

CALVIN  
ON  
CREATION  
ITS INAUGURATION, CONTINUATION, AND CONSUMMATION



by

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## **FOREWORD TO THE FIRST 1985 EDITION**

As is evident from what the author has published, Dr. Lee is a man of astounding erudition and – of greater importance – one who humbly and unreservedly accepts the authority and infallibility of Holy Scripture. He is one of the few scholars of our day who has really probed the literary heritage of the great Reformer John Calvin.

One particularly welcomes this book, on the interpretation of Calvin on creation as narrated in the first chapters of Genesis. At this juncture, evolutionism is being acclaimed a philosophy of life -- and as such becomes a surrogate for divine revelation concerning the origin, essence, and consummation of all of reality.

Calvin as it were proleptically exposed the falsehood of some of the basic assumptions of evolutionism. Strikingly enough, he stated that "the First Cause (*i.e.* God) is Self-sufficient; and intermediate or secondary causes have only what they borrow from this Cause." Consequently, the earth had no "germinating principle" or creativity in itself (*Commentary on Genesis 1:11*).

In other words, the fundamental presupposition of consistent evolutionism – that reality possesses the inherent power to create something new – is repudiated. In the same place, he says that the "herbs and trees...then created..., were endued with the power of propagation – in order that their several species might be perpetuated."

That amounts to a negation of a second basic notion of evolutionism: the transformation of primal protoplasm, eventually culminating in man. Suffice the above, to illustrate the relevance of Calvin's insight into revealed truth.

May this book underline the actuality of the Reformer's explication of the Bible! And may it act as a compass, to direct a confused (and rudderless) world to the living God!

(Rev. Professor Dr.) F.J.M. Potgieter (Th.D., Ph.D.),  
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University of Stellenbosch, 2nd April 1985.

[Professor Potgieter authored many publications. His Th.D. dissertation was under Kuyper's successor Rev. Professor Dr. Hepp at the Free University of Amsterdam, and entitled *Calvin on the Relationship of Theology to Philosophy* (Kok, Kampen, 1939). He later promoted Dr. Lee's 1966 Th.D. dissertation *The Covenantal Sabbath Scripturally and historically considered.*]

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# CALVIN CRYSTALLIZED THE CHRISTIAN VIEW OF CREATION AND FLOOD

## 1. The importance to Calvinism of God's creation and the Noachic Flood today

John Calvin, that greatest of all the Protestant Reformers, faithfully upheld the Triune and Biblical and Church-Historical view of creation. Indeed, he even put the trinitarian Genesis 1:1 "beginning" before the great global flood of Genesis 1:2.

He saw the start of earth's formation week only from Genesis 1:3 onward. And he viewed the formation days as unequal periods of light (Genesis 1:3-31).

He insisted there were rainclouds and mountains before there were plants (Genesis 1:6-12). He called the primordial or pre-solar days "natural" (Genesis 1:3-13), and the later or solar days "artificial" (Genesis 1:14f).

Calvin held to animal mortality even before the creation of dissimilar and immortal man, the unique image of the immortal Triune God (Genesis 1:26-29). And he regarded God's continuing seventh formation day as His unended rest in man as His viceroy (Genesis 2:1-3).

John Calvin said Noah's Flood did not change earth's topographical contours (Genesis 2:10f & 8:1f). He denied the Deluge caused any dispensationalistic postflood change in the prefall climate or in the diet of man and the animals (Genesis 1:14-30 *cf.* 8:22 to 9:4). And he interpreted Noah's Flood in the light of the definitive earlier formation week (Genesis 1:1-31 & 6:17 to 9:17 *cf.* Matthew 19:4-8) – and not *vice versa*.

Not until more than a century after Calvin, did the notion first arise that almost all palaeontological fossilisation everywhere took place contemporaneously during the Noachic Flood. Then, especially Noah's Flood was used to interpret the earlier formation week.

In 1681, the premillennial Noachic Catastrophist Thomas Burnet<sup>1</sup> so argued – adding that there were no mountains nor rainfalls nor winters until that Deluge.<sup>2</sup> And in 1696, the unitarian<sup>3</sup> William Whiston insisted that Noah's Flood radically altered the earth's climate and lengthened its years.<sup>4</sup> Thus was born the 'Noachic Flood Geology' and its accompanying denials of fossilisation before that Deluge and of animal death before man's fall.

Bible-manipulating dispensationalists then (as now) were openly supportive. And also Bible-rejecting naturalists were secretly delighted.

As even the modern premillennialists Whitcomb and Morris wrote in their influential 1961 book *The Genesis Flood*:<sup>5</sup> "The Flood theory of geology had to overcome serious opposition in the seventeenth century.... However, a new enthusiasm for the Flood theory of geology swept England..., through the influence of...Thomas Burnet [*The Theory of the Earth...concerning the Deluge* (1681)]...and William Whiston, *A New Theory of the Earth* (1696)."

Fortunately, these novel views of Burnet and Whiston were then immediately challenged by many orthodox Christian theologians and geologists. They, following Calvin, accused them

of "Abyssinian philosophy" and dispensationalistic liberalism – and of ignorance in theology, astronomy, orogeny, and climatology.

Another century later, after the German *Aufklärung* and the ungodly French Revolution, there was a radicalization of materialism and of evolutionism. The sixth-century B.C. ancient pagan Empedocles had presupposed very rapid transmutations in the past.<sup>6</sup> But nineteenth century A.D. evolutionists like Darwin wrongly believed that most changes took place imperceptibly slowly, on a vast pre-human timescale of multi-millions of years.

Some anti-evolutionists then overreacted. They rightly rejected evolutionism, and insisted our earth was indeed formed in but six days. But they wrongly and uniformitarianly insisted each of the six days lasted for precisely 24 hours. Such a view is absent in Genesis one to three -- where indefinite days are said to be neither instantaneous, nor 24-hours, nor age-long.

They rightly protested against a false Darwinistic palaeontology. But they wrongly insisted that God had made Adam exactly 144 hours after creating the universe.

Today, there has sometimes been a fusion between this uniformitarianistic "24-hour-day creationism" and the earlier "Noachic flood geology" dispensationalism. Such unorthodox dogmas are now being propounded not only at Seventh-day Adventist Colleges and at some Christian High Schools in physical science classrooms. Even more radically, they are also being voiced by Neo-Anabaptist dispensationalistic premillennialists like John Whitcomb and Henry Morris ever since their 1961 volume *The Genesis Flood*<sup>7</sup> challenged both Calvinists and others.

Sadly, the Whitcomb-Morris Neo-Catastrophist Movement – while commendably opposing evolutionism – uncommendably champions the "Noachic flood geology" innovations of the catastrophist Burnet and the unitarian Whiston. It has uniformitarianistically and almost cultically insisted on precisely 24-hour formation days, animal immortality, and universal vegetarianism – before man's fall.<sup>7</sup> And it has declared there were no rainfalls, rainbows, winters, coal, oil, fossilization nor ores -- before Noah's Flood.<sup>8</sup>

It has decreed that the Alps and the Rockies and all volcanoes arose 1656 years after the creation of the universe, and only a few thousand years ago (during the Noachic Deluge). It has made the dinosaurs contemporaries not only of Adam, but of Noah and also of Job. And it has dogmatically regarded its own Noachic geology quasi-creationism as the only option open to consistent Christians.

Indeed, it has flooded the academic world popularistically with scores of quasi-scientific and lightweight theological textbooks, which it seems to regard as more authoritative in practice than even infallible Scripture itself. And it cultically brands as heretical all other views of creation than its own.

In the wake of this quasi-creationistic, neo-catastrophic Whitcomb-Morris flood-geology assault also against the Biblical doctrine of creation upheld by Calvin -- Calvinists everywhere now need alerting. Whether they be theologians, philosophers, geologists, palaeontologists, or informed laymen.

For Morris denounces many in the godly leadership of the International Council on Biblical Inerrancy as being guilty of "either theistic evolution or progressive creation" – because "the Council leadership felt it could not stand exclusively on literal-day creation and a worldwide flood."<sup>9</sup> He lumps all "liberal theologians" into the same boat, together with "their compromising conservative colleagues."<sup>10</sup> Indeed, Morris even states that "the flood theory of geology" is "the only theory which is fully consistent" with geology and Scripture.<sup>11</sup>

Westminster Theological Seminary's Old Testamentian Rev. Professor Dr. Edward J. Young, author of the 1975 book *Studies in Genesis One*, rightly expounded Genesis 1:1-3 solely from those three verses themselves. Sadly, when his son Calvin College Geology Professor Davis A. Young pursued this further in his 1977 *Creation and the Flood* and his 1982 *Christianity and the Age of the Earth – Neo-Catastrophists* gave him a hot reception.

Whitcomb falsely stated that Professor D.A. Young "rejects the global flood."<sup>12</sup> Indeed, Morris even denounced him as "one of the uniformitarian die-hards" -- and "one of the most vocal opponents of the modern revival of biblical creationism."<sup>13</sup>

Is the Whitcomb-Morris school correct? Is its uniformitarianistic "24-day creationism" and its neo-catastrophic "Noachic flood geology" really Biblical?

Do these dispensationalistic doctrines really reflect the teachings of Scripture; of the orthodox Christian Church of all ages; and of the Calvinist Reformation? "What does Scripture say?" Romans 4:3.

## **2. The Church's understanding of creation before John Calvin (1540f A.D.)**

The Triune God (Father-Son-Spirit) created the whole universe from nothing, at the beginning of time. Thereafter, He formed our earth in six divine days or *yaamiym*.

God revealed these facts – first, to Adam; next, to Noah; then, to Job. And later to Moses (who wrote them down in the infallible book of Genesis).<sup>14</sup>

After Moses, God gave further revelation about creation. The inspired Psalms and the Proverbs (as well as Prophets like Isaiah and Micah and Malachi) frequently refer back to the time of creation, where they use words like '*oolaam* and *qedem* and even *yaamiym*. From which it might seem earth's six formation days were considerable periods of time.<sup>15</sup>

However, after the time of Malachi, during the next four hundred years – the maintenance of Old Testament religion degenerated. The Triune Creator God and the true character of earth's six-day formation week, became increasingly eclipsed.

Thus, the Judaistic understanding of creation degenerated first into semi-hellenistic allegorizing (*cf.* Philo); next into Pharisaical unitarianism; and then even into Sadducean liberalism. Yet the old (historic-prophetic) '*oolaam-qedem-yaamiym* view of creation still continued in some conservative Jewish circles, like those of Shammai and Josephus.

It especially continued among the inspired Hebrew-Christian Apostles, such as Peter and Paul and John *etc.*<sup>16</sup> Following on the New Testament, the early Church Fathers – especially Barnabas, Basil, Ambrose and Augustine – then preserved the ancient hermeneutic and so held forth the trincentric view of creation and its formation days.

Yet after Augustine, however, the Papal Church arose (from about 600 A.D. onward). Now, for the next millennium, the doctrine of creation often relapsed into a neo-hellenistic allegorizing.<sup>17</sup>

Reaction came after that millennium. Humanists (like Erasmus) overreacted and made man central in the doctrine of creation. Voluntarists (like Luther) irrationally asserted that Adam had the strength of several bears, and never ate even apples before the fall.

Neo-Manichaeans minimized man's natural lordship over the animals. Anabaptists (like Thomas Münzer and Melchior Hoffmann and Michael Servetus) dispensationalistically doubted the continuity between the prefall creation and our present world, and between the created nature of the first Adam and that of the Second Adam Jesus Christ.

All this later led to the "Noachic flood geology" first of Burnet and Whiston, and now of Whitcomb and Morris. John Calvin, however, followed the true Biblical line – stressing the rationality (and materiality and continuity) of the prefall creation as it unfolded further (in spite of sin) into our present world.

### **3. John Calvin's historic and prophetic and patristic view of creation**

After many centuries of ecclesiastical deformation, Calvin the Reformer re-established the true historic-prophetic-patristic creation hermeneutic. He did so by retracing the understanding of creation by Adam, Noah, Moses, David, Solomon, Isaiah, Malachi, Shammai, Josephus, Peter, Paul, John, Barnabas, Theophilus, Basil, Ambrose and Augustine.

With no false modesty, Calvin truly declared: "We have thrown more light upon the Scriptures, than all the doctors who have appeared under the papacy since its commencement."<sup>18</sup> This means from about 600 A.D. onward, almost two centuries after the death of Augustine.

In this way, Calvin rejected the stagnant hermeneutic of Romanized Platonism and Aristotelianism. Instead, he linked up with the pre-papal (historic-prophetic-patristic) creational hermeneutic of the six-divine-days' formationists from Adam to Augustine. Said Calvin:<sup>19</sup> "It is of importance to attend to the history of creation as briefly recorded by Moses – and afterward more copiously illustrated by pious writers, more especially by Basil and Ambrose."

"Moses," explained Calvin, had around B.C. 1440 "briefly recorded" the "history of creation," to which "it is of importance to attend." He taught the creation of the universe in the beginning (Genesis 1:1), and the formation of our earth after this in six days (Genesis 1:3-31).

Significantly, the "prayer of Moses" in Psalm 90:1-4 seems to make it clear that those days when the earth was being "formed" – and particularly the third formation day on which "the

mountains were brought forth" – are comparable to "a thousand years" in the sight of God. Also "before the mountains were brought forth, before You formed the earth and the world" -- "a thousand years in Your sight are but as yesterday."<sup>20</sup>

#### **4. Basil and Calvin on creation**

Now "Basil," continues Calvin, is the first "pious writer" after Moses whose views on creation "especially" it is "of importance" for us "to attend." Basil stated around 370 A.D. that after creation in the beginning (*cf.* Genesis 1:1), "at last" our world was added in the "epoch" when God said: "Let there be light!" *Cf.* Genesis 1:3.

Thus commenced the 'formation days' which foreshadowed "the day of the Lord" (Amos 5:18). That, said Basil, "is the day that the Psalmist calls 'the eighth day.'" For "whether you call it 'day' or whether you call it 'eternity' – you express the same idea." Even "the first day [Genesis 1:5] is the type of eternity." For "at that time, it was not according to the movement of the sun."

Since earth's second formation day (Genesis 1:6-8), continued Basil, "the rain falls from heaven" – *contra* to Neo-Catastrophism. On the third formation day (Genesis 1:9-13), God decreed the earth "first to bring forth grass. Then wood.... Then verdure. Then the growth of the plants which, after having attained its full growth, arrives at perfection in seed."

Such included both "useful plants" like "corn" – as well as "noxious plants" like "hemlock." This refutes the later dispensationalistic argument that no plants -- not even the fruit of the tree of the knowledge of good and evil? -- were poisonous to man or animals before the fall of Adam.

Even "the starling eats hemlock – its constitution rendering it insusceptible to the action of the poison.... Plants, then – instead of making you accuse the Creator – give you a new subject for gratitude.... He has made some trees evergreen, and others deciduous.... The palm tree...from its birth to its death, is always adorned with the same foliage."

Before the fourth formation day, "the sun and the moon did not yet exist." The sun was appointed to give us "winter, spring, summer and autumn" – with "the longest days" in "summer." Here, the very conspicuous clash between Basil (as endorsed by Calvin) and the very much later neo- uniformitarianistic Neo-Catastrophists with their 24-hour days and their 'no seasons till after Noah's Flood' – is particularly acute.

On the fifth formation day, God made "fish" which "die when drawn out of the water." For "the creature which lives in time," is "condemned to grow or to perish.... The bodies of animals and plants" are "carried away by the motion which leads them ...to death."

Some of the animals made on the fifth day – animals such as crabs, sharks, swifts, and beasts of prey – were even then carnivorous. For "the Creator has given...to carnivorous animals...pointed teeth which their nature requires for their support." Thus the Early Church Father, Basil.<sup>21</sup>



Clearly, the later neo-catastrophic claim to the contrary is untrue -- the claim that it was only nineteenth-century Darwinistic evolutionism with its 'dog eat dog' doctrine which is the root of these views. For Basil was praised by Calvin, and lived 1500 years before Darwin.

