

CREATION, NOT MACROEVOLUTION - MIND THE GAP:

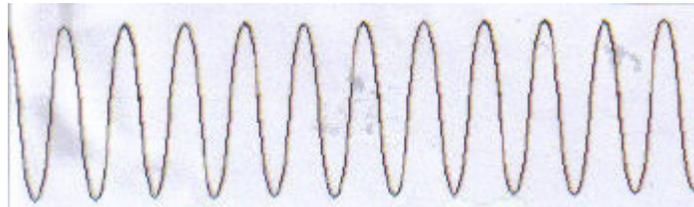
A dissertation on one form of the old earth creationist Gap School of both ancient and modern Jewish and Christian writers, including Rabbi Abbahu of the Academy at Caesarea in ancient Palestine (died 320 A.D.), J. Pye Smith of Homerton College & London University in England (died 1851), & others; with dissertations on Genesis 1-11 & Old Testament Chronology.

VOLUME 2 of 2 VOLUMES

A religiously conservative Protestant Christian work on Scripture, Science, & History.

by
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E = mc² = The Big Bang = creation *ex nihilo* requiring a Creator *c.* 14 billion B.C. .



$$\lambda = v / f$$

Wavelengths. On a wavelength diagram, the distance between two corresponding points on two consecutive waves is called the wavelength. Wavelength (the Greek letter “λ” or lambda, λ) equals the velocity (or speed) of a wave (v) divided by its frequency (f), i.e., $\lambda = v / f$. E.g., when the universe was less than 380,000 years old, sound waves left signatory imprints in the universe which have been detected by 21st century scientific researchers. Or a microwave oven used for cooking or heating up food does so by high frequency electro-magnetic waves. Waves are a common conceptual design phenomena used by the Creator in various medium. E.g., the Designer has used them for light waves, sound waves, radio waves, radiation waves, seismic waves, and the ocean waves upon which some men like to ride surf-boards.

“The Lord ... divideth the sea when the waves thereof roar” (Jer. 31:35).

“The heavens declare the glory of God;
and the firmament sheweth his handywork” (Ps. 19:1).

McGrath, Gavin (Gavin Basil), b. 1960.

Creation, Not Macroevolution – Mind the Gap (Volume 2):

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, 2014 & 2015.

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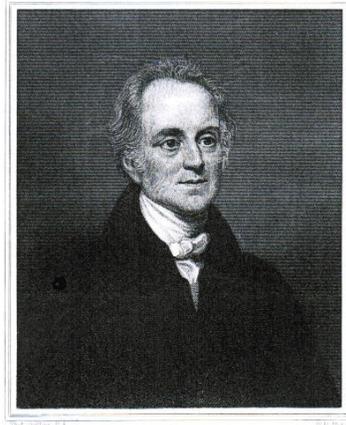
P.O. Box 834, Nowra, N.S.W., 2541, Australia.

Dedication & Connected Sermons preached at Mangrove Mountain Union Church, Mangrove Mountain, N.S.W., 2250, Australia, on 23 Oct. 2014, 30 Oct. 2014, & Saturday 1 Nov. 2014 (All Saints' Day).

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

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Volume 2 is dedicated in 2014 & published in 2015, the 100th anniversary year of the death of Henry J. Alcock (1837-1915), an Anglican Protestant clergyman & old earth creationist Local Earth Gap Schoolman who wrote *Earth's Preparation for Man ... on the lines suggested by ... Pye Smith (1897).*



J. Pye Smith.

J. Pye Smith (1774-1851), Principal of Homerton College, London, UK, a Congregationalist Church Protestant Theological College, and old earth creationist who first articulated a historically modern form of the Local Earth Gap School. He was the Principal both before and after it was affiliated with London University from 1840; with its Theological Faculty being then amalgamated with two other colleges to form a Congregationalist Theological College known as New College which was part of London University (1850-1977); and Pye Smith laid the foundation stone for New College in 1850. Homerton College then continued as a Congregationalist Church teachers' college first in London, and then at Cambridge. Homerton College was increasingly secularized, & it later became a college of Cambridge University, England, UK, from 1977. Above picture from John Medway's *Memoirs of the Life & Writings of John Pye Smith* (1853).

“A great majority of the strata having been formed under water, ... in all these we find ... wise foresight and benevolent intellect and infinite power,” so “that he must be blind indeed, who refuses to recognize in them proofs of the most exalted attributes of the Creator.”

The creationist, William Buckland, Professor at Oxford University; quoted by the creationists, William Conybeare & William Phillips in *Outlines of the Geology of England and Wales* (1822).

The Presbyterian (Westminster) *Shorter Catechism* (1648) contains what it says, is “commonly called *The Apostles' Creed*,” as does also Luther's *Short Catechism* (1529); Calvin's *Geneva Catechism* (1545), & *The Short Catechism* largely written by Cranmer & now found in the Anglican *Book of Common Prayer* (1662).

King Henry VIII broke with Rome, and in association with Thomas Cranmer, under God, commenced the English & Irish Reformations. Henry VIII said in his *Institution of a Christian Man*, “I believe ... and profess, that this God and this Father is Almighty, ... and that all other powers ... be nothing as of themselves, but have their might, force, and strength of him only, and be all subject unto this power.” And in annotation on this, Thomas Cranmer translated the *Apostles’ Creed* into English. His translation & commentary on Article 1 of the *Apostles’ Creed* is:

“I believe in God, the Father Almighty, maker of heaven and earth ...’
This *Credo* [Latin, ‘I believe’ i.e., the *Apostles’ Creed*] I have translated as nigh as I can conveniently, word for word, according to the Latin. ...

For the more large declaration of the pure Christian faith,
it is to be considered, that there is a general faith, which all that be Christian ... have:
as, to believe that God is, that he is the Maker and Creator of all things, and that Christ is the Saviour and Redeemer of the world, and for his sake all penitent sinners have remissions of their sins; and that there shall be a general resurrection”

Institution of a Christian Man, by His Majesty, King Henry VIII,
King of England & Ireland (Regnal Years: 1509-1547)
“Supreme Head” of the Church of England & Ireland “as far as the law of Christ allows,”
in: *Miscellaneous Writings & Letters of His Grace Thomas Cranmer*,
Archbishop of Canterbury (1533-1556), Marian Martyr 1556
(Edited for the Parker Society by the Reverend Mr. John Edmund Cox, 1846, pp. 83-84).

