. And though Kant was a Theist, albeit a theologically vague and erroneous Theist, as, for instance, old earth creationist, Hugh Ross, who was born in 1945, notes in his book, *The Fingerprint of God*, Kant's idea of an eternal universe was in time sometimes used by atheists to deny an eternal God. But in the words of Psalm 14:1, "The fool hath said in his heart, There is no God." For these fools and their vain philosophy of an eternal universe, were blown away in the scientific revelations from the Book of Nature with respect to an expanding universe from the time of the Big Bang; and this is not specifically taught in, but is consistent with, the Biblical words of Jeremiah 10:12, that God "stretched out the heavens." For in the words of old earth creationist, Bob Jones Sr., who died in 1968, "The Bible was not written to teach men science, but the Bible is scientifically correct."

Now as I shall more fully refer to in the fourth and final sermon in this series, on this issue of creation not macroevolution, and upholding the Biblical teaching of creation, the most important thing is that religiously conservative Protestant believers, follow some kind of creationist school that keeps them inside of theological orthodoxy; and there can be, and is, historical diversity over the different creationist schools, and providing a Protestant is orthodox on all the fundamentals of the faith, what creationist school a believer follows is a secondary matter, not a primary matter. And so when I refer to the "generally united creationist school," I mean an area in which most creationists would generally be in broad agreement, whether they are old earth creationists like myself, or young earth creationists. And in broad terms we will be considering two matters today with respect to the generally united creationist school, namely, the fourth matter considered in this sermon, of the absence of transitional fossils as would be required for any theory of macroevolution to be correct, such as the highly erroneous and heretical Darwinian theory of evolution, and the fifth matter considered in this sermon of genetics.

And so that now brings us to the fourth and fifth matters in today's sermon, in which there's a generally united Creationist School, that both old and young earth creationists agree with, on the issues of the absence of transitional fossils as required for macroevolution, and the laws of genetics disproving Darwinism. Now not all old earth creationists are entirely in agreement with each other on all these things, and nor are all old and young earth creationists entirely in agreement on all these things; and so where there is diversity amongst creationists, I'll be taking the old earth creationist view that I follow. But amidst any such diversity, on these two issues of the absence of transitional fossils and the laws of genetics, both disproving Darwinian theory, there is, I say, a general agreement in a generally united Creationist School. And so let's now consider the fourth matter, to wit, the generally united Creationist School view on the absence of transitional fossils as would be required for the theory of macroevolution to be correct. Now as further discussed in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, in Part 2, Chapter 5, Darwinists have a problem with transitional fossils, because other than in a handful of disputed examples, they simply don't exist.

Now as the son of an army officer, as boy I enjoyed a highly mobile lifestyle, attending nine different schools in south-eastern Australia, before leaving secondary school at the end of 1977 and proceeding to tertiary studies when I was 18 in 1978. And the eighth of my schools was from the end of 1972 to 1975, and was in Canberra where I arrived at the very end of the year in Form 1, which is now called Year 7, and stayed till Form 4, which is now called Year 10. And I recall how as a teenager of 14 or 15 years of age, after riding on my push-bike from my home in Flynn to Belconnen, I attended a Bible study and prayer meeting at the house of an adult creationist and his wife, and before the prayer meeting their TV was on, and there was a walking fish on the TV, and he made the point that *such a walking fish did not, as some claimed, prove Darwinian evolution to be correct, since this walking fish with legs was still producing fish with legs, and so this was a creature created this way by God.* And there are in fact, a number of so called “walking fish” e.g., “the Mexican walking fish” is an aquatic salamander in the Americas. But as an attack on Christianity and the Biblical teaching of creation, in a parody of the Christian ICHTHUS fish whose letters mean in Greek, “Jesus Christ God’s Son Saviour,” when seeking to deny creation and Biblical Christianity, e.g., the fact that in Colossians 1:16 we’re told that “by” the Son of God “were all things created, that are in heaven, and that are in earth;” the ungodly worldly culture of the debased Western World sometimes seeks, in I say a parody of the Christian ICHTHUS fish, to use a diagram of a walking fish, and call it a [quote] “Darwin fish” [unquote], to make their Darwinian evolutionary claim in which “Darwin” blasphemously takes the place of Christ, and it is claimed that these walking fish, somehow prove the Darwinian theory.

In fact, among both old and young earth creationists, creationists fully accept the reality of salamanders such as “the Mexican walking fish,” and these do not constitute “missing links” in a macroevolutionary chain, but rather, they show the hand of a mighty Creator God who is perfectly free to make so called “walking fish” is he so wishes. These are not, for example, a so called “fish that has evolved legs” which is allegedly “a missing link between fish and reptiles.” And so this issue of the “walking fish,” also illustrates another point, namely, that *the interpretation of the same data* differs between creationists and Darwinian evolutionists, since Darwinists are looking for alleged “missing links” and so may find them with e.g., “walking fish” that they find in the fossil record. We creationists fully accept that there are walking fish in the fossil record, but we don’t accept that they are fish that evolved legs, rather, they are walking fish that God made as walking fish.

Now in terms of the handful of disputed examples that exist of alleged traditional fossils, perhaps none is better known, or more referred to, than the so called “reptile bird” known as *Archaeopteryx*. And the claim is here made by Darwinists, that because this bird had certain reptile features and certain bird features, that it must therefore be a “transitional” fossil form in a macroevolutionary sequence. But without now going into all the greater details that you’ll find in my book on *Archaeopteryx*, let me just say that this Darwinian claim in fact reflects a mediocre mind set that fails to adequately recognize that rich diversity of creation by a mighty God can reuse certain features of different creatures, for example, a “walking fish,” or a reptile type bird in *Archaeopteryx*. There are no transitional fossils between reptiles and *Archaeopteryx* or *Archaeopteryx*.

and birds, as would be necessary for Darwinian theory. Now as an old earth creationist who believes in a succession of what Hebrews 1:2 and 11:3 calls “worlds” plural, that were in the time-gaps of Genesis 1 verses 1 & 2, I understand *Archaeopteryx* to belong to the *Jurassic World*, created by God about 144 million B.C. to 66.4 million B.C. . And so opening the Book of Nature to the section on the *Jurassic World* and the *Archaeopteryx* bird, we learn that fossils of this bird from the Solenhofen Limestone Formation in Bavaria, Germany, show clear impressions of this creature’s skeleton, together with feathers. Some of them were as large as a small chicken, though others smaller.

But the big point I want to make from a creature like *Archaeopteryx*, is that the Lord has sometimes used a common basic pattern for certain creatures, a fact which is a pointer that should teach men of a monotheistic Creator. Tragically though, we find that ungodly and profane men first of the Lamarckian theory of macroevolution, and since 1858 and 1859 of the Darwinian theory of macroevolution, have abused this truth that common basic pattern for certain creatures points us to a monotheistic Creator, and have instead, alleged that it is some kind of “evolutionary link” between these diverse species. And the Darwinists who claim that Darwin’s theory now replaces the Creator God, are an example to us of those of whom we read in Romans 1:22, that “professing themselves to be wise, they became fools.”

I repeat, that except for a handful of disputed cases, the transitional fossils that would be necessary for Darwinian evolution to be true, simply aren’t there. As an old earth creationist, when I read the Book of Nature I find that the fossil record repeatedly shows, that God created a certain species at the taxonomical level of genus, species, or subspecies, that there was sometimes then microevolution within genus or species of that genetically rich creature; but that it never has gone beyond the level of genus, and may be below that at the level of species as that genetically rich creature made by God has its genetic material rearranged or lost through microevolution, with that microevolution being driven either by natural selection, or God guided theistic microevolution. But either way, it doesn’t go beyond microevolution within a genus, there’s never any macroevolution of creatures from one genus to another genus, or anything wider. And so the common claim of Darwinists that evidence in the fossil record for microevolution within a genus, somehow goes to prove macroevolution beyond a genus, is absolute rubbish, it’s total garbage. It’s not scientific, it’s philosophical by small-minded and foolish men who can’t see beyond the end of their noses, and who can’t see the mighty acts of an Almighty Creator God, even when they’re clearly written for them in the geological layers found in the Book of Nature. [pause]

Well leaving now the issue of the absence of transitional fossils in the geological record, we now come to the fifth matter in today’s sermon, to wit, the generally united Creationist School view on genetics flawing Darwin’s theory and pointing us to creation not macroevolution; as discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 1, Part 2, Chapter 4. Now work on genetics has dealt an absolute death-blow to the *Darwin-Wallace Theory of Natural Selection*, because it fails to recognize the scientific limits of possible genetic diversity, and so Darwinism is an example of what I Timothy 6:20 calls, “science falsely so called.” The Greek word here rendered “science”

is *gnōsis*, and it refers to any kind of false “knowledge,” such as false “knowledge” in social science, or political science, or biological science, and so it’s not limited to issues of biological science, but it certainly includes them; and so I repeat, that Darwinism is an example of what I Timothy 6:20 calls, “science falsely so called.” Now work on the laws of genetics was done by the Roman Catholic Augustinian monk, Gregory Mendel who died in 1884, and who is the *Founding Father of the Science of Genetics* as we now know it. Mendel’s work was unknown to both Darwin and Wallace when they first formulated the *Darwin-Wallace Theory of Natural Selection* in 1858, and when Darwin then wrote his book, *Origin of Species* in 1859. But after Darwin’s death Mendel’s work became known to Wallace. At that point, Wallace quickly recognized the ramifications of Mendel’s laws of genetics, namely, that species have a high level of genetic stability, and so the necessary evolutionary “mutations” are not as easily made as Darwinism requires. For example, Darwin says of what he calls [quote] “great mutations” [unquote] in *Origin of Species* chapter 10, that these are [quote] “explicable on the theory of natural selection. New species are formed by new varieties arising, which have some advantage over older forms; and those forms ... would naturally oftenest give rise to new varieties or incipient species” [unquote]. Now Darwin here simply assumes a never ending capacity for “mutations” to arise, and though neo-Darwinism has sought to specifically link such mutations to genetics, that is, *genetic mutation*, through Hugo de Vries work, it still contains this basic flaw which fails to recognize the limiting factors of genetics against such an open-ended possibility of Darwinian type required “mutations.” The *Darwin-Wallace Theory of Natural Selection* looks to some known small amount of variation, such as subspecies of a dog, or a pigeon, and on that basis claims that given enough time, the thing can keep on changing. But in fact, genetics imposes limits, and it can’t keep on changing as Darwinism claims.

The Greek work, *neos* from which we get our English word, “neo,” means “new,” and the new-Darwinian or neo-Darwinian theory which claims the Darwinian “mutations” come from genetic mutations, was a development found with, for example, Hugo de Vries 1901 to 1903 work entitled, *Mutation Theory*. Some seven years after de Vries neo-Darwinian work of 1901 to 1903 by which Darwin’s “mutations” are allegedly linked to Mendel’s genetics through an unsubstantiated claim that genetic mutations are capable of the kind of changes needed for Darwinian theory to work; we find that the joint founding father of the *Darwin-Wallace Theory of Natural Selection*, Alfred Wallace, finally learnt of Mendel’s work on genetics after Charles Darwin’s death in 1882, and commented on it. So after the work of Hugo de Vries in 1901 to 1903, and others, had introduced neo-Darwinian theory, in Wallace’s 1910 book, *The World of Life*, which had a final 1914 edition published in the year following his death in 1913, in *World of Life* at page 123, Wallace claimed that the laws of genetics discovered by Mendel were [quote] “ludicrously inadequate as substitutes for the Darwinian factors” [unquote], and the reason he gave was [quote] “The persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of nature” [unquote]. Now this is very significant, we here have the joint founding father of the *Darwin-Wallace Theory of Natural Selection*, Alfred Wallace, saying that [quote] “The persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of nature” [unquote]. In other words, if Mendel’s genetics are

correct, the 1858 *Darwin-Wallace Theory of Natural Selection*, which was put forth in Darwin's 1859 *Origin of Species*, and then modified with neo-Darwinian theory with the genetics work of Hugo de Vries in 1901 to 1903, and others, this *Darwin-Wallace Theory of Natural Selection* is unable to get the necessary changes for macroevolution from one type of creature to another. And so in an era of neo-Darwinian theory, Wallace is bold to say that Mendel's laws of genetics are [quote] "ludicrously inadequate as substitutes for the Darwinian factors" [unquote]. Wallace here gives us a simple choice. You can believe in the *Darwin-Wallace Theory of Natural Selection*, or you can believe in Mendel's laws of genetics, but you can't believe in both. We thank Alfred Wallace for his frankness in recognizing this choice. We thank Alfred Wallace for his honest admission, that later followers of Darwinism or neo-Darwinism have lacked the decency and candour and honesty to likewise admit. We thank Alfred Wallace for admitting quite bluntly and quite honestly, you can believe in the *Darwin-Wallace Theory of Natural Selection*, or you can believe in Mendel's laws of genetics, *but you can't believe in both – they're mutually exclusive*; it's one or the other, it's as simple as that. [pause]

But let me also say, that there's really no doubt, that subsequent scientific work has shown that Gregory Mendel's laws of genetics are correct, and therefore the *Darwin-Wallace Theory of Natural Selection* is incorrect, both in the form found in Darwin's 1859 book, *Origin of Species*, and also in the modifications made by neo-Darwinists like, for example, Hugo de Vries. And one of the big points to remember on this issue, is the fact that that there's no credible source for the new genetic material of new species going beyond a genus from naturalistic processes, that is, no evidence for macroevolution, and so this indicates that species were created by God at the level of genus, species, or subspecies, often with a capacity to microevolve within their genus. In relation to the laws of genetics, I discuss a number of issues in Volume 1, Part 2, Chapter 4, of my book, *Creation, Not Macroevolution – Mind the Gap*, e.g., the issue of the origins of life. For the origins of life are inexplicable on any form of natural process, and even Charles Darwin himself who had apostatized from Christianity, but still had some idea of God as a Deist or vaguely defined Theist, admitted this, saying in the closing pages of his 1859 book, *Origin of Species*, that [quote] "life" [unquote] was [quote] "originally breathed into a few forms or into one" [unquote] by [quote] "the Creator" [unquote]; although he then claims that thereafter everything just evolved "due to secondary causes" flowing from nature's "laws." Now with some reference to Huxley's original coining of the term "agnostic" to mean a belief in an unknown and unknowable God; as opposed to the later meaning that came to be attached to it of one who neither denies nor affirms the existence of God, in I say this earlier sense of the word, Darwin was a Deist or vaguely defined Theist, who was prepared to admit that there was simply no substance in the claims of the spontaneous generation of life. Yet most of Darwin's later followers have denied the reality of this, and asserted without any evidence, and contrary to all the evidence of genetics, that somehow there was a spontaneous generation of life.

Some years ago now, I tried in vain to get a journal article published on Darwin's religious belief, responding to claims by, for example, Brent, in his 1981 book "Charles Darwin," in which he claims Darwin "avoided any sort of public commitment" to "atheism," but really he was an atheist who pretended to have an agnostic uncertainty

about whether or not God existed; or claims of Bradford in his 1926 book, *Darwin*, that he had some sort of agnostic uncertainty about whether or not God existed, and so this [quote] “was a matter that could not be settled” [unquote]¹⁹. And one of the salient points I made was how Darwin’s friend, Huxley, originally coined the term “agnostic” to mean a belief in an unknown and unknowable God, and that when Darwin calls himself a [quote] “Agnostic” [unquote], contextually, this is what he means, as seen by his wider comments in, for example, *Origin of Species*. Now that’s not the only thing one needs to know to understand the religious belief of Charles Darwin’s unstable mind, for instance, I also distinguish between Darwin’s maturely weighed publication position which was always some kind of vaguely defined theistic or deistic belief in God, and various private fluctuations that he went through before always returning to this same weighed publication position. And the reason I couldn’t get that journal article into formal academic print in the UK, is related to the fact that those in the formal academic world generally live up to the stereotype of an academic, who “of course, believe that Darwin was either an atheist or an agnostic in the sense that he didn’t know if God did or didn’t exist;” because Darwinism is *in general* part of the anti-supernaturalist secular culture of the formal academic world, which wants to use Darwin in a political or philosophical way, to deny even this minimalist concession by Charles Darwin, that there had to be a God who originally breathed life into one or more forms²⁰.

And a good example of this secular formal academic type is a fool like the atheistic Darwinist, Richard Dawkins of Oxford, who seeks to underpin his atheism with Darwinism; although he’s just the tip of the secular formal academic ice-berg of fools. And so this reminds us that for a very long time now, in general the formal secular academic world has been very largely in the hands of fools, and one ought not to look to formal secular academic discourse to find any kind of serious or intellectually defensible views for a whole lot of issues. The formal academic world has a “closed shop” policy to their intellectual superiors and moral betters, which includes, for example, marking down promising students who do not write inside the academic normativity of the so called “human rights” anti-white supremacist, anti-racist, anti-sexist, pro-fornication, pro-sodomy, pro-abortion, pro-Big Beat Music, and so, secular state paradigm; and in general promoting instead an intellectually intermediate and morally putrid group of formal academics, who can only perceive very short chains of logic and who are enslaved by their lusts. And one example of this, but by no means the only example, is their suppression of old earth creationism in favour of Darwinism. And so when, for example, one hears of neo-Darwinist claims of spontaneous generation of life, this is not a scientific theory, but a philosophical theory, and an example of what I Timothy 6:20 calls, “science falsely so called;” and it’s the type of thing referred to in Colossian 2:8 &

¹⁹ Brent, P., *Charles Darwin*, Heinemann, London, 1981, pp. 451-452; 455-456; Bradford, G., *Darwin*, Houghton Mifflin Co., Boston & New York, 1926, pp. 166-167.

²⁰ Cf. Part 1, Chapter 7, section a, subsection iv, on Darwin’s religious belief.

9, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.” [pause]

Now while there’s a lot more on genetics in Volume 1, Part 2, Chapter 4 of my book, *Creation, Not Macroevolution – Mind the Gap*, than we can possibly consider in this sermon, I would also note that though Edward Blyth lacked the succinct articulation and wider research examples of Darwin in his 1859 book, *Origin of Species*, the basic idea of natural selection under the name, “struggle for existence,” was first argued by an old earth creationist, Edward Blyth who died in 1873, and who unlike Darwin, rightly limited the scope of natural selection to the taxonomical level of genus or below; that is, natural selection microevolution being limited to the level of genus, species, or subspecies, as opposed to Darwin’s and Wallace’s claims of natural selection macroevolution being able to go beyond the levels of variation within genera. On the one hand, Darwin clearly knew about Edward Blyth’s work, for example, in *Origin of Species*, Darwin says in chapter 1, [quote] “Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have proceeded from the common wild Indian fowl” [unquote]. Now like some, though not all creationists, I would disagree with Blyth’s view that, “all the breeds of poultry have proceeded from the common wild ... fowl,” as I would see only some proceeding from a wild fowl, but one nevertheless here sees Darwin’s recognition of Blyth’s type of view. Darwin also sometimes uses Blyth’s terminology of [quote] “struggle for existence” [unquote], rather than the Darwin-Wallace terminology of “natural selection,” for example, Chapter 3 of *Origin of Species* is entitled, “Struggle For Existence.” Now Edward Blyth wrote a series of articles on “struggle for existence” which equates natural selection, between 1835 and 1837 in the *Magazine of Natural History*. But Blyth saw natural selection as a conservative force that maintained the immutability of species within a genus, and so he sometimes referred to a creature at the taxonomical level of a genus parent stock as a species.

Notably then, Darwin could not find any demonstrable examples of evolution beyond microevolution within a genus, such as earlier argued by the old earth creationist, Edward Blyth. Hence all Darwin’s examples are of microevolution within the confines of a taxonomical genus, for example, under domestication: horses, pigeons, or dogs, or in nature, woodpeckers. But unlike Edward Blyth who limits this to microevolution within a genus, Darwin makes extrapolated claims that there was macroevolution beyond these limits of a genus, for which he has no evidence because there is no evidence. Furthermore, whenever Darwin contrasts his theory of natural selection with old earth creationism, he never once refers to the fact that before the Darwin-Wallace Theory of Natural Selection was given in 1858, an old earth creationist like Edward Blyth would agree with him on the provable examples of microevolution he shows with things like pigeons and horses, but would then limit this to microevolution inside a genus. Rather, Darwin uses the ideas of Blyth, and contrasts them with old earth creationists who wouldn’t agree with them, such as Agassiz. And so Darwin in fact creates a dishonest contrast, between what is only one type of old earth creationist, namely the Louis Agassiz type, and his theory, which is really old earth creationist, Edward Blyth’s theory, which

Darwin extrapolates beyond Blyth's limits of varieties within a genus. And so this is a dishonest and false paradigm, but it's still used to this day by Darwinists. They claim to have proven the theory of macroevolution with new genetic material changing a creature beyond a genus through reference to microevolution going in the very opposite direction of rearranging or losing genetic material within a genus. For example, something like fruit-flies in a laboratory, in which by mutation a fruit-fly has rearranged or lost genetic material to produce a new variety. What they've proved is loss of genetic material and microevolution within a genus, not the gaining of new genetic material and macroevolution into another genus. But they just say, [quote] "We've proved evolution" [unquote], and so they're dishonest and academically fraudulent in the grandiose claims they make for macroevolution into another genus with new genetic material from such instances of microevolution involving a rearrangement and / or loss of genetic material inside a genus, species, or subspecies.

And so, for example, in Chapter 5 of *Origin of Species*, in Darwin's discussion of the Genus *Equus*, and inside of this genus the species of horse, ass, and zebra, which Darwin understands to come from a common parent stock, he draws on old earth creationist Edward Blyth's work in his argument based on "reversion." And so in looking for a stripped parent stock of Genus *Equus* Darwin refers to an ass and says it, [quote] "has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear" [unquote]. Thus the presence of "reversion" characteristics is here used as the determining factor to argue common descent of horses, asses, and zebras from a striped Genus *Equus* ancestor. But while we creationists can accept that there has been some level of microevolution, that is, change from a genetically rich species through natural selection adaptation that keeps a creature inside the same genus, it never goes beyond that. And so even if one were to accept Darwin's example of a common Genus *Equus* ancestor to the horse, zebra, and ass; and some old earth creationists like Edward Blyth would accept that example, and some old earth creationists like Louis Agassiz wouldn't accept that example; and my position would be intermediate between those two views, in that while I would consider that the wild horse, wild ass, and zebra most probably, microevolved from a genetically rich common Genus *Equus* ancestor, either by natural selection or theistic microevolution, I would certainly see the origins of the domestic horse and ass quite differently. That's because in harmony with what will be further discussed in the next sermon, with domestic asses known to have existed from c. 5,000 B.C., and domestic horses known to have existed from c. 4000 B.C., I think it is likely, though not certain, that they were created as genetically compatible, but domestic creatures, on the sixth creation day, and then transported with man when he left Eden. But even staying at the point where I would probably agree with Darwin and Blyth, on the common descent of the wild horse, wild ass, and zebra, having microevolved within the same genus from a genetically rich common Genus *Equus* ancestor, what we are seeing here are creatures going from a genetically rich parent stock in Genus *Equus*, with genetic rearrangement and loss down to less genetically complex creatures. Thus a horse has 64 chromosomes, an ass or donkey has 62 chromosomes, and depending on its race a zebra has between 32 and 46 chromosomes. The problem Darwin doesn't face up to, is that for his theory of macroevolution to be viable, the process has to go in the very opposite direction. That is to say, he needs a naturalistic process for the addition of new

genetic material and new genetic information, to get a species out of its pre-existing genus. But bluntly, where did this genetically complex Genus *Equus* ancestor to the wild horse, wild ass, and zebra come from? Blyth and I would say God created it, Darwinists have no sensible answer.