## **5. Ambrose and Calvin on Creation**

Around 387 A.D. "Ambrose," says Calvin,<sup>22</sup> is the next "pious writer" after Moses and Basil whose copious illustrations of "the history of creation" are "of importance to attend." So let us now consider this next Early Church Father.

Ambrose wrote that the Genesis 1:1 "beginning" of things when God created heaven and earth, "has reference to a period." For "the beginning of a journey is not yet a completion....

"The good architect lays the foundation first [Genesis 1:1], and afterwards...plots the various parts of the building [Genesis 1:2] – one after the other [Genesis 1:3f & 1:6f & 1:9f & 1:14f & 1:20f & 1:24-31]." And He "then adds thereto the ornamentation." Cf. Genesis 2:1, where the B.C. 270 Septuagint has *kosmos* or 'adornment.'

At Genesis 1:2, continued Ambrose, "the earth was...covered.... Because water flowed over it.... Darkness was diffused over it, because there was not yet the light of day."

This proves Ambrose (whom Calvin endorsed) did not share the view which claims earth's first day commenced at Genesis 1:1 rather than at 1:3-5. Held Ambrose: "The day [of Genesis 1:3f] is a division of time – not its beginning" (as in Genesis 1:1). For the first day began only after the darkness of Genesis 1:2 – namely with the advent of the "light" at Genesis 1:3-5.

Furthermore, the first three formation days -- maintained Ambrose -- were pre-solar. For the sun was made to be a timekeeper only on earth's fourth formation day.

*Yoom* or "day" simply means "light period." And, by extension, a "light period" followed by a "dark period" before the next "light period."

Even today, said Ambrose – we who are near earth's equator and not at its poles, have seasonally-variable solar light-periods. Also followed by seasonably-variable "dark-periods" before the next solar "light-period." The word "day" refers to day-plus-night, and hence to the whole solar period. Because there is now but "a single revolution of time" between one solar day and the next.

However, "there are many who call even a week one 'day' – because it returns to itself.... Hence, Scripture speaks at times of an age of the world.... For 'the day of the Lord is great and glorious' (Joel 2:11)....

"Moreover, Scripture teaches us that the everlasting day of eternal reward, is to be one in which there is no interchange or intermission." Indeed, also during formation week, "let us reflect on the fact that the light of day is one thing [cf. Genesis 1:3f] -- and the light of the sun and moon and stars another [Genesis 1:14f]."

It rained, said Ambrose, even from earth's second formation day onward. Indeed, he believed Psalm 104:2-8 refers to formation week (and not to Noah's Flood). *Per contra*, however, the modern neo-catastrophic Noachic flood geology dogmatists.

On the third formation day, continued Ambrose (again contrary to Burnet's later catastrophism), mountain "peaks" arose from the sea (Job 38:8-11 and Jeremiah 5:22) and became "clothed with leaves." For Genesis 1:11 means that "the green herb" began "growing in the earth...with a seed." Then it became "a green shoot; then a stalk; and finally bears fruit....

"The earth, in labour, brought forth new plants.... The seed, when laid in the earth, decays.... If it did not die, it would bear no fruit. But when it decays, by that very act of death, it arises to bear fruit in greater abundance. Gradually it grows, so as eventually to attain to full maturity and height." Here Ambrose is at variance with Neo-Catastrophism's root, Seventh-day Adventist Mrs. Ellen G. White -- who believed no leaf ever fell before Adam did.

"How fitting it is," continued Ambrose of God, "that He did not command the earth generously to give forth seeds and fruits -- but ordained that the fields should first germinate, and then bring forth plants [Genesis 1:11/]. Next, He bade the seed to grow according to the specific nature of its kind." Here, Ambrose's step-by-step gradualism seems difficult to reconcile with the modern '24-hour formation-day' views of Neo-Catastrophism.

Most fish, said Ambrose, were carnivorous before the fall of man. As too were crows, ravens, lions, and tigers. Throughout, the species are fixed. There is no evolutionistic transformation.

"Fish therefore know nothing of union with alien species," explained Ambrose. "In compliance with a fixed law, they all succeed each other from age to age according to their...kind. The lion generates a lion; the tiger, a tiger.... Animals which are carnivorous...bend down their necks and jaws to the earth in the act of feeding....

"All corporeal things...suffer decay." Even immortal prefall man killed and ate fish and pheasants and chicken. Thus Ambrose.<sup>23</sup> But what he attributed to creation – dispensationalists ascribe to man's sin. Thus questioning the wisdom of the Creator, Who made all things very good.

## **6. Augustine and Calvinism on Creation**

Augustine was Ambrose's pupil. Around 400f A.D., he "justly" – says Calvin<sup>24</sup> – wrote of God's absolute control even during creation -- and in the subsequent process of formation and its providential maintenance.

Augustine himself wrote that "God created a chaotic matter...before all days.... What kind of days these were, it is extremely difficult...for us to conceive....

"The first three days of all, were passed without the sun.... The length of these days, is not to be determined by the length of our week-days." For they were "God-divided days" and not

"sun-divided days." And "six or seven days may be and are called one day." For compare Genesis 2:4.

Moreover, "the seventh day is without any evening [Genesis 2:1-3].... Nor had it any setting. Because You sanctified it to everlasting continuance."

Apparently attacking the Manichaeans, Augustine further exclaimed:<sup>25</sup> "Fire, frost, wild beasts – consider how admirable these things are, in their own places!.... It is ridiculous to condemn the faults of beasts..., even though these faults should destroy their corruptible nature. For these creatures received, at their Creator's will, an existence fitting them."

Clearly, Calvin too is no Manichaean. Nor is he a dispensationalist. For he clearly associated himself with the creational views of the orthodox Moses, Basil, Ambrose, and Augustine.

Calvin's own historic-prophetic-patristic views of creation and formation, are well reflected by the great orthodox Calvinist Rev. Dr. W.G.T. Shedd, sometime Professor of Systematic Theology at Union Theological Seminary. Said that A.D. 1888 American Presbyterian:<sup>26</sup>

"The creative work [of Genesis 1:1b-2a]...occurred before the first day, and belongs to the...duration between 'the beginning' [Genesis 1:1a] and the six days' work" [1:2-31]. Indeed, not just after the "creation" of the angels [*cf.* 1:1a], but even after the formation of the "chaotic matter" mentioned in Genesis 1:2 – "an interval of time elapsed." Only after that, do we reach "the series of Divine acts in the six days described in Genesis 1:3-31."

Now "this is the old patristic interpretation. The very common [**modern**] assertion that the Church has altered its exegesis under the compulsion of modern geology, is one of the errors of ignorance. The doctrine of...time prior to the six creative days, was a common view among the Fathers.

"Respecting the length of the six creative days," continues that Calvinist Shedd, "the patristic and mediaeval exegesis makes them to be long periods, not days of twenty-four hours. The latter interpretation has prevailed only in the modern Church.... There is nothing in the use of the word 'day' by Moses that requires it to be explained as invariably denoting a period of twenty-four hours; but much to forbid it. The following facts prove this:

"(i) Day means daylight, in distinction from darkness [Genesis 1:5a]. (ii) Day means daylight and darkness together [Genesis 1:5b]. (iii) Day means the six days together [Genesis 2:4]. (iv) The first day [Genesis 1:5] could not have been measured by the revolution of the sun 'around' the earth [or rather *vice versa*] -- because this [sun] was not yet visible" or even made (Genesis 1:16).

The seventh day (Genesis 2:1-3) has never closed, right down to the present day (*cf.* Hebrews 4:3-11). "The seven days of the human week, are [small-scale] copies of the seven days of the Divine week. The [short] 'sun-divided days' are images of the [long] 'God-divided days'.... The human is the [finite] copy of the Divine; not the Divine of the human."

Concludes the Calvinist Shedd: "The vegetable kingdom was created on the third day, and was growing without a sun visible in the sky.... There was a long period when the primaeval oceans were tepid water; when the atmosphere was a gloaming – and was as moist, warm, and germinating as that of the rainy season in the tropics.... The consequence was that rank growth of succulent fern-like vegetation of which the coal-beds are now the exponent."

On the fourth formation day, "the sun and moon now appear in the vault of heaven.... Animal life, in the waters and in the air, is then created. Genesis 1:20-23....

"The Mosaic record mentions four and perhaps five creative fiats, by which the living species in the organic world were originated.... Each fiat is distinct from that of the others.

"The fiat that created the vegetable, did not create the fish. The fiat that created the quadruped, did not create man. No mere evolution of that which was created by the first fiat, will yield that which was created by the second.... No one of these distinct species can be transmuted into another....

"The theory of evolution, as presented either by Haeckel in its extreme form or by Darwin in its more moderate form, unquestionably contradicts the Mosaic physics.... This spurious theory of evolution is contradicted by the general course of physical experiment and observation" too.

## **7. Calvin said only the Father-Son-Spirit was before creation**

To Calvin, the Triune God Who eternally pre-existed the work of creation, is infinitely more important than that work of creation itself. Without the Trinity, creation is impossible. This separates Calvinism from all deological misinterpretations of Genesis 1:1-26.

Thus the unitarianistic views of the Judaists and the Jehovah's witnesses and the Muslims have all declined from God's initial triune revelation of Himself. So too have the polytheistic perversions of deology, such as those of Hinduism and Mormonism.

Even in Genesis 1:1 to 2:4, the word "created" is mentioned but six times. And the word "made," but nine times. But the words *'Éloohiym* (meaning 'the Triune God') and *J'hoovaah* (meaning 'Lord') are there mentioned fully thirty-six times, as the passage's chief ideas.

"*Elohim*," the Hebrew word for God in the very first verse of Holy Scripture -- Calvin comments<sup>27</sup> on Genesis 1:1-3 -- is "a noun of the plural number.... The inference is drawn that the three Persons of the Godhead are here noted.... The Scripture...always recalls us to the Father and His Word and Spirit....

"The Spirit of God moved upon the face of the waters' [Genesis 1:2].... They who understand by it the Eternal Spirit of God, do rightly.... 'Send forth Your Spirit, and they shall be created!... As soon as the Lord takes away His Spirit, all things return to their dust and vanish away' [Psalm 104:29f]....

"And God said, 'Let there be light!' .... It is certain that the world had been begun by the same efficacies of the Word -- by Whom it was completed [Genesis 1:3]....

"The Word of God...is the Wisdom dwelling in God, and without Whom God could never be." So "the world was framed by God's Eternal Word, His only begotten Son."

Calvin then says of the Mosaic account authored by the Holy Spirit, that "in the history of creation...he [Moses] says that the Spirit of God was expanded over the abyss or shapeless matter.... His transfusing vigour into all things -- breathing into them existence, life and motion -- is plainly Divine....

"John declares that before the world was created, the *Logos* [or 'Word'] was God (John 1:1).... The Spirit...is...the essential power of God, where Moses relates that the 'shapeless mass' was upborne by Him (Genesis 1:2)."

In Genesis 1:26, "God said, 'Let Us make man in our image!'" Calvin comments<sup>28</sup> that modern Judaistic "Jews make themselves altogether ridiculous, in pretending that God held communication...with angels.... To ascribe the least portion of a work so exquisite to angels, is a sacrilege to be held in abhorrence....

"Christians therefore properly contend from this testimony that there exists a plurality of Persons in the Godhead.... I acknowledge indeed...there is something which refers to the Father and the Son and the Spirit."

Calvin remarked: "Pious readers...see how frigidly and absurdly the colloquy were introduced by Moses -- if there were not several Persons in the Godhead.... The declaration of Christ that 'God is Spirit' (John 4:24), cannot be confined to the Father only....

"The Scriptures teach that there is essentially but one God, and therefore that the Essence both of the Son and Spirit is unbegotten.... The Father, if He were not God, could not be the Father! Nor could the Son possibly be Son, unless He were God.

"We say, then, that the Godhead is absolutely of itself. And hence also we hold that the Son, regarded as God and without reference to Person, is also of Himself [*Auto-Theos*] -- though we also say that, regarded as Son, He is of the Father." Indeed, also Genesis 11:7 "is not improperly adduced in proof that Three Persons subsist in One Essence of Deity."<sup>29</sup>

## **8. Calvin said God Triune exnihilated the universe in the beginning of time**

Explains Calvin<sup>30</sup> of God: "He moreover teaches by the word 'created'" in Genesis 1:1, "that what before did not exist was now made. For He has not used the term *yaatsar*, which signifies to frame or form -- but *baaraa*', which signifies to create." His meaning is therefore that the world was made out of nothing.... The world is not eternal, but was created by God."

So originally, the heavens and the earth were not manufactured or formed (*'aaṣaah*), but exnihilated or 'cut off' from nothing (*baaraa*'). That took place "in the beginning" -- or at the

commencement of time itself, prior to earth's first formation day. Not only is the world not eternal or from all eternity past. Even its present existence as well as its future perfection is only because it is moment by moment, and century by century, upheld by the Triune God.

## **9. The heavens were finite and the world was global from the start**

'In the beginning, God created the heavens and the earth' (Genesis 1:1). Comments Calvin: "The term 'beginning' ...simply intends to assert that the world was not perfected at its very commencement in the manner in which it is now seen." By 'world' -- Calvin here means 'the heavens and the earth.' And both the heavens and the earth were then but incipient.

Furthermore, Calvin intriguingly states:<sup>31</sup> "Since the infinite wisdom of God is displayed in the admirable structure of heaven and earth -- it is absolutely impossible to unfold the history of the creation of the world in terms equal to its dignity.... I have chosen to premise this for the sake not only of excusing myself, but of admonishing my readers -- that if they sincerely wish to profit with me in meditation on the works of God, they must bring with them a...mild and humble spirit....

"The intention of Moses, in beginning his book with the creation of the world, is to render God as it were 'visible' to us in His works.... The Apostle elegantly styles the cosmogonical words *ta mee ek phainomenoon blepomena* -- as if one should say 'the manifestation of things not apparent' (Hebrews 11:3)....

"We indeed are not ignorant that the circuit of the heavens is finite, and that the earth [is] like a little globe." Cf. Job 26:7 and Isaiah 40:22. Calvin speaks<sup>32</sup> of "the whole circuit of the world," "the circle," "the circumference of the earth," and "its whole circumference."

Nevertheless, Calvin shrewdly adds:<sup>33</sup> "Nothing is here treated of, but the visible form of the world. He who would learn astronomy and other recondite arts, let him go elsewhere!"

Calvin certainly regarded Holy Scripture as the first and final source-book also for science. Yet he did not regard it as a scientific manual or a handy text-book thereon, but rather as the infallible book of primary revelation focussing especially on man.

Accordingly, it is the inerrant book on human salvation which only peripherally touches on other subjects. Yet it is also the book which (rightly interpreted) is to be followed also in respect of those other subjects -- whenever it refers to them.

As Calvin also comments:<sup>34</sup> "It must be remembered that Moses does not speak with philosophical acuteness on secret mysteries, but relates those things which are everywhere observed even by the uncultivated and which are in common use.... It is not here philosophically discussed how great the sun is in the heaven, and how great or how little is the moon.... For as it behooved a theologian, he [Moses] had respect to us, rather than to the stars....

"Moses does not here subtly descant as a philosopher, on the secrets of nature.... Moses wrote in a popular style, things which without instruction all ordinary persons endued with

common sense are able to understand.... Because he was ordained a teacher as well of the unlearned and rude, as of the learned – he could not otherwise fulfil his office than by descending to this grosser method of instruction.... There is therefore no reason why janglers should deride the ‘unskilfulness’ of Moses."

#### **10. Calvin on the great global flood before earth’s formation week**

This is how Genesis 1:2 describes our earth’s created condition after its exnihilation yet before its subsequent shaping during formation week. ‘The earth was shapeless and empty. And darkness was upon the surface of the ocean depths. But the Spirit of God Triune kept on hovering over the surface of the waters.’ Genesis 1:2. Calvin states:<sup>35</sup>

"Were we now to take away...from the earth all that God added after the time here alluded to, then we should have this rude and unpolished or rather shapeless chaos.... As a part of that confused emptiness..., He calls it the ‘abyss’ and ‘waters’ – since in that mass of matter nothing was solid or stable...."

