

**Appendices to Creation, Not Macroevolution – Mind the Gap, Volume 2, continued.**

*Appendix 3: Tracts / Pamphlets.*

*Tracts / Pamphlets.*

GENESIS 1-11 PAMPHLET 1:

Creation, Not Macroevolution – Mind the Gap.

Science: The Big Bang: “In the beginning God created the heaven” (Gen. 1:1).

GENESIS 1-11 PAMPHLET 2:

Creation, Not Macroevolution – Mind the Gap.

Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 1)?

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Creation, Not Macroevolution – Mind the Gap.

Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 2)?

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When does Adam Date To? When & Where was the World of Eden?

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Where Creationists Differ: The young earth & old earth creationist schools.

GENESIS 1-11 PAMPHLET 7:

Creation, Not Macroevolution – Mind the Gap.

Question & Answer Time: Where did Cain get his wife from? How did Noah get saved?

Why are there different races? Did all the languages come from the Tower of Babel?

Should murderers be executed?

Instructions for printing any of the following 7 pamphlets after your consideration and prayer. *Step 1:* Print as one A4 page the “page 4” and “page 1” of a given pamphlet. *Step 2,* turn the page over keeping the top of the page on the same side of the printer that it came out on, then print the “page 2” and “page 3” of a given pamphlet. *Step 3,* fold the paper in pamphlet format so “page 1” is at the front and “page 4” at the back.” *Step 4,* with a pair of scissors, cut the A4 sheet of paper down leaving about 1 centremetre or  $\frac{3}{8}$ <sup>th</sup> of an inch beyond the square borders. *Step 5,* repeat as necessary to have required quantity of a given pamphlet. *Step 6,* pray to God for guidance as to where and when to distribute one or more of these pamphlets. *Step 7,* in harmony with any laws or regulations of the land, lawfully distribute one or more of these pamphlets.

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, God created the universe, and God made matter out of nothing at all i.e., creation ex nihilo!*

- Further Pamphlets: E.g., Pamphlet 2: Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 1)?
- Pamphlet 4: The old earth creationist Local Earth Gap School Model of Genesis 1 & 2.
- Pamphlet 5: When does Adam Date To? When & Where was the World of Eden?

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*Creation, Not Macroevolution – Mind the Gap.*  
**Science: The Big Bang: “In the beginning God created the heaven” (Gen. 1:1).**  
By Gavin McGrath

The Bible says: “God, which made heaven and earth, and the sea, and all things that are therein,” hath “left not himself without witness” (Acts 14:15,17). “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ...” (Rom. 1:20). This raises the question, What is relationship between the Bible and science in the opening words of Genesis 1:1, “In the beginning God created the heaven ...”? What about the Big Bang? Old earth creationists broadly agree with the dates used by secular scientists for the age of the universe at about 14 billion years, age of the earth at about 4.6 billion years, and times of the planet earth’s geological layers. But they consider that this evidence points to a God who created by supernatural acts, as opposed to natural processes, e.g., Darwin’s macroevolutionary theory in *Origin of Species* (1859) is regarded by old earth creationists as erroneous to the point of being absurd. Let us consider God as The First Cause, “In the beginning God created” (Gen. 1:1) the universe, and how at the time of the Big Bang God made matter out of nothing at all!

The Big Bang is dated at c. 14 billion B.C. + / - 4 billion years. Although some scientific research from the *Wilkinson Microwave Anisotropy Probe* indicates that the date may be narrowed to 13.75 billion B.C. + / - 0.11 billion years. (This work is referred to by old earth creationist, Hugh Ross, of *Reasons To Believe* in California, USA in “A Flat Universe After All,” *New Reasons To Believe*, Magazine, May 2012; referring to *Astrophysical Journal Supplement* 180 of 2009; 192 of 2011; & *Astrophysical Journal* 737 of 2011; & 746 of 2012. While RTB material varies in standard and must be considered critically, there is much useful material produced by them & their website is <http://www.reasons.org>).

Both the Deist and Theist recognize the need for a Creator. 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. By contrast, the Theist believes God is more actively involved. E.g., religiously conservative Protestant Christianity is a Theistic religion in that it believes God has given a supernatural Divinely inspired revelation of himself to mankind in the canonical 39 Old Testament books and 27 canonical New Testament books of the Holy Bible, and God engages in personal relationships with his human creatures.

A number of deists have concluded that nature teaches the existence of a Creator. For example, Voltaire (1694-1778) declared, "I shall always be convinced that a watch proves a watch-maker, and that a universe proves a God. I believe in ... the God of nature, the great geometrician, the architect of the universe, the prime mover, unalterable, transcendental, everlasting."

Or empirical scientific observation found that hot and cold bodies which were placed together would eventually reach the same temperature. Extrapolating from this fact, Sir Isaac Newton (1643-1727), who discovered Newton's laws of physics, argued that this would mean that given enough time all objects in the universe would reach the same temperature. But since such a uniform state of temperature has not been reached, this means that the universe could not be of an eternal existence, but rather, it must have been created in time i.e., there was a First Cause. Newton then used this cosmological argument for the existence of God whom he said must have created the universe.

Newton's cosmological argument was reformulated 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. Empirical science showed that one could not convert all the energy of burning coal into mechanical work via any known engine. Hence both scientist and engineer 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 mechanical 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, when looking at a suitable quantity of water at a uniform cool temperature, entropy is at its maximum since its non-availability of

energy is at its highest in terms of water generating a steam-engine. By contrast, if this same body of water is at boiling point, its entropy level is at its lowest for the purposes of driving a steam-engine. It is said that entropy 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 of the universe must also be increasing with time. On this basis, Newton's basic argument about hot and cold bodies has been reworked into an argument for God as First Cause that says since entropy cannot be infinitely small, and since 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. I.e., God as a First Cause is required.