You see, for Darwinists to say that the loss or rearrangement of genetic material in microevolutionary changes of a genetically rich species, somehow proves the Darwinian theory of macroevolution, in which it is alleged that through the addition of new genetic material one species can change to the point that it goes beyond its genus, would be something like saying if you have a business, [response:] “yeah,” and it loses \$100 a day, “yeah,” that if you go long enough, “yeah,” you’ll become a millionaire “Yeah?” Anyone who seriously said that, anyone who said, that if you have a business, and it loses \$100 a day, that if you go long enough, you’ll become a millionaire, would be written off as a lunatic. And let me say, that we too can write off these neo-Darwinists as lunatics. Because genetic mutations do not provide new genetic material, and they’re claiming that examples of microevolution, in which genetic material is rearranged or lost by mutation, somehow proves that macroevolution which requires new genetic information and new genetic material can somehow occur. *Well it can’t.* Hugo de Vries genetic mutations do not account for new genetic information being added in, as the foolish neo-Darwinists dream. And so relative to the laws of genetics, Darwin’s claims of macroevolution, are absolute balderdash. For example he claims in his 1859 book, *Origin of Species*, chapter 6, that “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth;” saying [quote], “In North America the black bear was seen by Hearne swimming for hours with a widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale” [unquote]. You see, you can’t get whales from bears, and you can’t hatch rats from emu eggs. If you understand the laws of genetics, what Darwin has said here is a whale of a joke. And yet Darwin claims in chapter 14 of *Origin of Species* that all species macroevolved from [quote] “a few forms or ... one” [unquote]; and in this type of genetic scientific absurdity, he further alleges in chapter 6 of his 1871 book, *Descent of Man*, that [quote] “some ancient member of the” “anthropomorphous apes” “gave birth to man” [unquote], and so he claims that that “man” came from what [quote] “would have been properly designated” “as an ape or a monkey” [unquote].

And so Darwin claims that in man’s family tree, up there somewhere is an ape or a monkey, and the later neo-Darwinist generally claims that men and monkeys have a common ancestor, so that they say man comes down through an ape-like, or monkey-like creature; but either way, they claim there’s some kind of monkey, or monkey-like creature up there in man’s family tree. Well let me just say in response to this nonsense, that monkeys sometimes climb up coconut trees, but a monkey that’s said to climb up the coconut tree of man’s family tree, is no true ancestor of man. *So we need to shake the monkey out of that coconut tree of man’s family tree*, because if you go back, you don’t

get a monkey or an ape or a satyr beast, such as *Satyrus Bestiarius Habilis* the Handy Satyr Beast, who existed from about 2.33 to 1.4 million B.C., or *Satyrus Bestiarius Ergaster*, the Worker Satyr Beast, who existed from about 1.9 to 1.4 million B.C., or *Satyrus Bestiarius Erectus*, the Upright Satyr Beast, who existed from about 1.8 million B.C. to about 140,000 B.C., or *Satyrus Bestiarius Neanderthalensis*, the Neanderthal Satyr Beast, or any of the other satyr beasts that God made for his pleasure in the time-gap between the first two verses of Genesis. Oh no, up in man's family tree, they're aren't monkeys or apes or satyr beasts, or anything else like that at the top of man's family tree; for what you get, is Adam and Eve, created inside a 24 hour day on the sixth day in Genesis 1:24-31, where we read in verse 27, "God created man in his image;" and in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So we didn't get here through a process of going *from goo to you, by way of the zoo*; but rather, we're on the way down from a noble pair of human beings, Adam and Eve, made in the image of God and in original righteousness. So with regard to all this monkey-business that comes from the Darwinian theory, *we need to shake that coconut tree r-e-e-eal hard; so let's shake-off that intruding monkey who's climbed up into that coconut tree of man's family tree, that rightly starts, with Adam and Eve.* [longer pause]

I mentioned earlier that the evangelist and educator, Bob Jones Sr. who died in 1968, and was founder of Bob Jones University, USA, said, "The Bible was not written to teach men science, but the Bible is scientifically correct." Well there's something else that this old earth creationist said, [quote] "You can measure distance between stars, and you can talk about how long it takes a ray of light to come from a distant sun, and figure it out accurately But there's something more important than that. That's to know, out yonder, ... God struck a match on the rock of his Omnipotence, and lighted that world from which that ray of light took millions of years to come to this earth. Do you know God?" [unquote] I repeat the last part of that, [quote] "God struck a match on the rock of his Omnipotence, and lighted that world from which that ray of light took millions of years to come to this earth. Do you know God?" [unquote]

Let us pray. [pause]

O thou great Jehovah, we acknowledge before thee that man is a sinner by birth, and a sinner by nature, who doth not keep thy holy laws such as the holy Ten Commandments, so that we are worthy of thy just condemnation and death. Yet we thank thee O Trinitarian Lord, that God the Father sent God the Son into the world, and for us men, and for our salvation, he came down from heaven, and was incarnate by God the Holy Ghost in the virgin Mary, and was made man. We thank thee that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We thank thee, that "when we were yet without strength, in due time Christ died for the ungodly." We acknowledge that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord;" who on the third day following his crucifixion in which he "suffered for our salvation," he "rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of" thee, O "Father, and he shall come again with glory to judge both the quick

and the dead: whose kingdom shall have no end.” We thank thee, O Lord, that Christ died in our place, and for our sins, and that “we have an advocate with” thee O “Father,” even “Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” And so we worship and glorify thee O God, Father, Son, and Holy Ghost, three Persons and one God, for “we worship one God in Trinity, and Trinity in Unity; neither confounding the” three “Persons: nor dividing the Substance” of the one Supreme Being. And so through Christ our Lord and Saviour, we honour and give glory to, thy holy name, O Lord, world without end. Amen.

[See e.g., John 3:16; Rom. 5:6; 6:23; I John 2:1,2; 1662 Book of Common Prayer’s *Nicene Creed & Athanasian Creed*.]

Sermon Audio: Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 2/4: Miracles.

Subtitle/Series: Royal Oak Day II, 2014

Short title: Creation not Macroevolution 2

Date Preached: 06/05/2014

Bible Texts: Luke 21:11; Hebrews 11:3

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 2nd of 4 sermons on “Creation not Macroevolution” preached in connection with the Dedication of Gavin’s old earth creationist book, “Creation, Not Macroevolution – Mind the Gap” (2014) Gavin considers 5 issue of miracles. He 1stly looks at Christ’s teaching that up till the Second Advent there will be “signs in the sun, & in the moon, & in the stars,” as “signs” “from heaven” (Luke 21:11,25) with reference to the largest ever recorded solar storm on 1 & 2 September 1859, being St. Giles’ Day & Great Fire of London Day respectively, when God lashed & slashed parts of the planet earth in connection with men’s sins in departing from religiously conservative Protestant Christian Biblical truth. 2ndly Gavin looks at the issue of methodology with respect to old earth creationism, & the teaching of Articles 20 & 34 of the Anglican 39 Articles that nothing be “contrary to” or “against God’s Word” in the usage of godly reason (Ps. 19:1; Rom. 1 & 2; Acts 14:17). 3rdly he considers the statement of fellow old earth creationist & founder of Bob Jones University USA, Bob Jones Sr. (d. 1968), “The Bible was not written to teach men science, but the Bible is scientifically correct” (Isa. 40:22; Job 26:7; Jer. 10:11,12). Then Gavin says “when I refer to the ‘generally united creationist school,’ I mean an area in which most creationists would generally be in broad agreement, whether they are old ... or young earth creationists;” and then refers to “the 4th matter ... of the absence of transitional fossils as would be required for any theory of macroevolution to be correct, such as the highly erroneous and heretical Darwinian theory of evolution & the 5th matter” is “genetics.”

Keywords: Biblical Apologetics, Old Earth Creationism, miracles, science, fossils, genetics, Darwin.

Creation not Macroevolution 3/4: Science Matters. MMUC Thursday 12 June 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. In the Calendar of the 1662 *Book of Common Prayer*, last Sunday was Whitsunday or Pentecost remembering the events of Acts 2; and so this is Whitsun Week, and so on this Thursday in Whitsun Week, let us pray. “God who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen²¹.”

Welcome to all listening to this address. This is the third of four sermons on Biblical Apologetics and Genesis 1 to 11 in connection with dedicating Volume 1 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, and which will be dedicated in connection with the fourth and final sermon in this series in two days time on St. Basil’s Day, Saturday the 14th of June, 2014. Today’s sermon will deal firstly, with certain matters of old earth creationism in uniformitarianism and catastrophism; and secondly, an old earth creationist Gap School view on the succession of what Hebrews 1:2 and 11:3 calls the “worlds” - plural, in what Genesis 2:4 describes as “the generations of the heavens and of the earth when they were created;” with reference to those “worlds” in the time-gap between the first two verses of Genesis 1, with some reference to these “worlds” evident in the geological layers from the creation of the earth about 4.6 billion B.C., down to the start of the Last Ice Age about 68,000 B.C. . Thirdly, the events following the start of the Last Ice Age about 70,000 years ago; where amidst a number of rival old earth creationist Gap Schools, we’ll be looking at *the* particular Local Earth Gap School in the broad tradition of Pye Smith and others that I endorse, with reference to the creation in six 24 hour days in Genesis 1:2 to 2:3 and Eden’s geographical location; fourthly, Noah’s Flood; and fifthly the Tower of Babel. This third of four sermons is entitled, “Creation not Macroevolution 3/4: Science Matters,” and the words “Science Matters” are a double *entendre* in which on the first meaning, “Science Matters” means “things to do with science,” and on the second meaning, the words “Science Matters” means “science is of importance.” And the same type of double-meaning applies to the fourth sermon on Saturday with respect to the words, “Doctrine Matters.” And so while much of this third sermon will be to do with the relationship between the Bible and science in Genesis 1 to 11, it will then be complimented in the final sermon on St. Basil’s Day which will have much more to do with doctrinal matters in Genesis 1 to 11.

Firstly then, let us consider certain matters of old earth creationism with respect to uniformitarianism and catastrophism, which are discussed in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, at Part 2, Chapter 3. Now shortly after Charles Lyell’s *Principles of Geology* were first published, the old earth creationist, Adam Sedgwick of Cambridge University who died in 1873, rejected Lyell’s naturalistic

²¹ Collect for Whitsunday and Whitsun Week, 1662 *Book of Common Prayer*.

or anti-supernatural hypothesis of uniformitarianism. Writing in 1831, Sedgwick said, [quote] “According to the principles of Mr. Lyell, the physical operations going on, are not only the type, but the measure of intensity, of the physical powers acting on the earth at all anterior periods: and all we now see around us is only the last link in the great chain of phenomena, arising out of uniform causation, of which we can trace no beginning, and of which we can see no prospect of an end ... We all allow, that the primary laws of nature are immutable - that all we now see is subordinate to those immutable laws - and that we can only judge effects which are past by the effects we behold in progress.” “But to assume that the secondary combinations arising out of the primary laws of matters, have been the same in all periods of the earth, is an unwarrantable hypothesis with no *a priori* probability” [unquote]. And I should explain that the Latin *a priori* means “from prior” or ‘from what is before,’ and so Sedgwick is saying that Lyell’s “unwarrantable hypothesis” does not, flow from what went before in the fossil record, because the fossil record is not one of unqualified uniformitarianism, but one which also shows God’s actions which as a Gap Schoolman he would have seen both in cataclysms destroying one world, and also new creations of the next world. Sedgwick continues in his critique of Lyell saying, [quote] “If the principles” “I am combating be true, the earth’s surface ought to present an indefinite succession of similar phenomena. But as far as I have consulted the Book of Nature, I would invert the negative of this proposition, and affirm, that the earth’s surface presents a definite succession of dissimilar phenomena” [unquote], for which reason he says that Lyell’s principles of uniformitarianism [quote] “do not describe the true order of nature” [unquote]. And so we find that old earth creationists, such as the Anglican Protestant, Adam Sedgwick who believed in a time-gap of an indefinite period between the first two verses of Genesis, or myself, reject Lyell’s type of uniformitarianism which fails, for example, to see that there have been times of catastrophism, in which God has destroyed, or largely destroyed one world, and then by his creative activity, he has brought a new world with new species into existence, in what Hebrews 1:2 and 11:3 call a succession of “worlds.” And what Hebrews 1:2 and 11:3 here call “worlds” or “ages,” the geologists calls successive geological ages, for example the Jurassic World from 208 to 144 million B.C., or the Cretaceous World from 144 to 66.4 million B.C. .

However, while old earth creationists such as myself necessarily reject Lyell’s form of anti-supernaturalist uniformitarianism, there is another form of supernaturalist uniformitarianism that we do follow. And this is well articulated by another old earth creationist who believed in a time-gap of an indefinite period between the first two verses of Genesis, namely, the Presbyterian Protestant, Thomas Chalmers, who died in 1847, and who was the First Moderator of the *Free Church of Scotland* formed in 1843. Now we read in Ps. 119:89-91, “For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants.” Now with respect to this Scripture, Thomas Chalmers makes the point that in these verses there is a teaching of dual revelation, “an analogy between the Word of God and the works of God” with regard to the earth; and the fact that it is said of both in Psalm 119:91, “They continue this day according to thine ordinances: for all are thy servants.” And so Chalmers recognizes that “in the Book of Nature,” we learn that the “constancy of nature

is taught by universal experience.” For example, “the order of the seasons, or the mathematical courses of astronomy.” Indeed, the “regularity in Nature” “is” “lodged in every bosom” of man as there is a “secure and steadfast confidence in the uniformity of her processes.” “We recognize it in the mysteries of vegetation,” or in the water cycle.

But Chalmers also recognizes that there is a fundamental difference of perception in how such “constancy” or “regularity in Nature” is perceived by the ungodly man and the godly man. For concerning the ungodly man, Chalmers notes that the “contemplation” of “this,” [quote] “has at times served to foster the atheism of philosophers. It has led them to deify Nature, and to make her immutability stand in the place of God. They seem impressed with the imagination, that had the Supreme Cause been a Being who thinks, and wills, and acts as man does, on the impulse of a felt and a presence motive, there would be more the appearance of spontaneous activity, and less of mute and unconscious mechanism in the administrations of the universe. It is the very unchangeableness of Nature and the steadfastness of those great and mighty processes wherewith no living power that is superior to Nature, and is able to shift or to control her, is seen to interfere – it is this which seems to have impressed the notion of some blind and eternal fatality on certain” “deluded” “men” [unquote]. And so Psalm 119:89-91 teaches that the “regularity in nature” and “unchangeableness of Nature” can underpin the ungodly man’s antisupernaturalism and atheism. But on the other hand, for the godly man, there is the recognition that this reflect God’s “faithfulness” as his “ordinances,” for Chalmers says [quote] “God has, in the first instance, put into our minds a disposition to count on the uniformity of Nature, insomuch that we universally look for a recurrence of the same event in the same circumstances.” “The infant who makes a noise on the table with his hand, for the first time, anticipates a repetition of the noise from a repetition of the stroke, with as much confidence as he who has witnessed, for years ... the invariableness.” “Or, in other words, God by putting this faith into every human creature, and making it a necessary part of his mental constitution, has taught him at all times to expect the like result in the like circumstances.” “The man who leads me to expect that which he fails to accomplish, I would hold to be a deceiver. God has so framed the machinery of my perceptions, ... that I am led irresistibly to expect, that everywhere events will follow each other in the very train I have ever been accustomed to observe them.” [unquote].

You see, we read in the words of Colossians 1:17 in reference to Christ, “by him all things consist.” And the big point I want to make from all this, is that the godly man perceives in harmony with Psalm 119:89-91, that the uniformitarianism of the universe, is supernatural, for God “hast established the earth, and it abideth.” It is not, as falsely claimed by people like Lyell, the basis for disbelief in either God or supernaturalism, but rather, it is a basis for belief in both God and supernaturalism. And when one understands this, then one understands that since the uniformitarianism evident in the geological layers is a manifestation of God’s supernatural acts; then one realizes that other supernatural acts, such as God’s creation of new species over geological time, is perfectly consistent with this supernatural uniformitarianism. And so this fact, strikes down, and renders ineffective, the foolish claims of Lyell and Darwin, that uniformitarianism indicates anti-supernaturalism. Quite the opposite, in the words of

Psalm 119:89-91, “O Lord,” “thou hast established the earth, and it abideth ... according to thine ordinances.”

Having now dealt with this first old earth creationist matter of uniformitarianism and catastrophism; the second matter to be considered is that of an old earth creationist Gap School view on the succession of what Hebrews 1:2 and 11:3 calls the “worlds” in what Genesis 2:4 calls “the generations of the heavens and of the earth when they were created;” and while that includes certain “generations of the heavens” before the earth was made between 14 billion and 4.6 billion B.C., we will be especially considering those generations found after 4.6 billion B.C. in the time-gap between the first two verses of Genesis 1, with some reference to these “worlds” evident in the geological layers from the creation of the earth about 4.6 billion B.C., down to the start of the Last Ice Age about 68,000 B.C. . Now as discussed in Part 2, Chapter 2, section b, subsection iv, in Volume 1 of my book, the words of Genesis 1:1 mean that the earth did not come into existence by some naturalistic process established by God in which God then fine-tuned things on the Earth; rather, Genesis 1:1 requires that the Earth was a very specific creation by God. In the opening words of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth.” Now King Solomon says in Ecclesiastes 1:4, “one generation passeth away, and another generation cometh: but the earth abideth for ever.” And this maxim, that “one generation passeth away, and another generation cometh: but the earth abideth for ever,” means that when we read in the time-gap between the first two verses of Genesis 1, there were what Genesis 2:4 calls “the generations of the heavens and of the earth when they were created;” there must have been death. For if in the words of Ecclesiastes 1:4, “one generation passeth away, and another generation cometh: but the earth abideth for ever;” and in the words of Genesis 2:4 there were “generations of the heavens and of the earth when they were created,” it follows that generations came, passed away, and other generations came, and passed away.

Now this whole issue of death before Adam, is well dealt with by the old earth creationist, and Anglican Protestant, William Buckland of Oxford University, who died in 1856 and who believed in a time-gap of an indefinite period between the first two verses of Genesis. Now in Mark 16:15 we read that Christ “said ..., Go ye into all the world, and preach the gospel to every creature,” and “every creature” here means, “every” *human* “creature.” And so too in Colossians 1:23, St. Paul says he “preached to every creature which is under heaven.” Now the “heaven” he here refers to, is a local heaven, with a local earth, in a local world of the Eastern Mediterranean area, as opposed to a global heaven, with a global earth, and global world, but he says with respect to this local earth and local heaven, that he has “preached to every creature which is under heaven,” and once again, as in Mark 16:15, “every creature” here means, “every” *human* “creature.” And William Buckland makes the point that in Romans 8:19-23, “the creature” likewise means “the” human “creature,” and “the whole creation” of verse 22 means “the whole” human “creation.” Furthermore, in verse 23 there is a contrast between “not only *they who are unsaved*, but ourselves also” *who are saved*. And I should also mention that as seen in Romans 9 to 11, or Romans 1 & 2, the human world is sometimes divided in the Book of Romans into the world of Jewish and Gentile humanity. And so if the listener follows in his Authorized Version as I read Romans

8:19-23 to see where I'm adding words as with italics, the word "human" before "creature," the words, "of both Jewish and Gentile humanity" after "the whole creation," and the words, "they who are unsaved" after "And not only," in order to give it the correct sense. And so the meaning of Romans 8:19-23 is, "For the earnest expectation of the *human* creature waiteth for the manifestation of the sons of God. For the *human* creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the *human* creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation *of both Jewish and Gentile humanity* groaneth and travaileth in pain together until now. And not only *they who are unsaved*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." And so if one looks carefully at this passage, we see for example, the contrast in which we are awaiting "the redemption of the body," it is clear that this is the human "creature" being referred to, and a contrast is being made between the unsaved and the saved.

You see, in Romans 5:12, we read of how "by one man sin entered in the world, and death by sin;" but this is contextually referring to man's spiritual death and human mortality in man's world. Indeed, in Romans 1:8, St. Paul says that these Christians' "faith is spoken of throughout the whole world." And this is clearly the local world of the Greco-Roman Empire and its immediate environs, such as Cappadocia which was a client state of the Roman Empire, or Armenia to the east of Cappadocia which was just outside the Roman Empire. The "world" of Romans 1:8 doesn't mean a global world. And the same is true of Romans 5:12, it's the anthropological world of man that's being referred to; and it's men's spiritual death of Romans 6:13 and the human mortality of Romans 6:23 that's isolated in the words of Romans 5:12, "as by one man sin entered into the world, and death by sin," as seen by the following words, "and so death passed upon all men." Hence that's also seen in the contrast in, for example, Roman 6:23, "For the wages of sin is death; but the gift of God is eternal life;" since only men can accept that gift through faith as seen in Romans 4:3. And so the contrast in Romans 6:23 is between man's mortality due to sin, and man's "gift of ... eternal life though Jesus Christ our Lord." Although as we shall see later in today's sermon, to the extent that man's world in Eden was cursed due to the fall, man's sin did introduce, for example, some "thorns" and "thistles" into the Land of Eden. But this does not, for example, refer to animal death outside of man's world. You see, the necessary nexus between sin and death as a bad thing is only relevant when we are talking about human mortality in man's world. But God has also made other "worlds." For we read in Hebrews 1:2 and 11:3 of a succession of "worlds" made by God, and in these other "worlds" which didn't have men in them, there was no such nexus between sin and death, God created them differently, in which there was death. You see, death is only a bad thing in the context of man. But if God wants to make other worlds, which were not designed for man, and which included death in their Divine Design, then that's perfectly okay. In the words of Daniel 4:35, God "doeth according to his will," "and none can stay his hand, or say unto him, What doest thou?" [pause] And so, in the words of Ecclesiastes 1:4, "one generation passeth away, and another generation cometh: but the earth abideth for ever;" and in the time-gap between the first two verses of Genesis, we read in Genesis 2:4 that there were

“generations of the heavens and of the earth when they were created;” and so it follows that generations came, passed away, and other generations came and passed away; in short, there was death before Adam, and death outside of Adam’s world; but inside of Adam’s world, there was no such death before the Fall of Genesis 3²². And so we need to be very careful to ensure that in the words of II Timothy 2:15 we are “rightly dividing the word of truth.”