"Before God had perfected the world, it was an indigested mass.... How could such a disorderly heap stand?... This mass, however confused it might have been, was rendered stable...by the secret efficacy of the Spirit." That chaos required the secret inspiration of God to prevent its speedy dissolution.

Similarly, Psalm 24:1-2 declares of our earth that Jehovah ‘has founded it upon the seas, and established it upon the floods.’ This, comments Calvin,<sup>36</sup> refers to "the very order manifested in the creation.... Job [28:11-25] extols...that signal miracle by which God restrains the violent and tempestuous ragings of the sea.... If not restrained, it would immediately...produce horrible confusion.

"Nor does Moses forget to mention this, in the history of the creation [Genesis 1:2-9f]. After having narrated that the waters were spread abroad so as to cover the whole earth [Genesis 1:2f]," he adds that "by an express command of God they retired into one place in order to leave empty space for the living creatures which were afterwards to be created" at Genesis 1:9. See too at the work of earth’s third formation day, and compare Genesis 1:2 and Job 26:7-13 & 28:11 & 38:4-25.

#### **11. Calvin said after Genesis 1:1-2 God formed the earth gradually (Genesis 1:3-31)**

Says Calvin:<sup>37</sup> "Moses relates that the work of creation was accomplished not in one moment but in six days. By this statement we are drawn away from fiction to the one God Who thus divided His work into six days, so that we may have no reluctance to devote our whole lives to contemplate it...."

"Objection is taken to these progressive steps, as [if they were] inconsistent with the power of God. Until human reason is subdued to the obedience of faith, and learns to welcome the calm quiescence to which the sanctification of the seventh day invites us!

"In the very order of events, we ought diligently to ponder on the paternal goodness of God toward the human race in not creating Adam until he had liberally enriched the earth with all good things.... Moses, in accommodation to the ignorance of the generality of men, does not in the [Genesis 1:1-31] history of creation make mention of any other works of God than those which meet our eye....

"Though Moses, speaking in popular language, did not at the very commencement enumerate the angels among the creatures of God – nothing prevents us from treating distinctly and explicitly of what is delivered by Scripture in other places concerning them.... It is of importance to attend to the history of creation...copiously illustrated by pious writers, more especially by Basil and Ambrose."

Basil, be it again noted, favoured not 24-hour but long formation days – at least at the beginning of creation week and before the Genesis 1:14f fourth formation day.<sup>38</sup> And Ambrose – the mentor of the great long-formation-day theologian Augustine of Hippo-Regius – held that the Son of God ordained *aeons* or ages (starting from Genesis 1:3 onward, *cf.* Hebrews 11:3).

Said Ambrose:<sup>39</sup> "The Son of God...Himself is the Source and Ordainer of the times." Alias the *aioonoon* 'of the ages.'

Continues John Calvin:<sup>40</sup> "God, by the power of His Word and His Spirit, created the heavens and the earth out of nothing.... Thereafter, He produced things inanimate and inanimate..., from time to time instilling new vigour into them.... Heaven and earth being thus most richly adorned...and exquisitely furnished, at length man was made."

God thus "created all things for the sake of man.... He divided the formation of the world into six days – though it had been in no respect more difficult to complete the whole work in all its parts in one moment – than by a gradual progression," step by step. Indeed, "the peculiar dignity of man is shown in this – that he was gradually formed."<sup>41</sup>

## **12. Calvin on earth's unequal formation days or 'light-periods'**

Nowhere in Genesis is the word 'day' said to mean '24 hours' – or 24 seconds or 24 centuries *etc.* In Genesis 1:5-13 – before 1:14, it cannot possibly mean even our solar day.

In Genesis two, the word 'day' respectively means: the whole formation week (verse 4); 'time' (verse 17); and the whole of subsequent world history (verse 2 *cf.* Hebrews 4:4-11). In Psalm 90:1-4, "the prayer of Moses" (who wrote Genesis one and two) -- earth's formation days are compared to "a thousand years" (*cf.* too Second Peter 3:3-10). And in Revelation 21:5, past 21:25 to 22:5, the still-future 'day of the Lord' shall never end.

In his famous *Hebrew and Aramaic Lexicon of the Old Testament*, Professor Dr. Heinrich Friedrich Wilhelm Gesenius – the most accomplished Hebraist of his generation – himself gives the root-meaning of *yoom* alias 'day' as heat.<sup>42</sup> And not as the solar '24 hours' (with its cold latter half). See too Job 28:2-6 & 28:11-25.



In Genesis 1:5a, where the word 'day' occurs for the very first time in God's Holy Word, it clearly means a period of light. In this place it refers neither to its non-solar nature, nor to its long or short duration.

Here, Calvin rightly comments<sup>43</sup> that "God...did not put forth His Word until he proceeded to originate light.... The effect...became apparent when the light was created." And the 'day' alias "the **light** preceded the sun and the moon [*cf.* Genesis 1:14f].... Therefore the Lord, by the very order of the creation, bears witness that He holds in His hand the light which He is able to impart to us without the sun....

"Further, it is certain from the context that the light was so created as to be interchanged with darkness. But it may be asked whether light and darkness succeeded each other in turn through the whole circuit of the world – or whether the darkness occupied one half of the circle, while light shone in the other.... Whether it was everywhere day at the same time [during the light-period], and everywhere night also [during the later dark-period of our earth's first day] -- I would rather leave undecided. Nor is it very necessary to be known....

"There should be a regular vicissitude of days and nights – which also followed when the first day was ended [Genesis 1:5a]. For God removed the light from view, so that night may be [Genesis 1:5b].... Darkness preceded time itself [Genesis 1:1-2]. When God withdrew the light, he closed the day [Genesis 1:5]."

Clearly, to Calvin the word 'day' in the sunless Genesis 1:5-13 does not mean a 12-hour solar period from sunrise to sunset. Nor does 'day' for Calvin there mean a 24-hour solar period from one 'sunless sunrise' to the next 'sunless sunrise.'

Instead, to Calvin, the word 'day' – having no reference to sunrise or to sunset – there means merely the rise and continuation of a period of light. This signifies light-as-such – regardless of its nature, and without reference to its duration.

To Calvin, each of the different days of earth's six-day formation week, in fact consisted of a rather varying light-period. Such days were directly followed by a varying length of darkness, which itself preceded an again varying new day or period of light.

Regarding such varying lengths of Genesis one's different formation days, Calvin says:<sup>44</sup> "How great the Architect must be Who framed and ordered the multitude of the starry host so admirably!" He tempered "the movement of the whole as to measure out day and night, months, years, and seasons. And at the same time so regulating the inequality of days, as to prevent everything like confusion."

Indeed, "the Lord – so that He might claim the entire glory of these things as His Own – was pleased that light should exist [Genesis 1:3f] and that the earth should be replenished with all kinds of herbs and fruits [Genesis 1:11f], before He made the sun [Genesis 1:14].... Nothing is more natural than for spring, in its turn, to succeed winter....

"In this series, the variations are so great and so unequal.... Every single year, month, and day – is regulated by a new and special providence of God."

Unlike today's neo-catastrophic 24-hour-day-only creationists,<sup>45</sup> Calvin was not a **uniformitarian** as regards the length of earth's formation days. Instead, he held that God ordained an "**inequality of days**" – of which "**the variations are so great.**"

Indeed, "**every single...day**" is regulated by a new and special providence of God." This was also the case especially during the post-exnihilational "formation of the world into six days" of "gradual progression" or step-by-step advance.

This was so especially during earth's first three formation days, "before He made the sun" or appointed it as a timekeeper for our planet on earth's fourth formation day – as distinct from God's earlier creating the heavens in the Genesis 1:1 'beginning'; and before the Genesis 1:3-5 first day of our earth's post-creational formation. Indeed, this "**inequality** of days" during earth's formation continued even after the fourth day – which introduced even the further seasonal distinction between the shorter winter's day and the longer summer's day.

Moreover, this "**inequality** of days" in which "the variations are so great and so **unequal**" is further seen in respect of earth's longish sixth formation day.<sup>46</sup> And especially as regards its subsequent seventh day creation sabbath, which is still continuing.<sup>47</sup>

Furthermore, even many of the postfall and postflood days were of non-uniformitarian or unequal lengths. There was the long day when the sun stood still for "about a whole day" (Joshua 10:13). There was the day the shadow on Hezekiah's sundial moved backward ten degrees (Isaiah 38:8).

Indeed, each day on the moon now lasts for one earth-month. Each day at earth's poles – from one sunrise till the next -- lasts for about six months.

Earth's formation days are God's days, and God's days are not as **man's** days (Job. 10:5). 'Man's day' runs from his creation to his judgment (First Corinthians 4:3). But the coming Day of the Lord shall last forever (Hebrews 10:25 and Revelation 21:25f).

Accordingly, the doctrine of uniformitarian days or light-periods is not the teaching of the Bible. And "24-hour six-day creationism" is not Scriptural, but uniformitarian.

### **13. Calvin on earth's first formation day of light (Genesis 1:3-5)**

Now the dark earth's primordial formless void in Genesis 1:2 was at length followed by its illumination. This is described in the work of the subsequent and first formation day (in Genesis 1:3-5). Here Calvin comments:<sup>48</sup>

"Moses now for the first time introduces God in the act of speaking.... He had created the mass of heaven and earth.... The world had been begun, by the same efficacy of the Word....

"Darkness preceded [Genesis 1:2 *cf.* 1:3].... Creation was accomplished not in one moment, but in six days.... When God withdrew the light [Genesis 1:3f], He closed the day [Genesis 1:5]."

Nothing is here said as to whether the light was purely terrestrial -- or cosmic. Exodus 20:11. Even if only terrestrial -- nothing is said as to whether the light was merely equatorial, global, or polar.

Furthermore, after here being told that the light was good and was called 'day' -- we are also told that 'the evening and the morning were the first day.' What does this mean?

The word 'evening' (*'erev*) seems to mean the twilight after the first light-period. The word 'morning' (*boqer*) means the breaking of the next light-period thereafter. But nowhere is there any mention of the sun. Throughout that 'day' -- there was no sunrise and no sunset.

Consequently, the words 'morning' and 'evening' have no reference to the sun. 'Evening' simply implies the cessation of the light -- and 'morning' the commencement of the very next light-period at the end of the night following the first light-period.

#### **14. Calvin on earth's second formation day of rainclouds in the air**

In due time, the second day of earth's formation week commenced. God said: 'Let there be a firmament [or air-pocket] in the midst of the waters, and let it divide the waters from the waters! And God made the firmament, and divided the waters which were under the firmament [*viz.* the world-flood] from the waters which were above the firmament [*viz.* the watery rainclouds]!' Genesis 1:6*f.*

Comments Calvin:<sup>49</sup> "The work of the second day, is to provide an empty space around the earth's circumference.... The word *raqia'* comprehends...the whole region of the air....

"To this, David alludes -- when he says that 'the heavens are stretched out like curtains'" (Psalm 104:2). In order to minimize the formation of the earth and to maximize Noah's Flood, Neo-Catastrophism tries to detach this from Genesis one -- even though the Holy Scripture clearly speaks of "the clouds" and "the foundations of the earth" and "the mountains." Psalm 104:3-8 *cf.* Genesis 1:6-9.

In Genesis 1:6-7's "waters above," continues Calvin, "the 'waters' here meant are...the clouds suspended in the air.... Rain is naturally produced.... Nor does David rashly recount...that God 'lays the beams of His chambers in the waters'" (Psalm 104:3*f.*). For "God has created the clouds." Indeed, the whole of Psalm 104:1-30*f.* deals with God's exnihilation and formation and care of His creation -- and does not mention Noah's Flood at all!

Yet this is unacceptable to Neo-Catastrophists. They deny all rainfall before the Noachic Deluge, with an appeal to Genesis 2:5's statement that "God had not caused it to rain upon the earth."

But there, Calvin's comments seem to link irrigation by rainfall to human cultivation of the ground. And his comments on Genesis 7:11 suggest that before Noah's Flood, "the rain" would "distil from heaven" and "the waters" would flow in their "accustomed manner" -- thus suggesting frequent rainfalls before that time.

At Noah's Flood, observes Calvin,<sup>50</sup> "Moses recalls the period of the first creation to our memory. For the earth was originally covered with waters.... They were made to recede, so that some space should be left clear for living creatures [*cf.* Genesis 1:9-10f]....

"Moses also says in the first chapter, that some 'waters' were suspended above" our earth's atmosphere. Genesis 1:6-8. "David in like manner declares that they are held enclosed."<sup>51</sup>

David declares in Psalm 33:7 -- "By the Word of the Lord were the heavens made." They were made thus, together with the earth, in the six post-creational days of formation. Genesis 1:3-31 *cf.* Exodus 20:11. And God next formed also "all the host of them, by the Breath of His mouth." Genesis 1:2 & 2:1. Clearly, "He gathers the waters of the sea together as a heap." Genesis 1:7-10 *cf.* Psalm 33:7.

David declares also in Psalm 147:7-8 that "the Lord...covers the heaven with clouds" and "prepares rain for the earth" and "makes grass to grow upon the mountains." Here again, the reference is not to Noah's Flood but to God's work of formation at Genesis 1:7-9.

Indeed, David declares even in Psalm 148:4-8 -- "Praise Him, you heavens of heaven, and you waters that be above the heavens [or the skies]! Let them praise the name of the Lord! For He commanded, and they were created.... Praise the Lord..., snow and vapour; stormy wind fulfilling His Word!" *Cf.* Genesis 1:1-7.

The views of Calvin are quite irreconcilable with the later neo-anabaptist and dispensationalistic notions of those who assume a Pre-Noachic 'vapour canopy'<sup>52</sup> and a global rainlessness in support of their neo-catastrophic 'Noachic Flood geology and palaeontology' theories. For they misapply<sup>53</sup> Psalm 104:5-9 to Noah's Deluge -- rather than to earth's earlier formation at Genesis 1:2-9.

Conversely, Calvin comments on Genesis 1:6f and 7:11 that it rained from "the waters above" -- from the rainclouds that had been there ever since earth's second formation day, and long before Noah's Flood. Indeed, these "waters above" were still being "held enclosed" long after Noah's Flood -- even in the time of David! This is irreconcilable with the neo-catastrophic view of those who allege that the Genesis 1:6-8 "waters above the firmament" constituted a temporary prediluvian 'vapour canopy' which permanently collapsed during Noah's Flood.<sup>54</sup>

Furthermore, Calvin remarks<sup>55</sup> on Psalm 104:6 that "at the first creation, 'the deep' was...the state of confused desolation and shapeless chaos in which the earth then was [*cf.* Genesis 1:2-7]." This denotes "that the earth was covered with '**the deep**' -- before the waters had been collected into a separate place" (*cf.* Genesis 1:9f with Psalm 104:6-9).

It is true the catastrophist Burnet argued that the word "again" in the KJV phrase of Psalm 104:6-9 -- the phrase that the waters "turn not [again] to cover the earth" -- suggests Noah's Flood rather than formation week. But even in spite of the absence of that word "again" in the original Hebrew text -- the idea that the waters "turn not [again] to cover the earth" refers back to day three at Genesis 1:2-9. It does not, only 1656 years later, refer back from the mid-deluge to the situation right before Noah's Flood when the waters did not "cover the earth" at all!

On Psalm 148:4, Calvin says<sup>56</sup> "the Psalmist speaks of these 'waters' as being 'above' [*cf.* Genesis 1:6*f.*]. He clearly points at the descent of the rain." We must not "conceive as if there were some sea up in the heavens where the waters were permanently deposited!

"For we know that Moses [*cf.* Genesis 1:6*f.*] and the Prophets [*cf.* Psalm 148:4 *etc.*] speak in a popular style.... The Psalmist notes the marvellous fact that God holds the waters suspended in the air" -- *viz.* holds "the waters" in the clouds. "Though fluid, they hang in vacant space. Accordingly, in the time of David it is said elsewhere that they are held there" -- not just before Adam, but even after Noah's Flood! Psalm 33:7 *cf.* Genesis 1:6-9.