Albert Einstein (1879-1955), was a Deist. On many occasions when examining the natural laws of science, he would reject a theory saying, "God doesn't do anything like that." 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.

What is 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 and astrophysicist, Hugh Ross calls a "fudge factor" in order to conceal the Creator's hand. Einstein later "came clean," and begrudgingly accepted first "the necessity for a beginning;" and then "the presence of a superior reasoning power." (Hugh Ross's *The Fingerprint of God*, 1989).

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 is 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



selection is simply not sustainable. According to neo-Darwinian theory of macroevolution, genetic mutations are a naturalistic mechanism to make some kind of “hopeful monster,” and natural selection then acts on this “hopeful monster” to produce new species. But the salient point to recognize is that *there is no naturalistic process to account for the addition of new genetic material and new genetic information, as required to get a species out of its pre-existing genus.* Darwinists go badly awry in claiming that microevolution within a taxonomical genus, species, or subspecies, proves macroevolutionary theory beyond a taxonomical genus, because they do not carefully consider what is happening at the genetics level in microevolution within a genus. *The scientific reality is that demonstrable and provable microevolution as recognized by creationists, involves the rearrangement of pre-existing genetic material, or the loss of genetic material; by contrast, Darwinian macroevolutionary theory requires THE VERY OPPOSITE i.e., new genetic material and new genetic information!* Thus genetics points to creation by an Almighty God who is Creator, and not macroevolution.

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### ***Creation, Not Macroevolution – Mind the Gap. Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 1)?***

By Gavin McGrath

Microevolution within a taxonomical genus, species, or subspecies, was argued by old earth creationists, Edward Blyth (d. 1873), long before Darwin. Indeed, Darwin cites some of Blyth’s work in *Origin of Species* (1859), for instance, he says in chapter 1, “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 ... fowl” i.e., microevolutionary subspeciation from the taxonomical level of species. And in looking for a stripped parent stock of Genus *Equus* i.e., a common ancestor to the horse, the zebra, and the ass, Darwin says in chapter 5, “The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear” i.e., microevolutionary speciation from the taxonomical level of genus. *Yet Darwin nowhere adds that Mr. Blyth is an old earth creationist and his is a creationist model.* Rather, Darwin contrasts his theory of evolution *per se* i.e., both microevolution and macroevolution, with those old earth creationists who disagreed with Blyth’s belief of microevolution inside a genus e.g., Louis Agassiz (d. 1873).

Darwinism or the *Darwin-Wallace Theory of Natural Selection* was stated in 1858 by Charles Darwin and Alfred Wallace, and then elucidated upon by Darwin in the following year in his *Origin of Species* (1859). In a more succinct, better articulated, and better researched way than Edward Blyth, Darwin fairly documents a number of instances of microevolutionary change inside a taxonomical genus or species, that an old earth creationist like Edward Blyth would agree with e.g., variations in pigeons, dogs, and horses. But unlike an old earth creationist such as Blyth, from this, Darwin then extrapolates that given enough time, macroevolution could occur i.e., the theory that a creature could evolve beyond its originating genus, species, or subspecies, into a creature of another taxonomical genus. Thus Darwin claims, “species are ... only well-marked and permanent varieties” (*Origin of Species*, 1859, chapter 14); and from this type of thinking then claims that therefore, “a whale” could evolve by “natural selection” from a “bear” wading around in the

water with a “widely opened mouth” (*Origin of Species*, 1859, chapter 6); or “some ancient member of the” “anthropomorphous apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey” (*Descent of Man*, 1871, chapter 6), or indeed, all species came from “a few forms or ... one” (*Origin of Species*, 1859, chapter 14)

In time, Darwinism was modified to become neo-Darwinism, even though the term “Darwinism” commonly now means neo-Darwinism. Their modifications include a variety of theories as to how whales allegedly macroevolved, and neo-Darwinists tend to say “monkeys, apes, and men have a common ancestor,” rather than Darwin’s view that “man” came from “an ape or monkey.” For Darwin, “natural selection” acted upon “mutations ... in the transmutation of species” (*Origin of Species*, 1859, chapter 9). But Darwin was ignorant of the laws of genetics, and had not researched with sufficient rigour, and so was unaware of, the work done by the founding father of genetics, Gregory Mendel (d. 1884), which he reported in the *Brunn Society for the Study of Natural Sciences* in 1865 (Brunn was then in the Austro-Hungarian Empire, but is now Brno in Czech). Thus following Hugo de Vries 1901 to 1903 work in *Mutation Theory*, neo-Darwinists who were aware of Mendel’s work on genetics, revised Darwin’s theory so as to claim that Darwin’s “mutations” were *genetic* mutations, and that natural selection acted on these genetic mutations to create not only microevolutionary change, but over time, macroevolutionary change. Thus the fundamental modification of neo-Darwinism is that it seeks to harness Darwin’s “mutations” to some knowledge of genetics, and allege that natural selection acts on random genetic mutations to produce new species which in time macroevolve from one genus to another as a consequence of the accumulation of many microevolutionary changes. (Although the number of such microevolutionary changes is considerably reduced in Gould & Eldridge’s punctuation equilibrium theory, which disagrees with the alleged slower pace of macroevolutionary pace of their fellow Darwinian macroevolutionists; as alleged in Gould’s 1977 article, “The Return of the Hopeful Monster”).

Darwin says in *Origin of Species* (1859) that, “Mr. Wallace ... has arrived at almost exactly the same general conclusions that I have on the origin of species” (Introduction). Some time after the death of

Darwin (d. 1882), Wallace learnt of Mendel’s work after the rise of neo-Darwinian theory. But Wallace proved unwilling or unable to recognize the significance of Mendelism. Rather, he considered that the laws of genetics discovered by Mendel were “judiciously inadequate as substitutes for the Darwinian factors,” because, “The persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of nature” (Wallace’s *The World of Life*, 1910 & 1914). That is to say, Wallace worked on the presupposition that the macroevolutionary theory of Darwinian evolution was correct, and therefore *ipso facto* Mendelism had to be wrong.