Now in my book, *Creation, Not Macroevolution – Mind the Gap*, both in Volume 1 which will be dedicated to God on St. Basil’s Day, Saturday 14 June 2014, and also in the forthcoming Volume 2, there are six notable Protestant Christian old earth creationist Gap Schoolmen that I especially honour in recognition of the Biblical teaching of I Samuel 2:30, where “the Lord God ... saith, ... them that honour me I will honour” These are firstly, the Presbyterian Protestant and Global Earth Gap Schoolman, Thomas Chalmers, a former Moderator of the Free Church of Scotland who died in 1847. Secondly, the Anglican Protestant and Global Earth Gap Schoolman, William Buckland of Oxford University who died in 1856. Thirdly, the Anglican Protestant and Global Earth Gap Schoolman, Adam Sedgwick of Cambridge University who died in 1873. Fourthly, the Congregationalist Protestant and Local Earth Gap Schoolman, Pye Smith, of Homerton College and later London University who died in 1851. Fifthly, the Anglican Protestant who was committed to the Gap School, but non-committal on a Local Earth or Global Earth model for the Gap School, leaving the matter to be decided by then future scientific work, and who as a consequence of that scientific work, is recognized in my book as an Honorary Local Earth Gap Schoolman, John Pratt, who died in 1871; and who at a time when India was the jewel of the British Empire, was Archdeacon of Calcutta in India when it was the second city of the British Empire, after the first city of London. And sixthly, the Anglican Protestant and Local Earth Gap Schoolman, Henry Jones Alcock, who died in 1915, who for most of his life as an Anglican clergyman worked at a parish church level as a Minister; but for several years he was a *Church Missionary Society* Principal of Fourah Bay College in Freetown, Sierra Leone, when it was the British Empire’s capital city for all of west Africa, and Fourah Bay College is now part of Sierra Leone University which is the oldest western type university in west Africa. And let me say of all six of these old earth creationist Protestant Christian Gap Schoolmen, both the three Global Earth Gap Schoolman, Chalmers, Buckland, and Sedgwick, and the three Local Earth Gap Schoolman, Smith, Pratt, and Alcock; that like myself who is a Local Earth Gap Schoolman, they didn’t consider the worlds in the time-gap between the first two verses of Genesis, were in any way, shape, or form, connected with the fall of angels. And so let me say clearly that I entirely reject this idea of making the pre-Adamite flood a so called [quote] “Lucifer’s Flood” [unquote], which is the type of idea popularized by George Pember from 1876, and others. I don’t accept it. These were simply a succession of worlds created by God in the time-gap between the first two verses of Genesis, they were nothing more, and nothing less. It’s as simple as that.

²² I.e., no such death by carnivores or omnivores or volcanoes etc., and also no human death.

In a Divine commentary on Gen. 1:1 and its following time-gap, we read in Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” And for those wanting more fulsome details on this succession of “worlds” here on earth between about 4.6 billion B.C. and the start of the last ice age about 68,000 B.C., you’ll find it in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 3, in the final subsection. But in broad terms the point is that we simply aren’t given any detail in Scripture as to what Hebrews 1:2 and 11:3 call these “worlds.” Rather, we’re simply told in Genesis 2:4 that there were various “generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.” And because that “day” in Genesis 2:4 had many “generations” come and go, and because that “day” of Genesis 2:4 isn’t qualified by a statement that it had “an evening and” a “morning,” we know it that it wasn’t a 24 hour day like those six creation days of Genesis 1, but rather, it was a long and indefinite period of time; for in the words of Holy Moses in Psalm 90 verses 1 & 4, “Lord,” “a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” And so too, the holy Apostle, St. Peter says in II Peter 3:8, “Belovèd, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” And so given that the six days of Genesis 1 verses 2b to 2:3 are contextually 24 hour days, and given that this long and indefinite “day” of Genesis 2:4 therefore couldn’t fit within these 24 hour days, it follows that contextually this is commentary on the time-gaps in the first two verses of Genesis 1. And these time-gaps of a long and indefinite period of time, involve some of the creative work of a God who we are told by Holy Moses in Psalm 90 verse 2, is “from everlasting to everlasting;” a God who we are told by Holy Isaiah in Isaiah 57:15, “inhabiteth eternity.” And so among other worlds in this succession of worlds, including a succession of heavenly eons from the time of the creation of the cosmos with the Big Bang about 14 billion B.C. on; besides, I say, other worlds in this succession of worlds, Genesis 2:4 and Hebrews 1:2 & 11:3, all include reference to this succession of worlds on the earth from about 4.6 billion B.C. to the start of the last ice age about 68,000 B.C. .

Now because in broad terms we’re simply told about this succession of worlds in Genesis 2:4, Hebrews 1:2 and 11:3, and we’re not given any detail in Scripture as to what these worlds were like, subject to the statement of Hebrews 11:3 that these “worlds were framed by the word of God, so that things which are seen were not made of things which do appear,” and so this requires creation, not macroevolution; subject I say to this and other Scriptures which teach creation, not macroevolution, we are given by God a largely unfettered discretion to study and build up appropriate pictures of these temporal worlds. And so we are here given in Holy Scripture, a series of “empty boxes” for the successive “worlds” or “ages” of Hebrews 11:3. Wherefore, in recognition of the teaching of Ecclesiastes 3:1, “To everything there is a season, and a time to every purpose under the heaven;” and in obedience to the command of Job 12:8 & 9, “speak to the earth, and it shall teach thee: the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?” In, I say, obedience to the command of God in Scripture, “speak to the earth, and it shall teach thee,” we look to the geological layers to understand the relevant succession of worlds created by a mighty God. And

here we find that after a succession of “generations of the heavens” from about 14 billion B.C. to 4.6 billion B.C., there were also a succession of “generations ... of the earth,” and so in the Archeoterraic Eon from 3.96 billion B.C. to 540 million B.C., there was the Archeozoic World from 3.96 to 2.5 billion B.C., and the Proterozoic World from 2.5 billion to 540 million B.C. . Then in the Paleozoic Age from 540 million B.C. to 245 million B.C., there was the Cambrian World from 540 to 505 million B.C., the Ordovician World from 505 to 438 million B.C., the Silurian World from 438 to 408 million B.C., the Devonian World from 408 to 360 million B.C., the Carboniferous World from 360 to 286 million B.C., and the Permian World from 286 to 245 million B.C. . Then in the Mesozoic Age from 245 to 2.6 million B.C., there was the Triassic World from 245 to 208 million B.C., the Jurassic World from 208 to 144 million B.C., the Cretaceous World from 144 to 66.4 million B.C., and the Tertiary World from 66.4 to 2.6 million B.C. . Then in the Cenozoic Age which stretches from 2.6 million B.C. [*sic.*]²³ up till the Second Advent of our Lord and Saviour, Jesus Christ, there are the Quaternary Worlds, the first of which is from the *Early Pleistocene to the Late Pleistocene I World*, from 2.6 million B.C., to about 68,000 B.C., and for the moment I’ll leave it there with the ending of the Late Pleistocene I period from the end of the second last ice age in about 128,000 B.C. to the start of the last Ice Age about 68,000 B.C. .

And in my book, I refer to Gap School views of these worlds till about the start of the last Ice Age about 68,000 B.C., under the nomenclature of “The generally united Gap School view.” That’s because up until the start of the last Ice Age about 68,000 B.C., the broad picture of these worlds in the time-gap between the first two verses of Genesis, is the same for Gap Schoolman whether it’s a Global Earth Gap School of men like Thomas Chalmers, William Buckland, and Adam Sedgwick, or a Local Earth Gap School of men like Pye Smith, John Pratt, Henry Alcock, or myself. And the interested listener will also find a number of references in my book to the work of old earth creationists in first discovering these worlds as the initial work on explaining these worlds was mainly done by old earth creationists such as, for example, Roderick Impey Murchison of the UK, who died in 1871, and who rejected Darwinian evolution and earlier in 1835 this old earth creationist discovered and named *The Silurian Age* which dates from about 438 to 408 million B.C. . And other old earth creationists who undertook important geological work and who specifically rejected Darwin’s theory of macroevolution include, for instance, Adam Sedgwick who died in 1873, or Joachim Barrande who died in 1883. And in my book I make reference to a number of other 19th century creationists who undertook important geological work; and so the relevant basic foundational work on geology is largely the work of old earth creationists, and it was later misinterpreted and hijacked by, Darwinists. So in looking at this area of the United Gap School with respect to the history of the Earth from about 4.6 billion B.C. to about 68,000 B.C., we

²³ I here made an error during the sermon that I did not realize at the time. I should have said, “Then in the Mesozoic Age from 245 to 66.4 million B.C., there was the Triassic World from 245 to 208 million B.C., the Jurassic World from 208 to 144 million B.C., and the Cretaceous World from 144 to 66.4 million B.C. . Then in the Cenozoic Age which stretches from and the Tertiary World from 66.4 million B.C. ...” etc. . But I did say the correct thing on these ages, worlds, & dates, later in this sermon.

find there are a succession of worlds as taught in Genesis 2:4, Hebrews 1:2 & Hebrews 11:3. Ya' see, *if the Bible says it, you can believe it; it's accurate; it's reliable; it's true.*

Now in the context of today's sermon, we can only look, ever so briefly at some snippets from these amazing worlds that came from the hand a mighty God, of whom we read in Genesis 1:1, "In the beginning God created the heaven and the earth." One of the Creator's worlds was the Cambrian World from 540 to 505 million B.C. . This includes the Cambrian explosion of life which the Darwinian macroevolutionists are unable to satisfactorily explain. For in it, we see how on many, many occasions, God gave life to creatures which did not in any sense, evolve into existence. Consider, for example, the trilobites; so significant to the Cambrian World that the Cambrian has sometimes been called the *Age of Trilobites*. Contrary to the claims of Darwinism, this creature appears from nowhere in the Cambrian World, with fully formed and operational complex features. It is a three segmented creature, and hence it's name "Trilobite" is a compound word of "tri," from the Latin *tres* or *tria*, or Greek *treis*, meaning "three," and Greek *lobos* meaning "lobe," that is, having "three lobes." Darwin claims in chapter 6 of *Origin of Species*, that the eye could evolve, but for an animal to have any useful eyesight requires a series of complex components working together, so that a partial eye simply doesn't work, and this means that the eye's irreducible complexity requires creation, not macroevolution; and the fossil record bears record to such creation in the trilobite eye. As explained by a diagram in my book, *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 3, the trilobite eye contains the "upper lens unit" on a "spherical surface" in the top part, coupled with a "Cartesian surface" on the "intralensar" bowl in the top part, which indicates an even greater complexity of these parts of the eye; all of which, like the Trilobites themselves, appear abruptly, from nowhere, in the fossil record. The most natural interpretation for the *Age of Trilobites* in the *Cambrian World* from 540 to 505 million B.C. is thus fiat creation of these creatures by Almighty God. But secularist "scientists" who have a religious belief in Methodological Atheism or Deism, as a consequence of their atheistic religious belief that either there is no God, or their Deistic religious belief that God did not act with creation miracles in the origin of species, these Darwinists refuse to recognize such supernatural activity in the creation of, for example, the trilobite, due to the bigotry of their religious belief in either atheism or deism. In the words of Romans 1:22, "Professing themselves to be wise, they became fools."

And that type of irreducible complexity requiring creation, is found throughout creation, not just with the trilobites. And if you look in my book at Part 2, Chapter 1, section b, you'll see a picture of me holding a trilobite fossil that dates to about 450 million B.C., that I was privileged to purchase in March 2006 when I visited the Oxford museum that's been built up around the geological collection of old earth creationist Gap Schoolman, William Buckland who died in 1856. Now we can't look at very many of these examples in this address and so I'll leave the interested listener to pursue further detail in my book; but another interesting example comes from the Jurassic World of 208 to 144 million B.C. and the following Cretaceous World of 144 to 66.4 million B.C., and that is when what Psalm 24:8 calls the "Lord strong and mighty," brought forth the dinosaur. Now the main thing I want to say about these amazing beasts in this sermon, is that if you have a look at Volume 1 of my book, *Creation, Not Macroevolution – Mind*

the Gap, Part 2, Chapter 5, section a, you'll see there a chart showing the number of discovered dinosaur skeletons, for example, there are 287 Saurapods from the Late Triassic to Late Jurassic worlds, and 78 Tyrannosaurs from the Late Cretaceous World. But researchers have also been able to itemize the number of credible transitional form missing links that are required in Darwinian evolutionary theory to these different dinosaur species, and the number they've come up with is – wait for it - a big, fat, ... zero! [pause] So their “brag number” has to be a zero. A strange number to brag about, which is why they generally keep quiet about their lack of evidence. But let me say that this Darwinian “brag number” is the same more generally, because other than for a handful of disputed cases, the transitional forms required for Darwinian macroevolutionary theory, simply aren't there. Old earth creationists such as myself are happy to accept microevolutionary change within a taxonomical genus, species, or subspecies, from a genetically rich God created parent-stock; but such microevolution at the level of genus or below, whether natural selection microevolution or God guided Theistic microevolution, involves the rearrangement or loss of pre-existing genetic material, and so is the very opposite of what is required for alleged macroevolution of new species going outside of their originating genus, which requires new genetic information and new genetic material, for which there is no evidence in either the laws of genetics or the fossil record. It's simply a false assertion claimed in God-hating Darwinian theory, by these narrow-minded, bigoted, God-hating, Darwinian macroevolutionists. And so as with other creatures, this tells us that the dinosaurs were created by God. They did not macroevolve from something else.

But there's another big point that I want to make about all these worlds that we find in the fossil record, and that is that they tell us of a God who can not only create one world, but of a God who can also destroy a preceding world. In short, *he can create, and he destroy*. Now when one looks at the succession of worlds in which God created one world, and then destroyed it, and then created another world, he generally brought some of the creatures from the proceeding world over into the next world, so that there is commonly some point of limited continuity amidst a general change of worlds. Now there are three great geological ages into which fits a number of worlds. Firstly, the *Paleozoic Age* from 540 million to 245 million B.C., which had a succession of six worlds, *which the Lord then ended with a cataclysmic mass extinction near the end of its last world*. For near the end of the *Permian World* which was the last of six worlds in the *Paleozoic Age* ending in 245 million B.C., many life-forms were destroyed in a mass extinction. In the Southern Hemisphere, the Glossopteris flora was annihilated in Gondwana; although in the Northern Hemisphere the Lord preserved the coniferous forests. The blast of the Lord severely reduced the population size of a number of creatures, and obliterated into extinction others, such as, for example, the trilobites. About 75% of vertebrates were sent to their extinction; and between 80% and 95% of all marine life was sent to their extinction; as the Creator placed a clear and unmistakable catastrophic marker at the end of the *Permian World* and *Paleozoic Age* of 540 million to 245 million B.C. . *What an awesome God! Glory be to the Father, and to the Son: and to the Holy Ghost. Amen.*

And then we look at a second great geological age, namely, the *Mesozoic Age* from 245 million to 66.4 million B.C., with its succession of three worlds, the *Triassic World*, *Jurassic World*, and *Cretaceous World*, we find *the Lord likewise ended it with a cataclysmic mass extinction near the end of its last world*. In the closing chapter of his 1859 book, *Origin of Species*, Charles Darwin ruled out “special creations” by “the Creator,” and with it any possibility of catastrophism ever destroying life. He claimed as *his anti-old earth creationist knock down argument the idea* that, [quote] “species are produced and exterminated by slowly acting and still existing causes, and not by miraculous acts of creation and by catastrophes” [unquote]. And though his knowledge of the Silurian world of 438-408 million B.C., largely came from the work of an old earth creationist, Roderick Murchison who died in 1871, Darwin further alleged [quote] “As all the living forms of life are the lineal descendants of those which lived long before the Silurian epoch, we may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the whole world. Hence we may look with some confidence to a secure future of equally appreciable length. And as natural selection works solely by and for the good of each being all corporeal and mental endowments will tend to progress towards perfection” [unquote]. Darwin’s basic view is one form of the type of thing the holy Apostle, St. Peter, warns about in II Peter 3:3 & 4, “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?” that is, Christ’s Second Coming, and also saying “all things continue as they were from the beginning of the creation” of man.

Yet when we consider the end of the *Cretaceous World* in 66.4 million B.C., we see *just* how wrong Darwin was. For at the end of *Cretaceous World* which was the last of three worlds in the *Mesozoic Age* from 245 million to 66.4 million B.C., the Lord showed that *he can destroy* as he destroyed about 50% of all species, including all dinosaurs, such as *Tyrannosaurus Rex*, whose skeleton alone is enough to still excite dramatic imaginations in human beings who behold it about 66.4 million years later, all these were destroyed in a great catastrophe. Virtually all of the larger land animals were wiped out; marine life was decimated; plant life was hard hit; and global temperatures were about 6° to 14° Celsius, or about 11° to 25° Fahrenheit higher. Sea levels rose to about 300 metres or about 1,000 feet higher than they are currently, and the mighty oceans swept in to flood about 40% of the earth’s continents in a great deluge. But the Lord did not simply show that *he can destroy* a world, lest any should foolishly conclude that so great a catastrophic destruction were some “natural” event, such as a comet or asteroid hitting the earth by freak accident; although, it remains possible that His Divine Majesty, the Lord Jehovah, hurled by his mighty hand such a comet or asteroid at the earth, with an associated cloud of dust enveloping the earth. Rather, the Lord also showed that *he can create*, for in the third great age, the *Cenozoic Age* which goes from 66.4 million B.C. to the Second Advent, in the first world of the Cenozoic Age, namely, the *Tertiary World*, the Lord created some entirely new and different species, such as mammals. Now what Psalm 14:1 atheistic “fool” could fail to see in the mammals of the *Tertiary World* the creation of an entirely new species? Surely only one of those who in the words of Roman 1:22, be they who “professing themselves to be wise, ... became fools.”

The lesson from the cataclysmic destruction of first the *Paleozoic Age* from 540 million to 245 million B.C., and then the *Mesozoic Age* from 245 million to 66.4 million B.C., the lesson of a God who can create and a God who can destroy, tells us that the present *Cenozoic Age* which goes from 66.4 million B.C. to the Second Advent, most naturally will likewise end in a great catastrophe with just a small percentage of survivors going through into the next age. And so when we read in the Holy Bible in such passages as Matthew 25, or Revelation 18-22, of the destruction of this *Cenozoic Age* with the cataclysm of the Second Advent, and then the Lord taking a small percentage who have been redeemed by the blood of the Lamb, over into a new Age of what Revelation 21:1 calls “a new heaven and a new earth;” then we would have to say, that the character of the Biblical God is clearly consistent with the character of the Mighty God whose power to create and destroy worlds, we see in the geological ages, in what Hebrews 11:3 call the “worlds” or “ages” that God made in the time-gap between the first two verses of Genesis 1. And so the *Nicene Creed* includes these words, “I believe in ... one Lord Jesus Christ, the only begotten Son of God And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. ... And I look for the resurrection of the dead, and the life of the world to come. Amen.” [pause]

You see, in the terminology of a slow burn or a fast burn, and while in the context of the Second Advent I do mean a literal burning in harmony with II Peter 3:7, by contrast, in the context of these previous ages or worlds coming and going, I simply mean the idea of slow destruction or fast destruction respectively, sometimes the Lord destroyed a world inside one of these three great geological ages, in “a slow burn” way over time; but in other instances, as seen in the termination of the first two of these great geological ages, namely, the ending of the *Paleozoic Age* of 540 million to 245 million B.C. with its succession of six worlds; or the ending of the *Mesozoic Age* from 245 million to 66.4 million B.C., with its succession of three worlds, he destroyed it in “a fast burn.” And so too, not in a metaphoric fast burn, but in a literal fast burn, he will destroy this *Cenozoic Age*, for in the words of II Peter 3:7, “the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” For he’s the Lord and master of the slow burn, and also the Lord and master of the fast burn; he can destroy slowly over time, or he can destroy rapidly; he’s the God of the cosmos, and *he can create, and he destroy*. He is awesome in power, resplendent in beauty of holiness, glorious in majesty, and Isaiah 57:15 tells us he “inhabiteth eternity.” And so for one who “inhabiteth eternity,” the 14 billion years of this universe’s history, or the 4.6 billion years of this earth’s history, are just one small little parenthesis of God created time. For Isaiah 57:15 tells us he “inhabiteth eternity.” But it also tells us something else, namely, that “the high and lofty One that inhabiteth eternity, whose name is Holy;” also “saith,” “I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” What an incredible condescension, that “the high and lofty One that inhabiteth eternity,” on the basis of the atoning work, death, and resurrection of the Messiah foretold four chapters earlier in Isaiah 53, should graciously choose to “dwell” “with him also that is of a contrite and humble spirit.”

And passing over now much of the greater detail of the succession of worlds God created in Genesis 1:1 & 2, which you can read about further in Volume 1 of my book,

Creation, Not Macroevolution – Mind the Gap, let me now speak briefly on a matter further developed in my book, namely, the satyr beasts. We read in a number of Biblical passages of satyrs, for example, in Leviticus 17:7; Isaiah 13:21 & 34:14, where “satyrs” are “devils;” and the idea of a satyr is a part-man and part-animal looking creature. But when I’m distinguishing “satyrs” which are part-man and part-animal looking devils, such as those I show in Part 2, Chapter 6, section c, subsection ii, of my book from reliefs in the British Museum from the Parthenon in Athens, Greece; I’m distinguishing these part-man and part-animal looking devils called “satyrs,” from the “satyr beasts” of the fossil record, which were not devils, but animals. However, I’m calling them “satyr beasts,” because like satyrs, they had a part-man and part-animal looking appearance and habits. These satyr beasts are called by secular anthropologists [quote] “hominids” [unquote], and in the case of the Ape satyr beasts I discuss in my book, that’s “A” for “African,” “P” for “Pre,” “A” for “Adamic” and “R” for race, in I say the case of the African Pre-Edenic Race, acronym, Ape, satyr beasts who came out of Africa sometime between 100,000 and 200,000 years ago, the Darwinian secularists go so far as to call them, [quote] “Anatomically Modern Humans” [unquote]. But in fact, these creatures were satyr beasts, and not Adamites, they were not men. And we can distinguish between these satyr beasts and men, in that only Adamites have souls, as taught in such passages as Genesis 2:7 and I Corinthians 15:45. And so as further discussed in Volume 1, Part 2, Chapter 6, section c, subsection i, entitled [quote] “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” [unquote], for men descended from Adam we must look for evidence of the soul in things like spiritual expression, Genesis 8:20; 12:8; & 13:4; including lust idols, Colossians 3:5, and the conscience morality of a moral code, Romans 1 & 2. And even those who in the words of Psalm 14 verse 1, are a “fool,” who “hath said in his heart, There is no God,” even such atheists will exhibit the soul’s god focus with lust idols of some type, and also some kind of conscience morality in a moral code; even if that is a bad and ungodly moral code, for Scripture also teaches us in I Timothy 4:2, that men can have a “seared” “conscience.”

And so to understand this distinction between men and animals, is to be able to distinguish in the fossil record between Adamites and satyr beasts. And while as I further explain in Volume 1 of my book, I consider Adam was created before this time, I would say that the first Adamites to appear in the fossil record are Cro-Magnon man at about 33,000 B.C. . And exhibiting a soul, we have a Cro-Magnon idol dating from the same time of 33,000 B.C. from Hohle Fels in Germany, and also later Cro-Magnon idols such as, for example, one from Brno in Czech dating to about 26,000 B.C. +/- 1000 years; one from Willendorf in Austria dating to about 24,500 B.C. +/- 1500 years; and later ones as well. And so all these earlier creatures in the fossil record before Cro-Magnon man, weren’t men, they weren’t Adamites, they didn’t have souls; but they were satyr beasts, that is to say, part-man and part-animal looking creatures made by God; they were bipedal, erect standing primates, relatively large-brained with rounded skulls, relatively small toothed, tool using animals. And this category of thought is relevant for our understanding of parts of the geological record, since in it we find that God created some soul-less creatures which had some qualities of man, and some qualities of beasts.