'Praise Him...you waters above the heavens!' Psalm 148:4. Explains Calvin: "The Psalmist has borrowed the form of expression from Moses, who says 'that the waters were divided from the waters' (Genesis 1:6)." Namely when 'God...divided the waters which were under the firmament, from the waters which were above the firmament' -- where 'the waters...above' here means the rainclouds which were even then above the air. Genesis 1:7.

In all the above, Calvin is equating rainfall in the time of the Post-Noachic Psalms of David -- with rainfall during the Pre-Noachic formation week described by Moses in Genesis 1:6-8*f.* Thus Calvin rejects the novel anabaptistic-dispensationalistic 'water-canopy' theory of modern neo-catastrophism (which wrongly applies Psalm 104:2-3 to Noah's Flood rather than to the second day of earth's formation week).

Genesis 1:6-7's 'waters above the firmament' did not collapse once and for all during Noah's Flood. To the contrary, they were still there very much later, in David's times too (*cf.* Psalm 148:4). Indeed, these rainclouds are still with us -- even today.

Consequently, Calvinism teaches that the character of rain during earth's formation week and even during Noah's Flood -- was basically the same as it was in David's time -- and as it is even in our own day. This strongly discredits the neo-catastrophic theory, which points exclusively to Noah's Flood as the principal cause of worldwide sedimentation, fossilization, and climatic change.<sup>57</sup>

## **15. Calvin on earth's third formation day when the dry land appeared**

'Let the waters...be gathered together!' Genesis 1:9. Comments Calvin:<sup>58</sup> "The natural position of the waters was to cover the whole earth, as Moses declares they did in the beginning." Because water "is heavier than the air, and lighter than the earth -- it ought to cover the latter in its whole circumference." Genesis 1:2.

On the third formation day, however, "the seas were now gathered together as in heaps.... See Psalm 33:7 ['He gathers the waters of the sea together as a heap; He lays up the depth in storehouses']....

"Also Psalm 78:13 ['He divided the sea...and He made the waters to stand as a heap'].... Jeremiah 5:22 ['I have placed the sand for the boundary of the sea..., so that it cannot pass it'].... Job 38:8 ['Who shut up the sea with doors, when it broke forth?']....

"Let us therefore know that we are dwelling on dry ground because God, by His command, has removed the waters so that they should not overflow the whole earth." As they formerly did, in Genesis 1:2*f* before Genesis 1:9.

Referring back to the initial appearance of dry land on earth's third formation day, Psalm 33:7-10 remarks that Jehovah 'gathered together the waters of the sea in a heap. He has laid up the depths.'

Here Calvin comments<sup>59</sup> "that God gathers together the element of water...into a solid heap.... God, Who is ever attentive to the welfare of the human race, has inclosed the waters within certain invisible barriers, and keeps them shut up....

"Nor is it without design that the Holy Spirit, in various passages, adduces this proof of divine power – as in Jeremiah 5:22 and Job 38:8.... God not only confines the immense mass of waters in the seas, but also hides them by a mysterious and incomprehensible power in the very bowels of the earth....

"It would not have been enough for the world to have been created in a moment, if it had not been supported in existence by the power of God" subsequently. "After briefly touching upon the creation of the world, the Psalmist returns to his former subject. Namely, to show that the events which daily come to pass – are undoubted proofs of the providence of God."

## **16. Calvin on earth's third formation day when the mountains arose**

Psalm 104:5-8, a passage parallel to Genesis 1:9-10 in describing the first part of earth's third formation day, reads as follows. The Lord 'laid the foundations of the earth.... You covered it with the deep, as with a garment [*cf.* Genesis 1:3].

"The waters stood above the mountains [*cf.* Genesis 1:2-8]. At Your rebuke, they [the waters] fled. At the voice of Your thunder, they hastened away.... They go down by the valleys – unto the place which You have established for them.'

Calvin comments<sup>60</sup> on this Psalm 104:6-9 – "At the first creation, the deep was...confused desolation and shapeless chaos [Genesis 1:1-2].... The deep, although without form, is yet the garment of the earth.... The earth was covered with the deep, before the waters had been collected into a separate place [Genesis 1:9]....

"Whence is it that the mountains are elevated, and that the valleys sink down – but because boundaries are set to the waters, that they may not return to overwhelm the earth?... Were God to give loose reins to the sea, the waters would suddenly cover the mountains.... Earthquakes, which bring destruction upon some places, leave the globe upon the whole as it was before."

Clearly, even the highest mountains had already been lifted up from beneath the oceans – before the end of earth's third formation day. Genesis 1:9-10. *Cf.* Psalm 90:2 – "before the mountains were brought forth or You had ever formed the earth and the world, even from everlasting unto everlasting, You are God." And Proverbs 8:23-26 – "I [Wisdom] was set up

from everlasting.... I was brought forth...before the mountains were settled..., while as yet He ha not made...the highest part of the dust of the world."

After the beginning of the 1656-year-later Noachic Flood when "the waters prevailed" anew, we read "all the high hills that were under the whole sky were covered." Then, "fifteen cubits upward did the waters prevail and the mountains were covered" – until "the ark rested...upon the mountains of Ararat and...the tops of the mountains were seen" one year later. Genesis 7:19f & 8:3f.

Those high peaks were visible to man long before Noah -- even from earth's formation week onward. They did not, as the 'Noachic flood geology' theorists allege,<sup>61</sup> first appear in that deluge at least some 1656 years after Adam.

### **17. Calvin on earth's third formation day's first plants**

The continents had now appeared. And the mountains had risen. Still on earth's third formation day, 'God then said:

"Let the earth bring forth grass! Let the herb yield seed! And let the fruit-trees yield fruit!" Genesis 1:11. So 'out of the ground, the Lord God made every tree that is pleasant to the sight to grow.' Genesis 2:9.

Only God, maintains Calvin<sup>62</sup> -- "the First Cause" – "is Self-sufficient.... Intermediate or secondary causes have only what they borrow from this Cause."

So "the earth was naked and barren.... Nor had it a 'germinating principle' from any other source" -- but God.

The "herbs and trees...then created..., were endued with the power of propagation [by Almighty God] – in order that their several species might be perpetuated." In other words, evolution is excluded.

Calvin comments here that "herbs and trees were created before the sun and the moon.... He [God] did not then make use of the sun or moon....

"Herbs and trees were then created.... Both were endued with the power of propagation, in order that their several species might be perpetuated....

"We see trees shooting from other trees.... The earth is fruitful.... The germ is produced from the seed.... Fruits come to maturity.... Their various kinds are annually reproduced."

Note Calvin's word "annually." Note his approval of the 'slow-growth' creation views of Basil and Ambrose. And note too his approval of the 'poisonous plants' creationism of Basil.

It should not need remarking that God intended the plants to be mortal, subject to death even before the fall of Adam (and against the catastrophism of Seventh-day Adventism's Mrs.

Ellen G. White). For angels and men were and are the only creatures which, once created, have always endlessly continued to exist.

As Calvin points out,<sup>63</sup> unfallen man had "hope for eternal life – as long as he should eat of the tree of life (*cf.* Genesis 2:15-17). Yet "not that the tree could give Adam and Eve the immortality which it could not give to itself." For even the tree of life was mortal.

For the pre-human plant were created mortal. They were subject to growth. They underwent the various stages of development – from seed, through shooting forth, through ripening to maturity, through reaching fruition, and then by withering away till they died.

As Calvin says,<sup>64</sup> God in formation week "produced things." They were all "liable to corruption." For this reason, He gave them "a power of continuing their race, so preventing it from perishing at their own death" before "man was made."

Indeed, Calvin does not hesitate to compare postfall mortal man to the essentially mortal grass. For he even remarks that "the glory of man" is like "the flower of grass.... The flower soon withers."<sup>65</sup>

Further, even the very "seasons" of the prefall climate (Genesis 1:11-14) clearly imply that leaves would fall and die every autumn. And carrots would die when eaten by prefall rabbits (Genesis 1:30).

Yet, the most authoritative Seventh-day Adventist writer has suggested that flowers drooped and plants died only after Adam sinned.<sup>66</sup> And even the present-day dispensationalistic Neo-Anabaptist Henry Morris has acknowledged his indebtedness to the writings of Seventh-day Adventism.<sup>67</sup>

## **18. Calvin on earth's fourth formation day when the sun was made a timekeeper**

God created the stars – including even our own sun. Calvin comments<sup>68</sup> on Psalm 33:6 that David "uses the term 'heavens' for the whole fabric of the world."

Why? "Because...the sight of the heavens, more than all the other parts of creation, transports us with admiration...."

"He therefore immediately adds, 'and all the host of them' – by which phraseology...he means the stars and planets.... The heavens...were furnished too with an inconceivable number and variety of stars."

But when? God, says Calvin,<sup>69</sup> God "did not...make use of the sun...to cause it [our planet] to bring forth its fruits.... Moses passes onward to the fourth day, on which the stars were made."

"God had before created the light. But He now institutes a new order in nature.... The sun would be the dispenser of diurnal light [each day]; and the moon and stars would shine by night [as the dispensers of nocturnal light]...."



"Moses relates...that God ordained certain instruments to diffuse through the earth, by reciprocal changes, that light which had previously been created [Genesis 1:3f].... The light was before dispersed. But now [it] proceeds from lucid bodies [Genesis 1:14f]."

'Let there be light...to divide the day from the night!... And let them be for signs and for seasons and for days and for years!...

'And God made two great lights – the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the sky to give light upon the earth.' Genesis 1:14-17.

By 'days' here, explains Calvin, God "means the artificial day which begins at the rising of the sun and ends with its setting [Genesis 1:14-18]. For the natural day [Genesis 1:3f]...includes in itself the night....

"The sun by its nearer approach [after winter and in spring and summer], warms our earth" and "introduces the vernal season" and "is the cause of summer and autumn.... A twofold advantage is chiefly perceived from the course of the sun and moon. The one is natural....

"Under the term 'nature' – I also comprise agriculture. For although sowing and reaping require human art and industry – this, nevertheless, is natural."

After Genesis 1:11, "we now see indeed that the earth is quickened by the sun to cause it to bring forth its fruits." See again sections 12f above.

To Calvin, then, the "natural" day is the pre-solar day which "includes in itself the night." Genesis 1:3-5. The day "which begins at the rising of the sun and ends at its setting," is only "the artificial day." Genesis 1:14-18.

And again to Calvin, the four seasons from summer through to winter, date already from the middle of earth's formation week. See the word "seasons" in Genesis 1:14. The seasons do not originate only from after Noah's Flood onward (Genesis 8:22).

To Calvin, then, the 'natural' day is the pre-solar day. The day "which begins at the rising of the sun and ends at its setting," however, is only "the artificial day."

Consequently, it is not true to say with modern quasi-creationists and neo-catastrophic 'Noachic flood geology' theorists that the 'natural' day is the 24-hour day. Still less is it true to allege that the earth knew continual spring – from formation week onward, until after Noah's Flood occurred in the 601st year of that patriarch's life.

## **19. Calvin advocated a fifth day's formative development opposed to evolutionism**

God created the first animal life on the fifth formation day. The Lord, states Calvin,<sup>90</sup> even "declares birds to have proceeded from the waters [Genesis 1:20].... Why should it not be lawful for Him Who created the world out of nothing, to bring forth birds out of water?"

In Genesis 1:21, comments Calvin, "truly and properly...the fishes were **created** because the waters were in no way sufficient or suitable for their production." **God alone** could produce them.

"The material from which they were made, existed before.... I therefore do no restrict the '**creation**' here spoken of [in Genesis 1:21] to the work of the fifth day -- but rather suppose it to refer to that shapeless and confused mass which was as [it were] 'the fountain' of the whole world [Genesis 1:2f].

"God then [in Genesis 1:21]...created whales (*balaenas*) and...fishes [or water creatures]. Not that the beginning of their creation is to be reckoned from the [Genesis 1:20f] moment in which they received their form.... They are comprehended in the universal matter which was made out of nothing [Genesis 1:1-2]. So that, with respect to species, form only was then added to them. But 'creation' is nevertheless a term truly used, respecting both the whole and the parts."

Here Calvin means that although the raw material for animals' bodies were created from previously-formed matter, the animals as such themselves became alive only on the fifth formation day. In other words, evolution is excluded.

As he had previously stated regarding plants, only Almighty God the very "**First Cause...is Self-sufficient**.... Intermediate or secondary causes have only what they borrow from this Cause.... The earth was naked and barren.... Nor had it a 'germinating principle' from any other source" but God. When living beings were "created," they "were endowed with the power of propagation [by Almighty God] – in order that their several species might be perpetuated."

So too as regards animals. Says Calvin: "The fishes were created because the waters were in no way sufficient or suitable for their production.... The waters...though lifeless in themselves..., suddenly teem with a living offspring....

"Fishes innumerable are daily produced from the waters – because that Word of God, by Whom He once commanded it, is continually in force.... God infuses into them fecundity, by His Word....

"The Word Who was addressed to the fishes, was not transient. But rather, being infused into their nature, has taken root -- and constantly bears fruit."

As Calvin states in his *Institutes*:<sup>71</sup> – "It is better to limp in the way, than run with the greatest swiftness out of it.... The miserable ruin into which the revolt of the first man has plunged us, compels us to turn our eyes **upwards**." *Sursum corda -- not subversum corda!*

So Calvin not only believed that the first plants had grown forth out of the ground (Genesis 1:11f cf. 2:9). He also believed that the first water-animals were created out of pre-existing created material, and that the first air-animals too were brought forth out of the water.

Later, "out of the ground, the Lord God formed every beast of the field" (Genesis 2:19). And yet later, He "formed man out of the dust of the ground" (Genesis 2:7).

All this certainly implies development. But it in no way occurred *via* the transformistic magical myth of evolutionism. For God made each kind of plant and animal 'according to its kind.'

Although Calvin apparently tended toward a 'long-days' view of earth's formation,<sup>72</sup> he had no time or place for transformistic evolutionism. Whether of the ultra-rapid variety of the B.C. 500*f* Pagans Heracleitos and Empedocles,<sup>73</sup> or whether of the very-slow variety of the nineteenth-century A.D. Spencerians and Darwinists.

Writes Calvin:<sup>74</sup> "How great the Architect must be, Who framed and ordered the multitude...so as to prevent everything like confusion!" For "the world is set in order by God's wisdom.... It is wonderful how the waters mingle with the earth, and yet retain their own habitation.... In the earth itself, there is also amazing variety."

The Lord "Who fixed all the laws of nature which remain unchangeable,"<sup>75</sup> promises that His "faithfulness as to the laws of nature changes not.... He gave that law to them which remains inviolable."<sup>76</sup>

God "created the heavens and the earth out of nothing.... Thereafter, He produced things...animate of every kind – arranging an innumerable variety of objects in admirable order -- giving each kind its proper nature, office, place and station [*cf.* Genesis 1:1*f* & 1:20*f*]....

"At the same time," God was also "providing for the perpetuation of each single species."<sup>77</sup> God "fills, moves, and invigorates all things...according to the peculiar nature which each class of beings has received by the law of creation."<sup>78</sup> For "there is nothing in the world confused.... The vast variety of things...in it, are arranged with the greatest wisdom."<sup>79</sup>

Further, "Moses declares animals were created 'according to their species.' For this distinction carried with it something stable."

Let us ask: "To what purpose do distinct species exist -- unless that individuals, by their several kinds, may be multiplied?"<sup>80</sup> "The term 'flesh' covers...both men and beast....

"Each has a different kind of flesh.... A difference in quality" and a "diversity we perceive in a particular kind."<sup>81</sup>

In short. Calvin thoroughly approved<sup>82</sup> of Ambrose's view of the fixity of all species. *Cf.* section 5 above.

## **20. Calvin on earth's fifth day's animals and their prehuman food and mortality**

Calvin states<sup>83</sup> that "it is of importance to attend to the history of creation, as briefly recorded by Moses." Having mentioned the exnihilation of the universe (Genesis 1:1), Calvin went on to say that it was only "thereafter" that God "produced things...animate of every kind." Genesis 1:1*f* and especially 1:20*f*.