The *Apostles’ Creed* (named after, not written by, the apostles),
is found in e.g., *The Short Catechism*, largely written by Thomas Cranmer (1489-1556)
in the Anglican *Book of Common Prayer* (1662).

In part, this Catechism says (in Question & Answer form):

“*Catechist*: Rehearse the Articles of thy Belief.

Answer: I believe in God the Father Almighty, maker of heaven and earth:

and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried,
he descended into hell; the third day he rose again from the dead, he ascended into heaven,
and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the
quick living and the dead.

I believe in the Holy Ghost; the holy catholic church, the communion of saints;
the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

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”

The *Apostles' Creed* is found in e.g., *Luther's Short Catechism* (1529)

which says at "The First Article: of the Creation

'I believe in God the Father Almighty, maker of heaven and earth'

What does this mean?

Answer: I believe that God has created me and all other creatures, and ... preserves me, body and soul, ... and ... daily ... bestows on me ... all my goods, and supplies in abundance all needs and necessities of my body and life, and protects me from all perils, and guards and defends me from all evil. And this he does out of pure fatherly and Divine goodness and mercy, without any merit or worthiness in me; for all which I am bound to thank him and praise him, and, moreover, to serve and obey him"

"For every house is builded by some man;

but he that built all things is God"

(Hebrews 3:4).

And "the Lord" said, "where wast thou when I ... said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" (Job 38:1,4,11,12)

EXTRACTS of *Creation, Not Macroevolution – Mind the Gap*, from Volume 1 (2014) & 2 (2014 & 2015).

The “Reformed Anglican usage of *the Trinitarian teachings* of the first four general councils (which includes their creeds and anti-Pelagian teaching), together with *the Trinitarian clarifications on them* by the fifth and sixth general councils endorsed in this work, ... recognizes in harmony with Article 21 of the Anglican 39 Articles, entitled, ‘Of the Authority of General Councils,’ that ‘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 had 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.’ And Article 8 of the Anglican 39 Articles, entitled, ‘Of the Three Creeds,’ ‘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.’ Given that nothing should be ‘contrary to God’s Word’ or ‘against God’s Word’ (Articles 20 & 34, 39 Articles), it is of course quite legitimate to sometimes use words not specifically found in Scripture, e.g., the very word, ‘Trinity;’ or these councils usage of the Greek *homoousion*, rendered ‘substance’ in the *Nicene Creed*, ‘I believe ... in one Lord Jesus Christ, the only-begotten Son of God, ... being of one substance with the Father’ (1662 Anglican *Book of Common Prayer*), also sometimes rendered as e.g., one Supreme ‘Being,’ or ‘consubstantial’ (Latin, *consubstantialis*).

“We thus see the Protestant authority of Scripture is paramount, so that e.g., the ‘Nicene Creed’ ‘may be proved by most certain warrants of holy Scripture’ (Article 8, Anglican 39 Articles), from which point we see that the Western Church’s *Nicene Creed* as developed and found in Cranmer’s Anglican *Book of Common Prayer* (1662) is a refinement from the earlier creed of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), and creed of the *Second General Council of Constantinople* (381) as later recorded and endorsed by the *Fourth General Council of Chalcedon* (451); and so this leads us into a greater appreciation and study of these four General Councils, but *we then limit our interest and endorsement of them to Trinitarian matters* for our authority is ‘the Word of God’ and what may ‘be taken out of holy Scripture’ (Article 21, Anglican 39 Articles). Other non-Trinitarian matters they deal with are a mix of the good, bad, and indifferent, but these other matters *are not what these four general councils are remembered for, since they are remembered for their orthodox statements of Trinitarian doctrine* (and in this connection, we also then derivatively find relevant the Trinitarian clarifications on them in the following fifth and sixth general councils, to which we apply the same qualification of limiting our interest and endorsement of them to their Trinitarian doctrine). This Anglican *Protestant* methodology is therefore quite different to the usage of these same four (or six) general councils in Roman Catholicism or Eastern Orthodoxy i.e., on the issue of what Article 21 of the Anglican 39 Articles calls, ‘the Authority of General Councils,’ these Protestant Articles uphold Biblical authority, rather than any alleged intrinsic ‘council authority;’ and this Protestant approach also correspondingly only endorses the value of these first six general councils with regard to their truly excellent Biblical Trinitarian teaching.”

Creation, Not Macroevolution – Mind the Gap, Part 1, Chapter 7, section d.

“It is clear that with respect to *the nexus between death and sin*, in looking at orthodoxy as found in the anti-Pelagian teachings of the *Third General Council of Ephesus* (431) in its

condemnation of Coelestius, and *Fourth General Council of Chalcedon* (451) in its endorsement of Heb. 4:15 with its teaching that ‘Christ ... as regards his manhood’ was ‘like us in all respects, apart from sin’ i.e., after the Fall he has been the only sinless human being, that the concerns of orthodoxy are the things found in the teachings of Pelagius’s disciple, Coelestius. For instance, the great anti-Pelagian defender of orthodoxy, St. Austin (Augustine) who died in 430 A.D. about one year before the Council of Ephesus, records that Coelestius claimed, ‘Adam was created mortal, and he would have died, whether he sinned or not’ i.e., a Pelagian failure to recognize the nexus between Adam’s sin and human mortality (Gen. 2:17; Rom. 5:12; I Cor. 15:22); ‘Adam’s sin injured himself alone, not the human race’ & ‘It is not through the death or the fall of Adam that the whole human race dies ...’ i.e., a Pelagian failure to recognize that Adam’s primal sin resulted in sin and death to all his race i.e., the human race (Rom. 5:12-14; I Cor. 15:22, 45,47,49); ‘There were men without sin before Christ’s coming,’ ‘new-born infants are in the same condition as Adam before the fall,’ ‘That infants ... have eternal life,’ that is, universal infant salvation, & ‘That a man can be without sin, if he choose’ i.e., a Pelagian failure to recognize that due to original sin men have fallen from original righteousness (Gen. 2:25, 3:7.-10; Eccl. 7:29) and are conceived in sin (Ps. 51:5) with sinful human natures (Jer.17:9; Rom. 6 & 7), so that sinless perfection is not possible (II Chron. 6:36; Rom. 7:-7-25; I John 1:8); and ‘The Law, as well as the Gospel, leads to the Kingdom,’ & ‘That rich men who have been baptized’ must further ‘give up all they have’ and if they do not they cannot ‘enter the kingdom of God’ i.e., a Pelagian failure to recognize that due to original sin, ‘all our righteousnesses are as filthy rags’ (Isa. 64:4), and so we cannot possibly earn our salvation ‘by the works of the law, but by the faith of Jesus Christ’ (Gal. 2:16).