This alleged critiquing of the laws of genetics by one of the two joint founding fathers of the 1858 *Darwin-Wallace Theory of Natural Selection* cannot be ignored. Darwin says in *Origin of Species* (1859) that, “Mr. Wallace ... has arrived at almost exactly the same general conclusions that I have on the origin of species” (Introduction). E.g., “Mr. Wallace ... concludes, that ‘every species has come into existence coincident both in space and time with a pre-existing closely allied species.’ And I ... know from correspondence, that this coincidence he attributes to generation with modification” (chapter 11, Geographical Distribution). This means that one of the two joint founding fathers of the so called, “Darwin-Wallace Theory of Natural Selection” (even though due credit should also be given to Edward Blyth for the more defensible creationist form of natural selection which looks only to its operation at the level of a God created genus or below, *supra*.) is on record as saying that Mendelism cannot be correct, because the “persistency” of hereditary traits “is the very opposite of what is needed” for Darwinian macroevolutionary theory to be correct. This is a significant admission. *Wallace was not here merely referring to the Darwinian secondary mechanism of the natural inheritance of acquired characteristics* (which by this stage he did not agree with Darwin on). *Rather, this is a general statement that in overview, the “persistency” of genetic “characteristic[s] in the laws of genetics as discovered by Mendel, is the very “opposite of what is needed” for Darwinian theory to be viable.* Surely Wallace should be commended for his candour on this issue. But notably, continued research has shown that Mendel was right, and therefore Darwin and Wallace were wrong in this matter.

The Darwinian theory of macroevolution of species by natural



The Holy Bible says, “that which may be known of God” from the Book of Nature “is manifest.” “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Romans 1:19 & 20, Authorized King James Version of 1611). “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1, King James Bible).

Further Pamphlet: Pamphlet 4: The old earth creationist  
Local Earth Gap School Model of Genesis 1 & 2.  
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***Creation, Not Macroevolution – Mind the Gap. Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 2)? & Does the Fossil Record Support Creation or Macroevolution?***  
By Gavin McGrath

We have already seen in pamphlet 2 that Darwinian theory is simply not sustainable. According to neo-Darwinian theory of macroevolution, genetic mutations are a naturalistic mechanism to make some kind of “hopeful monster,” and natural selection then acts on this “hopeful monster” to produce new species. But the salient point to recognize is that *there is no naturalistic process to account for the addition of new genetic material and new genetic information, as required to get a species out of its pre-existing genus*. Darwinists go badly away in claiming that microevolution within a taxonomical genus, species, or subspecies, proves macroevolutionary theory beyond a taxonomical genus, because they do not carefully consider what is happening at the genetics level in microevolution within a genus. *The scientific reality is that demonstrable and provable microevolution within a genus as recognized by creationists, involves the rearrangement of pre-existing genetic material, or the loss of genetic material; by contrast, Darwinian macroevolutionary theory requires THE VERY OPPOSITE i.e., new genetic material and new genetic information to evolve a creature from one genus to another*. 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 this proves is the loss of genetic material and microevolution within a genus, not the gaining of new genetic material and macroevolution into another genus. But such Darwinists simply say, “We’ve proved evolution,” and so they are 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.

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 a man has a business, and it loses \$100 a day, that if he goes on long enough, he'll become a millionaire. Anyone who seriously said that would be written off as a Lunatic. And so too, we can write off these neo-Darwinists as grossly unscientific lunatics. Their pseudo-scientific claims no more stand up to the scientific scrutiny of the laws of genetics today, than they did when the laws of genetics were dismissed by the joint founding-father of the Darwin-Wallace Theory of Natural Selection, Alfred Wallace (see pamphlet 2). Rather, the laws of genetics point us to an Almighty God who is Creator, a Creator who sometimes creates a genetically rich parent stock of creatures at the taxonomical level of genus, species, or subspecies, from which through a rearrangement or loss of pre-existing genetic material, microevolution may sometimes occur within a species, either by natural selection or God-guided Theistic microevolution. But there is no macroevolution i.e., evolution from one genus to another, e.g., whales stay whales, men stay men, kangaroos stay kangaroos, emus stay emus, rats stay rats. Put simply, *One cannot hatch rats from emu eggs!*

Darwinists do not come to grips with the issue of understanding the limits on evolutionary change imposed by the laws of genetics. Rather, they tend to assume, or assert contrary to the evidence, that change is open-ended and they "just know" it can "just keep happening." At this point, there is an alleged interdependency between what is seen in the fossil record, and their claims for macroevolutionary change. In fact, even Darwin admitted that the evidence was not there in the fossil record for macroevolution. In *Origin of Species* (1859), chapter 9, he says, "The abrupt manner in which whole groups of species suddenly appear in certain [geological] formations, has been urged by several paleontologists, for instance, by Agassiz, ... and by none more forcibly than by Professor Sedgwick, as a fatal objection to the belief in the transmutation of species. ... But we continually over-rate the perfection of the geological record, and falsely infer, because certain genera or families have not been found beneath a certain stage, that they did not exist before that stage ...; and in the succeeding formation such species will appear as if suddenly created." *This is a frank admission by Darwin that the evidence is not there in the fossil record for his theory! He thus theorizes with what he admits is no geological evidence at all, that various "genera or families" existed "beneath a certain stage," for*

*which reason "in the succeeding formation such species will appear as if suddenly created." This is a joke!*

The evidence from the fossil record is that well formed species appear suddenly in the fossil record, and then exhibit stasis i.e., they show no major directional change but remain fairly close to what they were at the time of their first appearance, even if there appears to have been a relatively small amount of microevolution within their genus. The Book of Nature in 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. Furthermore, it is clear that species that are claimed to have given rise to other species in a different genus, have sometimes been later found to overlap in time with these other species; but whether or not this occurs, there is no convincing evidence for the transmutation theory in the fossil record. Thus Darwinists are left to argue for macroevolution-in-the-fossil-record-gaps.