Both "Basil and Ambrose" – with Calvin's clear approval – insisted on the prehuman carnivorousness of all those at present carnivores (especially most fish). They also insisted on the prehuman mortality of all animals whatsoever. See sections 4 & 5 above.

After mentioning the exnihilation of the universe (Genesis 1:1), Calvin himself goes on to say that it was only "thereafter" (Genesis 1:2-3f) that God "produced things...animate of every kind [Genesis 1:6-11f & 1:20-25]." Plants were created mortal on the third, and animals on the fifth and sixth formation days.

Now "all things were liable to corruption" even before man's creation. Even then, God was already maintaining the mortal animals and "providing for the perpetuation of each single species..., from time to time instilling new vigour into them and bestowing on others a power of continuing their race – so preventing it from perishing at their own death."

Only after that, continues Calvin, was immortal man created. For "heaven and earth being thus most richly adorned and copiously and exquisitely furnished – at length, man was made." Not the animals but solely man is the only earthly creature who always was, and is, created immortal (*cf.* Genesis 1:26 and First Timothy 1:17).

All animals always were and still are essentially mortal.<sup>84</sup> Indeed, as Calvin comments on Romans 8:21 – "Shrewd but unbalanced commentators ask whether all kinds of animals will be immortal. If we give free rein to these speculations, where will they finally carry us?!"

First. It is quite clear that Calvin believed God produced animals (or things "animate of every kind") which always "were liable to corruption." They were essentially mortal.

Second. Calvin believed God provided for the replacement of individual mortal animals, by enabling them to multiply before their individual death. This ensured and ensures the continuation "of each single species" of the animal race concerned.

Third. Calvin believed God causes the continuation of such an animal race, in spite of the natural mortality of the individual animals. This prevented and prevents the race "from perishing at their own death." So that the particular animal race concerned, continued to exist even after the death of the individual mortal animals of that race.

Fourth. It was only after the creation and death of some such individual mortal animals – such as the mayfly which lives for but a day -- that "man was made." For he was and is the only immortal earthly creature.

Fifth. It was only "at length" that man was made. After the mortal pre-human animals had been created to live and to die.

So, all animals were and are essentially mortal. They started to die even before man's creation.

And they would have kept on dying, even if man had never sinned. Thus, remarks Calvin, "such sense as the lower animals possess goes not beyond the body."<sup>85</sup>

Romans 5:12*f* and First Corinthians 15:21*f*, of course, deal only with human death – and not with the pre-human deaths of angels, plants, and animals. Some of the pre-human angels died or became separated from God before Adam sinned. They became demons, dead in their sins.<sup>86</sup>

All pre-human plants were mortal. Indeed, after dying -- some even hardened, and turned into coal.<sup>87</sup>

And all pre-human animals died. Indeed, after dying – some even decomposed and later produced oil deposits.<sup>88</sup>

Remarks Calvin:<sup>89</sup> "The Lord Himself, by the very order of creation, has demonstrated that He created all things for man." How so?

While Calvin discusses<sup>90</sup> man's "breath of life" in Genesis 2:7, he says it is through "the Word of God by which that 'breath of life' is distinguished from the souls of brutes. For when do the souls of other animals arise?

God says, 'Let the earth bring forth the living soul!' (Genesis 1:24*f*). Let that which has sprung out of the earth, be resolved into the earth! But the image of God extend in man (Genesis 1:26*f*), is different."

For the book of "Wisdom 2:23" (*cf.* Sirach 17:1) "called man 'inexterminable' -- because created in the image of God [*cf.* Genesis 1:26].... I would not," says Calvin, "urge the authority of these writers [Wisdom and Sirach] strongly on opponents.... Still [though apocryphal and not canonical], they ought to have some weight – at least as ancient pious writers strongly supported....

"Let us now hear what **Scripture** more distinctly says.... 'God created the great whales and every living soul' [Genesis 1:21].... A living soul is repeatedly attributed to the brutes – because they too have their own life. But they live after one way; man after another....

"Man has a living soul, by which he knows and understands; they have a living soul, which gives their body sense and motion. Seeing then that the soul of man possesses reason, intellect and will – qualities which are not annexed to the body – it is not wonderful that it subsists without the body, and does not perish with the brutes."

Beyond doubt, Calvin is here saying that the pre-human Genesis 1:21 whales *etc.* were brutes that perish. Quite apart from later man's fall into sin.

But the modern Neo-Catastrophists Whitcomb and Morris disagree.<sup>91</sup> See however, Psalm 49:12 and Second Peter 2:12.

Not animals, continues Calvin,<sup>92</sup> but "man – if he had not fallen – would have been immortal.... We conclude that the elect now are such as Adam was before his sin, and that he was created inexterminable."

This is what "Solomon thus writes in his Ecclesiastes [3:18-21]...: 'Who knows whether the spirit of the sons of Adam ascends; and the spirit of beasts descends downwards?' .... The Wisdom of God explains – assuring us that the spirit of the sons of Adam ascends upwards!" However, as far as animals are concerned: "A living dog is better than a dead lion." Ecclesiastes 9:4.

In his superscription to Psalm 104, Calvin comments<sup>93</sup> that "this psalm..., by presenting to us a lively image of His wisdom...in the creation of the world..., encourages us to praise Him." Calvin then concludes carnivorous animals (*cf.* verses 21-31) – though they never attacked man before Adam's fall – were nevertheless carnivores, and ate the flesh of other animals even before Adam first sinned. As Calvinist Dr. Cornelius Vanderwaal says, sharks never ate seaweed.

At night, comments Calvin, "lions sally forth in quest of their prey.... If lions sometimes range with greater liberty – this is to be imputed to the fall of Adam, which has deprived men of their dominion over the wild beasts.... 'They seek their food from God' points out...that God in a wonderful manner provides food for such ravenous beasts."

Thus some wild beasts (such as giraffes and hippopotamuses) were **always** herbivorous. And some of them -- but not carnivores -- were humanly edible.

All domestic cattle were themselves herbivorous. But some domesticated animals (such as cows and sheep) were also humanly-edible, said Calvin. Yet other domesticated animals (such as camels and donkeys), though herbivores, were not to be eaten by humans.

Calvin continues: "God made food to grow on the mountains for the support of cattle. And that sustenance is ministered to the very lions by the hand of the same God – although they live upon prey....

"'God sends forth His Spirit' .... As soon as He had sent Him forth, all things are created.... [The Anabaptist] Servetus...has had the audacity to assert that oxen, asses and dogs are parts of the divine essence.... To maintain this..., is in the highest degree monstrous and detestable....

"We see the world daily decaying, and daily renewed.... All the deaths...take place among living creatures.... The order which God has established from the beginning, may be continued in the lawful use of His gifts."

## **21. Calvin never taught all animals herbivorous ere Adam fell nor on the new earth**

Comments Calvin:<sup>94</sup> "Whence comes the cruelty of brutes, which prompts the stronger to seize and rend and devour with dreadful violence the weaker animals? There would certainly have been no discord among the creatures of God, if they had remained in their first and original condition.... When they exercise cruelty..., it is an evidence of the disorder [*ataxias*] which has sprung from the sinfulness of man.

"Christ having come in order to reconcile the world to God by the removal of the curse, it is not without reason that the restoration of a perfect state is ascribed to Him.... The golden age

will return, in which perfect happiness existed before the fall of man and the shock and ruin of the world which followed it....

"If the stain of sin had not polluted the world, no animal would have been addicted to prey on blood. But the fruits of the earth would have sufficed for all, according to the method which God had appointed [Genesis 1:30].

"Though Isaiah says that the wild and the tame beasts will live in harmony – so that the blessing of God may be clearly and fully manifested – yet he chiefly means what I have said.... The people of Christ will have no disposition to do injury, no fierceness or cruelty. They were formerly like lions or leopards – but will now be like sheep or lambs. For now they will have laid aside every cruel and brutish disposition.

"By these modes of expression, he means nothing else than that those who formerly were like savage beasts, will be mild and gentle.... We must attend to the spiritual means which I noticed – that all who become Christ's followers will obey Christ, though they may formerly have been savage wild beasts.... Beyond all controversy, the Prophet speaks allegorically of bloody and violent men whose cruel and savage nature shall be subdued when they submit to the yoke of Christ."

First. In the above comments on Isaiah 11:6 & 65:25, we note that Calvin is describing the present condition "of those [people] who submit to Christ.... Whence comes the cruelty of brutes, which prompts the stronger to seize and rend and devour with dreadful violence the weaker animals? There would certainly have been no discord among the creatures of God, if they had remained in their first and original condition."

Second. Calvin is **not** here centrally describing the future or even the past or present condition of **animals**. He does not here claim that prefall animals never died, or never would have died. Nor is he here saying that now-carnivorous animals never ate flesh before Adam's fall (which he taught elsewhere). Nor is Calvin here saying all animals were immortal and herbivorous, until man first sinned.

Third. Calvin here simply claims there was once "no discord" among the animals, and no "cruelty" among men. When such exercise cruelty toward each other, and the weak need to be protected against the strong -- it is an evidence of the disorder [*ataxias*] which has sprung from the sinfulness of man. Calvin does not here say the prefall world was resurrected when Christ came to earth – nor that it will be repristinated when He returns.

Fourth. Calvin here simply claims that "Christ having come," it is "as if the Prophets had said that the golden age will return in which perfect happiness existed before the fall of man." As distinct from 'in the world of prehuman animals' -- before the creation of man.

Fifth. Calvin's statement that but for "the stain of sin...no animal would have been addicted to prey on blood" -- could mean that no prehuman animals were "addicted" to "drink" the "**blood**," as distinct from naturally eating the **flesh**, of other animals (possibly only after the latter had died naturally 'after their batteries ran down'). The statement could perhaps even be referred to the Pre-Adamic stain of the sins of Satan and his demons -- on the animals.

Sixth. Pre-Adamic animals would not have been 'preying' on blood, but would still have been feeding on "the 'fruits' of the earth" even if they had merely waited for their fellow-animals to die naturally before consuming their meat. Indeed, it is at least conceivable that Pre-Adamic carnivorous plants and animals could have consumed even live animals without discord and without cruelty -- and without drinking blood and causing much pain to their victims. For even prefall pain itself was not initiated by, but only "greatly increased" after, Adam's fall (*cf.* Genesis 3:16).

Seventh. Calvin elsewhere taught that prehuman animals died before Adam was created. He also taught that both the Genesis 1:28-29 unfallen Adam and certain animals were meat-eaters even before man's fall. See sections 20 above and 22 below.

Eighth. Note that Calvin insists Isaiah here "chiefly means...that the **people** of Christ...will now be like sheep.... He means nothing else than that those who formerly were like savage beasts -- will be mild."

For "we must attend to the spiritual meaning," inasmuch as "beyond all controversy" the Prophet "speaks allegorically of bloody and violent men" -- at this present time, "when they submit to the yoke of Christ." Isaiah is thus speaking about men -- and not about docile animals as such, either before man's fall or in a future world yet to come.

## **22. Calvin on man's dominion over the humanly-edible and unedible animals**

To Calvin, "it is of importance to attend to...creation as...copiously illustrated...especially by Basil and Ambrose."<sup>95</sup> Both of them taught the mortality of all prehuman animals. And Ambrose taught that prefall man killed and ate fish and pheasants and chicken.

Calvin himself comments on Genesis 1:24-25 that "some of the Hebrews thus distinguish between 'cattle' and 'beasts of the earth.'" *Viz.* "that the 'cattle' feed on herbage, but that the 'beasts of the earth' are they which eat flesh."

Be that as it may. Calvin further comments here<sup>96</sup> that God "decreed to honour man -- namely that he should have authority over all living creatures.... But if God had such care for us before we existed -- He will by no means leave us destitute of food and of other necessities of life, now that we are placed in the world."

Man, and man alone, is the image of God. Remarks Calvin:<sup>97</sup> "The many noble faculties with which the human mind is endowed, proclaim that something divine is engraven on it."

For the Three Persons of the Triune God said to One Another: "Let Us make man in Our image.... And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle!" Genesis 1:26.

David later infallibly remarked about this text: "What is man?... You have made him to have dominion.... You have put all things under his feet -- all sheep and oxen; yes, even the beasts of the field, the fowl of the air, and the fish of the sea." Psalm 8:4-8.



Here Calvin comments:<sup>98</sup> "The world was originally created for this end, that every part of it should tend to the happiness of **man** as its great object.... It is by the wonderful providence of God that...oxen yield their service to **men**...and that all sorts of animals supply **them** with food for their nourishment and support, even from their own flesh....

"The more that this dominion is apparent, the more ought we to be affected with a sense of the goodness and grace of our God as often as we...eat food.... God, in creating man, gave a demonstration of His infinite grace...towards him....

"Although by the fall of man that happy condition has been almost entirely ruined, yet there is still in him some remains of the liberality which God then displayed towards him.... The faithful whom God gathers to Himself under Christ their Head, enjoy so much of the fragments of the good things which they lost in Adam as may furnish them with abundant matter of wonder!"

God said then to unfallen man: 'Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle!' Genesis 1:26.

Here Calvin comments:<sup>99</sup> "Man had already been created with the condition that he should **subject** the earth to himself.... Moses expresses [this] still more fully in the next verse, when he introduces God as granting to him the herbs and fruits....

"It may be adduced...that the first men offered sacrifices from their flocks (Genesis 4:3-4)." That is, they brought gifts of animals [and also of vegetables] to God" [Genesis 4:3-4 *cf.* 3:21 and also 3:7], which they probably did also even before the fall (Genesis 1:26-28 *cf.* 2:1-3).

"This, moreover," continues Calvin, "is the law of sacrificing rightly – not to offer unto God anything, except what He has granted to our use.... Men were clothed in skins. Therefore it was lawful for them to kill animals.... God certainly did not intend that man should be slenderly and sparingly sustained.... He promises a liberal abundance."

Calvin says<sup>100</sup> at Genesis 3:21 of the fallen Adam and Eve, that "animals had before been destined for their use." It was quite in order for them to "put some to death, in order to have themselves covered with their skins – having been divinely directed to adopt this counsel."

For Calvin says<sup>101</sup> of men after the Noachic Flood that "since they had before offered sacrifices to God and were also permitted to kill wild beasts [Genesis 1:26 to 3:3], from the hides and skins of which they might make for themselves garments and tents [Genesis 3:21 & 4:4 & 4:20] – I do not see what objection should prevent them from the eating of flesh." Or **fishes** or **poultry** (Genesis 1:26-29f)!

Even while commenting on Genesis 9:1-3 after Noah's Flood, Calvin keeps insisting that man's prefall meat and milk diet was still to continue. Now, after the flood, Noah and his family once again started to do both (Genesis 8:20 to 9:3 *cf.* 1:26-29).

Says Calvin<sup>102</sup> of this: "God blessed Noah and his sons.... The favour of fruitfulness was restored to them.... The new restitution of the world was revealed unto them....

"The Lord...not only renews the world by the same Word by which He before created it. But He directs His Word to men, in order that they may recover....

"This also has chiefly respect to the restoration of the world, in order that the sovereignty over the rest of the animals might remain with men.... Some remains of that dominion over them, which God had conferred on him [man] in the beginning [*cf.* Genesis 1:26-29], were still left [Genesis 3:17 to 8:11*f.*].

"He now [Genesis 9:1-3] also promises that the same dominion shall continue.... The fact that oxen become accustomed to bear the yoke...; that cows give milk and suffer themselves to be milked; that sheep are mute under the hand of the shearer – all these facts are the result of this dominion [Genesis 1:26-29 & 3:17 to 8:1*f cf.* 9:1*f.*]....