“It is notable that while there were known Jewish and Christian creation models around that considered God had created a succession of worlds in Gen. 1:1,2, e.g., the Jewish Rabbi Abbahu (d. 320) or Origen (d. 254), this issue was never regarded as a matter of orthodoxy, and so while Origen was rightly condemned for his religious universalism and soul heresies, he was never condemned for these views, with orthodoxy simply requiring submission to the creationist teachings now found in the *Nicene Creed* i.e., ‘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 Amen.’ Thus beyond recognition of creation, the issues of orthodoxy are connected with such matters as Adam being made in original righteousness (Gen. 1:26; 2:25; 3:7,21; Eccl. 7:29) with conditional bodily immortality (Gen. 2:15-17); so that human sin and death is due to the Fall of the first Adam, with Christ as the Second Adam coming like the First Adam with a sinless human nature (II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), and overcoming where the first Adam failed (Rom. 5:12-21; I Cor. 15:22,45,49). Therefore man’s sinfulness and mortality due to Adam’s sin (Rom. 5:12-14; 6:23; I Cor. 15:22) is the broad relevant test of orthodoxy with respect to *the nexus between death and sin.*”

Creation, Not Macroevolution – Mind the Gap, Vol. 1, Part 1, Chapter 8, section c.

“Contemporary young earth creationists have sometimes falsely claimed that the issue of animal death before Adam is some kind of test of orthodoxy; and at this point, they themselves have become schismatic heretics causing unnecessary ‘divisions’ in the church (I Cor. 11:18,19).”

“ ... on St. Basil’s model, unfallen men would have exercised faith in God, who would have undertaken to perform necessary miracles to ensure that otherwise dangerous creatures would never hurt unfallen men. Hence on St. Basil’s Gen. 1 & 2 creation model e.g., an unfallen man might in complete safety watch a lion catch and maul his prey, much like we today (in the early 21st century) might watch this on a DVD (Digital Video Disc) nature documentary in the safety of a TV (television) screen.” “On the one hand, I do not concur with St. Basil’s Gen. 1 & 2 creation model in which man was in the same ecological system as the dangerous and carnivorous creatures, which on St. Basil’s young earth creationist Gen. 1 & 2 model God made on the six 24 hour creation days of a universal or global earth. ... That is because, for instance, I consider Basil’s model is incorrect relative to Biblical passages requiring that the animals of Eden were gentle vegetarians as stated in Gen. 1:30, and as further seen in the fact that in Eden restored such creatures as ‘the lion’ and ‘bear’ and ‘asp’ ‘shall not hurt nor destroy’ (Isa. 11:6-9). ... But on the other hand, I can accept that someone following this Gen. 1 & 2 creation model, whether St. Basil or someone else, can do so and still be perfectly orthodox on all the fundamentals of the faith.” And “we have in St. Basil the Great’s Hexaemeron Homilies 1, 7, 8, & 9, clear evidence from the pen of a recognized champion of orthodoxy on matters relevant to creation and Adam’s Fall in Gen. 1-3, such as the issue of Adam and the fall as seen through reference to Christological Trinitarian incarnation teaching relevant to Christ’s work as the Second Adam; that a Gen. 1 & 2 creation model that considered there was non-human death of, for instance, animals, before the Fall, was regarded as inside the boundaries of orthodoxy. Therefore, it is clear from pre-historically modern times i.e., before the late eighteenth century, that historically the issue of whether a Gen. 1 & 2 creation model did or did not consider there was non-human death before Adam’s fall was not regarded as a defining issue of theological orthodoxy.”

Creation, Not Macroevolution – Mind the Gap, Vol. 2,
Part 3, Chapter 6, section f, subsection i.

Acts 17:26 reads in the Authorized Version (1611), that “God” (Acts 17:24) “... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Commenting on this, “Bishop Albert Thomas” “(1873-1967),” Anglican (/ Episcopalian) “Bishop of South Carolina (1928-1944),” USA, “refers to ‘colored or white’ people, the ‘Indian,’ ‘the Negro race,’ and ‘Christian-minded white people.’ And the Bishop says, ‘there is virtue ... in the maintenance of the integrity of every race as it has come to be in the providence of God. Do we not read in Acts ...17 ...?,’ and after quoting from Acts 17:26, he then says, ‘These words seem clearly to indicate a Divine purpose for every race. The plain implication is a racial separation, not inconsistent with love, but rather the appointment of God’.” (Robert Ingram’s *Essays on Segregation*, 1960).

Creation, Not Macroevolution – Mind the Gap, Vol. 2, Part 5, Chapter 5,
section a, *The Table of Nations (Gen. 10): General Introduction.*

**CREATION NOT MACROEVOLUTION – MIND THE GAP
VOLUME 2:**

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.

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b) *Lot's Cave & Zoar.*

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Appendix 1: SERMONS.

Three Sermons preached in connection with the Dedication of *Creation, Not Macroevolution – Mind the Gap*, Volume 2 on Thursday 23 October 2014 (Irish Massacre Day), Thursday 30 Oct. 2014, & Saturday 1 November 2014 (All Saints' Day).

Appendix 2: Corrigenda to Volume 1.

Appendix 3: Tracts / Pamphlets.