And so these are referred to in my book as satyr beasts, or in the Latin, *Satyrus bestiarus*. And there were a number of such satyr beasts, for example, *Satyrus Bestiarus Habilis* or the Satyr Beast Habilis, meaning the “Handy Satyr Beast” who existed from about 2.3 million to 1.4 million B.C.; or *Satyrus Bestiarus Erectus* or the Satyr Beast Erectus, meaning Upright Satyr Beast, who existed from about 1.8 million B.C. to about 140,000 B.C.; or *Satyrus Bestiarus Neanderthalensis* or the Satyr Beast Neanderthal, I refer the interested listener to Volume 1 of my book, about these hunter-gatherer culture satyr beasts, created by God in some of the “worlds” referred to in Hebrews 1:2 and 11:3. And that includes in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 6, section A, entitled, “Where are the Adamites in the fossil record?,” a subsection entitled, “A contrast & comparison of models case study: The Highly Controversial Neanderthals.” But let me warn you, that if you’re the type of faint-hearted person who puts their hands over their heart, and says, [higher voice] “Oh, I don’t like readings about controversy, it makes me so nervous, that my hairs stand on end;” ... then you won’t like my case study on, “The Highly Controversial Neanderthals.” [pause]

And while the issue of whether the Neanderthals were men or beasts is part of that controversy, the complete absence of any evidence that they had souls leads me to conclude that they were not men, but satyr beasts. ... Now when we look at these Genesis 2:4 and Hebrews 1:2 and 11:3 “worlds,” such as that which had in it the Neanderthal, God is teaching us a lesson with these soul-less satyr beasts. Given that these were creatures with some qualities of men and some of animals; God is teaching us, “I could have made thee without a soul, I could have made thee like the Satyr Beast Neanderthal, *Satyrus Bestiarus Neanderthalensis*.” And if God had made us like that, without a soul, we could never have known or worshipped our Creator. You see, God is teaching us, “I could have made thee without a soul, like the Satyr Beast Habilis, *Satyrus Bestiarus Habilis*, ... but I didn’t.” I hope you get the message. ... God is teaching us, “I could have made thee without a soul, like the Satyr Beast Erectus, *Satyrus Bestiarus Erectus*, ... but I didn’t.” I hope you get the message. ... For God is teaching us, “I could have made thee without a soul, like the Satyr Beast Neanderthal, *Satyrus Bestiarus Neanderthalensis*, ... but I didn’t.” I hope you get the message. ... You see the message is that God has made man in his image, with a soul, so that we may, by his grace, turn to worship him, the only true God. He needs no-one, he is perfectly happy without us; but in his unmerited goodness and grace, he has made us in his image, with a soul, so that we may turn to worship him. The God of the universe, who made a succession of “worlds” in the time-gaps of Genesis 1:1 & 2; and told us only of their outline in Genesis 2:4 and Hebrews 1:2 & 11:3, leaving it to us to examine their detail, this mighty and powerful God is saying to us in the various satyr beasts that he made, “I could have made thee without a soul, like the Satyr Beast Neanderthal, *Satyrus Bestiarus Neanderthalensis*, ... but I didn’t.” ... I hope you get the message. [pause]

And so having first discussed the old earth creationist concept of uniformitarianism and catastrophism, and something of the “worlds” of Hebrews 1:2 & 11:3 in the Genesis 2:4 “generations of the heavens and of the earth when they were created,” including some reference to the satyr beasts, we now come to the third part of today’s address, namely, the events following the start of the Last Ice Age about 70,000

years ago, which some date as early as 74,000 years ago; and amidst a number of rival old earth creationist Gap Schools, *the* particular Local Earth Gap School in the broad tradition of Pye Smith and others that I endorse, with reference to the creation in six 24 hour days in Genesis 1:2 to 2:3 and Eden's geographical location.

Now we read in Genesis 1:1, "In the beginning God created the heaven and the earth." Then in verse 2, "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Now that conjunction, "And" at the beginning of verse 2, "And the earth was without form and void," contextually acts in unison with Genesis 2:4, to stylistically indicate the movement to some kind of destruction event, from the God who can create and the God who can destroy. It's found in the Hebrew of Genesis 1:2 as a vav or vau, which here means "And," and it's also translated in the Greek Septuagint as *de*, and in the Latin Vulgate as *autem*. Hence its perversion by removal or mistranslation *on the very first page* of so many modern versions, for example, the New King James Version, the New International Version's 3rd edition of 2011, and others, reminds us that for any kind of serious Bible study we need a literal translation of Scripture, and while the King James Version of 1611 isn't word perfect, it's *by far* the best available English translation, and so the one that people *should* be generally using. And so here in Genesis 1:1 & 2, as found in the Authorized Version, we find a stylistic gap is created in verse 2, and the words "the deep" and "the waters" tell us of a pre-Adamite flood. And this in turn raises the question, Was this a global or local pre-Adamite food?

Now all Gap Schoolmen, both Global Earth Gap Schoolmen and Local Earth Gap Schoolmen, recognize that Genesis 1:1 is referring to the creation of the universe, and a global earth. In part, that's based on other similar Scriptures such as Psalm 134:3, which refers to "The Lord that made heaven and earth;" or Psalm 124:8, "Our help is in the name of the Lord, who made heaven and earth." And in part it's based on other Scriptures dealing with God's universal creation, for example, John 1, verses 1-3. But where Global Earth Gap Schoolmen such as Thomas Chalmers, William Buckland, and Adam Sedgwick, have a different old earth creationist model to Local Earth Gap Schoolmen such as Pye Smith, Henry Alcock, or myself, is on the scope of the pre-Adamite flood and following creation of Genesis chapter 1 verse 2b to chapter 2 verse 3. We local earth gap schoolman, understand there to have first been a local pre-Adamite flood, followed by the six 24 hour creation days of Genesis 1 which then refer to a local creation of the Land of Eden, as clarified by Genesis 2, where it's clear from Genesis 2 verses 10 to 14, that the geographical focus is on "Eden" in an area of south-west Asia, that has an Edenic river connected to Mesopotamia's Tigris and Euphrates Rivers; in which the King James Version's Genesis 2:14 "Hiddekel" River, is the Hebrew name for what both the Greek Septuagint and Latin Vulgate translate as the "Tigris."

You see it's very important to distinguish between when the Bible is referring to a global world with a global heaven and global earth, and a local world with a local heaven and local earth. Consider, for example, Luke chapter 2:1, where we read at the time of Christ's Nativity, "it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Now if someone were to claim that if one

didn't regard this as a global world, then one was wrong, it would be reasonable to make reference to various historical evidences that "all the world" that was under the jurisdiction of "Caesar Augustus," was the local world of the Roman Empire. It would be reasonable to point out that this was a local "earth," for we read in Matthew 12:42, Christ says, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." Now what our Lord here calls, "the Queen of the South," I Kings 10:1 calls "the Queen of Sheba;" and Sheba was on the south west-coast of the Arabian Peninsula, also known as Arabia. Yet Jesus here calls "the uttermost parts of the earth," south west-coast Arabia, on the other side of the Red Sea to modern day Ethiopia in north-east Africa, because he's using a local Roman World, with a local earth. And it also had a local heaven. Hence in Colossians 1:23 the Apostle Paul says "the gospel" "was preached" by himself and others "to every creature" meaning "every" type of "creature," that is, both Jews and Gentiles, both males and females, and so on, that "the gospel" "was preached to every creature which is under heaven;" and so "heaven" here is clearly a local heaven of the Roman world. And so to understand that a local world has a local heaven and a local earth, is necessary in the understanding of a passage like Luke 2:1, which says, "there went out a decree from Caesar Augustus, that all the world should be taxed." By contrast, when we read Christ's commission in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature," the commission to "go ... into all the world," is contextually global, since it is clear from, for example Romans 5, that Christ as the Second Adam died for both Jews and Gentiles, and there were many Gentiles beyond the pale of the Roman Empire.

And the same is true in the Old Testament. For example, we read in Genesis 41:55 & 56 of such a local "earth," in the words, "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth" And so this is contextually a local earth of Egypt and its environs. And so too in Deuteronomy 2:25 we read of the Israelites, "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." And so as the Children of Israel went into the Promised Land, "the nations that" were "under the" local "heaven" of Israel and its environs in ancient times, learnt of what had happened, and did "tremble." And so once again this terminology of Deuteronomy 2:25 of "under the whole heaven" is a local "heaven" with a local earth in a local world.

And so when we come to Genesis 1:2b to 2:3, the fact that we're told in Genesis 2:8-14 that this is centred on "Eden" which had a river system connected to the Tigris and Euphrates Rivers, means that this was a local earth creation. Well then, how big or small was this local creation of the Land of Eden? Importantly, the terminology of these six creation days, requires they're 24 hour days because we read after each of the first six days there was an "evening and" "morning." We find similar terminology in Daniel 8:14 & 26 where inside the apocalyptic writing style, evening and morning 2300 times, acts to indicate literal 24 hour days, being a period of about 6 years that Antiochus Epiphanes

caused havoc in Israel from 169 to 164 B.C., and so these literal 24 hour days of the 2300 day prophecy, contextually contrast with longer prophetic days on the day-year principle of Numbers 14:34 and Ezekiel 4:6 in which the 1260 days of Daniel 7:26 spans on inclusive reckoning from the formation of the Roman Papacy in 607 A.D., and terminates with the Daniel 7:26 “judgement” on the Papal States between 1860 and 1870, in which 1866 is especially highlighted; and so too these literal 24 hour days of Daniel 8:14 & 26 are expressed in terms of there having an “evening and ... morning,” to likewise contrast with day-years in the following chapter of Daniel 9:24-27, where we have a great Messianic prophecy spanning from the Ezra chapter 7 decree of Artaxerxes in 457 B.C., to Jesus Christ. And so in the same way that literal 24 hour days are distinguished by the terminology of an “evening and ... morning” in Daniel 8:14 & 26 from the non-literal days of Daniel 7:26 and 9:24-27; in Genesis 1 & 2, the long “day” of Genesis 2:4 that’s found in the time-gaps of the first two verses of Genesis 1, is distinguished from the literal 24 hour days of Genesis 1 verses 2b to 2:3 as they are each said to have an “evening and ... morning.” Now that “evening and” “morning” terminology requires that the sun existed before the fourth day because you can’t have a “morning” without a “sun,” and so this means the sun was obscured, but became clear on the fourth day, in harmony with the teaching of Job 9:7 & 9, where we read how God “commandeth the sun, and it riseth not; and seaeth up the stars,” that is, by a covering of cloud or dust storm. But then in Job 9:9 God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south,” that is, by clearing the sky. The word “maketh” in Job 9:9 is Hebrew *‘asah*, the same word used for “made” in Gen. 1:16, “And God made two great lights.” So too in Amos 5:8 the words “that maketh,” where we read, “Seek him that maketh the seven stars and Orion,” is once again the same Hebrew word. And so Genesis 1:16 means “God made” the sun, moon, and stars, in the sense that he cleared the previously clouded sky, so that they could shine bright. We know that contextually this is required, because on the three previous days there was “evening and” “morning,” and you can’t get that without a sun giving a sunrise and sunset, albeit, on what was a fairly dark and cloudy local earth up until the fourth day.

And we also know that these were six 24 hour days, because in Genesis 2:1-3 we read that “God” “sanctified” “the seventh day.” Now to “sanctify” here means to make “holy,” and so this is referring to the institution of the weekly sabbath, which was on Saturday, but which is now on Sunday for us Gentile Christians, and those Jewish Christians who choose to keep Sunday, since in, for example, John 20 verse 1, the Greek plural word, “*sabbaton*” from *sabbaton*, has a double meaning of both “week” and “sabbaths,” so Christ rose on “the first of the week,” simultaneously means, “the first of the sabbaths,” thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths. But the point is, that this weekly sabbath goes back to Genesis 1 & 2, and so that requires six 24 hour days, followed by a seventh 24 hour day that God “sanctified” or made holy. And that’s also the natural way to read the Fourth Commandment in the context of the Ten Commandments of Exodus chapter 20.

But in the context of a Local Earth Gap School model, there’s something else significant about the fact that these were 24 hour days. You see, we know from Genesis 2:10-14, that the World of Eden was in the general area of south-west Asia and connected

to the Tigris and Euphrates Rivers by “a river” that “went” into the World of “Eden.” And as further discussed in my book at Part 2, in Chapter 9, the science of astronomy requires a local Edenic creation in Gen. 1:2b-2:3. That’s because it’s not possible to have a 24 hour day with a sunrise and sunset giving rise to a 24 hour day with an evening and a morning on a global earth. You see, on the global earth, one cannot have the same time zone for an area from east to west that is more than about 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 about 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, for example, in Australia the State of Western Australia has a different time zone to eastern Australia; nevertheless, in broad general terms, the twenty-four time zones on the earth are each about 15° longitude wide from east to west, and extend north to south from the North Pole to South Pole.

The system of 24 meridians of longitude 15 degrees apart is known as “standard time,” and in broad terms was put in place in 1884; but whether or not this system agreed upon in 1884 was in place, the basic principles would still be the same, that is, one can’t go over about 15° longitude wide from east to west and still have a 24 hour day. Hence e.g., when I’ve 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. But the words of Genesis 1 & 2, that each of the six creation days had an “evening” and “morning” and the contextual link to the seventh day being “sanctified” and thus made a weekly sabbath, so that these had to be 24 hour days, requires that the creation of Genesis 1 from verse 2b, was a local creation on a local earth. A local earth that at absolute maximum was no wider than about 15° longitude from east to west so as to have six 24 hour days, and this 15 degrees or about $\frac{1}{24}$ th of the earth’s width maximum from east to west, also had to be in the area of south-west Asia because Genesis 2:14 tells us the World of Eden created in six 24 hour days had a river connected to the Tigris and Euphrates Rivers. And so the Book of Nature in the science of astronomy requires 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, and while it may have been less than $\frac{1}{24}$ th of the earth’s width, at an absolute maximum it was not wider than about $\frac{1}{24}$ th of the earth’s width from east to west, since if it was, it couldn’t have had six 24 hour days, as required by the institution of the weekly sabbath in Exodus 20 verses 8 to 11.

Well if the six days of Genesis 1 following the time gap in the first two verses, refer to a local earth with a local heaven in the local World of Eden, then the question arises, Where was this World of Eden created in six 24 hour days? Now we can’t work that out until we first get a time period for Adam, because the topography of this area has changed considerably at various times. And so the question arises, Where does Scripture date Adam? Now as a general rule, Hebrew genealogies can have gaps in them. For example, we read in Matthew 1:1, “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” Now we immediately see gaps in this genealogy. That’s because from Christ back to David was about 1,000 years, and from David back to Abraham was about another 1,000 years; and so we see that gaps in genealogies can be

quite big, these ones are a 1,000 years. And in the detail of the genealogy then given, which is a legal genealogy of Christ which he got from his foster-father St. Joseph, there are also a number of gaps, for example, in Matthew 1:8 we read, “And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias.” But from II Kings 8-15 and II Chronicles 21-26 we know of three extra generations, so that the genealogy actually goes from “Josaphat” or “Jehoshaphat” to “Joram” or “Jehoram” and then to “Ahaziah” and then to “Joash” and then to “Amaziah” and then to “Uzziah” or “Ozias.” So between “Joram” and “Ozias” in Matthew 1:8, we know of three extra generations with Ahaziah, Joash, and Amaziah. And the principle we find in Matthew 1:1 of very long gaps, is also found elsewhere, for instance, in a racial sense those of the Jewish race are sometimes called the Children of Abraham, for example, in the Parable of Lazarus and Dives, in Luke 16:24 the Jew in hell calls out “Father Abraham,” and in verse 25, “Abraham” calls him “Son.” But there’s about 2,000 years between Abraham and this racial son. And today, the gap between a person of the Jewish race and Abraham would be about 4,000 years. So these gaps can be quite big. And when we read in Matthew 1:17 about three lots of 14 generations, the meaning is three lots of selected 14 generations.

Now in the genealogies of Genesis 5 & 11 which date from Abraham in about 2200 B.C., back to Adam, we read at Genesis 11 verses 12 & 13, “And Arphaxad lived five and thirty years, and begat Salah: and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.” So there’s a clear movement from Arphaxad to Salah. But if you now turn in your Authorized King James Version to Luke chapter 3, we come to Christ’s literal genealogy via his earthly mother, St. Mary, and in verses 35 & 36 we read of “Sala, which was the son of Cainan, which was the son of Arphaxad.” And so we see the genealogy of Genesis 11 verses 12 & 13 is incomplete, as it leaves out “Cainan” in between Arphaxad and Salah. So at Genesis 11:12 & 13, this means that when we read in verse 12, “Arphaxad lived five and thirty years, and begat Salah,” it doesn’t mean that when he was 35 he became the father of Salah, what it means is that when he was 35 he became the father of the progenitor of Salah,” and when we read in verse 13, “and Arphaxad lived after he begat Salah four hundred and three years,” it doesn’t mean that Arphaxad lived 403 years after he became the father of Salah, it means he lived 403 years after he became the father of the progenitor of Salah. You see, that’s the only way to reasonably reconcile Genesis 11 verses 12 & 13 with Luke 3 verses 35 & 36. And once one realizes that when in the words of Isaiah 28:10, “precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little,” then we realize that it means “Cainan” from Luke 3:36 is the genealogical *thin edge of the wedge* that goes into so many places of the Genesis 5 & 11 genealogies. It means there could be any number of gaps at a whole lot of points of these genealogies in Genesis 5 & 11, gaps which could span multiplied thousands upon thousands of years.

And so that then raises the question, If “Cainan” in Luke 3:36 is the genealogical *thin edge of the wedge* that goes into so many places of the Genesis 5 & 11 genealogies, is there something in Scripture that puts a limitation on these genealogical gaps in Genesis 5 & 11, so that we can get a date for Adam, in order to work out the general time

period we need to look at for the creation of the World of Eden in the vicinity of the Genesis 2:14 Tigris and Euphrates Rivers of south-west Asia, wrought by God in six 24 hour days in Genesis 1? Well in the terminology of *The Short Catechism* of Cranmer's prayer book, the answer is, "Yes verily." This limitation device is further discussed in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, in Part 1, at "The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy." Now in Psalm 105, verses 7-11, we read, "He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." Now while the words of Genesis 15:18, "In the day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," had a temporal fulfillment with the Promised Land of Israel; it's also clear this was a prophetic type pointing forward to heaven in its greater fulfillment to the children of Abraham by "faith." And so we read in Hebrews 11:10 Abraham "looked for a city which hath foundations, whose builder and maker is God." And in Galatians 3:17, we read that "the covenant," meaning the everlasting covenant of grace, whereby men have been justified by faith alone in Christ alone in both Old and New Testaments, but which has been a covenant inside of different Old and New Testament covenants and so has been administered differently, we read of this everlasting covenant of grace in Galatians 3:16 & 17, that "the covenant was confirmed" "to Abraham," in verse 11, that this is the covenant of grace "for, The just shall live by faith;" and then in verses 28 & 29, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And so when we read in Psalm 105, verse 8, that God "hath remembered his covenant for ever, the word which he commanded to a thousand generations," and in verse 10 that this "thousand generations" started with Israel, this means that the covenant of grace extended back from "Jacob" who was renamed "Israel," for "a thousand generations" to Adam. And we know that this covenant of grace was made with Adam, because we read in Genesis 2:17 that Adam was told that if he ate "of the tree of the knowledge of good and evil," then "in the day that thou eatest thereof thou shalt surely die." But when Adam ate the apple in Genesis 3, he didn't die. And so that requires that something intervened to stay his immediate death sentence. And that something had to be the covenant of grace. And hence we read in Genesis 3:15 of the Messianic Promise; and in Genesis 3:21 that "unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." And so we know that this had to have been an animal sacrifice that typed Christ, and that these "coats of skins" had to have been used as an explanation to them of Christ's imputed robe of righteousness as the promised "seed" of "the woman," because if that wasn't the case, then they would have been executed by God on that very day in accordance with Genesis 2:17. And so we know that the everlasting covenant, the covenant of grace whereby men are justified by faith alone in Christ's redeeming work at Calvary in both the Old and New Testaments, was instituted with Adam on the very day of the Fall. And so that means that Psalm 105

teaches that there were a thousand generations of God's promise of the covenant of grace between Adam and Jacob. And so that means that we know that in the genealogies of Genesis 5 & 11, there were 998 generations between Adam and Abraham. And so that gives us a very precise calculation device for the extent of the missing genealogical gaps.

Now for our purposes of a broad-brush calculation, Jacob at the start of the thousand generations can be dated to about 2,000 B.C. . To the question, "On average, how old were the people of these 1,000 generations were when they begat?" this is a question open to some level of speculation. Before Noah's Flood, the average age of the itemized antediluvian patriarchs when they begat was 156 years old. And if this was used for the 1,000 generations, then $156 \times 1000 = 156,000$ years + 2,000 B.C. = an Adamic date of about 158,000 B.C. . But the average age of the itemized post-diluvian patriarchs when they begat was 50 years of age. And if this is used for the 1,000 generations, then $50 \times 1000 = 50,000$ years + 2,000 B.C. = 52,000 B.C. . And so this means that on the Biblical chronology, *prima facie* the possible dates for Adam are most likely somewhere between about 52,000 B.C. and 158,000 B.C.; and so on the basis of Biblical chronology, Adam dates to somewhere in the range of about 105,000 B.C., plus or minus 53,000 years. And so we can use this to rule out dates for Adam that are too high or too low. For example, the Theistic Macroevolutionist, Glenn Morton, who has some of his works on the website of Old Earth Ministries, Ohio, USA, claims in a 1997 article that Adam dates to about 5.5 million B.C. . Well with all due respect to Glen Morton, 5.5 million B.C. is far too early, because the Biblical chronology requires that Adam dates to somewhere in the range of about 105,000 B.C., plus or minus 53,000 years. Or old earth creationist and Local Earth Gap Schoolman, John Sailhamer in his book, *Genesis Unbound* of 1996 & 2011, claims Adam dates to somewhere between about 270,000 to 200,000 years ago; and once again, with all due respect to John Sailhamer, this is far too early, because the Biblical chronology requires that that Adam dates to somewhere in the range of about 105,000 B.C., plus or minus 53,000 years. But then at the other end of the spectrum for Adamic dates, old earth creationists and Global Earth Gap Schoolmen, such as Allison & Patton in their 1997 book, *Another Time Another Place Another Man*, claim Adam dates to about 6,000 years ago or 4,000 B.C. . And once again, with all due respect to Allison & Patton, 4,000 B.C. is far too late because the Biblical chronology requires Adam dates to somewhere in the range of about 105,000 B.C., plus or minus 53,000 years. And so with reference to the Biblical chronology of I Chronicles 16:15-17 and Psalm 105:8-10, taken with the average years at which men begat in Genesis 5 & 11, we need to ensure that the Adamic date we use is not too big, and not too small, but just right. And in terms of the Biblical chronology the just right date is 105,000 B.C., plus or minus 53,000 years. [pause]

Well having gotten a date from Biblical chronology of Adam at about 105,000 B.C., plus or minus 53,000 years, we can now return to the issue of, Where was this World of Eden created in six 24 hour days in the vicinity of the Tigris and Euphrates Rivers of Genesis 2:14? And the answer which you'll find in more detail in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, in Part 2, chapter 11, is that the four rivers given in Genesis 2:11-14, only fit the topography of the Persian Gulf when it was dry land from the start of the last ice age in about 68,000 B.C., down to the ending of

the last ice age starting around 8,000 B.C. or so. Now if the Persian Gulf became dry land from about 68,000 B.C., although some have put that date as high as 72,000 B.C., but if the date which for these purposes I shall use is about 68,000 B.C., even though I allow that I could be wrong and it might have been up to 4,000 years earlier than that; then if we look at the overlap between Adam's *prima facie* possible dates on the Biblical chronology between about 52,000 B.C. and about 158,000 B.C., and the requirement from the Book of Nature that to get the four Edenic Rivers to make sense requires that the World of Eden was in an area which is now under the waters of the Persian Gulf, but which was dry land from about 68,000 B.C., then that means Adam and therefore Eden's creation, must most likely be dated to somewhere between about 52,000 B.C. and 68,000 B.C., and so that gives us a most likely date for both Adam and the creation of the World of Eden at about 60,000 B.C. plus or minus 8,000 years.