Let the reader see if he can spot the logical fallacy in this example of a circular fallacy. *Statement 1*: "Other than in a handful of disputed cases, Darwinian paleontologists are unable to find the thousands of missing links in the fossil record between different animals and different plants that should exist if Darwinian macroevolution were true. However, they 'just know' that such transitional creatures *had to exist* because Darwinian geneticists have 'the genetic evidence' to prove macroevolutionary theory." *Statement 2*: "Darwinian geneticists are unable to find any examples, or any law of genetics, that would allow the addition of new genetic material and new genetic information to DNA, such as would be required for macroevolution from one species to another to occur outside of its originating genus to occur. However, they 'just know' that it must be possible to get such transitional creatures because Darwinian paleontologists have 'the fossil record evidence' to prove macroevolutionary theory."



*the Biblical nexus between sin and death contextually exists only in man's world.* Thus adding in italics for added words, the meaning of Rom. 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."

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### *Creation, Not Macroevolution – Mind the Gap. The old earth creationist Local Earth Gap School Model of Genesis 1 & 2.*

By Gavin McGrath.

On the one hand we are told in Scripture that a Christian should, "study to shew thyself approved unto God;" but on the other hand, we are told that this means, "rightly dividing the Word of truth" (II Tim. 2:15). In this task, we must be careful to ensure we take, "precept ... upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little" (Isa. 28:10). A form of the old earth creationist Local Earth Gap School was followed in ancient times by the Jewish Rabbi Abbanu (died 320 A.D.) of the Academy at Caesarea in ancient Palestine, and a form of it was first articulated in historically modern times by the Protestant Christian, J. Pye Smith (1774-1851) of Homerton College and London University in England, UK. But what is this model?

Firstly, Gen. 1:1 refers to the creation of the universe and a global earth (cf. e.g., Pss. 134:3; 146:5,6), and one must "mind the gap" in a time-gap between the time when "God created the heaven" and then "the earth," and in a time-gap between Gen. 1:1 and Gen. 1:2, since there were multiple "generations of the heavens and of the earth" (Gen. 2:4; Eccl. 1:4) in these succession of "worlds" (Heb. 1:2; 11:3).

Secondly, Gen. 1:2 refers to a destruction event with a pre-Adamite flood (cf. Isa. 34:11; Jer. 4:23); that "one day" (or "the first day") is cut off from a distinctive prior creation in Gen. 1:1-2a; that "evening" and "morning" in Gen. 1 require 6 literal 24 hour days; that "made" and "set" in the fourth creation day refer to the reappearance of the sun, moon, and stars in the sky above the Edenic world following their being blocked out (cf. Job 9:7-9) with a progressive lifting of clouds of "darkness" (Gen. 1:2b-5), which first became clouds of "waters" (Gen. 1:7), and then were totally cleared away from a cloudy sky so that a blue sky, or possibly a near blue sky with the odd small white clouds characterized Eden *before the Fall* (Gen. 2:5,6); and Rom. 8:22 is referring to "the whole *human* creation" of both Jews and Gentiles or "every *human* creature" of Jewish and Gentile humanity (cf. Mark 16:15; Col. 1:15,23). Thus contrary to the claims of some, this allows for animal death before Adam's fall.

Thus a plain and natural reading of Gen. 1:2b-2:3 requires that following the distinctive prior creation in Gen. 1:1,2a, and the pre-Adamic flood of Gen. 1:2; there followed after a time-gap of unspecified duration, a creation of the Edenic world in six 24 hours days, followed by a seventh 24 hour day of rest. Hence on Day 1 (Gen. 1:2b-5), “the earth” (Gen. 1:2) which was to become the Edenic world was still under “the waters” (Gen. 1:2) of the pre-Adamic destruction event of a flood. A thick fog lay over the flood waters, and “the earth” (Gen. 1:2) was in “darkness” (Gen. 1:2), which may e.g., have caused by a dust storm blocking out the sun’s rays (cf. Matt. 27:45; Mark 15:33; Luke 23:44), or some other cause. Then God commanded, “Let there be light” (Gen. 1:3), and this world was in some way made lighter, e.g., by the cessation of a dust storm, or some other form of clearing the sky, allowing the sun’s rays of “light” to pierce through the fog clouds (Gen. 1:5); although it is also clear that the fuller extent of the darkness was lifted in degrees over the first four days. Then on Day 2 (Gen. 1:6-8) these fog clouds were lifted higher into the skies to form a “firmament;” hence the rising of the clouds upwards from the foggy ground into a higher point in the atmosphere created what from the Edenic perspective was a “firmament” over Eden i.e., a visible expanse of sky, albeit in this instance a cloudy sky. Then on Day 3 (Gen. 1:9-10) the flood “waters” under Eden’s “heaven” were dried up and “the dry land” did “appear” (Gen. 1:9). But this did not mean the evaporation of all water in Eden *per se*, since God “called the dry land earth; and the gathering together of the waters called *he Seas*” (Gen. 1:10), and so there were at least two Seas made on the third day.

Then on Day 4 (Gen. 1:14-19), the clouds in the firmament were removed, and so the sky was finally cleared with the sun, moon, and stars at last becoming visible (cf. Job 9:7-9; Amos 5:8). Thus on Day 4 God “made (Hebrew, *‘asah*) two great lights” and “the stars” (Gen. 1:16); for he “maketh (*‘asah*)” such luminaries as the stars (Job 9:9) by clearing the sky, so there was a clear night-sky (Amos 5:8); and he “set (*niqan*)” (AV) or “appointed (*niqan*)” them (Gen. 1:17) for their purpose in the world of man that he was about to create, “for signs, and for seasons, and for days, and years” (Gen. 1:14), and “to give light upon the earth” (Gen. 1:17), for they were “to divide the light from the darkness” in the world man was to inhabit (Gen. 1:18).