Abbreviations

- Alcock's
*Earth's
Preparation
for Man* Alcock, Henry J., *Earth's Preparation for Man*, As given in Genesis 1 & 2. An exposition on the lines suggested by the late Rev. Dr. Pye Smith, James Nisbet, London, UK, 1897 (British Library copy).
- AV Authorized (King James) Version of the Bible, 1611. Translated out of the original tongues and with the former translations diligently compared and revised by His Majesty, King James' Special Command. The King James Version of 1611 was "Appointed to be read in" *Church of England* "Churches" in the Preface of the Anglican *Book of Common Prayer* of 1662 enacted by the *Act of Uniformity* (1662) which states, "such portions of holy Scripture, as are inserted into the Liturgy ... are now ordered to be read according to the last Translation." It thereby succeeded the *Bishops' Bible* (1568) which had been "Authorised and appointed to be read in Churches" as the Authorized Version from 1662.
- ASV *American Standard Version*, 1901 (also known as the *American Revised Version*). Being a revision of the (English) Revised Version (1881-5).
- Bettenson's
Documents Bettenson, H., *Documents of the Christian Church*, 1943, 2nd edition, 1963, Oxford University, UK, 1977.
- Berkhof's
*Systematic
Theology* Berkhof, L., *Systematic Theology*, 1939 & 1941, First British Edition, 1958, Banner of Truth Trust reprint 1976, Edinburgh, UK. (Berkhof of the USA, d. 1957, was of Dutch Reform descent & a young earth creationist. Though I do not agree with him on all matters, as a package deal, I think that overall his *Systematic Theology* is the best one on the market.)
- b. born (used in brackets after a person's name for their year of birth).
- Brown-Driver
-Briggs
Hebrew &
English
Lexicon* Brown, F., Driver, S., & Briggs, *Brown-Driver-Briggs Hebrew & English Lexicon*, 1906, reprint: Hendrickson, Massachusetts, USA, 2007.
- c. *circa*, Latin, "about."
- d. died (used in brackets after a person's name for their year of death).

- Darwin's *Origin of Species* (1859), or without a specific edition date: Darwin's *Origin of Species* Charles Darwin's *Origin of Species*, 1979 printed by Avenel Books in arrangement with Penguin Books, USA, reprinting the 1976 issue of the 1968 edition published by Penguin Books, Baltimore, USA. The main text is the 1859 first edition published by J. Murray in London, UK, under the title, "On the origin of species by means of natural selection," to which is attached "An Historical Sketch" from the third edition of 1861; a "Glossary" from the sixth edition of 1872; and illustrations from J.G. Heck's "The Complete Encyclopedia of Illustration," *et al.* The main text of the 1859 edition is quoted in this work with reference to chapters and sections, as different printings of this edition use different pagination.
- Josephus Unless otherwise stated, references to the Jewish historian, Josephus (1st century A.D.) are from *Josephus, The Complete Works*, Translated by William Whiston (1667-1752), reprint by Thomas Nelson, Nashville, Tennessee, USA, 1998.
- Latin Vulgate or St. Jerome's Latin Vulgate or Vulgate John Wordsworth and Henry White's *Nouum Testamentum Latine, Secundum Editionem Sancti Hieronymi*, Clarendon Press, Oxford, England, UK, 1911 (New Testament only); and / or Robert Weber & Roger Gryson, *Biblia Sacra, Iuxta Vulgatam Versionem*, 1969, 5th edition, 2007, Deutsche Bibelgesellschaft / German Bible Society (in the United Bible Societies), Stuttgart, Germany (Old & New Testaments). I generally follow the Douay-Rheims Version (NT 1582 & OT 1609/10) in English renderings I give from the Vulgate. Though the Douay-Rheims is *generally* a good and useful translation of the Latin, the reader should be warned that it sometimes has erroneous Romish theology injected into it. E.g., at Matt. 3:2, St. Jerome's Latin, "*paenitentiam* ('[Have] repentance' = 'Repent,' feminine singular accusative noun, from *paenitentia*)," means "Repent," in the words of Christ, "Repent, for the kingdom of heaven is at hand." But in harmony with Roman Catholic Ecclesiastical Latin, in the Douay-Rheims Version this is erroneously rendered as, "Do penance, for the kingdom of heaven is at hand."
- NASB *New American Standard Bible*, being a revision of the American Standard Version (1901). First edition, 1960-1971, second edition, 1977, third edition, 1995 (also known as the *New American Standard Version*). Scripture taken from the NEW AMERICAN STANDARD BIBLE (R), Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. Used by permission.
- Number's *The Creationists* Numbers, R., *The Creationists*, University of California, California, USA, 1992.

- Pye Smith's *Scripture & Geological Science* Smith, J. Pye, *The Relation between the Holy Scripture and some parts of Geological Science*, Henry G. Bohn, London, England, UK, 1839, 5th edition 1852, being the 4th edition of 1848 to which is attached a short sketch of the life of Pye Smith.
- Sailhamer's *Genesis Unbound* Sailhamer, John H., *Genesis Unbound*, 1st edition Multnomah Books, Sisters, Oregon, USA, 1996; 2nd edition, Dawson Media, Colorado Springs, Colorado, USA, 2011.
- Septuagint or Greek Septuagint or LXX. Brenton, L.C.L. (Editor & English translator), *The Septuagint With Apocrypha: Greek and English*, Samuel Bagster & Sons, London, UK, 1851; Reprint: Hendrickson, USA, 1986, fifth printing, 1995 (I generally follow Brenton in English renderings I give from the Greek); and / or *Septuaginta* edited by Alfred Rahlfs, 1935; second edition by Robert Hanhart, 2006, Deutsche Bibelgesellschaft / German Bible Society (in the United Bible Societies), Stuttgart, Germany.
- Strong's Concordance Dictionary *The Exhaustive Concordance of the Bible, Authorized (King James) Version, Together with the Hebrew & Greek Words of the Original, with references to the English words*, by James Strong (1822-1894) of New York, USA. First published 1890.

The Articles of the Creed.

The 12 Articles of the Apostles' Creed, one for each of the apostles, are as follows.

- (1) I believe in God the Father Almighty, maker of heaven and earth:
- (2) and in Jesus Christ his only Son our Lord,
- (3) who was conceived by the Holy Ghost, born of the Virgin Mary,
- (4) suffered under Pontius Pilate, was crucified, dead, and buried,
he descended into hell;
- (5) the third day he rose again from the dead,
- (6) he ascended into heaven,
- (7) and sitteth on the right hand of God the Father Almighty;
- (8) from thence he shall come to judge the quick (living) and the dead.
- (9) I believe in the Holy Ghost;
- (10) the holy catholic (universal) church;
the communion (fellowship) of saints (believers);
- (11) the forgiveness of sins;
- (12) the resurrection of the body, and the life everlasting.
Amen.

The Lord's Prayer
(Matt. 6:9-13).