Now it's also important to understand that on this Local Earth Gap School model, in which Adam and the creation of the World of Eden most likely dates to about 60,000 B.C. plus or minus 8,000 years, that when we read in Genesis 1:26 of man's "dominion" mandate, this was limited to the World of Eden. And that "dominion" mandate was not extended beyond the World of Eden till after Noah's Flood where we read in Genesis 9:1, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." And that earth is defined in Genesis 9 & 10 globally, both through reference to the Rainbow Covenant, and the expansion via Noah's three sons, with, for example, the white, wavy-haired, multiple eye coloured, thin-nosed, Caucasian Caucasoids from Japheth going into parts of west Asia and Europe, and having the promise of Genesis 9:27 that in time "God shall enlarge Japheth" which he did under, for example, the British Empire, with countries like Australia, New Zealand, and those of North America. Then under Shem we read of the light brown, black wavy-haired, brown eyed, frequently hooked nosed, Semitic Mediterranean Caucasoids in west Asia; the straight black haired, brown skinned, with medium prognathism or jaw protrusion, Mongoloids from Mash going into China; and the Australoids from Elam going into Central Asia. Or under Ham, we read of the Hamitic Mediterranean Caucasoids in north Africa; or the black-skinned, tight curly haired, relatively slight male facial and body haired, with strong prognathism and thick everted lips, Negroids from Cush. And so the big point is that we see an extension of man's dominion mandate from the Local World of Eden in Genesis 1:26 in the context of Genesis 2:8-14, to the Global World in Genesis 9:1 in the context of Genesis 9 & 10. But, that means that before Noah's Flood, man was strictly limited by God's decree to the Land of Eden in an area now under the waters of the Persian Gulf, and that in turn answers our fourth issue, namely Noah's Flood, which was therefore anthropologically universal, but geographically local to the world of Eden, which was an area now under the waters of the Persian Gulf²⁴.

And it also means that when we read in Hebrews 1:2 and 11:3 of a succession of "worlds" created by God in the time-gaps of Genesis 1:1 & 2, described in Genesis 2:4 as

²⁴ On "the mountains of Ararat" (Gen. 8:4), see Part 2, Chapter 11, section c, "The Edenic rivers identify an area now under the Persian Gulf."

“the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens;” that included in this, is not only the worlds before the creation of the World of Eden in the Persian Gulf in the six creation days of Genesis 1; but also the global world that was beyond the World of Eden, and evidently out-of-bounds to man until after Noah’s Flood. You see, outside of Eden, in the old out-of-bounds to man region of the globe, were the King’s Royal Parklands of His Divine Majesty, the Lord Jehovah. And the King’s Royal Parklands were segregated by God from the World of Eden. We don’t know exactly how the segregation line was enforced. There may have been a literal wall, possibly made of ice, but this is speculative. We read in Genesis 3:24, that when after The Fall, God “drove out ... man” from the inner sanctum of the Garden of Eden which was inside the larger Land of Eden, that he placed “cherubims, and flaming sword which turned every way, to keep the way of the tree of life.” And so it’s also possible that the segregation line where the World of Eden ended, and the out-of-bounds to man King’s Royal Parklands commenced, was guarded by cherubims. Though once again, this is conjectural. But if so, this might also explain why in Genesis 3 Lucifer was able to devil-possess a serpent; that is to say, angels may have had a role as park rangers in which they kept Edenic animals and plants inside Eden, and those of the King’s Royal Parklands outside of Eden, and they may have gained this capacity which is abused in instances of devil-possession of men, as a capacity they had to, for example, ride away straying animals from the King’s Royal Parklands which were heading towards Eden. But once again, this is speculative.

In terms of the King’s Royal Parklands, which after Noah’s Flood God most graciously permitted man to enter, it must be said that man was not originally made for such a world, but that as a consequence of the Fall, the World of Eden had increasingly come to resemble the wider global world of the King’s Royal Parklands, by the time God increased man’s dominion mandate to the globe. So when one sees, for example, wasps, or dangerous tigers and lions, and so on, the point is that these were not part of the original world God made for man; these were part of something quite different, these were part of the King’s Royal Parklands which were out-of-bounds to man. And so, for example, we read in Job 41 verses 1 to 5 of God referring to his pet which he had in the King’s Royal Parklands, to wit, the crocodile, “Canst thou draw out leviathan with an hook? Or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? Or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? Wilt thou take him for a servant for ever? Wilt thou play with him as with bird?” And so we here see how a creature most dangerous to man in the crocodile, which before Noah’s Flood was in the old out-of-bounds to man region of the King’s Royal Parklands, is a creature that Jehovah plays with. For when in some Theophany, God plays with his pet, the crocodile, this most dangerous creature responds to the fact the Creator draweth nigh; and as God puts a “hook” through his “nose,” the frightened crocodile maketh “many supplications unto” him; and so Jehovah likes to “play” with his pet crocodile. And on the basis of Job 38:7 it would seem that the angels sometimes behold Jehovah when he so plays with the crocodile. You see, where there is no man, the issue of death is a different kettle of fish. And hence we also read in Job 38:39 to 40 of such carnivorous creatures, or in Job 39:25-30, of how by God’s “wisdom” “the hawk” doth “fly,” and “the eagle

mount up” from where “she seeketh the prey” that “eyes behold afar off,” and so “her young ones ... suck up blood: and where the slain are, there she is.” If they’re in a world where there is no man, there’s nothing wrong with them sucking up animal blood.

And let me say that on my understanding of Holy Scripture, when God makes the “new heaven and ... new earth” of Revelation 21, once again, there’ll be an out-of-bounds to man region, that’s to say, my expectation is the new Eden will be a local world, albeit one much larger than the old Eden of the Persian Gulf. And outside this local world of New Eden, what Almighty God does in the King’s Royal Parklands, is all of his business, and none of our business, unless he chooses to make it our business. He tells us in Job 41:4, that he’s made some kind of covenant with the crocodile to make him a pet; and so I understand this to mean there must be once again a King’s Royal Parklands which is out-of-bounds to man, beyond the New Eden. Now some may disagree with me on that, and I don’t claim infallibility, but that’s my present understanding on the basis of this and other Scriptures. And so in the old out-of bounds region to man of the King’s Royal Parklands before Noah’s Flood, and the forthcoming out-of-bounds to man King’s Royal Parklands after the Second Advent, I expect there will be, as there was, places on the planet where there’s volcanoes, and earthquakes, and carnivores, and thorns and thistles, and so on. But redeemed man after the Second Advent in the New Eden, will be like unfallen man in the old Eden, in that he’ll be segregated from all this, and in his Edenic conditions there will be no earthquakes, no volcanoes, no carnivores, no thorns or thistles, and so on. For with regard to the “new heavens and the new earth” of Isaiah 66:22, which I understand to be a local new heavens and new earth, we are given this wonderful promise in Isaiah 65:25, “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.”

Now in terms of when man originally left the Land of Eden, that is, after Noah’s Flood, the dates I give in book, *Creation, Not Macroevolution – Mind the Gap*, for Noah’s Flood, are in the range of about 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of about 35,000 B.C. . And in terms of my best estimate date of about 35,000 B.C., there’ll be some additional information I give in the forthcoming Volume 2 of my book *Creation, Not Macroevolution – Mind the Gap*. But in terms of the Volume 1 of my book which is being dedicated to God on this coming St. Basil’s Day, Saturday the 14th of June 2014, I refer to archeological evidence showing that man first shows up in the fossil record as Cro-Magnon man in about 33,000 B.C., and he has a soul as seen by Cro-Magnon’s idols which also date from about 33,000 B.C. with one such idol from Hohle Fels in Germany, and another such Cro-Magnon idol from about 26,000 B.C. +/- 1,000 years from Brno in Czech. And so my most probable range of dates for Adam are about 60,000 B.C. plus or minus 8,000 years, and my range of dates for Noah’s Flood are about 50,000 B.C. +/- 16,000 years with a best estimate on the presently available data for Noah’s Flood at about 35,000 B.C. . There were satyr beasts around before then, but not men.

Now in terms of the *prima facie* dates of the genealogies in Genesis 5 & 11, these correlate with symbolic types pointing back to the greater earlier realities. For example,

the *prima facie* date for Noah's Flood is about 2,500 B.C., and there was a very small local flood at Kish in Mesopotamia at this time, which acts to symbolically point back to the much earlier Noah's Flood in the Persian Gulf of about 35,000 B.C. . And given that God created the races and languages in Genesis 9 & 10, so that we read in Genesis 10 of different ethnic races each having their own tongue, it follows that when we later read in Genesis 11:1, "the whole earth was of one language," that this must be a local west-Asian world centred on Greater Babylon which I locate at Birs Nimrud, during the time of the Genesis 10:9 & 10 Nimrod, whom I understand to be Sargon of Accad. And so this is referring to how some local Middle East languages of the third millennium B.C. came into existence, including Hebrew, Aramaic, and that spoken by the Babylonians. It's not referring to all the languages of the earth, which come from the earlier time of Genesis 9 & 10 when God created and segregated the races, with their tongues, on the globe.

And so in terms of "a big picture" SUMMARY of Genesis 1 to 11, we find that firstly, there's a succession of what Hebrews 1:2 and 11:3 calls "worlds" in the time-gaps of Genesis 1 verses 1 & 2 created by God in what Genesis 2:4 calls "the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." That "day" of Genesis 2:4 lacks the qualification that is had an evening and morning, so it's not a 24 hour day, but a long day of an indefinite duration, for we are told in Psalm 90 verse 4 and II Peter 3:8 that with the Lord, a day is as a thousand years. This takes us from the creation of the heaven starting about 14 billion B.C. with the Big Bang, to the creation of the earth starting about 4.6 billion B.C., down to the Last Ice Age starting about 68,000 B.C., and the local creation of the Genesis 2:8-14 world made in the six 24 hour days of Genesis 1 & 2. The fact that these are 24 hour days with an "evening and" "morning" or sunrise and sunset, requires that the sun of the fourth day was "created" as in Job 9:9 by the clearing of a previously obscured sky, as were contextually the other heavenly bodies; and the fact that one cannot get a 24 hour day in anything more than about $\frac{1}{24}$ th of the globe, seen in our 24 time zones which are each about 15 degrees longitude wide from east to west, means that the World of Eden could not have been wider than this. And so like, for example, the local "earth" of Matthew 12:42 or local "heaven" of Colossians 1:23 and local "world" of Luke 2:1 or Romans 1:8, the World of Eden created in the six 24 hours days was a local world, not a global world. It's location near the Genesis 2:14 Euphrates and Tigris Rivers puts it in south-west Asia. We know in general of gaps in Hebrew genealogies such as that of Matthew 1, and with "Cainan" in Luke 3:35 & 36 between the Genesis 11:12 & 13 Arphaxad and Salah, we know that those genealogies are also incomplete. We find out just how incomplete they are in I Chronicles 16:15-17 and Psalm 105:8-10, where we read of "a thousand generations" between Adam and Jacob, and taking the average years at which men begat in Genesis 5 & 11, this gives us an Adamic date range in the range of about 105,000 B.C., plus or minus 53,000 years. Looking at west Asia in this time, we find that there was a regression of the Persian Gulf during the last Ice Age starting about 68,000 B.C., and that the topography of the rivers in Genesis 2:10-14 fits the Persian Gulf at this time, and so locates Eden for us. The point of intersection between the Adamic date range of 105,000 B.C., plus or minus 53,000 years and the Persian Gulf's regression about 68,000 B.C., gives us a most probable date for Adam and the creation of Eden at about 60,000 B.C. plus or minus 8,000 years. Eden was a segregated area, with man's

original dominion mandate of Genesis 1:26 limited to the Edenic World of Genesis 2:8-14. But after Noah's Flood, which was anthropologically universal and geographically local to an old Edenic World now under the waters of the Persian Gulf, in Genesis 9 & 10 God expanded man's dominion mandate to the globe, and thus the old out-of-bounds region of the King's Royal Parklands. The nexus of sin and death in, for example, Romans 5, is limited to man's world and so not applicable to worlds where man was not created to originally be. As men left the Persian Gulf after about 35,000 B.C., they encountered satyr beasts, such as Neanderthals, and the out-of-Africa satyr beasts that secular Darwinian anthropologists wrongly claim man evolved from; but these Adamites replicated and improved the satyr beasts hunter-gather cultures, and so ended up living like animals; with the last of these satyr beasts dying out in Australia sometime between 11,000 and 8,000 B.C. . Hence there's a double helix population movement interplay of out-of-Eden Adamites from the Persian Gulf and satyr beasts, joining at the point of adoption, modification, and continuation of satyr beast hunter-gatherer culture, but with no biological mixing in terms of any hybrids from these groups which wasn't genetically possible. With oscillations of sea-levels in conjunction with the ending of the Last Ice, men moved out of the Persian Gulf civilizations, transporting civilization to Mesopotamia and elsewhere, so that the spiritually blind secular anthropologists think that civilization began in the last 10,000 years, during the Holocene, but in fact, it was transported out of the Persian Gulf during this time. God then used the *prima facie* dates of the genealogies in Genesis 5 & 11 to type the earlier events; and the Tower of Babel was a local event at Birs Nimrud in Greater Babylon under Nimrod Sargon of Accad in the second half of the third millennium B.C., and relates to some local Middle East tongues, including Hebrew, rather than the languages of the world, which we know from Genesis 10 pre-existed this time came into existence. And that's where I'll leave this short summary of Genesis 1-11. [pause]

Let us pray. [pause]

O thou great God of the cosmos, thou who dost inhabit eternity, Father, Son, and Holy Ghost, one God in three Persons, we thank thee that thou didst not make us like unto the satyr beasts, Neanderthal, and others, without a soul. We thank thee from the depths of our hearts that thou didst make us in thy image, and didst give us souls, from the time of the first man, our earthly progenitor, Adam. We thank thee for this incredible privilege of life with a soul, in which we may turn to acknowledge and worship thee, the only true God. Forgive us, O Lord, for all our sins, negligences, and ignorances, including our failure to properly appreciate thy great goodness and kindness to us, and all mankind. Lead us, guide us, guard us, let us glory in thee, the only true God, "one God in Trinity, and Trinity in Unity²⁵;" and this we pray through the name of our Lord and Saviour, Jesus Christ, who died in our place, and for our sins, when he hung on Calvary's Cross, before rising again the third day, and ascending into heaven, where he ever liveth to make intercession for us. Amen.

²⁵ Athanasian Creed, 1662 Anglican *Book of Common Prayer*.

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 3/4: Science Matters.

Subtitle/Series: Thursday in Whitsun Week 2014

Short title: Creation not Macroevolution 3

Date Preached: 06/12/2014

Bible Texts: Genesis 2:4; Psalm 105:8

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 3rd of 4 sermons on “Creation not Macroevolution” preached in connection with the Dedication of Gavin’s old earth creationist book, “Creation, Not Macroevolution – Mind the Gap” (2014) on the following St. Basil’s Day, 14 June 2014, Gavin says this sermon title includes the words, “Science Matters,” and the words “Science Matters” are a double *entendre* in which on the first meaning, “Science Matters” means “things to do with science,” and on the second meaning, the words “Science Matters” means “science is of importance.” It is thus a compliment to his following sermon which includes the words, “Doctrine Matters.” Gavin considers: 1) old earth creationism with respect to uniformitarianism and catastrophism; 2) an old earth creationist Gap School view on the succession of the “worlds” of Hebrews 1:2 and 11:3 in “the generations of the heavens and of the earth when they were created” (Gen. 2:4) in the time-gap between the first two verses of Genesis 1, “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep ...;” from the creation of the earth about 4.6 billion B.C., to the start of the Last Ice Age about 68,000 B.C.; including some reference to the satyr beasts e.g., Neanderthal; 3) the events following the start of the Last Ice Age about 70,000 years ago; where amidst a number of rival old earth creationist Gap Schools, *the* particular Local Earth Gap School in the broad tradition of Pye Smith and others that Gavin endorses, with reference to the creation in six 24 hour days in Genesis 1:2 to 2:3 and Eden’s geographical location; 4) Noah’s Flood; and 5) the Tower of Babel.

Keywords: Biblical Apologetics, Old Earth Creationism, Noah’s Flood, Tower Babel, Neanderthal.

Creation not Macroevolution 4/4: Doctrine Matters. MMUC Saturday 14 June 2014.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Captain James Cook is remembered for his discovery of eastern Australia in 1770, and he should also be remembered as a 1662 *Book of Common Prayer* man, for he named an island that lies 6 miles or 10 kilometres off the north-eastern coast of Queensland as “Whitsunday Island” because he came to it in 1770 on what Cranmer’s prayer book calls, “Whitsunday.” Now last Sunday was Whitsunday also known as Pentecost, and so this week is Whitsun Week, and bearing in mind that the 1662 Anglican *Book of Common Prayer* states in its “Tables and Rules” that “the Wednesday, Friday and Saturday after,” the specified “Four Seasons” are “Ember Days,” and this includes those three days following “The Feast of Pentecost” which was last Sunday, so that this Saturday in Whitsun Week is an Ember Day upon which we remember clergy and those to be ordained; with special reference to all religiously conservative Protestant Christians, whether they are Anglican, Lutheran, Presbyterian Congregationalist, Baptist, or other, on this Saturday the 14th of June, which is also St. Basil’s Day, 2014; *let us pray*. “Almighty God, thou hast enlightened thy universal Church by the teaching of thy servant, St. Basil the Great, enrich it evermore with thy heavenly grace, and raise up faithful witnesses, who by their life and teaching may proclaim, to all men the truth of thy salvation.” We give thanks to thee for all ordained Ministers who are faithful religiously conservative Protestant Christians, praying that thou dost strengthen and guide them, we also pray for all religiously conservative Protestant men considering a call to the ordained Ministry, and for those in training at Theological Colleges, that they be safeguarded from the dangers of any ungodly teachers who would substitute anything for the authority of thy holy and infallible Word; and we pray for those who have either been recently ordained, or who are to be shortly ordained. “Almighty God, the giver of all good gifts, who of thy divine Orders hast appointed diverse orders in thy Church: give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen²⁶.”

Welcome to all listening to this address. This is the fourth and final sermon in a quadruple of sermons on Biblical Apologetics and Genesis 1 to 11 in connection with Volume 1 of my book, entitled, *Creation, Not Macroevolution – Mind the Gap*, which will shortly be available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books.” Both my book and these four sermons uphold the supernatural or miraculous in old earth creationism. The first sermon considered creation not macroevolution on matters to do with Biblical Apologetics of God as the Creator, through reference to the five classic

²⁶ Collect referring to St. Basil modified from C. of E. Alternative Service Book “for use ... in conjunction with The Book of Common Prayer,” Collect “Of a Teacher,” p. 849 (including on “June” “14,” “Basil the Great, Bishop of Caesarea, Teacher of the Faith, [died] 379,” p. 19); and Collect for Ember Week in 1662 *Book of Common Prayer*.

arguments from godly reason for the reality of God and creation miracles. The second sermon considered the issue of miracles in the relationship of science and the Bible; and upheld the miraculous with creation not macroevolution seen in e.g., the absence of transitional fossils as required by Darwinism, and the laws of genetics. The third sermon considered supernaturalist uniformitarianism and catastrophism; the fossil record up to the start of the last Ice Age on a Gap School model the “worlds” of Hebrews 1:2 and 11:3, in the time gap between the first two verses of Genesis, and as described in Genesis 2:4, up to the start of the last Ice Age about 68,000 B.C.; then from about 68,000 B.C. the specific old earth Gap School creation model I endorse, in broad terms, followed by, for example, the Protestant theologian, Pye Smith, who died in 1851, or the Protestant clergyman and sometime missionary, Henry Jones Alcock, who died in 1915; and I also referred to Noah’s Flood and the Tower of Babel. And now in today’s fourth and final sermon, some of the matters we touch on will be more fully discussed in the forthcoming Volume 2, Part 5, of my book, *Creation, Not Macroevolution – Mind the Gap*, so that there’s just a foretaste of them in today’s sermons dedicating Volume 1. This fourth sermon is entitled, “Creation not Macroevolution 4/4: Doctrine Matters,” in which the words “Doctrine Matters” are a double *entendre* in which on the first meaning, “Doctrine Matters” means “things to do with doctrine,” and on the second meaning, the words “Doctrine Matters” means “doctrine is of importance.” And the same type of double-meaning applies to the third sermon with respect to the words, “Science Matters.”

And just to recap a short summary of the old earth creationist model put forth in previous sermons, and found in Volumes 1 & 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, with respect to uniformity in nature, the regularity in nature and unchangeableness of Nature can underpin the ungodly man’s antisupernaturalism and atheism; by contrast, for the godly man, Psalm 119:89-91 teaches us that the recognition of such uniformity reflects God’s “faithfulness” as his “ordinances,” for God “hast established the earth, and it abideth.” And so when one recognizes the supernaturalist quality of uniformitarianism, one also recognizes that supernatural catastrophism and creation are not incongruous with supernaturalist uniformitarianism, but harmonious with it. And so we considered in last Thursday’s sermon, how the succession of worlds that we are told about in Hebrews 11:3, and which we find in the fossil record, tell us of an Almighty God, for *he can create, and he destroy*. And so in terms of “a big picture” summary of Genesis 1 to 11, we considered how that there’s a succession of what Hebrews 1:2 and 11:3 calls “worlds” in the time-gaps of Genesis 1 verses 1 & 2 created by God in what Genesis 2:4 calls “the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.” That “day” of Genesis 2:4 lacks the qualification that it had an evening and morning, so it’s not a 24 hour day, but a long day of an indefinite duration, for we are told in Psalm 90 verse 4 and II Peter 3:8 that with the Lord, a day is as a thousand years, and a thousand years is as a day.

This long “day” takes us from the creation of the heaven starting about 14 billion B.C. with the Big Bang, to the creation of the earth starting about 4.6 billion B.C., down to the Last Ice Age starting about 68,000 B.C.; and then comes the local creation of the Genesis 2:8-14 world made in the six 24 hour days of Genesis 1 & 2. The fact that these

are 24 hour days with an “evening and” “morning” or sunrise and sunset, requires that the sun of the fourth day was “created” as in Job 9:9 by the clearing of a previously obscured sky, as were contextually the other heavenly bodies; and the fact that one cannot get a 24 hour day in anything more than about $1/24^{\text{th}}$ of the globe, seen in our 24 time zones which are each about 15 degrees longitude wide from east to west, means that the World of Eden could not have been wider than this. And so like, for example, the local “earth” of Matthew 12:42 or local “heaven” of Colossians 1:23 and local “world” of Luke 2:1 or Romans 1:8, the World of Eden created in the six 24 hours days was a local world, not a global world. It’s location near the Genesis 2:14 Euphrates and Tigris Rivers puts it in south-west Asia. We know in general of gaps in Hebrew genealogies such as that of Matthew 1, and with “Cainan” in Luke 3:35 & 36 between the Genesis 11:12 & 13 Arphaxad and Salah, we know that those genealogies are also incomplete. We find out just how incomplete they are in I Chronicles 16:15-17 and Psalm 105:8-10, where we read of “a thousand generations” between Adam and Jacob, and taking the average years at which men begat in Genesis 5 & 11, this gives us an Adamic date in the range of about 105,000 B.C., plus or minus 53,000 years. Looking at west Asia in this time, we find that there was a regression of the Persian Gulf during the last Ice Age starting about 68,000 B.C., and that the topography of the rivers in Genesis 2:10-14 fits the Persian Gulf at this time, and so locates Eden for us. The point of intersection between the Adamic date range of 105,000 B.C., plus or minus 53,000 years and the Persian Gulf’s regression about 68,000 B.C., gives us a most probable date for Adam and the creation of Eden at about 60,000 B.C. plus or minus 8,000 years. Eden was a segregated area, with man’s original dominion mandate of Genesis 1:26 limited to the Edenic World of Genesis 2:8-14. But after Noah’s Flood, which was anthropologically universal and geographically local to an old Edenic World now under the waters of the Persian Gulf, in Genesis 9 & 10 God expanded man’s dominion mandate to the globe, and thus the old out-of-bounds region of the King’s Royal Parklands. The nexus of sin and death in, for example, Romans 5 or I Corinthians 15, is limited to man’s world and so not applicable to worlds where man was not created to originally be. After about 35,000 B.C. there was a double helix population movement interplay of Out-of-Eden Persian Gulf Adamites from Greater Eden and satyr beasts, joining at the point of adoption, modification, and continuation of satyr beast hunter-gatherer culture, but with no biological mixing in terms of any hybrids from these groups which was not genetically possible. And secular Darwinian anthropologists wrongly claim man evolved from these satyr beasts; but in fact the Out-of-Eden Persian Gulf Adamites replicated and improved the satyr beasts hunter-gatherer cultures, and so ended up living like animals; with the last of these satyr beasts coming to Australia as a gracile skeletal group about c. 38,000 B.C., and then dying out in Australia sometime between 11,000 and 8,000 B.C. . With oscillations of sea-levels in conjunction with the ending of the Last Ice, men moved out of the Persian Gulf civilizations, transporting civilization to Mesopotamia and elsewhere, so that the spiritually blind secular anthropologists think that civilization began in the last 10,000 years, during the Holocene, but in fact, it was transported out of the Persian Gulf during this time. God then used the *prima facie* dates of the genealogies in Genesis 5 & 11 to type the earlier events e.g., the Kish Flood of about 2,500 B.C. types the earlier Noah’s Flood of about 35,000 B.C.; and the Tower of Babel was a local event at Birs Nimrud or Borsippa, in Greater Babylon under Nimrod Sargon of Accad in the second half of the

third millennium B.C., and relates to some local Middle East tongues, including Hebrew, rather than the languages of the world, which we know from Genesis 10 pre-existed this time.