This understanding of Day 4 also interconnects back to the destruction event of a pre-Adamic flood in Gen. 1:2, since this clearing of the sky from the “darkness” (Gen. 1:2) in stages (Gen. 1:3,6), shows God’s progressive actions of undoing the destruction damage as part of his new creation. It thus echoes to us the message of Gen. 1:1,2, “He can create, and he destroy!”

Thirdly, the “heaven” and the “earth” of the pre-Adamic flood (Gen. 1:2), the Gen. 1:2b-2:3 creation, and Noachic flood, was under a local “heaven” (cf. Deut. 2:25) and local “earth” (cf. Gen. 41:56) of a south-west Asian world known as “Eden” (Gen. 2:8). The Land of Eden contained the inner sanctuary of the Garden of Eden “eastward in Eden” (Gen. 2:8), and the wonderful world of Eden was south of where the two Mesopotamian rivers of the Tigris and Euphrates join (Gen. 2:10-14). This was also the area of Noah’s Flood which was geographically local to the old world of Eden, but anthropologically universal to all of mankind, of which there were only “eight” human survivors (1 Peter 3:20).

The animals created for this local world of Eden on Day 5 (Gen. 1:20-24) included the Hebrew *ranniyin* of Gen. 1:21. This can be rendered as either “great whales” (AV) or “great water-snakes.” In the original Edenic world created by God in six 24 hour days that there was no animal death caused by either animals eating other animals since the animals were vegetarians (Gen. 1:30), nor by man since man was a fruitarian (Gen. 1:29) who required no clothing (Gen. 2:25).

But as a consequence of the fall, man came to live in a different world for which he was not originally designed, one which included animal death for sacrifice and clothing (Gen. 3:15,21; 4:4), and in which the soil of the Edenic world was no longer as fertile (Gen. 3:17), and in which “thorns” “and thistles” were brought forth, and man went from being a fruitarian (Gen. 1:29) to a vegetarian (Gen. 3:18), and later again after Noah’s Flood to one who also ate meat (Gen. 9:3). But one could not determine such things from Rom. 5-8, which is very much focused on the issue of human mortality flowing from Adam’s primal sin (Rom. 5), and man’s subsequent bondage to sin and death (Rom. 5-8), which shall continue even for the redeemed here on earth up till the Second Advent (Rom. 8:19-25). This is significant because it means



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..

Further Pamphlets: E.g., Pamphlet 4: The old earth creationist  
Local Earth Gap School Model of Genesis 1 & 2.

Pamphlet 1: Science: The Big Bang: "In the beginning  
God created the heaven" (Gen. 1:1).

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### *Creation, Not Macroevolution – Mind the Gap. When does Adam Date To? When & Where was the World of Eden?*

By Gavin McGrath.

There are gaps in Hebrew genealogies (Matt. 1:1,5,6,8,11), so that when e.g., St. Matthew talks about divisions of "fourteen generations" (Matt. 1:17) his meaning is the "fourteen significant generations" he has selected. These time-gaps can span thousands of years, e.g., "Jesus Christ the son of David, the son of Abraham" (Matt. 1:1) has gaps of about 1,000 years to David, and 2,000 years to Abraham; and a full-blooded Sephardic Jew who today could be called a biological "son of Abraham" would be about 4,200 years removed from the time of Abraham. It is also clear from the words of Luke 3:35,36, "Salah, which was the son of Canaan, which was the son of Arphaxad;" that Gen. 11:12,13 must be read as meaning, (with added words here placed in italics), "And Arphaxad lived five hundred and thirty years, and begat *the forbear of Salah*: and Arphaxad lived after he begat *the forbear of Salah* four hundred and three years, and begat sons and daughters." Thus there is an unspecified time gap of an unspecified number of generations between Arphaxad and Salah, since any number of descendants may have been born before finally the forbear of Salah was born; and from this we must also conclude that the genealogies of Gen. 5 & 11 may at various points be incomplete to an unspecified extent.

We are told I Chron. 16:15-17 and Ps. 105:8-10 of a "thousand generations" from the time God gave the "covenant" of grace to Adam down to "Jacob" / "Israel" in c. 2,000 B.C.. Given that the average age of the antediluvian patriarchs in Gen. 5 was 156 when they begat, we can reasonably set an upper limit for these 1,000 generations of 156,000 years, and so an upper Adamic date of c. 158,000 B.C.. And given the average age of the postdiluvian patriarchs in Gen. 11 was 50 when they begat, we can reasonably set a lower limit for these 1,000 generations of 50,000 years, and so a lower Adamic date of c. 52,000 B.C.. This gives us an Adamic date range on the Biblical chronology of c. 105,000 B.C. + / - 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., which made the area now under the waters of the Persian Gulf generally dry land till it started to flood from the ending of the Last Ice Age from c. 8,000 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.

Depending on context, Scripture can refer to either a global "world" (Mark 16:15) with a global "heaven" and "earth" (Pss. 121:2; 146:5:6); or a local "world" (Rom. 1:8) with a local "heaven" (Col. 1:23) and local "earth" (Matt. 12:42). Though Gen. 1:1; 2:4 is contextually global (Ps. 124:8) and refers to a succession of "worlds" created by God (Heb. 1:2; 11:3); Gen. 1:2b-2:3 is contextually a local World of Eden (Genesis 2:8-14).