As found in the Anglican *Book of Common Prayer* (1662):

“Our Father which art in heaven.
Hallowed by thy name,
Thy kingdom come,
Thy will be done, in earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive them that trespass against us;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom, the power, and the glory,
For ever and ever. Amen.”

The Ten Commandments or ***Holy Decalogue*** of Exodus 20:1-17 and Deut. 5:6-21 are sometimes used in this work in summary forms of its precepts. This is in harmony with New Testament tradition, which sometimes cites the fuller form (Eph. 6:2,3; citing Deut. 5:16), and sometimes cites a summary form (e.g., Matt. 19:18,19; Rom. 7:7; 13:9).

The Ten Commandments of Exodus 20 in their full form.	The Ten Commandments of Exodus 20 in their summary form.
<p style="text-align: center;">I</p> <p>And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.</p> <p style="text-align: center;">V</p> <p>Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.</p> <p style="text-align: center;">VI</p> <p>Thou shalt not kill.</p> <p style="text-align: center;">VII</p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;">VIII</p> <p>Thou shalt not steal.</p> <p style="text-align: center;">IX</p> <p>Thou shalt not bear false witness against thy neighbour.</p> <p style="text-align: center;">X</p> <p>Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p style="text-align: center;">I</p> <p>I am the Lord thy God, Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make, bow down to, nor serve, any graven image.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the Lord's name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy.</p> <p style="text-align: center;">OR</p> <p>Remember to keep the Lord's day holy.</p> <p>[Latter form from, "Remember ... to keep ... holy ... the ... day ... of the Lord," cf. "Lord's day" in application to Sunday, Ps. 118:22-24 in John 12:13 ("Hosanna" = "Save now," on Palm Sunday, John 12:1,12) & Acts 4:10,11; Rev. 1:10]</p> <p style="text-align: center;">V</p> <p>Honour thy father and mother.</p> <p style="text-align: center;">VI</p> <p>Thou shalt not kill.</p> <p style="text-align: center;">VII</p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;">VIII</p> <p>Thou shalt not steal.</p> <p style="text-align: center;">IX</p> <p>Thou shalt not bear false witness.</p> <p style="text-align: center;">X</p> <p>Thou shalt not covet.</p>

Preface.

This second volume of *Creation, Not Macroevolution – Mind the Gap* (2014 & 2015) compliments and completes the matters found in Volume 1 (2014). At both the Biblical and scientific levels, there is clear unity among orthodox Protestant Christians on the issue of *creation, not macroevolution*, whether young or old earth creationists using diverse Gen. 1 & 2 models. E.g., all creationists would recognize the obvious fallacies in the following statements. *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 (or Deoxyribonucleic Acid, the chemical inside a cell’s nucleus that contains the genetic instructions to make a living organism), such as would be required for macroevolution 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.”

Thus e.g., all creationists would recognize the obvious fallacy in the following statement found in Darwin’s *Origin of Species* (1859). “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 created¹.” *This is a frank admission by Darwin that the evidence is not there in the fossil record for his theory! This is a joke!*

And e.g., all creationists would recognize the obvious fallacies in the following statement found in Darwin’s *Origin of Species* (1859). “The subject of instinct ..., especially ... so wonderful an instinct as that of the hive-bee making its cells will probably have occurred to many readers, as a difficulty sufficient to overthrow my whole theory. I must premise, that I have nothing to do with origin of the primary mental powers, any more that I have with that of life itself. We are concerned only with the diversities of instinct and of the other mental qualities of animals within the same class².” Darwin here says that *providing one first has an animal with “life”* that he cannot explain, and *providing one first has an animal of a given “class” with given “mental*

¹ Darwin’s *Origin of Species* (1859), chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species ...”

² Darwin’s *Origin of Species*, chapter 7, “Instinct,” para 1 (emphasis mine).

qualities” which includes two or more “mental powers” *for which his theory has “nothing to do with the origin of,”* then he considers his theory can account for “diversities of instinct.” I.e., natural selection can result in a creature with two or more originating instincts, finding that one of these instincts better adapts it to a given environment, and so over time, natural selection in a given local ecological system will favour, and thus select, that given pre-existing instinct. *This limitation is clearly fatal to Darwin’s theory of macroevolution,* and he admits that “many” would see it “as a difficulty sufficient to overthrow” his “whole theory.”

This is something like saying, A dog has two pre-existing and originating instincts, one instinct to try to be warm if he is in a cold climate, and another instinct to try to be cool down if he is in a hot climate. If a dog starts with genes for both long hair to keep it warm, and short hair to allow it to be cool, if that dog is put in a cold climate, his pre-existing instinct to stay warm is a component in the microevolutionary process of natural selection that will favour genes for a long-haired dog; whereas if that dog is put in a hot climate, his pre-existing instinct to stay cool is a component in the microevolutionary process of natural selection that will favour genes for a short-haired dog. To the questions, “How did this dog with a rich genetic diversity allowing such adaptation first come into existence with such a rich genetic diversity allowing it to microevolve a breed with only long or short hair, as via gene loss of the long hair gene a short-haired breed comes to dominate the area, or by gene loss of the short hair gene a long-haired breed comes to dominate the area?”; and “How did this dog first gain an instinct to seek to be cool in a warm climate, and seek to be warm in a cold climate?;” *Darwin’s reply is adamant.* He says, “I have nothing to do with origin of the primary mental powers,” i.e., two or more instincts from which in a given ecological system natural selection favours one, “any more that I have with that of life itself.” In fairness to Darwin, he admits that “many” would see it “as a difficulty sufficient to overthrow” his “whole theory” of macroevolution. *But then again, as seen by the popularity in some quarters of the Darwinian theory, “there are suckers born every minute!”*

On the one hand, I recognize that there is a certain type of person for whom Gen. 1-11 issues have been serious problems, and the resolution of them along the lines of the old earth creationist *Local Earth Gap School* Out-of-Eden Persian Gulf model put forth in this work is calculated to be spiritually helpful to them, as by the grace of God, they consider this issue. And I refer to suchlike in the closing prayer of my fourth sermon preached in connection with the dedication of Volume 1 of this work, *Creation, Not Macroevolution – Mind the Gap*³. But on the other hand, I also recognize that there are other types of persons who prefer another creationist model for Gen. 1 & 2, and for whom my *Local Earth Gap School* Gen. 1 & 2 creation model does not appear to be

³ “Creation Not Macroevolution 4” on “Doctrine Matters,” (14 June 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, “Appendix: Sermons.”

helpful. That is because, different creationists resolve this matter differently, as they do other matters that historically divide orthodox Protestants *on other secondary issues*.