And so on my Out-of-Eden Persian Gulf model, because to my mind, the Local Earth Gap Creation School is the only model that is both a fairly simple and straightforward reading of the Book of Genesis; and also a simple and straightforward reading of earth's geology; by a process of elimination I consider it has to be the correct view. Now there are fellow orthodox religiously conservative Protestant Christians who have preferred another model for Genesis 1 to 11, either another old earth creationist model, or a young earth creationist model, and so they would not agree with me on this matter. But to my mind, the Persian Gulf *Local Earth Gap Creation School* is the only model that without any strain, any stretch, or any stress, is in a simple and straightforward manner, compatible and faithful with *both* the Book of Divine Revelation in the Bible, and the Book of Nature in Earth's Geology. Now we read in Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" and in John 13:34 & 35, our Lord and Saviour, Jesus Christ says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." And so since it is possible to be theologically orthodox on a variety of creationist models, we should be tolerant to all religiously conservative Protestant Christians who adopt various creationist models *that are still within* the boundaries of orthodoxy. Nevertheless, I commend this particular Out-of-Eden Persian Gulf old earth creationist model of the *Local Earth Gap Creation School* for the consideration of all good Protestant Christian brethren. [pause]

Now to the question of temporal evidence for this model, there is the evidence that in my opinion, though not in everyone's opinion, that the Edenic Rivers of Genesis 2:10-14, really only fit the Persian Gulf in the pre-Holocene Late Pleistocene II period from about 68,000 B.C. to about 8,000 B.C. . Secondly, the "Pison" appears to have given its name to Persia, and so the name of the Persian Gulf reflects the name of Pison River. Thirdly, the "Gihon" which flowed out of the Gulf of Oman and into the Arabian Sea, thereafter went in two directions, east and west; and going east it appears to have given its name to the Ganges River of India; and going west around Arabia, it appears to have also given its name to the Aegean Sea. The greater details of which you can find in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 1, Part 2, Chapter 11, at section c.

And to the question, "Where is the archaeological evidence for these small civilizations now under the waters of the Persian Gulf?;" which is also the area for Noah's Flood, which was anthropologically universal, and geographically local; let me say that even if that area were still dry land, it would be like looking for the proverbial *needle in a haystack*. For example, further north in Mesopotamia, everyone agrees that "Accad" is referred to in Genesis 10:10 as part of Nimrod's kingdom, and there was a place called Agade which was the capital city of Sargon of Accad, and unlike some people, I identify this Sargon as the Biblical Nimrod. But try as the archaeologists may, they've never been able to find Agade, even though they know its somewhere in the

Mesopotamian region, and maybe one day they will find it, “Who knows?” And so even if the Persian Gulf were dry land, looking for fairly small civilizations, like Agade up in the north, would still be like looking for the proverbial *needle in a haystack*. But when one adds to that, the fact that in connection with the ending of the last ice age starting about 10,000 years, the Persian Gulf was increasingly flooded in a series of oscillating sea levels, that seem to have continued till about 5,000 years ago, that means one has the additional problem that the whole area has been covered by the waters of the Persian Gulf, in various portions for between about 5,000 to 10,000 years. And that means that the whole thing, is now in the deep blue sea, and so while I don’t say anything from these civilizations won’t be discovered in the future, I’d say it’s highly unlikely that anything would; because even if it were dry land, it’d be difficult, which is why, try as they may, at least to date, they just can’t find Nimrod Sargon’s capital of Agade further north in the Mesopotamian region. So there’s an archaeological evidential stalemate, as from archaeology it can’t be proven nor disproven.

Just to give some size proportions to this; the present Persian Gulf is about 92,500 square miles or 240,000 square kilometres, and the Australian State of Victoria, which is the State of my birth, is about 88,000 square miles or 228,000 square kilometres. And so Victoria is a little bit smaller than, but about the same size as, the Persian Gulf. Now imagine trying to pock around with a stick in the State of Victoria, in the hope of finding some small flood deposit, or some remains of ancient civilizations from tens of thousands of years ago. Now maybe, just maybe, if it was dry land, someone pocking around with a stick in the Persian Gulf which is about the size of Victoria, might turn something up. But then add to that the proposition that something the size of the State of Victoria was under the waters of the deep blue sea, and had been so for some 5,000 to 10,000 years. Imagine a scuba diver going around just the coast of Victoria, out to say a length of 4 kilometres or 2½ miles along the entire coast; it’d be a massive job. But we’re not talking about something the size of just the coast of Victoria, where talking about the Persian Gulf which is about the size of the whole State of Victoria, all under water. So if some scuba diver was pocking around its sandy sea-floor with a stick, the likelihood of him finding anything would be extremely, extremely, remote. And so while it’s very remotely possibly that, for example, some core drillings in the Persian Gulf *might* yet turn up some pollen samples which show evidence of agriculture as opposed to wild plants, even finding that would be still be a long shot chance. It’d still be like looking for a needle in a haystack. And so with any archaeological evidence for these Persian Gulf civilizations which would date back to at least 35,000 B.C., and which would probably date back to somewhere in the range of 52,000 B.C. to 68,000 B.C.; and with any flood deposit from Noah’s Flood also most probably being under the shore-line of the present Persian Gulf, and bearing in mind I date Noah’s anthropologically universal and geographically local Flood to about 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of about 35,000 B.C.; in addition, I say, to the normal difficulties of archaeology, given that any remains of these Persian Gulf civilizations, and any flood deposit from both the pre-Adamite Flood and Noah’s Flood, is probably now all under the shore-line of the present Persian Gulf, one has the added problem that for five to ten thousand years, the whole thing, lock, stock, and barrel, has been *down the bottom of the deep blue sea*. ... The deep blue sea isn’t massively deep there, it’s

generally less than about 100 metres or 55 fathoms, but that's deep enough to make it pretty inaccessible. But let me also say, that while inside the known data of geology, archaeology, and anthropology it is plausible and reasonable to construct a Biblical model of these civilizations and floods now under the waters of the Persian Gulf; in the final analysis such a model is neither proven nor disproven by the scientific data. Hence within the parameters of godly reason, an act of faith is required. But surely these Genesis 1 to 11 stories were written, at least in part, for this very purpose, that is, TO ELICIT FAITH! For in the words of Hebrews 11:6, "without faith it is impossible to please him." [pause]

And I also mentioned in the last sermon, that when we read in Hebrews 1:2 and 11:3 of a succession of "worlds" created by God in the time-gaps of Genesis 1:1 & 2, described in Genesis 2:4 as "the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens;" this includes not only the worlds before the creation of the World of Eden in the Persian Gulf in the six creation days of Genesis 1; but also the global world that was beyond the World of Eden, and evidently out-of-bounds to man until after Noah's Flood. For outside of Eden, in the old out-of-bounds to man region of the globe, were the King's Royal Parklands of His Divine Majesty, Almighty God. We don't know exactly how the segregation line was enforced, but we know it was there, and though it's conjectural, angels may have had a role as park rangers in which they kept Edenic animals and plants inside of Eden, and those of the King's Royal Parklands outside of Eden. And given that things like volcanic earthquakes and volcanoes play an important role in God's creation for things like soil renewal, just as man was segregated from the out-of-bounds region of the King's Royal Parklands before Noah's Flood, when man's dominion mandate of Genesis 1:26 was limited to the Edenic World of Genesis 2:10-14, before it was expanded to the globe in Genesis 9 & 10; so likewise, though I allow for this possibility that I am wrong, it is my expectation that what Revelation 21 calls the "new heaven and ... new earth," will once again prove to be a local heaven and local earth, and so once again there'll be an out-of-bounds to man region. And if so, then after the Second Advent, what Almighty God does in the King's Royal Parklands, is all of his business, and none of our business, unless he chooses to make it the business of one or more of us. To some limited extent he has made it part of it our business, in that he tells us in Job 41:4, that he's made some kind of covenant with the carnivorous and dangerous crocodile to make him a pet; and so I understand this to mean that he'll be there in King's Royal Parklands in the out-of-bounds to man region, beyond the New Eden. For instance, in Revelation 21:1 we read that there will be "no more sea" in the "new heaven and" "new earth" upon which we live. Yet looking at Ezekiel 47:6-12, we also read in verses 8 & 9 of "rivers" in the redeemed's New Eden, that shall "go into the sea;" and since there will be "no ... sea" in our world, this indicates that this "sea" will be in an out-of-bounds to man region of the King's Royal Parklands. But let me also say, that inside of the New Eden, inside of the Isaiah 66:22 "new heavens and" "new earth" upon which we live, there will be no dangerous carnivores or other dangerous creatures, no thorns, no thistles; for as also in Isaiah 11 we are given this wonderful promise in Isaiah 65:25, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

And this now leads me into the matters of consideration in today's sermon, because in considering this wonderful picture and promise of life for the redeemed in the new heavens and new earth of the New Eden, found in Isaiah 11:6-9 and 65:25, we should, by the grace of God, declare in the words of the *Apostles' Creed*, which among Protestants is found in, for example, *The Short Catechism* of the Anglican 1662 *Book of Common Prayer*, found in *Luther's Short Catechism* of the Lutheran Church, and found in the *Westminster Shorter Catechism* of Presbyterianism; we should I say, declare in the words of Article 12 of the *Apostles' Creed*, "I believe in ... the resurrection of the body, and the life everlasting. Amen." [pause] Now in looking today at Doctrinal Matters, this subdivides into spiritual and moral matters. For instance, in Genesis 6 we read in verses 8 & 18 that the "covenant" of "grace" was the mechanism by which Holy Noah was saved, for which cause we read also in Hebrews 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." You see, in both the Old and New Testaments, man has only ever been saved one way, and that's by the covenant of grace, referred to in Hebrews 13:20 as "the everlasting covenant." Now we know from passages such as Galatians 3 & 4, that it's operated at different times as a covenant within a covenant, and so it's been administered differently at different times in the Old and New Testaments. For example, when it was administered in Old Testament times, animal sacrifices were used to type the then coming Christ who was to redeem the world, whereas it's now administered as a covenant inside the New Testament's new covenant, in which we no longer make animal sacrifices, but we do celebrate the Lord's Supper or Holy Communion which is a memorial pointing back to Christ's sacrifice at Calvary. And so with the sacraments of Baptism and Communion as found in the New Testament, this covenant of grace is administered differently to Old Testament times. Nevertheless, it's the same covenant of grace, it's always been faith alone, in God's grace alone, that is to say, in God's unmerited favour, in the atoning merits of the Messiah who died on a cross at Calvary, found in the Genesis 3:15 Messianic Promise, found in the fact that the Genesis 2:17 decree was not enacted on the day of the Fall, that "of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Why was this death penalty not enacted? Because a substitute was found in the Genesis 3:15 Messiah as typed by an animal sacrifice, and so this requires that the animal slain in Genesis 3:21 was such an animal sacrifice, and that God made the covenant of grace with Adam on the day of the Fall. For if that were not the case, then per Genesis 2:17 he would have died on that very day. And of course, we also see this typology in Noah's sacrifice in Genesis 8:20. For in the words of John 1:29, Christ is "the Lamb of God, which taketh away the sin of the world." But that's only if one has saving faith in him as Saviour and Lord, as man's only Saviour from sin. In the words of John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

But of course, that gospel found in the covenant of grace also requires repentance from sin. And so we read in Matthew 4:17, that "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." And when isolating sin, this is most

chiefly done through reference to the Ten Commandments of Exodus 20 and Deuteronomy 5. We see that in Christ's teachings and dealings with the rich young ruler in, e.g., Matthew 19:16-22. And we see that in our Lord's *Sermon on the Mount*, where with respect to fornication and chastity values, in Matthew 5:27 & 28 he quotes the seventh commandment saying, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Or in Matthew 5:21 & 22, our Lord quotes the sixth commandment, saying, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" And these same two broad types of sin here isolated in the *Sermon on the Mount*, relating to fornication and violence, are also isolated for us as chief antediluvian sins in Genesis 6. Now I'm not saying that these were the only two sins of the antediluvians, but I am saying that these are the two sins especially isolated for us in the context of the Story of Noah's Flood in Genesis 6.

These sins are stated in Genesis 6:11 & 13 to be "violence," in Genesis 6:1-4 to be mixed marriages. The mixed marriages are said in Genesis 6:2 to have been between "the sons of God," that is, the elect race of Seth whose genealogy is found immediately before in Genesis 4:25 to 5:32, and "the daughters of men," that is, the race of Cain whose genealogy is found immediately before that of Seth's race in the listing of Cain's race in Gen. 4:16-24. Now I mention in passing that as in Greek and Latin, there are rival traditions for Hebrew pronunciations, and this includes phonetic English pronunciations which are only used for a short quote. For example, the long vowel "a" is pronounced by some like the "a" of "Father," and so the first man's name in Hebrew would be "Are-D-are-M." But others use an "aw" sound, and so the first man's name in Hebrew would be "Aw-D-aw-M." And for a short quote in a sermon like this, yet others follow a phonetic English pronunciation of Hebrew because it helps some people make a connection between an English word and its Hebrew origins, and helps them remember the word and its Hebrew spelling better, and if so, one would just say the first man's name in Hebrew is "Adam." So likewise, the Hebrew word, [spell] "B-E-N" meaning "son," has a long "e" in Hebrew, like the "e" of the word "they," and so it's pronounced "bain." But once again, those who follow a phonetic English pronunciation of Hebrew for short quotes, would pronounce it as "ben," and might then illustrate it by an Anglicized Hebrew name like "Benjamin," and say that "ben" here means "son" and "jamin" here means "of the right hand," so "Benjamin" means "son of the right hand." And while some people who study Hebrew might metaphorically speaking, "rip their hair out" in frustrated horror that something with a long "e" like *ben* would be called "Hebrew" and then pronounced with a short "e" like "ben," I am personally more tolerant on this type of issue, and I tend to use different pronunciations at different times in different contexts, because to me it's not a big issue relative to the big issue of *conveying the basic information*. But putting aside these potentially controversial issues of Hebrew pronunciation, in today's sermon, I'll use the pronunciations of Hebrew "Are-D-are-M" for Adam, and "B-AI-N" for "son."

Now the "sons of God" terminology comes from the Hebrew words *ben* for son and '*Elohiym*, for "God," and this same type of *ben 'Elohiym* terminology is used for the elect

race of the Israelites in Deuteronomy 14:1, where we read, “Ye are the children” and those words “the children” also comes from Hebrew *ben*, “Ye are the children of the Lord your God” and “God” here is from *'Elohiym*. And so we find the same type of *ben 'Elohiym* terminology in those words spoken to the elect race of Israel in Deuteronomy 14:1, “Ye are the children” – *ben* “of the Lord your God” - *'Elohiym*. And so when we read in Genesis 6:2 of “the sons” – Hebrew *ben*, “of God” – Hebrew *'Elohiym*, in the context of the immediately preceding genealogies of Seth’s race in Genesis 4:25 to 5:32, then contextually this must mean Seth’s race. But let me at this point also stress that racial election, whether as Seth’s race here in Genesis 6:2, or the Israelites in Deuteronomy 14:1, is a different thing to, and should not be confused with, election to salvation under the covenant of grace. In the Old Testament, the covenant of grace was always made with individuals, on the basis of an individual’s saving faith in the then coming Messiah, Jesus Christ, whereas racial election was a different thing, and involved God’s usage of the nation of Israel through whom he gave the Divine revelation of the Old Testament, and through which the Messiah was to come; and through which he gave an example of his wider directive will of Genesis 9 & 10 that nations should be defined by race and linguistic culture, and should by God’s common grace be God focused. But racial election was never an election unto salvation, so that in the words of Romans 2:29, “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.” And so both Noah and the other Sethites were all of the elect race as touching upon national racial election in the Old Testament, but the covenant of grace was made with Noah on an individual basis, and so unlike these antediluvian Sethites in the mixed marriages with the Cainites, Noah showed saving faith, and also faith in God’s command to enter the Ark to avoid the flood waters.

But even though the Sethites were in national apostasy, they remained the elect race, and so “the son of God” in terms of their national racial election, as opposed to their spiritual election unto salvation. And we see that in other Biblical passages dealing with Israel as the elect race for the national purposes of God in the Old Testament; as opposed to New Testament Christian times. Hence in Hosea 13:4,12,13, we read in verse 4, “Yet I am the Lord thy God” and “God” here is from *Elohiym*; verse 12, “The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son” – and the Hebrew word here for “son” is from *ben*; and so contextually “Ephraim” is *ben 'Elohiym* or “the son of God,” yet he is in apostasy, and so it is here said in verse 13 of Hosea 13, that he is “an unwise son.” You see, that’s racial election in a nation which was corporate on the basis of race, as opposed to spiritual election unto salvation which was always made on an individual basis with lone individuals who showed saving faith under the covenant of grace, at that time looking forward through types and symbols to the then future atoning death of Christ as typed by animal sacrifices, because the covenant of grace was then administered as a covenant inside an Old Testament covenant, as opposed to the way it’s now administered as a covenant inside the New Testament covenant.

And so contrary to the claims of those who quote Job 1:6; 2:1; & 38:7, which refers to angels as “the sons of God,” and claim that this is the meaning in Genesis 6, contextually, in Genesis 6:1-4, the “sons of God” are those of the elect national race. That’s also seen in

the fact that in the Hebrew usage of *'adam* for “man” in Genesis 6:3 and Hebrew *'enowsh* for “men” in the “men of renown” in Genesis 6:4. And so I would say that the Hebrew of Genesis 6:3 & 4 requires that the reference here is contextually to “man” or “men” or “Adamites,” *not* “half-men” or “half-Adamites.” Thus the claim of some that “sons of God” here refers to angels is contextually not possible. It is also contrary to the laws of genetics for spirit beings to be able to cross-breed with humans, and indeed suchlike would be a form of cross-species sodomy incapable of producing offspring. And so I find it a strange fact that there are creationists who in the first instance, correctly critique the Darwinian theory of macroevolution on the basis that it is genetically impossible, and an absurdity relative to the scientific laws of genetics; but then they turn around, and claim that Genesis 6:1-4 means fallen angels procreated with human beings, which is also genetically impossible, and an absurdity relative to the scientific laws of genetics.

Importantly, we are also given clarification on both of these two sins of Genesis 6 in the solution imposed by God after the Flood. We know that the “violence” of Genesis 6:11 & 13 included murder from the solution imposed in Genesis 9:6 making murder a crime to receive capital punishment. “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” The words of evil Lamech in Genesis 4:23, “I have slain a man to my wounding, and a young man to my hurt,” indicate that the person he murdered put up quite fight; but the wider context of such murders is conjectural. Moreover, the words of Genesis 9:5 *might* be part of an inference that at least some of this killing came from trained animals which killed at their human master’s command, “And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man.” However, this is not certain since it is also possible that Genesis 9:5 was so written because men were now going out into the old out-of-bounds region of the *King’s Royal Parklands* where a man might be killed by an animal, and if so, this means that the animal is to be hunted down and killed. This second possible meaning *definitely* applies to Genesis 9:5, whereas the first possible meaning is unclear and speculative.

And with respect to the racially mixed marriages of Genesis 6 between Seth’s race and Cain’s race, the God imposed solution of Genesis 9 & 10 is raced based nations with a linguistic cultural heritage, generally in segregated areas geographically. This therefore shows us that what Genesis 10 calls racial “families,” are really what we would call “nations,” and in this context the Genesis 12:3 “families” are referred to in Acts 3:25 as “kindreds,” and in Galatians 3:8 as “nations.” And so this solution of Genesis 9 & 10 of race and cultural based nationalism or patriotism, acts to clearly show that the concern in Genesis 6 was that of racially mixed marriages between Cain’s race and Seth’s race. And so bearing in mind that in Matthew 11:19 and 24:49, the words “eat and drink” or “eating and drinking” are used to mean gluttony and drunkenness, when in Matthew 24:37 to 39, Christ warns that “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, marrying and giving in marriage, 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;” Christ here tells us that the antediluvians sins of gluttony, drunkenness, and racially mixed marriages, will also be sins that characterize the world at the time of his Second Advent and Day of Final Judgement. And so too, the prophet Daniel foretells of such racially mixed marriages

between white Caucasians and coloured persons when he says in Daniel 2:43 & 44, “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: 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.”

And in contemplating this new heaven and new earth here foretold in Daniel 2:44 and other passages such as Isaiah 66 and Revelation 21 & 22, we should, by the grace of God, declare in the words of the *Apostles’ Creed*, which was named after, not written by the Apostles, “I believe in ... the resurrection of the body, and the life everlasting. Amen;” or in the words of the *Nicene Creed*, which was named after, and partly written by the General Council of Nicea in 325 A.D., “I look for the resurrection of the dead, and the life of the world to come. Amen.” Or in the words of the *Athanasian Creed*, named after, not written by Saint Athanasius, who died in 373 A.D., and was a great defender of Trinitarian orthodoxy; and as found with the *Gloria Patri* which is Latin for “Glory be to the Father,” which is the title and opening words of the added doxology found at the end of the *Athanasian Creed* in the 1662 *Book of Common Prayer*, selected parts of this creed read [quote], “the right faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;” “perfect God, and perfect man: of a reasonable soul and human flesh subsisting,” “who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.” [unquote]

Now these three creeds are three of the standards of Christian orthodoxy, and so, for example, they are referred to in the Lutheran Protestant *Formulae of Concord* as the [quote] “three approved symbols” [unquote] of the faith. Or Article 8, of the Anglican Protestant 39 Articles says, [quote] “The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture” [unquote]. Note the Protestant teaching of the authority of Scripture, as it because that they “may be proved by most certain warrants of holy Scripture,” that they are to be believed. Since for the Protestant Christian, as stated in Article 19 of the Anglican 39 Articles, the [quote] “Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached” [unquote]; for if anything other than the “pure Word of God is preached” in a church, it’s not “a congregation of faithful men,” and sadly we live in a day and age when many Anglican Churches which have this statement as part of their confessional standards, and other Protestant Churches which have other such confessional standards on the authority of Scripture, do not enforce them; and their churches are tragically filled with Ministers and others who do not live in

subjection to the authoritative Scriptures, the II Timothy 3:16 Divinely Inspired and I Peter 1:25 Divinely Preserved, Word of God, as found in general in the King James Bible of 1611 and its underpinning texts. I'm not saying the King James Bible is word perfect, there's a relatively small number of instances where I wouldn't agree with its rendering, but I am saying that overall it's the best available English translation, that it's sound on all the fundamentals of the faith, and the Bible that people should generally be using.