Eden was a segregated area, with man's original dominion mandate of Gen. 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, e.g., Romans 5 or 1 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. These satyr beasts are known by secular anthropologists as "hominids" e.g., Neanderthals, or "Anatomically Modern Humans" which they were not as they clearly lacked a soul (Gen. 2:7; 1 Cor. 15:45) as creatures in "the image of God" (Gen. 1:27), manifested in spiritual expression (Gen. 4:2,4; 8:20), even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including just idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among

Adamites including atheists (Pss. 14:1; 53:1), and "a reasonable soul" (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.

Thus man or Adamites first appears in the fossil record as Cro-Magnon man c. 33,000 B.C.; and he exhibits a soul, with a Cro-Magnon idol dating from the same time of 33,000 B.C. at 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. Thus while some Adamites remained in the area now under the waters of the Persian Gulf till the Holocene (starting with the ending of the last ice age c. 8,000 B.C.) where they maintained civilizations; by contrast, a number of Adamites left the Persian Gulf following Noah's Flood in the range of c. 50,000 B.C. +/- 16,000 years, but on the presently available data most probably c. 35,000 B.C., being anthropologically universal and geographically local in an area now under the waters of the Persian Gulf. These Adamites first found in the fossil record as Cro-Magnon (Cro-Magnons are white Japhethite Adamites still found today in e.g., the Dal people of Dalarna in Sweden.) having left the area of the Persian Gulf, encountered satyr beasts and in a double helix population movement interplay of Out-of-Eden Persian Gulf Adamites from Greater Eden and satyr beasts, becoming debased, mimicked them at the point of the 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.

The secular Darwinian anthropologists wrongly claim man evolved from these satyr's beasts; but in fact the Out-of-Eden Persian Gulf Adamites replicated and improved the satyr beasts hunter-gather 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





Buckland (d. 1856), an Anglican Canon and geologist of Oxford University; and Adam Sedgwick (d. 1873), an Anglican clergyman, and geologist of Cambridge University. And some form of the old earth creationist Local Earth Gap School is found with J. Pye Smith (d. 1851), a Congregationalist of Homerton College & London University who wrote *The Relation between the Holy Scriptures & some parts of Geological Science* (1839-1852); the Honorary Local Earth Gap Schoolman, John Pratt (d. 1871), an Anglican Archdeacon; and Henry Jones Alcock (d. 1915), an Anglican clergyman who wrote *Earth's Preparation for Man* (1897).

Further Pamphlet: Pamphlet 4: The old earth creationist  
Local Earth Gap School Model of Genesis 1 & 2.  
Pamphlet 7: Question and Answer time.

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***Creation, Not Macroevolution – Mind the Gap.  
Where Creationists Differ: The young earth & old earth creationist  
schools.***

By Gavin McGrath.

Looking at “Jewish” and “Christian” in very broad terms, so as, for instance, to include under the broad term of “Christian” both orthodox and unorthodox writers, we find that in historically modern times, i.e., from the late 18th and early 19th centuries on, in which the rise of the modern sciences of geology and astrophysics have acted as a catalyst to produce a variety of modern creation models for Genesis 1 & 2; contrary to the claims of some unorthodox young earth creationists (1 Cor. 11:18,19), in broad-brush terms, the modern diversity of Genesis 1-3 creation models has a similar: though not identical sequel, in the diversity of creation models in ancient to early mediaeval times. Thus amidst a good deal of internal diversity within them, there have been four broad Genesis 1 to 3 creation schools from ancient to modern times. It is possible for a creationist to be theologically orthodox i.e., a religiously conservative Protestant Christian, inside any of these four broad schools.

(1) *The Young Earth Six 24 Hour Days Universal Creation School* considers the words of Genesis 1:1, “In the beginning God created the heaven and the earth,” are a summary statement of the words of the six days of Genesis 1:2 to 2:3; and that the universal creation of everything then occurred in six 24 hour days. In broad terms, this school was followed in ancient times by two out of the eight ancient and early mediaeval church doctors, namely, St. Ambrose (d. 397), and St. Athanasius (d. 373). Although to this there are qualifications. For Athanasius, on limited data, *this appears to be the most likely possibility* for how he understood Gen. 1-3; and for St. Ambrose, he believed in a distinctive prior creation of angels, but unlike those Gap Schoolmen who consider this is referred to in the word “heaven” in Gen. 1:1, he thought that Genesis 1 tells us nothing about this distinctive prior creation of angels which he considered occurred *before* Genesis 1:1 on the basis of other Scriptures. (See e.g., Colossians 1:16). In modern times, this is found in e.g., Whitcomb & Morris’s *The Genesis Flood* (1961), and such young earth creationist *Flood Geology Schoolmen* usually date the earth at between 6,000 and 10,000 years old; although some of them go up to

about 15,000 years old, and others insist on it being no more than about 6,000 years old. They attribute most of the geological layers to an alleged global flood of Noah.

(2) *The Non-Sequential & Symbolic Creation Days School* was followed in ancient times by young earth creationists who believed in an instantaneous creation in a split second e.g., the Jew, Philo of Alexandria (1st century A.D), and the Christian, Clement of Alexandria (d. before 215). In modern times it is found in the Framework School which is followed by both some old earth creationists e.g., Meredith Kline (d. 2007), and some Theistic Macroevolutionists. They consider Gen. 1 is a piece of poetry in which the parallelism between Days 1 & 4 referring to light; Days 2 & 5 referring to the firmament of heaven & waters; and Days 4 & 6 referring to land or earth; simply means “God created everything.” While various others accept the parallelism of these triads, they interpret this differently i.e., Days 1, 2, & 3 are *a preparation* by God for what then occurs in the parallel creations of Days 4, 5, & 6.