Inside of this recognition of diversity among creationists, the old earth creationist Local Earth Gap School model as endorsed in this work, is contextualized in Part 3 as one of a number of broad basic creationist models of Gen. 1 & 2 found from ancient to modern times; and likewise, a geographically local Noachic Flood is contextualized in Part 3 as one of a number of broad basic models of Gen. 7 & 8 found from ancient to modern times. And so too, in Part 3 it is recognized that the issue of whether the Tower of Babel in Gen. 11 is understood to be anthropologically local or anthropologically universal is a matter of diversity inside the boundaries of religiously conservative Protestant Christian orthodoxy. For with respect to issues of Genesis and science, providing that a good Christian man is following a Gen. 1 & 2 creation model, Gen. 7 & 8 Noachic Flood model, and Gen. 11 Tower of Babel model, that keeps him inside the limits of religiously conservative Protestant Christian orthodoxy, for instance, upholding creation and not macroevolution, Adam the biological fount of the human race (Gen. 2:21-24; 3:20; I Cor. 15:47:49), created by God as a constitutional dichotomy of body and soul (Gen. 2:7; I Cor. 15:45), in original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29); with a historical fall by Adam plunging mankind into sin and human mortality as a consequence of original sin (Gen. 3:1-7; Rom. 5:12-14; 6-8); and with Christ as the Second Adam redeeming man (Gen. 3:15,21; 4:4; 8:20; Rom. 1:16,17; 5:12-21; Heb. 11:4,7); and providing a clear-cut distinction is made between man in the image of God as opposed to animals which are not (Gen. 1:26-28; 9:3,5,6); then notwithstanding our diversity of opinion, my position is one of, *Live and let live*.

For “though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal” (I Cor. 13:1). It is surely notable that St. Paul here uses hyperbole, e.g., “Though I speak with the tongues of men and of angels” (I Cor. 13:1), for he did not speak in angels tongues; and, “though I have ... all knowledge” (I Cor. 13:2), though he did not have all knowledge, for only God is omniscient, and e.g., he was given “a thorn in the flesh” in which he refers to his human “weakness” (II Cor. 12:7,9); and nor did he “bestow all” his “goods to feed the poor” (I Cor. 13:3), since he asks for his “cloak” to be brought to him (II Tim. 4:13). But without further considering the hyperbole of this passage, the big point is that even if a man has great spiritual gifts, and great knowledge of various matters, and a great concern for feeding the poor; if he “have not charity” he is worthless in God’s eyes (I Cor. 13:1-3; cf. Matt. 7:21-23 with Matt. 22:36-40 as a summary of the Exodus 20 Decalogue in e.g., Matt. 19:18,19; and the fruit of I John 3:14). And our Lord and Saviour, Jesus Christ says, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). For there is one universal “church,” “one body,” “one faith,” under “one God and Father,” “one Lord” Christ, and “one Spirit,” three Divine Persons who are one Holy Trinity; and so we should be “endeavouring to keep the unity of the Spirit in the bond of peace,” as “in the unity of the faith,” we “walk in love” (Eph. 4:3-5,13; 5:2,32). For “I believe in ... the holy catholic church” and “the communion [/ fellowship] of saints [/ believers]” (*Apostles’ Creed*, Anglican 1662 *Book of Common Prayer*).

And so with these important qualifications of tolerance to fellow orthodox Christians, i.e., religiously conservative Protestants who follow a different Gen. 1 & 2 creation model, and / or Gen. 7 & 8 Noachic Flood model, and / or Gen. 11 Tower of Babel model than I do; I am, by the grace of God, an old earth creationist Local Earth Gap Schoolman. And in this context, in Part 4 I give some elucidation on the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work. Then in Part 5, I consider some of the great theological truths and universal moral values found in Gen. 1-11. And in Part 6, (divided into Part 6A, 6B, & 6C), I consider some relevant matters of Old Testament chronology.

I refer in the Preface of Volume 1 at “Transliterations of Hebrew letters into English letters,” to my evolution of thinking on this issue. This process though advanced at that time, was still not entirely complete. In this Volume 2, I am moving over from the transliteration “ts” to “tz” for the Hebrew letter tzaddi (צ). And although I have not yet done so, I am giving serious consideration to indicating in transliteration in future works, the presence in the Hebrew of the unpronounced Sheva.

In the temporal world, it would generally be regarded as “good common sense,” for men to eat the best quality food available to them. But are men always so discerning in the spiritual realm? This Volume 2, like the earlier Volume 1, is intended for those seeking good spiritual food that is Biblically sound. And so I say to the good Christian reader, *Bon appétit!*, which is, being interpreted from the Latin language of French, “Enjoy thy meal!”

Dedication: *The Anglican Calendar, All Saints' Day.*

All Saints' Day is found on the Calendar of the 1662 Anglican *Book of Common Prayer* for 1 November. At Communion, for the Epistle, the reading is Rev. 7:2-12; and the Gospel reading is Matt. 5:1-12. In the Dedication Sermon preached on All Saints' Day, 2014⁴, the first prayer makes some usage of this Gospel reading before using the Collect for All Saints' Day. And the final prayer in that sermon, picks up part of the reading for the Epistle at Rev. 7:9 where redeemed men "stood ... before the Lamb, clothed with white robes," as further developed in verse 4, "These are they which ... have washed their robes, and made them white in the blood of the Lamb" (cf. Rev. 19:8, "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" i.e., imputed righteousness through Christ; with Rev. 19:1-16 being the Second Lesson for Evensong on All Saints' Day,) in the words, "O Lord, may we know ... thy forgiveness and love, having our robes washed, and made white in the blood of the Lamb ...⁵"

There are two different communions or fellowships that need to be distinguished. On the one hand, there is what the *Apostles' Creed* in the Anglican 1662 *Book of Common Prayer* calls "the communion of saints," meaning, "the fellowship of believers" at the local church level (Acts 2:42; I John 1:7), which is with various fellow believers so encountered at the level of a local congregation (II Cor. 8:4; Philp. 1:4,5). And on the other hand, there is also what the Collect for All Saints' Day in the Anglican 1662 *Book of Common Prayer* calls our "one communion and fellowship" with "Almighty God." Thus all believers have a common communion or "fellowship" with the "Father" (I John 1:3), a common communion or "fellowship" with "Christ" (I Cor. 1:9; I John 1:3), and a common "fellowship" with the "Spirit" (Philp. 2:1) or "the communion of the Holy Ghost" (II Cor. 13:14).