And this teaching of the authority of Scripture is also found in Article 21 of the Anglican Protestant 39 Articles, where in reference to general councils we read, [quote] "General Councils ... when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture" [unquote]. And with that requirement of Scriptural authority, historically Anglicans have looked with favour on the Trinitarian teaching of the first four general councils, namely, those of Nicea in 325, Constantinople in 381, Ephesus in 431, and Chalcedon in 451, and also the Trinitarian clarifications made on these first four general councils, by the fifth and sixth general councils, namely those of Constantinople II in 553 and Constantinople III in 681. Now those Trinitarian matters include their creeds and anti-Pelagian teachings which are relevant to Christology and soteriology; but with respect to the other non-Trinitarian matters dealt with by these six General Councils, these other matters are a mix of what is good, bad, and indifferent; and not what these General Councils are remembered for in Anglican tradition. But the big point I make is that once again, Article 21 of the Anglican 39 Articles is looking at General Councils through the issue of the authority of Scripture.

And when it comes to issues of what is heresy or orthodoxy, it's important to distinguish between heresy and error, as I shall more fully explain in due course. But let me say that the example of St. Basil the Great is relevant to my dedicating of this Volume 1 of my book today, whose short title is, *Creation, Not Macroevolution – Mind the Gap*; and whose long title is: [quote] "*Creation, Not Macroevolution – Mind the Gap: A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology*" [unquote], in which, for example, there will be a wider discussion of Old Testament chronology in Volume 2. Now beyond the weekly Christian Sunday of John 20 verses 1,19, & 26, or Revelation 1:10; Romans 14:5 & 6 teaches there's a liberty to keep certain feast or fast days, if we so wish; and historically among Protestants, Anglicans and Lutherans have done so, whereas Puritans have not; although there's a wider agreement with Christmas and Easter. Now the Dedication of my book on St. Basil's Day the 14th of June, 2014, relates to a number of relevant factors.

Since 1978 Basil of Caesarea who died in 379 has had a black letter day on the Anglican Calendar in Australia, and this is one of only a very small number of changes to the 1662 Anglican Calendar that I would agree with. In harmony with such New

Testament passages as, for example, Philippians 3:17, “mark them which walk so as ye have us for an ensample” or example; and the special, though not unique application of this in I Peter 5:1 & 3, to church “elders,” to be “ensamples to the flock;” and the special, though not unique application of this in I Thessalonians 1:7, to all members in a church congregation to be “ensamples to all that believe;” and bearing in mind that such Christian examples in turn are meant to act to point us to Christ and his example, for we read in I Peter 2:21, “Christ also suffered for us, leaving us an example, that ye should follow in his steps;” in the Anglican Protestant tradition of Saints’ days, one is looking to the example of a given saint and his faithfulness to Christ, as an example in some way worthy of emulation. Now we read in Hebrews 4:15 that Christ only was perfect, Christ only was without sin, and so except for Christ who is fully God and fully man, any human saints selected from the universal sainthood of all believers to be especially remembered for some element of their example, by definition are flawed, frail, and fallen creatures. And so there would be matters where I would certainly disagree with, for example, Basil e.g., in his support of monasticism.

And so in harmony with the teaching of I Timothy 2:5, “there is one God, and one mediator between God and men, the man Christ Jesus;” and in submission to the injunction of I Corinthians 10:14, “Flee from idolatry;” I entirely repudiate “the Romish doctrine concerning ... images as of reliques, and also invocation of Saints,” which Article 22 of the Anglican 39 Articles rightly says, “is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” And in elucidating on this, Article 35 of the 39 Articles, Book 2, Homily 2, Part 2, entitled “Against peril of idolatry,” specifically condemns this Romanist doctrine as it is found in the semi-Romanist Eastern Orthodox Churches idolatrous usage of icons. And so whether the Roman Catholic Church’s statues of Saints, or the Eastern Orthodox Church’s icons of Saints; or the Romish doctrine, found also in the semi-Romanist Eastern Orthodox Churches of invocation of Saints; as a Protestant, I entirely repudiate such unBiblical and idolatrous practices. For I uphold the teaching of Christ alone, of whom it is said in Hebrews 9:15 and 12:24, that he, and not another, is “the mediator of the new testament” or “new covenant.” Yet this same Book of Hebrews, also sets before us the example of faith of a great cloud of witnesses in Hebrews 11 & 12, and makes the point in Hebrews 12:1 & 2 that the purpose of this “cloud of witnesses,” is for us to be encouraged by their example as heroes of the faith, and be found “looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God;” where in the words of Hebrews 7:25, “he ever liveth to make intercession for” us. [pause]

One of the principles of 1662 Calendar is for it to not be cluttered with too many days, and placing Basil on 14 June between the red-letter day of St. Barnabas on 11 June, and black letter day of St. Alban on 17 June is therefore broadly okay. Another principle is to present the Calendar in terms of Western Church history, as seen by the four Western doctors on it, and even though Basil is an Eastern Church doctor, this Western Church sentiment is retained in the fact that remembering him on 14 June in memory of his consecration as a bishop is a specifically Western Church tradition. And so the black letter day of 14 June for St. Basil is actually a revival of a day, found in, for

instance, the Calendar of Matthew's Bible of 1537. The first Marian martyr who died for his Protestantism under the Roman Catholic Queen, Bloody Mary, was John Rogers, who was an Anglican Minister at St. Sepulchre's in London. The Reverend Mr. John Rogers was a Bible translator and Editor of earlier English translations who produced Matthew's Bible of 1537, and as recorded in *Foxe's Book of Martyrs*, he was burnt alive at the stake in close proximity to his church in the fires of Smithfield on 4 February 1555. Matthew's Bible of 1537 formed the basis of a revised edition of 1539 known as The Great Bible, and the 1662 *Book of Common Prayer* states in a "note" on its Psalter, [quote], "the Psalter followeth ... the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth" [unquote]. Matthew's Bible of 1537 was also earlier published under King Henry VIII, and it included in it a Calendar at the front, which for 14 June says, [quote] "Saint Basil Bishop" [unquote].

Now my middle name is "Basil," and I was so named after a patrilineal uncle, Basil McGrath, who died in 1943 in the Royal Australian Air Force while on military operations in the Northern Territory during World War Two. This meant that when I was baptized at 11 months of age according the rites of the Anglican *Book of Common Prayer* of 1662, I had a middle name that was a specifically recognized Christian saint's name. Among Protestants, "Basil" has mainly been used as a Christian name by Anglicans, and it was more popular in the 19th and early 20th centuries, for example, my uncle, Basil McGrath, was born in 1922, and just 10 years earlier in 1912, St. Basil's Anglican Church, Artarmon in Sydney, was consecrated by the Archbishop of Sydney, His Grace John Wright. And some photos of myself at St. Basil's Artarmon will be found on the website of this book for Volume 1, *Creation, Not Macroevolution – Mind the Gap*. But by the time I got the middle name "Basil" in 1960, it had largely gone out of popularity as a first name among Anglicans, although as I say, I got it as a middle name, and so people address me by my first name, "Gavin," not by my middle name, "Basil." And I was Confirmed when I was 20 years old in November 1980, by the Low Church Evangelical Anglican Bishop of Parramatta, Donald Robinson, who later served as His Grace, the Archbishop of Sydney and Metropolitan of New South Wales, and in the Confirmation classes I remember a girl raised the issue of "Confirmation names," and the Minister said that Anglicans don't usually take specific Confirmation names, although if she strongly wanted to, she could. But like the others, I stipulated that my Baptism was being Confirmed, and so my baptismal middle name of "Basil" would double for my Confirmation name. So my middle name, "Basil," is both a Baptismal and Confirmation name which in part remembers St. Basil the Great who died in 379 A.D. .

Now there are a number of relevant facts about the fourth century church father and doctor, St. Basil the Great, which lead me to dedicate this Volume 1 of my work on St. Basil's Day. Firstly, in Archbishop Cranmer's *Miscellaneous Writings & Letters* published by Cambridge University in the United Kingdom, at page 24, one of the three great doctors of the Reformation, the Marian Martyr, Thomas Cranmer, who was martyred in 1556 by the Romish queen, Bloody Mary, for his Protestantism, quotes from St. Basil saying [quote], "in his book of Ethics, of his short definitions the twenty-sixth, [sub-quote] 'Every word and deed that maketh for the certainty and surety of good men, and the confusion of them that be evil, must be confirmed by the testimony of God's

Scriptures” [end sub-quote, end quote]. And thus St. Basil here refers to the authority of Holy Scripture. We see in various passages of Scripture how the Devil seeks to attack the Word of God, for in Genesis 3:1, he first seeks to cast doubt upon the Word of God, saying, “Yea, hath God said, Ye shall not eat of every tree of the garden?” And so he seeks to sow doubt about the authority of God’s Word. And then as he develops this type of thinking, when Eve said to him in Genesis 3:3, that “God hath said, “ye shall not eat of it,” and she mentions the penalty, “lest ye die,” the devil responds in verse 4 by denying the authority of God Word, saying, “Ye shall not surely die.” And so in contrast to this type of attack upon the Word of God, we need to uphold the authority of Scripture, as taught by the third man of the Reformation, Thomas Cranmer in his citation of St. Basil. And so that’s one reason why I am dedicating this work on St. Basil’s day.

A second reason is that we read in Article 35 of the Anglican 39 Articles, in Book 1, Homily 3, entitled, “Of Salvation,” in Part 2, [quote] “to be justified, only by ... true and lively faith in Christ, speaketh ... old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these works plainly in the ninth canon on Matthew: [sub-quote] ‘Faith only justifieth’ [end sub-quote] And St. Basil, a Greek author, writeth thus: [sub-quote] ‘This is a perfect and a whole rejoicing in God, when a man avaunteth not himself for his own righteousness, but knoweth himself to lack true justice and righteousness, and to be justified by ... only faith in Christ. And Paul ... doth glory in the contempt of his own righteousness, and that he looketh for ‘the righteousness of God by faith’ [end sub-quote]. These be the very words of St. Basil²⁷. And St. Ambrose, a Latin author, saith these words: [sub-quote] ‘This is the ordinance of God that he which believeth in Christ should be saved without works, by faith only, freely receiving remission of his sins’ [end sub-quote]. Consider diligently these words. Without works, by faith only, freely we receive remission of our sins ... These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the most best and ancient writers. As ... Hilary, Basil, and St. Ambrose before rehearsed ... and many other authors, Greek and Latin. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and fear of God, at any time or season. ... But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, and being unable to deserve our justification at God’s hands; and thereby most plainly to express the weakness of man and the goodness of God ... and the most abundant grace of our Saviour Christ; and thereby wholly ... to ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding” [unquote].

And so we here see in this quote from St. Basil’s Homily, “About Humility,” at section 3, that he upheld justification by faith alone. And as we have already noted, at Genesis 6, we read in verses 8 & 18 that the “covenant” of “grace” was the mechanism by which Holy Noah was saved, for which cause we read also in Hebrews 11:7, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to

²⁷ Basil, Homily 20 / 22, De Humilitate, section 3; Opp. 2, 158 E.

the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” As in the words of Article 7 of the Anglican 39 Articles, in [quote], “both the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man” [unquote]. You see it’s one-way Jesus. When I was a young man in my late teens and early 20s, I remember some Christian friends of mine in Sydney who were Evangelical Anglicans, and when we saw each other, we used to sometimes make what was then called “the one-way Jesus sign,” in which we’d point upwards with an index finger. Well I don’t think I’ve seen anyone making the one-way Jesus sign since my early 20s in the early 1980s, but let me say that it’s still good theology. It’s the theology of John 14:6 where Jesus says, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” It’s the theology of Acts 4:10 & 12, where St. Peter says “of Jesus Christ of Nazareth,” “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” You see, it’s one-way Jesus. If you’re not saved through saving faith in Christ alone, in saving faith in Christ as man’s only Saviour from sin, who died in our place, and for our sins, when he hung on a cross at Calvary, before rising again the third day, and ascending into heaven, where he sitteth at the Father’s right hand, and ever liveth to make intercession for us; if you’re not saved by one-way Jesus, then you’re not saved at all, because there is no other way. Ephesians 2:12 does NOT say, that those who are “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,” have *some* “hope,” because, for example, no-body ever properly explained the gospel to them. Oh no, my friend, it does not say they have *some* “hope,” but rather it says they have “*no* hope.” You see, there’s *no* hope outside of Christ, and there never has been. Ever since the fall of man, it’s been the covenant of grace, it’s been one-way Jesus. And it was one-way Jesus as much in the Old Testament, as in the New Testament, because anyone who’s ever been saved, has been saved by the same covenant of grace, made with Adam, on the day of the Fall. It is, in the words of Hebrews 13:20, “the everlasting covenant.” *Oh the covenant of grace, of grace, of grace; it saves those of Adam’s race; oh the covenant of grace, of grace, of grace.* [pause]

And while in terms of a spiritual analogy, without getting so technical on all the details of Genesis 1 so as to lose the blessing of what I’m about to say; in broad-brush terms, on a Gap School understanding of Genesis 1, one can see a clear progression that has some spiritual parallels or similarities. You see, for the Christian, the same God who performed restoration and new creation work after the pre-Adamite flood of Gen. 1:2 on the Edenic region in Genesis 1; likewise has power to restore a fallen man and make him a new creation; for we read in II Corinthians 4:5 & 6, “For we preach not ourselves, but Christ Jesus the Lord; and make ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And like as on Day 2 there was separation of the waters above and below as the fog lifted to form the clouds; so for the Christian, there is separation from this world, in the words of II Corinthians 6:17, “come out from among them, and be ye separate, saith the Lord.” And like as on Day 3, there was “fruit” brought forth, and for the Christian there is the Galatians 5:22-23 “fruit of the Spirit.” And like as on Day 4 there’s clearer light with a clearing of the sky;

so too, we read in Proverbs 4:18 of sanctification, in which “the path of the just is as the shining light, that shineth more and more unto the perfect day.” And like as on Day 5 we read of creatures in flight; so too, we read in Ephesians 2:6 that God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus,” and through ongoing sanctification, we come by continuing prayer to the throne of grace. And like as on Day 6 God created a perfect man in unfallen Adam, so too, at our glorification following either our death or the Second Advent, whichever happens first, we too will reach to full and perfect manhood. And then as Adam enjoyed a sabbath rest on the seventh day, so we too shall enjoy the sabbath rest of heaven²⁸. And all this comes through the Christian gospel of justification by faith. And so because in his Homily entitled, “About Humility,” as quoted in Article 35 of the Anglican Protestant 39 Articles, St. Basil upheld justification by faith alone, this is a second reason for dedicating this volume 1 of my book on St. Basil Day.

A third reason for dedicating this Volume 1 of my book, “*Creation, Not Macroevolution – Mind the Gap*,” today, on St. Basil’s Day, is connected with the fact that I consider one should tolerate various old earth creationist and young earth creationist models that are different to my Out-of-Eden Persian Gulf model, providing that, like my old earth creationist Local Earth Gap School model, they stay within the boundaries of theological orthodoxy. Put simply, there are multiple creationist models for Gen. 1 to 3 that are within the boundaries of theological orthodoxy, and so this matter of which creationist model one follows is not necessarily something that is a fundamental of the faith; although it can be, in that there are some models that are clearly outside the boundaries of theological orthodoxy. For example, the religiously liberal Anglican clergyman, John Polkinghorne, who was born in 1930, typifies so much of what is bad and sad in the apostasy of Anglicanism that has increasingly occurred since the tragic rise of the secular state from the 19th century, and the de-Protestantization of large sections of the Anglican Church. Polkinghorne’s model denies creation in favour of Darwinian macroevolution, denies man’s common descent from Adam, denies the constitutional nature of man as being made up of body and soul, denies original righteousness, denies the Fall, denies original sin, and denies human mortality from Adam’s primal sin. Among other things, he is thus a Pelagian heretic, like Coelestius, who was rightly condemned by the Third General Council of Ephesus in 431 A.D. . John Polkinghorne is an example of those of whom we are warned in II Peter 2:1, “there shall be false teachers among you, who privily shall bring in damnable heresies.”

St. Basil the Great died about two years before the Second General Council of Constantinople in 381; and in terms of the types of things that matter with respect to orthodoxy as opposed to heresy in Genesis 1 to 3, the era of the Church Fathers which

²⁸ For a similar type of spiritual application by a Gap Schoolman using just Days 1,3, & 6, see Alexander Patterson’s *Bird’s-Eye Bible Study*, With an Introduction by J. Wilbur Chapman, Moody Press, Chicago, USA, 1911, p. 23. Patterson (1843/4-1912) was a Presbyterian evangelist and educator at Moody Bible Institute, Chicago, best known for his influential early twentieth century creationist book, *The Other Side of Evolution* (1903,1912). See Numbers’ *The Creationists*, e.g., pp. 16-17.

ended with the Fourth General Council of Chalcedon in 451 A.D., recognized that the fundamentals of the orthodox faith for Genesis 1 to 3 were such things as God being the Creator, as opposed to various pagan notions, such as those of the 7th to 6th century B.C. Greek philosopher, Anaximander who “suggested ... the first men had been derived from a species of fish” which came to “the sea shore and,” who “preferring the dry land to their natural habitat changed their ways and turned into men;” and so orthodoxy as found in, for example, the creationist statements of the *Nicene Creed*, named after, and partly written by the First General Council of Nicea in 325, requires a rejection of such notions, in favour of creation; and so in our day and age that means a rejection of macroevolution in favour of creation. And I should mention that the first four general councils, also benefit from the Trinitarian clarifications of the fifth and sixth general councils in harmony with Article 21 of the Anglican 39 Articles.

And so matters determined as orthodox fundamentals for Genesis 1 to 3 are such things as: creationism, man being created as a dichotomy of body and soul or spirit, not a trichotomy of body, soul, and spirit; and not a monist nature as claimed by Polkinghorne; God creating man upright with original righteousness; all men coming from Adam as the father of the human race; all men falling into sin and death as a consequence of Adam’s primal sin resulting in original sin being transmitted to all men, Christ except. Or the Messianic Promise of Genesis 3:15 and associated animal sacrificial types of Genesis 3:21; 4:4; and 8:20 which typed Christ, who in the words of John 1:29 is “the Lamb of God, which taketh away the sin of the world.” So that in the words of the *Nicene Creed*, [quote] “the only begotten Son of God, ... being of one substance with the Father ... 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” [unquote], and because of Christ’s atoning sacrifice, [quote] “I acknowledge ... the remission of sins” [unquote].

But the era of the church fathers up to the Council of Chalcedon did not judge orthodoxy on a whole range of areas where there was disagreement on Genesis 1-3, for example, whether or not there is a distinctive prior creation in Genesis 1 followed by a time-gap before the six creation days, as some believed such as six out of the eight ancient and early medieval church doctors, namely, St. Basil the Great, St. Gregory of Nazianzus, St. Jerome, St. Chrysostom, St. Augustine, and St. Gregory the Great who lived after the church fathers era, but is still one of the four Western Church’s doctors; or whether Genesis 1:1 was a summary of Genesis 1 with no time-gap, such as believed by two out of the eight ancient and early mediaeval church doctors, namely, St. Ambrose and St. Athanasius. Or if there was a time-gap, the issue of what was the distinctive prior creation in Genesis 1. Was it purely the creation of angels and an invisible heaven, such as believed by St. Basil, St. Gregory of Nazianzus, St. Jerome, and St. Gregory the Great; or was the temporal earth also created in the time-gap, such as believed by St. Chrysostom and St. Augustine? Or were there a succession of worlds in the time-gap, such as believed by Origen; who was condemned for his unorthodoxy where appropriate, but he was never condemned for his belief in a succession of worlds, a view also held by others of ancient times; and which thus shows that the issue of whether or not one believes there was animal death before Adam, it not an issue of orthodoxy; whereas

man's mortality and original sin due to Adam's fall is an issue of orthodoxy. And there was further diversity known in ancient times over various issues to do with Genesis 1, such as whether the six creation days were a universal creation on the earth, or a local creation of Eden.

But the big point I wish to make, is that among this type of known diversity, St. Basil the Great is an example of a church father and doctor from this era, which defined orthodoxy in Genesis 1-3 around the type of issues I've mentioned; and recognized diversity of opinion on other matters in different models of Genesis 1 to 3 which were not matters of orthodoxy and unorthodoxy, providing they stayed within the types of limits I've mentioned, as defined by the Trinitarian teachings of the first four general councils, and including the Trinitarian clarifications on these made by the fifth and sixth general councils, and this includes their creeds, and through reference to Christology their anti-Pelagian teachings. And so that's one important reason for isolating St. Basil the Great as an example of this type of figure from ancient times, because it rightly shows us how in our times we too should use those types of issues, and only those, to determine if a person following this or that model for Genesis 1-3 is or is not orthodox. And so we should shun schismatics such as certain Young Earth Creationists who try to claim that their model is the only one that allows someone to be orthodox. In the Bible, we are given guidelines on heresy. It's important to distinguish between heresy and error. A person can be in error, but not heresy. "Heresy" consists "in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith," as opposed to lesser errors that people may hold which do not constitute heresy even though they do constitute error. On the one hand, we're told in II John 7-11 that heresy includes Trinitarian doctrine; in Galatians 1:8-10; 3:11 & 13; and 5:5 & 20, that "heresies" includes the denial of the gospel of "grace," as recovered at the time of the Reformation, "the just shall live by faith;" and in II Peter 1:21 & 2:1, we're told of "damnable heresies" such as those who deny the inspiration of Scripture and the Old Testament Messianic prophecies. And that means that non-Protestants and religious liberals are clearly heretics. But on the other hand, we read of those guilty of what I Corinthians 11:18 & 19 calls "divisions" or in the Greek, "schisms," and are involved in schismatic "heresies." So we need to also avoid and distance ourselves from these schismatics, these heretics, who are in effect denying the Ephesians 4:4 "one body," or Ephesians 5:29 one "church" monogamously married to Christ, known in the *Apostles' Creed* as "the holy catholic church," or in the *Nicene Creed* as the "one catholic and apostolick church;" for in Matthew 16:18, Christ does not say, "I will build my churches" – plural, but, "I will build my church" – singular; that's *the holy catholic church* that's the *one catholic and apostolick church* of the *Apostles' and Nicene Creeds*. And so the way to balance out these two types of Scriptures on heresy, is to have a suitable spirit of broad Protestantism as required by I Corinthians 11:18 & 19, inside the parameters of religiously conservative Protestant Christianity as required by Galatians 3:11 and 5:20; II Peter 1:21 & 2:1, and II John 7-11. Getting that balance right, that suitable spirit of broad Protestantism inside the parameters of religiously conservative Protestant Christianity, isn't always easy, but it is very important, for Galatians 5:20 & 21 tells us, that those in "heresies" "shall not inherit the kingdom of God."