(3) *The Sequential & Symbolic Creation Days School*. In ancient times this was found in e.g., the Jew, Philo of Alexandria (1st century A.D), who was a young earth creationist who thought the 7th day came sequentially after the first six non-sequential days, and was “God’s sabbath,” a long period of time lasting for “all eternity” (*On the Cherubim*). Or the Christian, Irenaeus (2nd century). He was a young earth creationist who considered the 7 days were all sequential, and says the 6th day was 1,000 years long. In modern times it is found in the Day-Age School which is followed by some: old earth creationists e.g., Hugh Ross (b. 1945) of *Reasons To Believe* in California, USA (whose Day-Age model has unorthodox views of the soul), and Dan Wonderly (d. 2004) of Director Bob Newman’s (b. 1941) *Interdisciplinary Biblical Research Institute* in Pennsylvania, USA; progressive creationists e.g., Greg Neyman (b. 1960) of *Old Earth Ministries* in Ohio, USA (who does not recognize that orthodoxy requires creation, not macroevolution, and so he is tolerant to macroevolutionists); and some Theistic Macroevolutionists e.g., James Orr (d. 1913).

(4) *The Gap School*, which has multiple rival forms, one of which is endorsed in this series Pamphlet 4, “The old earth creationist

Local Earth Gap School Model of Genesis 1 & 2.” Six of the eight ancient and early mediaeval Christian church doctors considered stylistic and linguistic features require that there was a time gap in the early verses of Genesis 1, during which there was a distinctive prior creation before the subsequent six creation days, namely, St. Basil the Great (d. 379), St. Gregory of Nazianzus (d. c. 390), St. Jerome (d. c. 420) (young earth creationists who considered there was an angelic creation with invisible heaven), St. Gregory the Great (d. 604) (young earth creationist who considered there was an angelic creation with invisible heaven, and also the creation of the temporal heaven), St. Chrysostom (d. 407) (non-committal on young or old earth, creationist who considered there was an angelic creation with invisible heaven, and also the temporal creation of a dark flooded earth), and St. Augustine (d. 430) (non-committal on young or old earth, creationist who considered there was a temporal creation of a dark flooded earth; and was non-committal on whether or not there was an angelic creation with invisible heaven during this time gap, or whether it was later).

An ancient old earth creationist Global Earth Gap Schoolman was Origen (d. 254), who held some unorthodox views, but was never condemned by ancient and early mediaeval orthodox Christians for his holding to an old earth with non-human death before Adam’s fall. E.g., in his book, “*First Principles*,” St. Jerome says, “Origen,” “in his Second Book” “maintains a plurality of worlds: not ... many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another and so in regular succession.” An ancient old earth creationist Local Earth Gap Schoolman was the Jewish Rabbi Abbahu of Caesarea (d. in 320 A.D.), who in the *Midrash Rabbah* considered there was such a succession of global worlds on an old earth, followed by a *local earth* creation. In modern times, some form of the old earth creationist Global Earth Gap School is found in e.g., three men who all died before c. 1875, after which it continued to be possible to argue for a succession of “worlds” (Heb 1:2; 11:3) in the time-gaps in the first two verses of Genesis (Gen. 1:1-2; 2:4) as maintained by Local Earth Gap Schoolman, but it ceased to be possible to argue for the global earth creation element of such a model on the known geological data: Thomas Chalmers, a Moderator of the *Free Church of Scotland* (d. 1847); William



*Should murderers be executed?* God's law given to all nations (Gen. 10) requires that murder be a capital crime & murderers be executed by the State (Gen. 9:5;6; Rom. 13:1,4;9; Rev. 13:10). This does not apply to manslaughter i.e., accidental killing which has a lesser penalty (e.g., Num. 35:6,10,11). And under some circumstance the death penalty may also be commuted to a lesser penalty (II Sam. 12:9,10). But the general rule that should apply in law is "life for life" (Exod. 21:23; Deut. 19:21).

Further Pamphlets: E.g., Pamphlet 3: Science: Do the Laws of Genetics Support Creation or Macroevolution (Part 2)?  
 Pamphlet 6: Where Creationists Differ:  
 The young earth & old earth creationist schools.

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*Creation, Not Macroevolution – Mind the Gap.*  
**Question & Answer Time: Where did Cain get his wife from?**  
*How did Noah get saved?*

**Why are there different races? Did all the languages come from the Tower of Babel? Should murderers be executed?**

By Gavin McGrath

*Where did Cain get his wife from?* There is a misconception among some, that Adam & Eve had just two boys, Cain and Abel, and then after Abel was slain, Seth, resulting in the question, "Where did Cain get his wife from?" In fact we read in Genesis 5:4, "And ... Adam ... begat sons and daughters." While parent-child incest was always prohibited (Gen. 19:30-38), close relatives such as brothers and sisters, uncles and nieces, were permitted to marry when human genes were better and men lived a lot longer; although these unions have now been banned (Lev. 18 & 20). Thus Cain evidently married a sister.

*How did Noah get saved?* Since Adam's fall, men have only ever been saved one way, that is, by "the blood of the everlasting covenant" (Heb. 13:20), which has been administered differently e.g., in Old Testament times as a covenant inside the covenant with Abraham for Jews, or as a covenant inside the New Testament covenant for Christians (Gal. 3:6-29; 4:21-31). Thus Noah "was a just man" through the "covenant" of "grace" (Gen. 6:8,9,18), in which he had faith in the atoning sacrifice of the then coming Messiah (Gen. 3:15) as typed by animal sacrifices (Gen. 8:20); just like Christians are saved "by grace" i.e., God's unmerited favour, "through faith" (Eph. 2:8) in the atoning sacrifice of the Son of God as the Second Person of the Trinity (John 1:1-3), who was incarnate by the power of the Holy Ghost who is the Third Person of the Trinity, in the womb of the virgin Mary (Matt. 1:1-25), being sent into the world by God the Father who is the First Person of the Trinity, "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" (John 3:16). Thus recognizing that we are sinners (Rom. 3:23), that "the wages of sin is death" (Rom. 6:23), and repenting of our sins (Mark 1:15) as found chiefly in the Ten Commandments of Exodus 20 e.g., "Thou shalt not kill" (Matt. 5:21,22), "Thou shalt not commit adultery" (Matt. 5:27,28), "Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not cover" (Rom.