Therefore religiously conservative Protestant Christians around the globe are "knit together" "in" our I John 1:3 "one communion and fellowship" *with* "Almighty God;" and we are all part of the Ephesians 4:4 "one body," which the *Apostles' Creed* calls, "The holy catholic church." Hence the Collect for All Saints' Day is, "O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys,

⁴ "Creation not Macroevolution 7: Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen" (All Saints' Day, Saturday 1 November 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in "Appendix: Sermons."

⁵ Cf. All Saints' Day usage of Rev. 7:14 & alternative Collect in 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, p. 286.

which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.”

These are therefore two quite different communions or fellowship, one “horizontal” with God, and one “vertical” with fellow saints, however, they both exist for the believer. Hence both are sometimes referred to in Scripture in close proximity. Thus the holy Apostle, St. John, refers in I John 1:3 first to the saints he was writing to that they had “fellowship with us” (i.e., “the communion of saints,” *Apostles’ Creed*), and then says “our fellowship is with the Father, and with his Son Jesus Christ” (i.e., our “one communion and fellowship” with “Almighty God,” Collect, All Saint’s Day). And then again in I John 1:5,6,7, St. John refers this time first to the saints “fellowship with” “God” (i.e., our “one communion and fellowship” with “Almighty God,” Collect, All Saint’s Day) (I John 1:6), and then he refers to our local church “fellowship one with another” (i.e., “the communion of saints,” *Apostles’ Creed*).

All Saints’ Day is the only red-letter day on the Anglican Calendar of the 1662 *Book of Common Prayer* not specifically focused on either New Testament figures or events, for example, Christmas and Easter, or Annunciation of the Blessed Virgin Mary (25 March); or a specifically Protestant figure or event, for instance, Accession Day of a reigning Sovereign who is Supreme Governor of the Church of England (or before 1859, for instance, Papists’ Conspiracy Day on 5 Nov.). And so while for the Protestant, I consider the day should include some remembrance of traditional Protestant saints, e.g., the Marian Martyrs; in a given year, one might use All Saints’ Day to have a special focus remembrance on any saint or saints e.g., St. Basil the Great (d. 379), or St. Jerome (d. 420), or St. Augustine (d. 430). Of course, in terms of the Protestant understanding of saints’ days for those Protestant Christians which keep a liturgical calendar, such as Anglicans and Lutherans, the focus on the ensample or example of any saint (Philp. 3:17; I Thess. 1:7; II Thess. 3:9; I Tim. 4:12; James 5:10; I Peter 5:3) who is specifically selected for remembrance from the wider universal sainthood of all believers (Rom. 1:7; I Cor. 1:2; Eph. 1:1; Philp. 1:1; 4:21; Col. 1:2; Rev. 14:12) on a holy day (Rom. 14:5,6; cf. Col. 2:16), are like the spokes on a bicycle wheel all pointing to the hub, which is the example of Christ (John 3:15; Heb. 11:1-12:2; I Peter 2:21). Therefore, any saint or saints so selected for remembrance on All Saints’ Day should ultimately be understood in a way that is, by his example, *pointing us to Christ*.

Volume 1 of *Creation, Not Macroevolution – Mind the Gap* was dedicated to God on St. Basil’s Day (14 June) 2014; and in the context of dedicating Volume 2 of *Creation, Not Macroevolution – Mind the Gap* on All Saints’ Day (1 Nov.), and as a point of continuity between the two volumes, I think that St. Basil (d. 379) should again be remembered in this Preface. Reference is made to him in Volume 2, Part 3, Chapter 6, “The Gap School,” both in section a, “Six of the eight ancient and early mediaeval Christian church doctors follow a form of the Gap School,” subsection ii, “St. Basil the Great;” and also in section f, “The issue of an old earth with non-human death before Adam,” subsection i, “St. Basil – a champion of orthodoxy, on non-human death before Adam.” St. Basil is one of six eight ancient and early mediaeval Christian church doctors, or three-quarters, or 75%, who considered that stylistic and linguistic features

require that there was a time gap in the early verses of Genesis 1, during which time there was a distinctive prior creation before the subsequent six creation days. In his instance, he was a young earth creationist who considered this distinctive prior creation to be that of *an angelic creation with invisible heaven*; and his significance in terms of recognizing that stylistic and linguistic features require that there was a time gap in the early verses of Genesis 1 is referred to in the first of three sermons preached in conjunction with the dedication of this Volume 2, namely, “Creation not Macroevolution 5: The 4 Ancient & Modern Creationist Schools” (Irish Massacre Day, Thurs. 23 Oct. 2014). And though I do not follow the young earth creationist model of St. Basil the Great with respect to his understanding of life in Eden, it is notable that on his model he considered there was ongoing animal death, but not human death, before Adam’s fall. This significant fact is also referred to in the second of three sermons preached in conjunction with the dedication of this Volume 2, namely, “Creation not Macroevolution 6: The antediluvians’ sins & non-human death before Adam” (Thurs. 30 Oct. 2014)⁶.

Nevertheless, the saints specifically focused on for the immediate purposes of the dedication of Volume 2 in the sermon of All Saints’ Day, Saturday the 1st of November, 2014, are the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work. The portraits of these “Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work,” may be found at the webpage for both Volumes 1 (2014) & 2 (2014 & 2015) of *Creation, Not Macroevolution – Mind the Gap*. They are discussed in Volume 2, Part 4; and also in the third of three sermons preached in conjunction with the dedication of this Volume 2, namely, “Creation not Macroevolution 7: Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen” (All Saints’ Day, Saturday 1 November 2014)⁷.