For example, young earth creationist, Kent Hovind, who was born in 1953, is an example of what II Thessalonians 3:2 is referring to when it says we need to be “delivered from unreasonable ... men.” Hovind is promoted on a website called, [quote] “Creation Science HALL OF FAME” [unquote], which describes him as [quote] “an American young earth creationist, ... considered by many to be one of the foremost authorities on science and the Bible” [unquote], and that’s at <http://creationscienceshalloffame.org/living/kent-hovind/>. Hovind is such an unreasonable man, that contrary to the teaching of Scripture, he willfully refused to pay taxes to the government in the United State of America. And so in January 2007, this figure promoted in the young earth creationist [quote] “Creation Science HALL OF FAME” [unquote], was quite justly sentenced to 10 years imprisonment and ordered to pay over \$600,000. And while he is presently a jail bird behind bars at the *Federal Correctional Institution* in New Hampshire, USA, he is presently scheduled for release in August 2015. And this unreasonable man, this criminal master-mind behind a tax evasion scheme, who is still promoted on the website of the young earth creationist [quote] “Creation Science HALL OF FAME” [unquote], is a good example of the I Corinthians 11:18 & 19 type heretic. For example, he most wickedly said that old earth creationists who recognize that there was animal death before the Fall of Adam, have [quote] “crossed over the line, where that’s a heretical doctrine” [unquote]. Now the Biblical position on orthodoxy and heresy is correctly defined on the issue of sin and death in the first six general councils, in connection with Adam’s sin resulting in human mortality. These general councils which are Biblically correct on these Trinitarian matters, included Christological definitions of Christ as the Second Adam, and so also touched on relevant matters of soteriology with Adam and the Fall. That’s why the Third General Council of Ephesus in 431 condemned Pelagius’s disciple, Coelestius, because Coelestius said e.g., [quote] “Adam was created mortal, and he would have died, whether he sinned or not;” “Adam’s sin injured himself alone, not the human race,” “There were men without sin before Christ’s coming,” “new-born infants are in the same condition as Adam before the fall;” “It is not through the death or the fall of Adam that the whole human race dies ...²⁹” [unquote]. And that means that if Kent Hovind or any other young earth creationists want to allege that old earth creationists are in heresy because they recognize animal death before Adam, then they would themselves be in heresy, for in the words of I Corinthians 11:18 & 19 they would be making “divisions” or in the Greek, “schisms,” that involved them in schismatic “heresies.” And so of men like the young earth creationist, Kent Hovind, we need in the words of II Thessalonians 3:2 to be “delivered from unreasonable ... men.” And so young earth creationists who allege that their model is the only creationist model one can use and still be orthodox, are by that claim, schismatic heretics. Of course, if an orthodox religiously conservative Protestant Christian wants to consider the young earth creationist flood geology model is correct, then much as I disagree with him, that’s his choice, and I would still embrace him as an orthodox brother in Christ. But if he goes into schismatic heresy against old earth creationists then that’s a different matter, and he himself then ceases to be orthodox.

²⁹ In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-4.

And this is something that young earth creationists need to be very, very careful about, because cult type attitudes can be connected to the flood geology model as a flow-on consequence of its originating cult-connection. You see, contrary to these teachings of orthodoxy in I Corinthians 11:18 & 19 and Galatians 5:20 & 21, the schismatic heretic George McCready Price, who died in 1963, was the founding father of young earth creationist “flood geology.” He was a member of the Seventh-day Adventist cult, which is examined in, for example, Anthony Hoekema’s 1963 book, *The Four Major Cults*. Price’s schismatic cult mentality has simultaneously been picked up, together with his young earth flood geology ideas, by a number of those following Price’s “flood geology” as revamped by Whitcomb and Morris since 1961. For example, the *Christian Post* of 13 May 2013, reported that a poll across about 740 Protestant Ministers in the USA, found that just under 20% of them believed in young earth creationism; and a couple of months earlier, the same *Christian Post* of 8 March 2013 reported that Young Earth Creationist spokesman, Ken Ham, born in 1951, claimed a Protestant Minister from Dallas, Texas, was [quote] “undermining the authority of God’s Word” [unquote], because he [quote] “suggested that the universe might indeed be 13.7 billion years old” [unquote]. Now to be either a young earth or old earth creationist is certainly inside the bounds of orthodoxy, and for a young earth creationist to respectfully disagree with an old earth creationist is one thing, but it’s quite another thing to go on like Ken Ham does, and start claiming that old earth creationists are [quote] “undermining the authority of God’s Word” [unquote]; for to say this, is to go beyond the parameters of orthodoxy, and to become a schismatic heretic. And it is also a violation of the ninth commandment of Exodus 20, “Thou shalt not bear false witness” [pause]

And as I note in Part 1 of my book, Kenneth Ham has repeatedly made these types of comments causing unnecessary “divisions” in the body of Christ against old earth creationists. For instance, in 2012 he said, [quote], “To send a signal to coming generations that one can accept such false ideas like the Big Bang and billions of years they are taught at ... many compromising Christian Colleges ... is a major factor why so many of the coming generations begin to doubt the authority of the Word of God” [unquote]. And to these lies about alleged [quote] “compromising” [unquote] and causing people to [quote] “doubt the authority of the Word of God” [unquote], as opposed to doubt upon *the interpretation* of God’s Word as advocated by young earth creationists like Ken Ham; and showing a long history of this type of thing, in 1995 Kenneth Ham endorsed a dishonest and blasphemous book by Mark Van Bebber & Paul Taylor entitled *Creation and Time*, stating at page 4 that it is a [quote] “comprehensive critique” [unquote], and Ken Ham then describes the “central argument of” “young earth” creationists as including [quote] “a fallen and cursed universe” [unquote]. And then in this book, the blasphemers Van Bebber & Taylor allege, for example, that old earth creationists are following a [quote] “sadistic” “Christ” [unquote], attributing human moral qualities to animals describing them as [quote] “innocent” [unquote], and alleging that an old earth creationist model is [quote] “sadist ... cruel and ugly” [unquote]. And this blasphemous young earth creationist work endorsed by Kenneth Ham, further claims that if there was animal death before Adam, [quote] “then God has been deceptive” [unquote]. And without now dealing in detail with these wicked lies and blasphemies, I would in the first instance note, that these lies and blasphemies are crafted and calculated

to create what I Corinthians 11:18 & 19 call “divisions” or schisms in the body of Christ, and thus are “heresies;” and I would further note that in the Book of Revelation, St. John the Divine meaning St. John the Theologian, denounces those who commit “blasphemy” in Revelation 2:9; 13:1 & 5 & 6; 16:9,11, & 21; and 17:3; and so in the Book of Revelation blasphemy is contextually one example, though by no means the only such example, of those who in Revelation 21:8 are called “abominable.” And in Revelation 21:8 we read that “the abominable, ... and all liars, shall have their part in the lake with burneth with fire.”

And so for these types of comments causing unnecessary “divisions” in the body of Christ against old earth creationists, which Kenneth Ham has repeatedly made over the years, we cannot doubt that he is a I Corinthians 11:18 & 19 schismatic heretic; and so unless at some point in the future he exhibits clear and definite repentance from these sins of schism, deceit, and blasphemy, then the fact that is he is an abominable blasphemer and telling lies, means that for his schismatic “heresies,” on authority of Galatians 5:20 & 21, he “shall not inherit the kingdom of God;” and for his abominable blasphemies and lies on authority of Revelation 21:8, “the abominable,” “and all liars, shall have their part in the lake which burneth with fire and brimstone.” [pause]

You see, if an orthodox religiously conservative Protestant Christian wants to consider the young earth creationist flood geology model is correct, then much as I disagree with him, that’s his choice, and he can still believe that and be orthodox. But unlike, for example, Kent Hovind or Kenneth Ham, he needs to make sure that he doesn’t pick up on the Seventh-day Adventist cult connection sentiments of the founding father of “flood geology,” George McCready Price. For as documented in Ronald Numbers 1992 book, *The Creationists*, Price’s “flood geology” model was regarded by him as correct because he made it conform to the visions of the cult-prophetess of the Seventh-day Adventist Church, Ellen White, who died in 1915. Ronald Numbers’ book is seriously defective in its failure to cover the old earth creationist Local Earth Gap School of John Pye Smith and others; nevertheless, it is a useful work in documenting the cult-connection to George McCready Price’s “flood geology.” And so orthodox brethren need to make sure that if they do decide to become young earth creationists on Price’s Seventh-day Adventist flood geology model as revamped by Whitcomb & Morris in 1961, that they don’t simultaneously pick up on “flood geology’s” cult connection’s schismatic heresies which Price and Seventh-day Adventist cult members *subtly use to try and cause “divisions” among Protestants*, and which are I Corinthians 11:18 & 19 schisms and heresies which attack the universal church, which the *Nicene Creed* calls the “one catholic and Apostolick Church,” and the *Apostles’ Creed* calls “the holy catholic church.” [pause]

And so this issue of understanding the Biblical teaching of heresy, and distinguishing between error and heresy is very important to the unity of religiously conservative Protestant Christians. “Heresy” consists “in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith,” as opposed to lesser errors that people may hold which do not constitute heresy even though they do constitute error. And this includes the I Corinthians 11:18 & 19 schisms and heresies of men like,

for example, Kent Hovind and Ken Ham, who go about causing unnecessary “divisions” in the body of Christ. And so this is relevant because in the area of Genesis 1-3, a number of people have gone into heresy and are in need of repentance.

For example, among old earth creationists, while Hugh Ross and his organization, *Reasons To Believe* have done some absolutely excellent work in, for example, the areas of cosmology and teleology, including some very good critiquing of Darwinian evolution in favour of old earth creationism; sadly the particular form of *Day-Age School* they have developed attributes the same [quote] “soulish” [unquote] qualities to men and animals, and regards Adam as a trichotomy of body plus soul plus spirit. These are heresies. Thus the Apollinarian heretics claimed that a human being is a trichotomy of spirit + body + soul, and that instead of a soul, Christ had the Divine Logos, that is, spirit + body + Logos. But when routing the Apollinarian heretics who thus denied Christ’s full humanity, the orthodox used man’s constitutional nature as a dichotomy of body and soul as taught in Psalm 16:9 & 10; and Acts 2:26,27 & 31, where we read of a dichotomy between Christ’s “flesh” or body and “soul” which went into hell; and so this means that Christ’s soul separated from his body in order to descend by a local motion into hell. Thus contrary to the trichotomists’ claims, this shows that man is a dichotomy of body and soul, and Christ is fully human. Hence both the *Apostles’ & Athanasian Creeds* uphold the Christological Trinitarian teaching by saying that Christ “descended into hell,” and the Apollinarians were also condemned by the third general council at Constantinople in 381³⁰, and the Christological teaching of Christ’s full humanity as the Second Adam being a dichotomy of body and soul is found in both the fourth general council in 451 at Chalcedon and also in the *Athanasian Creed*. For example, the *Athanasian Creed* defines [quote] “man” [unquote] as [quote] “consisting also of a reasonable soul and body” [unquote], and that [quote] “the reasonable soul and flesh is one man” [unquote], for which reason it includes the words that Christ, [quote] “descended into hell” [unquote]; and further says, [quote] “This is the Catholick Faith: which except a man believe faithfully, he cannot be saved” [unquote]. In other words, it recognizes that heresy is a deadly sin, in the words of Galatians 5:20 & 21, those in “heresies” “shall not inherit the kingdom of God.” And so the claims of Hugh Ross’s model that animals are [quote] “soulish” [unquote], and that man is a trichotomy of spirit + body + soul, are heretical, since they strike at the orthodox Christological Trinitarian teaching of Christ as the Second Adam being fully man as a dichotomy of body and soul.

Now in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, I give some guidelines as to how Hugh Ross’s *Reasons To Believe* model could be modified to get him out of his soul heresies. And while I would challenge him to move over to the Out-of-Eden Persian Gulf Local Earth Creation Gap School model that I endorse, if he or others at *Reasons To Believe* find themselves unwilling or unable to do that; I give an example of another *Day-Age School* model that is not in heresy. And so if

³⁰ I should have said, “second general Council.” But I did say the correct thing of Constantinople being the second (not third) general council both before and after I said this here in this sermon.

an orthodox religiously conservative Protestant Christian wants to consider some kind of old earth creationist Day-Age School model is correct, then much as I disagree with him, that's his choice, and providing he followed a Day-Age School model that was orthodox and so, for example, lacked the present soul "heresies" of the *Reasons To Believe* model, which claims that mammals and birds are [quote] "soulish" [unquote] and claims that Adam was made as a trichotomy of body, soul, and spirit; providing I say, that their Day-Age School model lacks these or other heresies, then I would still embrace them as an orthodox brother in Christ.

And the same is true for religiously conservative Protestant Christians who follow some other creationist model that I don't agree with, for example, some kind of old earth creationist Global Earth Gap School model, of which there are multiple types; or the old earth creationist Framework School model. You see, the big issue for creationists is staying in orthodoxy on Genesis 1 to 3 in the creationist model they follow. The model one follows is a secondary issue. One may consider fellow religiously conservative Protestant Christians to be in error in their model, but providing it is within the boundaries of orthodoxy, they are not in heresy. And so that's the third reason why I'm dedicating this Volume 1 of my book, "*Creation, Not Macroevolution – Mind the Gap*," today, on St. Basil's Day, because St. Basil the Great is a church father and doctor, and in connection with the Trinitarian teaching of the first four general councils, as clarified by the fifth and sixth general councils, St. Basil is part of a wider group that recognized the type of thing that should properly define orthodoxy on issues to do with Genesis 1 to 3, since these general councils upheld creation, and in terms of Christology, defined Christ as the Second Adam with suitable reference to the first Adam and associated matters of soteriology or the Plan of Salvation. And so for these types of issues to do with Genesis 1 to 3, we need to consider the Trinitarian teaching of the first six general councils, and the three creeds, *Apostles'*, *Athanasian*, and *Nicene*. And as a Protestant I'd ask you to note well that in harmony with Article 21 of the Anglican 39 Articles, I'm specifically endorsing *the Trinitarian teachings* and associated creeds and anti-Pelagian teachings found in the first six general councils, and not necessarily anything else that those councils dealt with, since in certain *non-Trinitarian* areas, in the words of Article 21 of the 39 Articles, [quote] "they ... erred" [unquote]. But the Trinitarian teachings are most assuredly those of orthodoxy as set forth in the General Councils of Nicea in 325; Constantinople in 381; Ephesus in 431, Chalcedon in 451, Constantinople II in 553, and Constantinople III in 681. And so in defining orthodoxy with respect to Genesis 1-3, these are the type of things that we need to isolate; and in this context, St. Basil the Great who died in 379 comes from the church fathers' era which ended with the *Council of Chalcedon* in 451, and so St. Basil reminds us that the issue of which creationist model of Genesis 1 to 3 one follows is not a test of orthodoxy, unless it violates the types of matters I've mentioned in connection with the three creeds, or the Trinitarian teachings of the first four general councils as further clarified by the fifth and sixth general councils, for these are the relevant tests of orthodoxy with respect to one's creationist model of Genesis 1 to 3.

And having now done my duty before God and man in exposing the heresies of religiously liberal Theistic Macroevolutionists such as John Polkinghorne and others like

him; young earth creationists such as Kent Hovind and Kenneth Ham, and others like them; and the old earth creationist, Hugh Ross and others who follow his model; before leaving this point, I also want to say, as I say in Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, this issue of understanding Genesis 1-11 in a manner that is faithful to both the Divine Revelation of the Infallible Bible, and the Book of Nature, is the hardest Biblical issue I’ve ever had to work through in my life. And my mind has bounced around a whole lot of possibilities over the years; and I’ve made some serious mistakes in my thinking on this issue in the past; so I’m not claiming a “holier than thou” attitude, in the long trek to where I now am; but simply saying in the words of Luke 18:13, “God be merciful to me a sinner.” And so when I refer to the heresies that I’ve mentioned, or the problems of a macroevolutionist model which lacks the fuller and true meaning of the orthodox teaching of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth,” and the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life ...;” or when I refer to the problems of Darwinian evolution with its religiously liberal heresies of anti-supernaturalism and denial of sin and the fall from a historic Adam who is man’s progenitor; or the schismatic heresies of some, though not all, young earth creationists; or the soul heresies of Hugh Ross’s old earth creationist model, I’m highlighting these things in Christian love, desiring that those in such heresies may yet be reclaimed for the orthodox Protestant truth of Christ. And so I now pause in this sermon, to offer up this special prayer, [pause] ‘Almighty God, if it be thy will, let these men such as John Polkinghorne, Kent Hovind, Kenneth Ham, Hugh Ross, and others like them, and those who have been led astray by them, be turned from their heresies. We pray for them, and all professedly Christian creationists, “From all blindness of heart; from pride, vainglory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us.’ ‘From ... all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment, Good Lord, deliver us³¹.’ May thy truth triumph, O Lord, as men turn to a Biblically sound model of creation. Hear this prayer through Jesus Christ our Lord, Amen.” [pause].

And so as the sermon now continues, I now leave this third reason for remembering St. Basil the Great today, namely, that as a church father and church doctor who comes from the church fathers’ era which ended in 451, St. Basil who died in 379 reminds us that the issue of which creationist model of Genesis 1 to 3 one follows is not a test of orthodoxy, unless it violates the types of matters found in connection with the three creeds, or the Trinitarian teachings of the first six general councils. [pause]

Now the fourth reason for remembering St. Basil the Great today, and dedicating Volume 1 of this book of mine, *Creation, Not Macroevolution – Mind the Gap*, on this St. Basil’s Day in 2014, is connected to the third reason, and is the fact that, St. Basil was a champion of Trinitarian orthodoxy. For Genesis 1 teaches that the Creator is a

³¹ From “The Litany,” 1662 *Book of Common Prayer*.

Trinitarian God, for in verses 26 to 28 as understood in connection with I Corinthians 11:3 & 7, man is made in “the image of God” in the threefold form of man, woman, and children, in reflection of the three Divine Persons of the Holy Trinity, identified as the Father and Son in I Corinthians 11:3, and as the Holy Ghost or “Spirit” in Genesis 1:2. And I also note that in the Calendar of the 1662 *Book of Common Prayer*, tomorrow is Trinity Sunday.

And the fifth reason for remembering St. Basil the Great today, is that St. Basil recognized a distinctive prior creation in the earlier part of Genesis 1, followed by a time-gap, before the six 24 hour creation days. He identified this distinctive prior creation as an angelic creation with an invisible universe [i.e., an angelic ‘heaven’ in Gen. 1:1]; and so with respect to the age of the earth, he was a young earth creationist. And so while [what] St. Basil isolated as the distinctive prior creation in Genesis 1:1 before the later creation of the six 24 hour days is certainly not the full picture, ... what he isolated with simply an angelic creation and an invisible heaven, ... thus is a good deal less than what the Local Earth Gap School I endorse would believe in; nevertheless, St. Basil’s recognition of a distinctive prior creation in Genesis 1:1 which was then later followed by the creation of the six 24 hour days, is an important and essential first step in coming to the form of the old earth creationist Local Earth Gap School that I endorse. And so we thank God for the insight St. Basil did have on this, for that essential first step he made in the right direction of the Gap School, even though as a Gap Schoolman I would go a lot further than St. Basil did on the issue of what that distinctive prior creation before the six creation days actually involved.

And so now in connection with the dedication of Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, which, God-willing, is to made be available as a free download at my website; on this St. Basil’s Day, let us pray. [pause]

“O holy, blessed, and glorious Trinity, three Persons, and one God,” be pleased to use this Volume 1 of my book, *Creation, Not Macroevolution – Mind the Gap*, and the forthcoming Volume 2, to the honour and glory of thy holy name. O Lord, thou didst separate me from the world, and didst separate me unto thyself; and by thy most tender Spirit who is like, even unto a Dove, thou didst also call me away for a season from the work that thou hast given me to do on the Received Text in my textual commentaries, that certain persons who have been “blinded” in their “minds,” and turned upside down by Lucifer, and for some time held fast on a Nero’s upside-down broken cross of Christ, may upon studying my work on Genesis 1 to 11, by thy grace be set free, and go forth to honour thee. I do not know who these people be, I know only that through me, thou dost desire they turn to thee. “Lord God, thou gavest unto Basil of Caesarea the spirit of truth and love to shepherd thy people in his teaching of the Holy Trinity which he defended from false doctrine, heresy, and schism. May we guard from every danger the faith thou hast given unto us, and walk always in the way that leads to salvation in which there is ‘a perfect and a whole rejoicing in’ thee, ‘when a man avaunteth not himself for

his own righteousness, but knoweth himself to lack true justice and righteousness, and to be justified by only faith in Christ.’” Grant this through Jesus Christ our Lord. Amen³².

Speaker: Gavin McGrath

Full Title: Creation not Macroevolution 4/4: Doctrine Matters.

Subtitle/Series: St. Basil’s Day, 2014

Short title: Creation not Macroevolution 4

Date Preached: 06/14/2014

Bible Texts: Genesis 6:8; Hebrews 11:7

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 4th of 4 sermons on “Creation not Macroevolution” & dedication of Gavin’s old earth creationist book, “Creation, Not Macroevolution – Mind the Gap” (2014) on St. Basil’s Day, 14 June 2014, Gavin says this sermon title includes the words, “Doctrine Matters,” and the words “Doctrine Matters” are a double *entendre* in which on the first meaning, “Doctrine Matters” means “things to do with doctrine,” & on the second meaning, the words “Doctrine Matters” means “doctrine is of importance.” It is thus a compliment to his previous sermon, “Science Matters.” Gavin gives a short summary of his Out-of-Eden Persian Gulf old earth creationist Local Earth Gap School model. He divides doctrine into spiritual and moral matters. On moral matters, he refers to the antediluvians’ sins isolated in Gen. 6 of mixed marriages and violence, and in Matt. 24:37-39 of gluttony, drunkenness, and mixed marriages. On spiritual matters, Gavin considers the example of St. Basil the Great (d. 379) in connection with: 1) the Protestant’s Biblical authority, 2) justification by faith, 3) the usage of the Trinitarian doctrine of the first four general councils (Nicea, 325; Constantinople, 381; Ephesus, 431; & Chalcedon, 451), & Trinitarian clarifications on these by the 5th & 6th general councils (Constantinople II, 553; & Constantinople III, 681), and The Three Creeds (Apostles’, Athanasian, & Nicene), to isolate the type of thing used to define orthodoxy from heresy in Gen. 1-3 for a creation model. 4) St. Basil as a champion of Trinitarian orthodoxy. 5) The fact that St. Basil considered in Gen. 1 there is a distinctive prior creation before the later six 24 hour creation days.

Keywords: Biblical Apologetics, Old Earth Creationism, Basil, orthodoxy, heresy, general councils.

³² A modification with added elements from e.g., II Cor. 4:4; The Litany, 1662 Book of Common Prayer, the citation of St. Basil in Book 1, Homily 3, Part 2, of Article 35 of the Anglican 39 Articles; & also Gilbert Sinden’s “Times & Seasons,” Anglican Information Press, St. Andrew’s House, Sydney Square, N.S.W., Australia, 1980, Printed in 1980 by Ambassador Press, Sydney, pp. 56 & 77, Collect for “Basil of Caesarea, bishop and teacher (330-379);” for companion usage with An Australian Prayer Book for use together with The Book of Common Prayer, 1662, Standing Committee of the General Synod of the Church of England in Australia, Anglican Information Press, St. Andrew’s House, Sydney Square, N.S.W., Australia, 1978, which at p. 300 has for “JUNE” “14,” the black letter day of “Basil of Caesarea, bishop and teacher (330-379).”