"The Lord...grants animals for food to men. So that they may eat their flesh.... God here does not bestow on men more than He had previously given [*cf.* Genesis 1:26*f.*], but only restores what had been taken away" in Noah's Flood -- so that they "might again enter on the possession of those good things [*cf.* Genesis 1:31]" after a year-long abstinence during the Deluge.<sup>103</sup>

In First Timothy 4:1-5, we are told of the demonic doctrines of those who command people 'to abstain from meats [or *broomatoon*] which God has created to be received with thanksgiving' and to be eaten. Commenting on this, Calvin has the following to say<sup>104</sup> about the suitable plant and animal diet of those thankful men who are right with God – namely the unfallen Adam on our earth's sixth formation day, as well as justified Christians today:--

"We should be content with the liberty God has granted us in the use of foods. It is because He created them for this purpose. It gives the greatest joy to all godly men to know that all kinds of food they eat, are put into their hands by the Lord – so that to enjoy them is blameless and quite legitimate....

"Do men dare to take away what God has freely bestowed? Can they create food – or can they make God's creation of it void? Let us always remember that He Who created it, also gave us free enjoyment of it!...

"At the beginning, Adam was appointed lord of all things [Genesis 1:26-29].... His rebellion against God deprived himself and his posterity of this right.... But since all things are subject to Christ [*cf.* Genesis 3:15], we are through His goodness fully restored to our rights....

"If it be objected that under the law many animals were once declared unclean..., the answer is that creatures are called pure not just because they are God's works, but because they are given us with His blessing. We must always have regard to God's appointment -- what He commands, and what He forbids....

"The riches of the earth, are naturally intended for our use. But once our dominion over the world was taken from us in Adam, every gift of God that we touch, is defiled...to us – till God graciously helps us and, by incorporating us into the body of His Son, makes us anew lords of the earth so that we may legitimately enjoy as our own all the wealth He supplies [Genesis 3:15*f cf.* Romans 16:20*f.*]."

### **23. Calvin said man is the unique and immortal image of God**

‘God said, "Let Us make man in Our image, after Our likeness!"’ Genesis 1:26. A triune statement by the Triune God!

Comments Calvin:<sup>105</sup> "The creation of the world was distributed over six days for our sake, to the end that our minds might the more easily be retained in the meditation of God’s works. So now, for the purpose of commending to our attention the dignity of our nature, He – in taking counsel concerning the creation of man – testifies that He is about to undertake something great and wonderful.... Man is, among other creatures, a certain pre-eminent specimen of divine wisdom, justice and goodness – so that he is deservedly called by the ancient *mikrokosmos* – ‘a world in miniature’....

"Christians...properly contend...that there exists a plurality of Persons in the Godhead.... There is something in man which refers to the Father and the Son and the Spirit.... Paul says that we are transformed into the image of God by the Gospel....

"Spiritual regeneration is nothing else than the restoration of the same image (Colossians 3:10 and Ephesians 4:23).... The chief seat of the divine image, was in his [man’s] mind and heart, where it was eminent. Yet there was no part of him in which some scintillations of it did not shine forth."

Remarks Calvin further:<sup>106</sup> "The Lord Himself – by the very order of creation – has demonstrated that He created all things for man." Indeed, "the many noble faculties with which the human mind is endowed – proclaim that something divine is engraven on it. There are so many evidences of an immortal essence....

"Though the whole man is called ‘mortal’ [after Adam’s fall], the soul is not therefore liable to death.... The image of God extends to everything in which the nature of man surpasses that of all other species of animals....

"Though the primary seat of the divine image was in the mind and in the heart or in the soul and its powers, there was no part even of the body in which some rays of glory did not shine.... The image of God constitutes the entire excellence of human nature, as it shone in Adam before his fall."

Calvin adds<sup>107</sup> on Genesis 2:7 – "His body was taken out of the earth.... Brute animals...arose out of the earth in a moment. But the peculiar dignity of man is show in this, that he was gradually formed" – step by step.

The Reformer further remarks<sup>108</sup> that Adam "was formed out of the dust of the ground [Genesis 2:7].... But God, having not only deigned to animate a vessel of clay, but [also] to make it the habitation of an immortal spirit – Adam might well glory in the great liberality of his Maker.... There can be no question [but] that man consists of a body and a soul – meaning by ‘soul’ an immortal though created essence" or existence.

One aspect of man's immortality, is "the human mind.... Something divine is engraven on it.

"There are so many evidences of an immortal essence" or existence. "For such sense as the lower animals possess, goes not beyond the body....

"Though the whole man is called 'mortal' [after his fall], the soul is not therefore liable to death." For man is "a 'rational animal'" -- and therefore unique.

"The image of God extends to everything in which the nature of man surpasses that of all other species of animals.... There was no part even of the body in which some rays of glory did not shine.... When His image is placed in man, there is a kind of tacit antithesis as it were, setting man apart from...all the other creatures....

"The image comprehends everything which has any relation to the spiritual and eternal life. The same thing...is declared by St. John (1:4)...in making man excel the other animals.... He was formed in the image of God, so that He may separate him from the common herd, as possessing not ordinary animal existence but one which combines with it the light of intelligence...

"The image of God constitutes the entire excellence of human nature, as it shone in Adam before his fall.... It is now...seen in the elect, insofar as they are regenerated by the Spirit" of God, the Holy Ghost..

"The likeness of God is to be sought for only in those marks of superiority with which God has distinguished Adam above the other animals.... Man, therefore, was created in the image of God [Genesis 1:27]. And in him, the Creator was pleased to behold -- as in a mirror -- His Own glory."

First. Calvin here insists that the prefall Adam's "immortal" though created "essence" or existence distinguishes him from "such sense as the lower animals possess." This implies that those lower animals were mortal. They died or would have died (and become fossilized) – even if Adam had never sinned.

Second. Unfallen man's immortal "soul" was not "liable to death." Yet all "irrational animals" were. For they always had been mortal, and always would be mortal.

Third. Solely the image of God in unfallen man enabled human nature to surpass "that of all other species of animals." Those like the modern Neo-Catastrophists who (against Calvin) believe in prefall yet losable animal immortality, are implying that prefall animals were somehow the image of God "Who alone has immortality" (First Timothy 6:16). This comes perilously close to an evolutionistic erasing of the radical difference between the lower animals on the one hand and man as the only image of God on the other.

And fourth. Calvin's view that "there was no part even of the body [of the unfallen Adam] in which some rays of glory did not shine," sets even man's body "apart from the crowd" of the lower **animals** -- and even "apart from the crowd" of the inherently-bodyless **angels**. For Adam's God-imaging body exalted "him above all the other creatures."

This rejects both Romanism's superadded anthropology, as well as Dispensationalism's disharmonious trichotomy. It also rejects Adventist quasi-creationism, which wrongly teaches man was and is annihilable.

#### **24. Calvin on man's immortality and the two central trees on God's sixth day**

Especially Calvin's treatment of the trees of life and of the knowledge of good and evil, brings out the radical difference between prefall man and the animals. As regards man alone being the image of God, and man alone being "omnivorous" like the omnipotent God and unlike prefall plant-eating herbivores and prefall flesh-eating carnivores.

Unfallen man, says Calvin,<sup>109</sup> had "hope for eternal life – as long as he should eat of the tree of life" which was never given to any animal. But when God "deprives Adam of the gift of immortality and expels him from the garden 'lest he put forth his hand and take also of the tree of life and live for ever' [Genesis 3:22] – what is this we hear?

"Could that fruit have restored Adam to the immortality from which he had already fallen? By no means! It is just as if He had said 'lest he indulge in vain confidence, if allowed to retain the symbol of My promise.' Let that be withdrawn, which might give him some hope of immortality!"

Before the fall of man, God had given "the tree of life to Adam and Eve as an earnest of immortality.... They might feel confident of the promise, as often as they ate of the fruit....

"Not that the tree could given Adam and Eve the immortality which it could not [even] give to itself.... But they had a mark engraven on them by the Word of God.... The tree was previously a tree...inscribed with the Word of God."

Note here that no mortal animals but only immortal prefall man was to eat of the tree of life. And note too that (in Calvin's assessment) even this tree of life itself was merely mortal! For it only served to show "Adam and Eve the immortality which it could not give to itself."

The essential difference between the mortality of plants and animals on the one hand, and immortal man on the other -- is even more apparent in Calvin's comments about the other tree – the tree of the knowledge of good and evil. What would happen to unfallen man, if he should eat of it?

It would still not have been able to annihilate him. Yet it would certainly 'poison' him and cause him to 'die' – which could not otherwise have happened to him.

Explains Calvin:<sup>110</sup> "Remember from what kind of life man fell.... In his body, there was no defect.... He was wholly free from death. His earthly life" – unlike that of the mortal plants and animals – "would have passed into heaven without death," if only he had never sinned.

"We must also see what is the cause of [human] death -- namely, alienation from God.... The question is superfluous how it was that God threatened death to Adam on the day in which

he should touch the fruit, when He long 'deferred' the punishment" after the fall. For then, Adam was consigned to death. And death began to reign in him – until supervening grace should bring a remedy.

In Genesis 3:19, God said to the fallen Adam: 'Dust you are, and unto dust you shall return!' Calvin comments:<sup>111</sup> "We dread death.... Because dissolution, which is contrary to nature, cannot naturally be desired.

"Truly, the first man would have passed to a better life -- had he remained upright. But there would have been no separation of the soul from the body; no corruption; no kind of destruction; and, in short, no violent change" in human nature.

Calvin also made remarks<sup>112</sup> about the words 'God sent man forth from the garden.' Why? 'Lest he put forth his hand and take also of the tree of life and eat and live for ever.'

Originally, comments Calvin, "the tree was given as a pledge of life." But fallen man would "in future...be debarred from the fruit of the tree of life.... For He [God] rather – by depriving him of the symbol [of everlasting life] – takes also away the thing signified....

"So that he might understanding himself to be deprived of his former life, a solemn excommunication is added.. Not that the Lord would cut him off from all hope of salvation. But, by taking away what He had given, [He] would cause man to seek new assistance elsewhere....

"There never was any intrinsic efficacy in the tree. But God made it life-giving, so far as He had sealed His grace to man in the use of it."

God's sixth day was packed with many actions, all of which are difficult to accomplish within but twenty-four hours. For on that day, all of the following things then happened.

All of the land-animals were made – whether reptiles, wild beasts, or domestic animals (Genesis 1:24f). Next, toward the end of that day, God made Adam as His last creature – "gradually," said Calvin (Genesis 2:7).

God then put man into a garden in Eden (Genesis 2:8). Man was then told to work and to guard that garden (Genesis 2:15). And God then forbade man ever to eat from the tree of the knowledge of good and evil (Genesis 2:17).

Man next gave names to all the wild beasts of the field and all the birds of the air and all of the domestic animals (Genesis 2:19f). Then the Lord God caused a deep sleep to fall upon Adam, and later removed one of his ribs (Genesis 2:21). Next, God made a woman from the rib, and brought her to Adam (Genesis 2:22). Man then sang his own wedding hymn (Genesis 2:23f), and felt no shame (Genesis 2:25).

All of the above happened on God's sixth day. Before His seventh day commenced (Genesis 1:31 to 2:25f).

## 25. Calvin said not even 6000 years elapsed since Adam was made

Modern evolutionists guess millions of years elapsed since apes and man first appeared here on earth. And even the Whitcomb-Morris<sup>113</sup> quasi-creationists assume perhaps some ten to eleven thousand years or so have elapsed, since man's first appearance. But Calvin limits the period from Adam to the Reformer's own day (of 1536 A.D.), to less than 6000 years.

Explains Calvin:<sup>114</sup> "God was pleased that a history of creation should exist.... In that history, the period of time is marked – so as to enable the faithful to ascend by an unbroken succession of years to the first origin of their race....

"We must not be moved by the profane jeer that it is strange how it did not sooner occur to the Deity to create.... Instead of idly allowing an infinite period to pass away during which thousands of generations might have existed, while the present world" (or the human *mundus*) "is drawing to a close before it has completed its six thousandth year" (*cf.* First John 2:15's *mundus* in the Vulgate).

Calvin continued: "It was a shrewd saying" of the long-days' creationist Augustine "who, when someone pertly asked in derision what God did before the world [or the human *mundus*] was created, answered: 'He made a hell for the inquisitive!'" *Confessions* XI:12.

"Similar is the madness of those who charge God with idleness, in not having pleased them by creating the world [or *mundus*] countless ages soon than He did create it. In their cupidity, they affect to go beyond the world [or *mundus*] – as if the ample circumference of heaven and earth did not contain objects numerous and resplendent enough to absorb all our senses! As if, in the period of six thousand years, God had not furnished facts enough to exercise our minds!"

First. It should be observed from the above that Calvin does not here propound either an instantaneous cosmogony nor a 144-hour cosmification. Rather does he propound "a history of creation" – during which history "the period of time is marked."

Second. Calvin distinguishes between "the first origin...of all things" on the one hand – and the "origin" of the human "race" of "the faithful" on the other. The former started in the humanly-undatable past. The latter occurred later, about only 6000 years ago.

Third. Calvin here differentiates the exnihulatory time of Genesis 1:1 from the subsequent time of Genesis 1:2 and the later pre-solar time of Genesis 1:3-13, and the subsequent solar time of Genesis 1:14-25 from the yet-later human time of Genesis 1:26-31. The Deity decided "to create the heavens and the earth" (or *coelum et terram*) in Genesis 1:1*f*. There was a subsequent 'chaos' in Genesis 1:2. And there was a yet-later time when God completed our "present world" (or human *mundus*) or cosmified *kosmos* or world-order, at the beginning of human history in Genesis 1:31*f*. See especially the Septuagint's word *kosmos* at Genesis 2:1.

Fourth. Calvin distinguishes the former Genesis 1:1*f* time from the latter Genesis 1:31*f* time at the beginning of human history. He distinguishes them also from yet-subsequent history down to his own subsequent day (1536 A.D.), when "the present world" (or human *mundus*) had not yet "completed its six thousandth year" since Adam.

Fifth. Our "world" has still not yet "completed" its run, after 1536 A.D. For, says Calvin, God has "furnished facts enough to exercise our minds in ceaseless meditation." And those "facts" are in addition to the "objects" of heaven and earth which God made before man, and which man too can reflect on.

Sixth. Calvin's reference to the "profane jeer" that "thousands of generations might have existed" either before the Genesis 1:1 creation of the universe, or after the Genesis 2:1 adorning of our human "present world [or *mundus*]...drawing to a close" – is highly significant. For the reference to "thousands of generations" is in stark contrast to the barely 63 generations mentioned in Genesis 5 & 11 and in Matthew 1 -- from the first advent of the first Adam, to the first advent of the Second Adam Jesus Christ our Saviour.

And seventh. Moses's other statement around 1440 B.C. in Exodus 20:5-6 that God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, but keeps on showing mercy to thousands [of generations] of them that love Him – is also significant.

For it seems to indicate the world will not soon be incinerated in a premillennial conflagration, but still last for at least *'alaafiyim* (or not just for a single millennium nor for a dual two millennia but for at least a plural three millennia). Thus, given that a generation is approximately twenty years -- it appears the world may well continue for at least another 60,000 years (from B.C. 1440) -- or (by 2007 A.D.) until at least 56,553 A.D.

As Ecclesiastes 3:10-11 infallibly remarks, even before Adam "the Triune God...made everything beautiful in its time" – namely after the Genesis 1:1 exnihilation, and during the Genesis 1:3-25*f* formation. Too, "He put the world-age [or *ha'oolaam* or *ton aioona*] in their heart -- so that no man [*ha'aadaam*] can arrive at the work which God made from the beginning [*cf.* Genesis 1:1], to the end [*cf.* Genesis 2:1-3*f* to Revelation 22:5*f*].

Bible passages like this [and Hebrews 11:3*f*], distinguish the postcreational six-days' formation of the earth on the one hand -- from the ability to think about it, by the later Adam and his descendants on the other. Following Genesis chapters 1 to 3*f* – and also following Ecclesiastes 3:11 – Calvin himself quite properly upheld this important distinction.

Here, Calvin's views are well summed up by the later Calvinist Professor Shedd.<sup>115</sup> Says he:<sup>116</sup> "While minerals, vegetables, and irrational animals according to Genesis may be referred back to a long duration in the first five days (Genesis 1:3-23) – man cannot be referred to any but the sixth day, and to the...last part of that (Genesis 1:26-31).