In this work I distinguish between Global Earth Gap Schoolman who come in time before, and after, *c.* 1875, on the basis that it was still possible, on the sufficiently incomplete geological knowledge of the earth, to argue with respect to earth’s geology for a global earth gap school model before *c.* 1875; but it then became impossible to so argue with respect to earth’s geology on the sufficiently complete geological knowledge of the earth from *c.* 1875. The six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work comprise of both Anglicans and Puritans. There are three pre-1875 old earth creationist Global Earth Gap Schoolman. Firstly, Thomas Chalmers (1780-1847), a Puritan derived Presbyterian who served as a Moderator of the Established *Church of Scotland* (1832) and then later as the first Moderator of the *Free Church of Scotland* (so made at time of “Disruption” in 1843), and was Principal of the *Free Church of Scotland* College which later became *New College* at Edinburgh University (1846-1847). Secondly, William Buckland (1784-1856), the Established *Church of England* Canon of Christ Church at Oxford, Anglican Dean of Westminster in London from 1845 to 1856, and Reader in Geology and Mineralogy at Oxford

⁶ See “Appendix 1: SERMONS.”

⁷ See “Appendix 1: SERMONS.”

University, where he was appointed Professor of Mineralogy in 1813. And thirdly, Adam Sedgwick, (1785-1873), Anglican Canon at Norwich Cathedral in the East English Midlands from 1834; and a Professor of Geology at Cambridge University (1818-1873). And there are also three old earth creationist Local Earth Gap Schoolman. Firstly, J. Pye Smith (1774-1851), a Puritan derived Congregationalist of Homerton College and London University in England, being Principal of Homerton College (renamed from Homerton Academy in 1823,) which was affiliated with London University from 1840, and its Theology Faculty was amalgamated with two other colleges to form a Congregationalist Theological College, known as New College, London University in 1850, with Pye Smith laying the New College foundation stone in 1850. Secondly, John Pratt (1809-1871), an Anglican clergyman and Archdeacon of Calcutta India, when India was “the jewel of the British Empire,” and Calcutta was “the second city” of the British Empire after “the first city” of London, UK. And thirdly, Henry Jones Alcock (1837-1915), an Anglican clergyman and sometime *Church Missionary Society* Principal of Fourah Bay College, Sierra Leone, at Freetown in west Africa. At the time, Freetown was the British Empire’s capital city for west Africa, and Fourah Bay College being established in 1827 was the only western style tertiary institution in west Africa till the 20th century, and the only tertiary college in sub-Saharan west Africa, being known “the Athens of West Africa.” It is now one of multiple colleges of Sierra Leone University, and it confers on that university both the status of being the oldest Western style tertiary institution in west Africa, the oldest tertiary institution in sub-Saharan west Africa (i.e., the predominantly negro area of west Africa under the Sahara Desert which to the north is predominantly Arab), and the associated name of being “the Athens of West Africa.” The several years that Henry Alcock spent here as Principal are particularly relevant to his biography, since the only known portrait of him comes from this college, being traditionally hung on the Principal’s wall, together with the portraits of some other former Principals.

The year 2014 is a succession of anniversaries for the Six Notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work. 1814-2014 is the Bicentenary Year of Thomas Chalmers’ first usage of an Old Earth Creationist Gap School creation model with reference to certain modern scientific discoveries of geology. 1784-2014 is the 230th anniversary of William Buckland’s Nativity. 1834-2014 is the 180th anniversary of Adam Sedgwick being made an Anglican Canon at Norwich Cathedral in England. 1774-2014 is the 240th anniversary of J. Pye Smith’s nativity. 1844-2014 is the 170th anniversary of John Pratt becoming an Anglican Chaplain to Daniel Wilson, the Bishop of Calcutta, and this appointment is an important element in the story of how his missionary zeal led him to leave England for the mission field of India in 1838, and then to stay in India for the rest of his life. And 1864-2014 is the 150th anniversary of the ordination of Henry Jones Alcock in Chester *Church of England* Cathedral to the Diaconate as an Anglican Deacon (being ordained the following year as an Anglican priest⁸), with the consequence that this was the start of his life as a clergyman that continued till his death in 1915.

⁸ On the Anglican Protestant usage of the term “priest” for a Minister, see Isa. 66:21; Rom 15:16; I Cor. 9:13,14. N.b., to avoid any abuse of this term such as occurs

Furthermore, there the Anglican 39 Articles were first promulgated in Latin in 1562 and first published in Latin in 1563, and so in Anglican tradition both years are anniversaries; and they were first promulgated in English in 1570 and first published in English in 1571, and so once again, in Anglican tradition both years are anniversaries. And while this Volume 2 is dedicated to God on All Saints' Day, 1 November 2014, it is to be published in the following year of 2015. In a lesser or secondary way, this remembers 2015 is the 150th anniversary of Henry Alcock's ordination to the Anglican priesthood in 1865, and his connected subsequent 50 year ministry; but in a greater or primary way, 2015 acts to remember the centenary or 100th anniversary of his death in 1915. Thus one will be able to more readily distinguish between *Creation, Not Macroevolution – Mind the Gap*, Volume 1 (2014) and Volume 2 (2014 & 2015).

And so in the words of the dedicatory prayer of the third in a trilogy of sermons preached in conjunction with the dedication of this Volume 2, which ends that sermon preached on All Saints' Day, 2014:

O holy, blessed, and glorious Trinity, three Persons, and one God, be pleased to use this Volume 2 of my book, *Creation, Not Macroevolution – Mind the Gap*, and the previous Volume 1, to the honour and glory of thy holy name. Holy Father, Almighty and everlasting God, on this day we rejoice in the lives and examples of all thy saints, and today, we especially thank thee for the lives and examples of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in both volumes of *Creation, Not Macroevolution – Mind the Gap*, namely thy saints, Thomas Chalmers, William Buckland, Adam Sedgwick, Pye Smith, John Pratt, and Henry Jones Alcock. We thank thee, that thou hast said of such men in Malachi 3:17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." O Lord, may we know with them thy forgiveness and love, having our robes washed, and made white in the blood of the Lamb; and this we pray through Jesus Christ our Lord. Amen.

All Saints' Day

Saturday 1 November, 2014.

Mangrove Mountain Union Church,
New South Wales, Australia.

in Romanism (see Article 31, Anglican 39 Articles), any alleged "priest-altar" nexus is broken and rejected in the 1662 *Book of Common Prayer* which only refers to a "table" in the church e.g., "The Table at the Communion ... in the Chancel" (rubric, The Communion Service) is the Chancel Table, and *not* as in Romanism a so called "altar."