13:9), we must have saving faith in Christ as Saviour and Lord (Acts 4:10,12; John 20:28,29), who died in our place and for our sins, when he hung on a cross at Calvary, as remembered in the Communion symbols of bread & wine (Matt. 26:26-28), before rising again the third day (Luke 24), & ascending into heaven (Acts 1:1-9), where he is seated at the right hand of God the Father (Mark 16:19), where “the ever liveth to make intercession for” his people (Heb.7:25) who recognize he is the “one mediator between God and men” (II Tim. 2:5,6). And from where Christ will come at his Second Advent to judge the living & the dead on the Day of Final Judgement (Acts 1:10,11; Matt. 25; II Tim. 4:1). Thus like true Protestant Christians today, “by faith Noah,” “became heir of the righteousness which is by faith” (Heb. 11:7).

*Why are there different races?* Before Noah’s Flood, there were racially mixed marriages (Gen. 6:1-4) between Cain’s race (Gen. 4:16-24) and Seth’s race (Gen. 4:25-5:32), and God reduced the life-spans of these miscegenationists to 120 (Gen. 6:3). But “Noah was” “perfect in his” biological “generations,” and “begat three sons, Shem, Ham, and Japheth” (Gen. 6:9,10) i.e., these were full-blooded Sethites, not half-castes or quarter castes. Then after the Flood, the God imposed solution to this sin was to again create new races through Noah’s three sons, & to give them their own languages & areas, as found in *The Table of Nations* (Gen. 10); so that by this segregation of racial “families” (Gen. 10:5,20,31,32; 12:3) or “kindreds” (Acts 3:25) or “nations” (Acts 17:26; Gal. 3:8), God teaches we are not to engage in racially mixed marriages with people of a discernibly different looking race e.g., whites and coloureds (Deut. 23:2-8; Ezra 9 & 10; Neh. 13; Dan. 2:43,44; Matt. 24:37-39; I Cor. 7:18-20; Rev. 5:9).

*Did all the languages come from the Tower of Babel?* King “Nimrod” or Sargon of Accad, in the 3rd millennia B.C., “the beginning of” whose “kingdom was Babel” or Babylon (Gen. 10:8-10), sought to bring together a variety of different races including the Hebrews and Babylonians. This was not an anthropologically universal event because we read in Gen. 10 that through Noah’s three sons, the “nations” “were” “divided in the earth after the flood” (Gen. 10:32). And inside the human primary race, inside the Caucasoid secondary race (*Head Hair*: wavy; *Facial & body hair*: abundant male facial &

body body hair: & *Prognathism* or jaw protrusion: slight), the Japhethites or white Caucasian Caucasoid nations (Caucasian tertiary race: *Head Hair*: wavy & of various colours: orange or red, black, light brown, dark brown, blonde; *Facial & body hair*: abundant male facial & body hair; *Head size*: variable; *Nose*: narrow; *Prognathism*: slight; *Eyes*: variable, usually blue, green, or brown; *Skin*: white; *Stature*: variable,) were divided “every one after his tongue” (Gen. 10:5). And among Mediterranean Caucasoid nations (Mediterranean tertiary race: *Head Hair*: wavy & black; *Facial & body hair*: abundant male facial & body hair; *Head size*: narrow; *Nose*: medium; *Prognathism*: slight; *Eyes*: brown; *Skin*: light brown; *Stature*: medium,) which are most of those itemized under Ham and Shem on the *Table of Nations*, the Semites (Semitic quaternary race of West Asia: light brown, frequently with hooked noses), were divided “after their tongues” (Gen. 10:31); and the Hamites (Hamitic quaternary races: Putites of Larger Libya, light red / brown with medium width noses; Mizraim of ancient Egypt, golden brown, still largely survives in the so called “Pharaonic race” of Coptic Orthodoxy), were divided “after their tongues” (Gen. 10:20). So too in the Shemitic group, those of the Mongoloid secondary race (*Head Hair*: black & straight, other than Ainu; *Prognathism*: medium; *Eyes*: brown; *Skin*: various hues of brown; with five tertiary races: Mongolians, Malaysians, Eskimos, Red Indians, & Ainu,) which came from “Mash” (Gen. 10:23) meaning “the silkoes” (cf. Ezek. 16:10,13; Greek, *serikos*, Rev. 18:12); and the Australoid secondary race (typed by the Australian Aborigines, with five tertiary races that subdivide into two branches, the Dravidic Australoids & the Negritic Australoids), which come down from “Elam” (Gen. 10:22), were divided “after their tongues” (Gen. 10:31). And in the Hamitic group, those of the Negroid secondary race (as typed by the Ethiopian negroes, *Head Hair*: black & tight woolly curls; *Body Hair*: relatively slight male facial & body hair; *Prognathism*: strong; *Nose*: broad; *Eyes*: brown; *Skin*: black. It has two tertiary races: Negroes & Negrillos) who come down from “Cush” (Gen. 10:6); & those of the Capoid secondary race of South Africa (which has two tertiary races: Hottentots & Kalahari Bushmen), were divided “after their tongues” (Gen. 10:20). Thus for “the whole earth” to have “one language” (Gen. 11:1) requires a local world (cf. Gen. 41:55,56; Rom. 1:8; Col. 1:23) in the Middle East speaking Sumnerian, was divided into Hebrew, Aramaic, & Babylonian tongues, & possibly some other tongues. So not all tongues, just some Middle East ones came from this.