"From six to eight thousand years [till Shedd wrote this in 1888 A.D.], is the period during which the human species has existed. The Septuagint gives fifteen hundred years more of time than the Hebrew text, from the creation of man till Noah....

"Theophilus of Antioch"<sup>117</sup> around 170 A.D. "makes the Scriptures to give 5698 years from the creation of man to the death of the emperor Aurelius Verus [in] A.D. 169. Julius Africanus (230 A.D.), the earliest Christian chronologist, dates the creation [of man]" in 5499 B.C.



"Eusebius, Jerome and Bede reckon 2242 years between Adam and the Deluge (following the Septuagint). The Hebrew text, 1656 years. Augustine (*City of God* XV:20) says: 'From Adam to the Deluge, there are reckoned according to our copies of the Scripture, 2262 years – and according to the Hebrew text, 1656 years.'

We ourselves, however – with Calvin – here follow the inspired Hebrew text. That puts Adam's creation and fall at about 4000 B.C.<sup>118</sup>

In spite of their commendable anti-evolutionism, the quasi-creationistic Whitcomb and Morris inaccurately assume that as much as ten to eleven thousand years could already have elapsed since Adam.<sup>119</sup> But the Calvinist Shedd rightly repudiates this.

He put Adam's fall at probably later than 4100 B.C., and no way earlier than B.C. 5900. For he gave but "six to eight thousand years" from the creation of Adam to Shedd's writing this in 1888 A.D. That is, even from the B.C. 270 Septuagint, 7600 years from Adam to 1888 A.D.

Said Shedd:<sup>120</sup> "Had man existed 20,000 years upon the globe – its population would be immensely greater.... Remains of ancient cities would be found all over the planet.... If we go back to the beginning of profane history..., we find most of the globe uninhabited by man. All of the Western hemisphere, all of middle and northern Europe and of northern Asia, all of Africa south of the Sahara, and all of Australia...were without human population....

"The small number of human bones that have been found, compared with the large number of the bones of animals -- shows that man was of late origin.... Few...human bones have been discovered. But there are multitudes of animal and vegetable fossils."

Indeed, while Holy Scripture does palaeontologically evidence pre-human fossils<sup>121</sup> -- it further knows only of recent human remains. But not about any fossilization of man.

Significantly, although Calvin says<sup>122</sup> less than six thousand years have run since the creation of Adam – he also implies that each of the six prehuman formation days (since the prior formation of earthly light and until the formation of Eve), was equivalent to "a thousand years." Until God "at length" created man.

Says Calvin:<sup>123</sup> "In six days, the fabric of the heaven and the earth was completed.... Six days were employed in the formation of the world.

"Not that God, to Whom one moment is as a thousand years, had need of this succession of time. But so that He might engage us in the consideration of His works."

Genesis 2:1*f* is an epilogue, which "entirely refutes the error of those who imagine that the world was formed in a moment. For it declares that an end was only at length put to the work, on the sixth day."

Similarly, Psalm 90:1-4 (*cf.* Second Peter 3:5-8) – in discussing Genesis 1:3-31*f* – implies that the third formation day was of 'millennial' length. And Hebrews 11:3 states God formed the now-visible things, when "the world-ages" or *tous aionas* "were being fashioned."

Yet for all this. The fact remains that only some six thousand years have elapsed since Adam – until today.

## **26. John Calvin on the age-long creation sabbath**

‘Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work which He had made. And He rested on the seventh day from all His work which He had made.

‘And God blessed the seventh day, and sanctified it – because He rested [*shaabath*] on it, from all His work which God had created [*baaraa*] in order to make it [*la’ásooth*]’ yet further – *viz.* through **man**. Genesis 2:1-3*f.*

So ‘God blessed the seventh day.’ Comments Calvin:<sup>124</sup> "His blessing...means the favour which He bestows upon His people...who by a certain special favour have power with God....

"Six days were employed in the formation of the world. Not that God, to Whom one moment is as a thousand years, had need of this succession of time. But so that He might engage us in the consideration of His works....

"God claims for Himself the meditations and employments of men on the seventh day. This is indeed the proper business of the whole life in which **men** should daily exercise themselves – to consider the infinite goodness, justice, power and wisdom of God in this magnificent theatre of heaven and earth....

"First, therefore, God rested; then He blessed this rest, so that in **all ages** it might be held sacred among men.... This is...the common employment not of one age or people only, but of the whole human race....

"A new precept concerning the sabbath was given [Exodus 16*f.*]." This portrays "a spiritual rest [Colossians 2:16*f.*], the truth of which was manifested in Christ [Matthew 11:28*f.*].

"The sabbath was a figure of this rest [Mark 2:27-28].... It was commanded to men from the beginning [*cf.* Matthew 19:4-5 with Genesis 2:1-3], so that they might employ themselves in the worship of God. It is right that it should continue to the end of the world [Hebrews 4:3-11 *cf.* Revelation 14:13]."

‘The day I make’ in Malachi 3:17 *cf.* 4:1-2*f.*, observes Calvin,<sup>125</sup> "refers to the restoration of the Church." Namely at Christ’s resurrection [*cf.* Psalm 118:18-24 and Acts 4:10-12].

That ‘day I make’ -- is obviously an extension of God’s seventh formation day. For on Hebrew 4:3-11’s references back to that Genesis 2:1-3 day, Calvin comments<sup>126</sup> "that the true rest of the faithful...lasts to all eternity."

Indeed, this is born out by Calvin’s comment<sup>127</sup> on Hebrews 10:25’s reference to "the Day [that] draws nigh." For, says Calvin, "the condition of the Church from the time of the

promulgation of the Gospel [*cf.* Genesis 3:15] -- was such that the whole period was truly and properly called 'the last days'....

Comments Calvin<sup>128</sup> on Second Peter 3:5, "the world certainly takes its origin from the waters. For Moses calls the chaos out of which the earth was made, 'the waters' (Genesis 1:2)."

Calvin observes further:<sup>129</sup> "The Holy Spirit teaches us [Second Peter 3:8] that with God, a thousand years are as one day. So that whenever we think of the eternity of the heavenly kingdom, no period of time should seem long to us."

Clearly, Calvin did not believe the seventh day of earth's formation week was twelve or twenty-four hours long. For that seventh day – the day-without-evening (Genesis 2:1-3) – would terminate only with the resurrection of all flesh at the very end of human history itself.

Till then, what Paul in First Corinthians 4:3 calls "man's day" or "man's judgment" continues. For, as Calvin here<sup>130</sup> rightly comments: "Even if others explain this differently, my view is that it is easier to take the word 'day' metaphorically."

'God blessed the seventh day, and sanctified it – because He rested on it from all His work which God had created -- in order to make it.' Genesis 2:3. To make it -- through man.

The Calvinist Rev. Professor Dr. Abraham Kuyper Sr. points out that God here rests as long as He through mankind keeps on unfolding the world which God had created and formed. For mankind – throughout his history from Adam until judgment day (First Corinthians 4:3) -- is to make the world further through all his cultural efforts [Genesis 1:26-28 & 2:15-19].

Yes, **our human earthly future** will yet **advance** the not-yet-fully-enfolded world. Genesis 1:26-28 & 2:3 & 2:15-19 & 2:24f & 3:15-22f *cf.* Revelation 2:7 & 20:2-6 & 22:1-5 & 22:14.

Our earthly future will be **part of the consummation** of both the sabbath and the jubilee. Leviticus 23 & 25 *cf.* Revelation 11:15. Man rested in God's creation rest (Genesis 2:1-3); and elect man rests in the recreation rest of the Second Adam Jesus Christ for ever (Genesis 3:15 and Hebrews 4:3-11 and Revelation 14:13).

Be it noted that, unlike earth's first six days, the seventh is never stated to have ended. Indeed, this never-ended seventh day sabbath of God's formation week will continue to endure to the very end of the history of man himself and all his cultural efforts in this present world.

The Lord intended that the Genesis 2:1-3 sabbath should never be completed – before the arrival of man's Last Day. We here, with the sabbath, begin our blessed rest in God, and daily make new progress in it.

But because we must still wage an incessant warfare with the flesh, it shall not speedily be consummated. Until the fulfilment of the prophecy of Isaiah 66:23 that 'from one sabbath to another all flesh shall come to worship' – *viz.* when God shall be all [things] in all [people]. First Corinthians 15:28.

It may therefore seem that by 'the seventh day' the Lord delineated to His people the future perfection of His sabbath on the Last Day. So that by continual meditation on the sabbath, they might throughout their whole lives aspire to this perfection. So that, at the end of world history, elect mankind shall have entered into the rest of God.

## **27. Calvin on the location of Genesis 2:8-16's "paradise"**

The Lord God had planted a garden in Eden (*cf.* Genesis 2:8-16). Yet dispensationalistic quasi-creationists often assume<sup>131</sup> the whole earth was a paradise before Adam's fall.

Calvin, however, insists<sup>132</sup> the garden of Eden was a "paradise in a place which He had especially embellished.... That region which the Lord assigned to Adam, as the firstborn of mankind, was one selected out of the whole world....

"There was a certain region assigned by God to the first man, in which he might have his home.... There have been authors who would extend this garden over all regions of the world.... They absurdly transfer what Moses said of a certain particular place, to the whole world.

"It is not indeed doubtful...that God would choose the most fertile and pleasant place, the first-fruits...of the earth, as His gift to Adam.... This garden was situated on the earth; not, as some dream, in the air....

"It was in the vicinity of Mesopotamia.... Because it is probable that the sons of Eden were contiguous to the river Tigris" or the Hiddekel and the Euphrates of Genesis 2:14 (*cf.* Daniel 10:4).

Calvin's next statement about Eden, is deadly to the neo-catastrophic 'Noachic flood geology' theory. *Viz.* "Moses says that one river flowed to water the garden.... Yet it appears that the fountains of the Euphrates and the Tigris were...distant from each other.

"From this difficulty, some would free themselves by saying that the surface of the globe may have been changed by the Deluge [Genesis chapters 7 to 8].... They **imagine** it might have happened that the course of the [Genesis 2:10-14] rivers were disturbed and changed, and their springs transferred elsewhere – a solution which appears to me by no means to be accepted!...

"I acknowledge that the earth, from the time it was accursed [*cf.* Genesis 3:17], became reduced from its native beauty to a state of wretched defilement and to a garb of mourning -- and afterwards was further laid waste in many places by the Deluge. Still, I assert it was the same earth which had been created in the beginning [Genesis 1:1-28]."

Concludes Calvin: "Add to this, that Moses (in my judgment) accommodated his topography to the capacity of his age." That is to say, Moses describes both the prefall paradise and the Noachic Flood in terms of the very same and unchanged postflood topography of the later Mosaic age. Genesis 2:8-14 & 7:19f & 8:4 & 10:8-12 & 11:1-2,26,31 & 12:1 & 15:18 and Joshua 24:2f,11 *etc.*

## **28. Calvin on the effects and redemption of man's sin**

Calvin was very conscious indeed of the influence of human sin even on man's environment. Now even the earlier fall of the angels may well have had some cosmic consequences.<sup>133</sup> Yet it was especially man's sin which had a bad effect primarily on man -- and also on all the earthly creatures with which he comes into contact.

Comments Calvin:<sup>134</sup> "In the fall of Adam, all mankind fell from their primordial state of integrity.... We were reduced to a condition of wretched and shameful destitution."

And again:<sup>135</sup> "The condemnation of mankind is imprinted on the heavens and on the earth and on all creatures.... There is no element and...part of the world which, being touched as it were with a sense of its present misery, does not intensely hope for a resurrection.... All creatures, seized with great anxiety, are held in suspense."

Man's sin centrally affected man himself, man's environment, and Satan (who had caused man to sin through the agency of a snake). Genesis 3:14-24.

Man's sin did not, however -- as neo-catastrophic dispensationalists wrongly allege<sup>136</sup> -- centrally affect all animals and the entire physical globe and even crater the moon. For at that time, man had never even visited the moon.

Remarks Calvin:<sup>137</sup> "In Adam, we were deprived of the inheritance of the whole world.... This excludes us from eating of the tree of life.... 'There shall be a resurrection of the dead, both of the just and unjust' (Acts 14:15)....

"Scripture more frequently sets forth the resurrection as intended, along with celestial glory..., for the children of God.... The end of the resurrection is eternal happiness....

"Daniel [12:3] says, 'They that be wise, shall shine as the brightness of the firmament. And they that turn many to righteousness, like the stars -- for ever and ever'....

"This is confirmed by our Saviour's promise that they 'shall receive a hundredfold and shall inherit everlasting life' (Matthew 19:29). In short, as Christ by the manifold variety of His gifts begins the glory of His body in this world and gradually increases it -- so He will complete it in heaven."

On the other hand, "language cannot describe the severity of the divine vengeance on the reprobate. Their pains and torments are [pre-]figured to us by corporeal things -- such as darkness, wailing and gnashing of teeth, unextinguishable fire, [and] the ever-gnawing worm." Matthew 8:12 & 22:13 and Mark 9:43 and Isaiah 24.

"Unhappy consciences find no rest.... How fearful then must it be, to be thus beset -- throughout eternity!"

Christ will say to the wicked on the day of judgment: 'Depart from Me, you cursed, into everlasting fire!' Matthew 25:41. Here Calvin comments:<sup>138</sup>

"Under these words...we ought to represent to our minds the future vengeance of God against the wicked.... We must observe the eternity of this fire – as well as of the glory which...was promised to believers."

Similarly, Paul insists that 'them that obey not the Gospel...shall suffer punishment, even eternal destruction.' Second Thessalonians 1:9.

Here Calvin comments that "the nature of the punishment..., is eternal punishment – and death which has no end. The perpetual duration of this death, is proved from the fact that its opposite is the glory of Christ.

This is eternal, and has no end. Hence, the violent nature of that death – will never cease." Indeed a terrifying truth!

Man's sin centrally affected man himself, man's environment, and Satan who had caused man to sin through the agency of a snake. Man's sin did not, however – as the neo-catastrophic dispensationalists wrongly allege, centrally affect all of the animals and the entire physical globe.

God did not, comments Calvin<sup>139</sup> on Genesis 3:15-16, "spare Satan, the author of the whole evil.... This curse of God has such force against the serpent, as to render it despicable....

"It is not only hateful to us.... But, being separated also from other animals, [it] carries on a kind of war with nature....

"Certain men...say "that the serpent had been accustomed to walk with an erect body, before it had been abused by Satan." Indeed, "the serpent was again consigned to that former condition to which he was already [before man's fall] naturally subject.

"For thus, he who had exalted himself against the image of God [*viz.* man], was...thrust back into his proper rank. As if it had been said: 'You, a wretched and filthy animal, have dared to rise up against man whom I appointed to the dominion of the whole world [Genesis 1:28f].

"'As if, truly, you who are fixed to the earth -- had any right to penetrate into heaven. Therefore, I now throw you back again to the place from which you have attempted to emerge!'"

Calvin also disagrees with those who dispensationalistically assume a change in woman's status just because of the fall. He comments:<sup>140</sup> "It is credible that the woman would have brought forth without pain or at least without such great suffering – if she had stood in her original condition. But her revolt from God subjected her to inconvenience of this kind....

"The woman, who had perversely exceeded her proper bounds [Genesis 2:20], is forced back to her own position. She had...previously been subject to her husband.

"But that was a liberal and gentle subjection [*cf.* Genesis 2:18-24]. Now, however [Genesis 3:16], she is cast into servitude" – until Christ the Seed of the woman would come to restore her [Genesis 3:15].

"It is to be observed that punishment was not inflicted upon the first of our race so as to rest on those two [Adam and Eve] alone, but was extended generally to all their posterity.... After He [God] had briefly spoken of Adam's sin, He announces that the earth would be cursed for his [Adam's] sake.... Properly speaking this whole punishment is exacted not from the earth itself, but from man alone."

So the central conflict unleashed by Adam's sin is not that between man and his environment, or even that between man and his fellow man -- but that between man and sin. Between man and God -- anent Satan.

Comments Calvin:<sup>141</sup> "There should always be the hostile strife between the human race, and serpents" – from the fall of man onward. "The Lord...does not suffer Satan to touch [man], except in the heel; while He [the Lord] subjects the head of the serpent to be wounded by him [man]. For in the terms head and heel, there is a distinction between the superior and the inferior. And thus God leaves some remains of dominion to man....

"Victory is promised to the human race, through a continual succession of ages. I explain, therefore, the seed [of the woman] to mean the posterity of the woman generally....

"Therefore, the sense will be (in my judgment) that the human race, which Satan was endeavouring to oppress, would at length be victorious.... Satan has, in all ages, led the sons of men 'captive at his will' ....

"But...One stronger than he has descended from heaven, Who will subdue him. Hence it comes to pass that in the same glorious manner, the whole Church of God under its Head will gloriously exult over him [Satan]....

"The power of bruising Satan is imparted to faithful men. And thus the blessing is the common property of the whole Church [*cf.* Romans 16:20]."

## **29. Calvin on the world's climate before and after Adam's fall and Noah's flood**

Before Adam's creation and fall, God on our earth's fourth formation day appointed the sun and the moon "for signs and for seasons" here on this planet. Calvin comments<sup>142</sup> these included not only winter but also "the vernal season" and "summer and autumn" too.

There is no indication in Holy Scripture that Adam's fall affected our earth's climate. Even though the year-long Noachic Flood obviously dislocated the seasons during that ordeal – after that Deluge, 'seedtime and harvest and cold and heat and summer and winter and day and night shall not cease' (Genesis 8:22) – just as they had all done during the Deluge (*cf.* Acts 27:20); but just as they had not done from formation week till then (Genesis 1:3f).

Comments Calvin:<sup>143</sup> "By these words [Genesis 8:22], the world is again completely restored.... The Deluge had been an interruption of the order of nature.... There was no distinction of winter and summer. Therefore, the Lord here declares it to be His pleasure that all things should recover their vigour, and be restored to their functions."

The same is true of the earth's rainfalls. It is not true, as some neo-catastrophic dispensationalists allege,<sup>144</sup> that it never rained at all on our planet before the Noachic Flood.

The truth is, as Calvin points out,<sup>145</sup> it had rained regularly ever since our earth's second formation day. Genesis 1:6-8. See sections 4 and 14 above.

It is true that, at the time of Noah's Flood in Genesis 7:11f, rain then fell harder than usual. And perhaps even harder than ever before.

Comments Calvin:<sup>146</sup> "Neither did the waters flow in their accustomed manner, nor did the rain distil from heaven. But that distinction, which we see had been established by God -- being now removed -- there were no longer any bars to restrain the violent irruption." Thus, it had been "accustomed" to rain **before** the Deluge.

After the Noachic Flood, in Genesis 9:13 we read that God said: 'I have given My rainbow in the cloud.' The past tense of the verb *naathaththiy* is of importance here. For it means that God had given His rainbow before the exodus from the ark, and not that He was only instituting it at that time.

Comments Calvin:<sup>147</sup> "From these words, certain eminent theologians have been induced to deny that there was any rainbow before the Deluge -- which is frivolous! For the words of Moses do not signify that a [rain]bow which did not previously exist was then formed.... I think the celestial arch which had existed naturally, is here consecrated into a sign."

### **30. Calvin on the Noachic deluge, its effects, and Ararat**

Calvin comments<sup>148</sup> "that the whole world" or *mundus* was inundated by "the waters." For "God was induced to destroy the whole world" or human *mundus*. For "the whole human race was destroyed, but Noah and his family."

The Hebrew speaks of the destruction of the '*adaamaah*' or the humanly-cultivated ground. It is probable that the entire globe too became covered with groundwater and rain. But this does not imply any neo-catastrophic fossilization of dinosaurs and stratification of geological sediments, irrecognizably altering the face of our planet.

In Genesis 1:2-23, such was apparently the case during formation week before Adam. But Calvin denied anything like this took place during Noah's Flood.

To the contrary. Calvin comments<sup>149</sup> "that the surface of the globe may have been changed by the Deluge." But he denied that "the courses of the rivers were disturbed and changed, and their springs transferred elsewhere."

That, says Calvin, is "a solution which appears to me by no means to be accepted.... The earth...was further laid waste in many places by the Deluge.... Still, I assert it was the same earth which had been created in the beginning."



Calvin further comments:<sup>150</sup> "The Lord burst open the floodgates of the waters. Yet He does not allow them to break forth in a moment so as immediately to overwhelm the earth, but causes the rain to continue forty days."

Why? For "they who had so long scorned the patience of God, deserved to feel that they were gradually perishing under that righteous judgment of His."

The Reformer also notes:<sup>151</sup> "God, for the purpose of restoring the order which He had before appointed, recalled the waters to their prescribed boundaries." He adds:<sup>152</sup> "Until the fortieth day, the waters rose gradually by fresh additions.... They remained in the same state, for one hundred and fifty days."

Aquatic dinosaurs were not then entombed in the sediments. For even the much larger whales then survived.

Calvin's comments on other parts of the inspired deluge account, are also irreconcilable with the neo-catastrophic 'Noachic flood geology' theory. He comments:<sup>153</sup> "The ark settled upon the...mountains of Cardu which others call Cardueni" on the borders of southeastern Turkey and northeastern Syria and northern Iraq.

This was some 200 miles southwest of the higher Büyük Ağhri or the modernly-called 'Mount Ararat' on the border between northeastern Turkey and the former southwestern Transcaucasian Soviet Union. That lofty peak, the neo-catastrophists Whitcomb and Morris<sup>154</sup> insist is the site described in Genesis 8:4. Yet in Holy Scripture 'Ararat' alias Armenia is a **land**, and not a mountain peak. Cf. the Hebrew text's '*Erets 'Araaraat* or "the land of Ararat" in Isaiah 37:38.

Calvin further refers to a tradition of the ark having grounded not on 'Mount Ararat' or Büyük Ağhri, but rather on the totally different Armenian "mountains of Cardu" (plural), some two hundred miles to the southwest. This is a tradition "which Josephus has handed down respecting the fragments of the ark found there in his time, remnants of which Jerome says remained to his own age." Even the ancient "Chaldean paraphrast," Calvin adds, opts for the "mountains of Cardu" as the final site of Noah's ark.

One thing is certain – the seemingly endless series of expeditions in search of Noah's ark today precisely on or near Büyük Ağhri (alias 'Mount Ararat'), are totally at variance with the Cardu mountains' location of John Calvin. Far more importantly, these expeditions seem irreconcilable with the simple statement of Genesis 8:4 which says that the ark grounded on "the mountains of Armenia" – '*al haareey 'Araaraat* in the original Hebrew manuscript -- and more specifically '*al tuureey Qarduu* or 'on the ranges of Kardu' in the Chaldean paraphrase.

Calvin's remarks on the rest of the inspired deluge account, are also irreconcilable with the neo-catastrophic hypothesis. He comments:<sup>155</sup> "The dove...brought a branch of olive.... As the olive tree does not grow upon the mountains [cf. Genesis 8:4-5]..., the Lord had given his servant [Noah] some token whence he might infer that pleasant regions...productive of good fruits were now freed from the waters....

"It might be that the Lord, willing to revive the spirit of Noah, offered to the dove some branch which had not yet altogether withered under the waters." Be that as it may, this is evidence against universal fossilization during and as a result of the Noachic Flood. And so too is the pre-flood availability (Genesis 6:14) of the fossil by-product pitch.

To Calvin,<sup>156</sup> Mesopotamia the land between the Hiddekel-Tigris and the Perath-Euphrates rivers was the region where fallen man left the garden of Eden. It was also the region where Noah later left his ark. Genesis 2:8-14 & 8:4 & 9:2-10 & 10:8-12 & 11:1-12 & 15:18.

Indeed, that very region had exactly the same ecology and bionomic structure and geography and climate after Adam's creation and before his fall, as it subsequently did. Both before and after the humanity-destroying and demographically-extensive Noachic Deluge.

### **31. Calvin on the great 're-creation' at Genesis nine**

'And God blessed Noah and his sons, and said to them: "Be fruitful and multiply and fill the earth! And the fear and dread of you shall be upon every beast of the earth and upon every fowl of the air – upon all that moves on the earth, and upon all the fishes of the sea. Into your hand are they delivered"....

'In the image of God, He made man. "And you, be fruitful and multiply! Bring forth abundantly in the earth, and multiply therein!....

"And I, look, I establish My covenant with you -- and with your seed after you, and with every living creature that is with you.... I will establish My covenant with you....

"This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations. I set My [rain]bow in the cloud, and it shall be for a token of the covenant between Me and the earth.... When I bring a cloud over the earth, so that the bow shall be seen in the cloud..., I will remember My covenant...between Me and you and every living creature.... I will look upon it, so that I may remember the everlasting covenant between Me and all flesh that is upon the earth!" Genesis 9:1-17.

Here, God's prefall covenant with Adam and the animals is not only restored (Hosea 6:7 & 2:18 & 8:1 and Genesis 6:18 & 9:1-17). It is also rejuvenated and, despite also future problems, sent forward toward its rainbow-guaranteed future eschatological destination. Revelation 4:1-3 & 21:16 to 22:5.

Comments Calvin:<sup>157</sup> "When Moses here says that God blessed Noah and his sons, He does not simply mean that the favour of fruitfulness was restored to them – but that at the same time the design of God concerning the new restitution of the world was revealed unto them.... Those four men and their wives..., the Lord prescribes...their future condition of life....

"They shall raise up mankind from death to life.... He...renews the world by the same Word by which He before created it....

"This...has chiefly respect to the restoration of the world, in order that the sovereignty over the rest of animals might remain with men.... After the fall of man, the beasts were endued with new ferocity.

"Yet some remains of that dominion over them which God had conferred on him in the beginning, were still left.... The same dominion shall continue....

"Oxen become accustomed to bear the yoke.... Cows give milk.... Sheep are mute under the hand of the shearer. All these facts are the result of this dominion....

"The Lord...grants animals for food to men, so that they may eat their flesh.... God here does not bestow on men more than He had previously given, but only restores...so that they might again enter on the possession of those good things....

"They had before offered sacrifices to God -- and were also permitted to kill wild beasts, from the hides and skins of which they might make for themselves garments and tents. I do not see what obligation should prevent them from the eating of flesh.... Atrocious injury is done to God, when we give such license to men as to allow them to pronounce that unlawful which God designs to be lawful....

"He again turns His discourse to Noah and his sons, exhorting them to the propagation of offspring.... God, making His covenant with the sons of Noah, commands them to hope for the best.... It was not therefore a private covenant confirmed with one family only, but one which is common to all people -- and which shall flourish in all ages to the end of the world....

"The favour which the Lord promises, extends also to animals. Yet it is not in vain that He addresses Himself only to men....

"First, God as in a matter of present concern makes a covenant with Noah and his family.... Secondly, He transmits His covenant to posterity...so that, as by continual succession, the effect may reach to other ages.... Thirdly..., the ignorance of the Anabaptists may be refuted -- who deny that the covenant of God is common to infants....

"God promises salvation to a thousand generations [*viz.* for 20,000+ years].... 'I do set My [rain]bow in the cloud'.... The words of Moses do not signify that a bow which did not previously exist, was then formed.... The celestial arch which had before existed naturally, is here consecrated into a sign" of the covenant.

"Moses enumerates the sons of Noah...for the purpose of more fully illustrating the force of the promise 'Replenish the earth!'.... One family...grew into...such numerous nations."

### **32. Calvin on the continuation and consummation of creation**

After Adam's fall, mitigation of the sinner's punishment was possible only on the basis of the ultimate fulfilment of the promise contained in the *Protevangel* as the first Gospel promise. It was given to man right after the fall.

For God promised that the Last Adam or the woman's Seed would crush the serpent's head. To Calvin,<sup>158</sup> "God leaves...dominion to man." Even in Eden, to man "He promises -- under the reign of Christ -- the complete restoration of a sound and well-constituted nature."

For thereafter, God says of man: 'You made him to have dominion over the works of Your hands. You have put all things under his feet -- all sheep and oxen...and the beasts of the field; the fowl of the air and the fish of the sea and whatsoever passes through the paths of the seas.' Psalm 8:6-8.

Here Calvin comments<sup>159</sup> that "the Prophet...especially mentions 'fowls of heaven,' 'fishes of the sea' and 'beasts of the field.' Because this kind of dominion is visible.... The general statement reaches much farther -- to the heavens and the earth and everything that they contain!"

Calvin continues:<sup>160</sup> "From the dominion over all things which God has conferred upon men, it is evident how great is the love which He has borne toward them.... He has destined all the riches, both of heaven and earth, for their use."

In Isaiah, Calvin<sup>161</sup> "speaks of the renovation of the Church and of the extension of it throughout the whole world." This "does not mean that the Church shall be restored perfectly and in a moment. For the advancement of this restoration is great and long-continued....

"The Lord...promises that the Church shall flourish.... As if...grass, which appears to be dead during the winter, recovers its freshness every year."

For, comments Calvin,<sup>162</sup> "Christ has...established actual harmony between heaven and earth." He is now invested with "the entire command and government of the universe." Indeed, "Christ now holds dominion over the heaven and the earth."<sup>163</sup>

Comments Calvin:<sup>164</sup> "Obedience in all created things...springs from hope." God has "implanted inwardly the hope of renovation" -- into "the alacrity of the sun and moon, and of all the stars in their constant courses." There is also "the earth's obedience, in bringing forth fruits.... [And in] water, the prompt tendency to flow."

Calvin also wrote:"Others go further, and ask whether dross and other impurities in metals [such as rust] will have no existence at the restitution -- and are inconsistent with it. Though I should go so far as concede this to them -- yet I expect with Paul a reparation of those defects which first began with sins, and on account of which the whole creation groans and travails with pain (Romans 8:22).... Let us not suppose, then, that the Holy Spirit -- by this promise -- commends the dignity of our works. As if they were deserving of such a reward!"

Indeed, he continues:<sup>165</sup> "All creatures shall be renewed.... Beasts, as well as plants and metals.... There are no elements and no part of the world which...does not intensely hope for a resurrection.... All creatures...look for that Day which shall openly exhibit the glory of the children of God.... God is constantly urging nature forward to its goal and perfection."

Calvin comments<sup>166</sup> on Hebrews 2:5-8 that "in the beginning, man was put in possession of the world to have lordship over all the works of God.... As soon as Adam cut himself off from

God by his sin, he was rightly deprived of all the good things which he had received.... That blessing of God has no application to us, until what we have lost in Adam has been restored to us through Christ....

"Christ, by Whom we are adopted into the family, also admits us into the fellowship of this right -- so that we may enjoy the whole world with God's blessing.... It is now clear that 'the world to come' is so described not only as that which we hope for after the resurrection, but as that which begins from the rise of the kingdom of Christ.... All things do not yet obey the rule of Christ.... What is still lacking, will be fulfilled in its own time."

Holy Scripture states: 'The heavens and the earth which are now kept in store by the same Word, are now reserved.... The Lord...is longsuffering toward us, not willing that any should perish but that all should come to repentance.

'But the Day of the Lord will come!... The heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burnished' -- so that the works may be **found**. 'Nevertheless we, according to His promise, look for [re-]new[-ed] heavens and a [re-]new[-ed] earth -- in which righteousness dwells.'<sup>167</sup>

Comments Calvin:<sup>168</sup> "They are to be consumed, only so that they may be renovated -- their substance still remaining the same." And meanwhile? "There is no part of our life, and no action so minute, that it ought not to be directed to the glory of God!"<sup>169</sup>

For the whole of history is directed toward God and His rainbow! Observes Calvin:<sup>170</sup> "Ezekiel [1:22-28] and John [Revelation 4:3 cf. 5:6], when they would describe the throne of the glory of God -- encircle it with a rainbow. That we know to be the sign of the covenant between God and men [Genesis 9:9-17].

"John has taught more clearly in another passage -- 'Blessed are the dead who die in the Lord! [Revelation 14:13].... "Yes," says the Spirit, "so that they may rest from their labours!"'" The blessed dead go to "the throne of God's glory." From there, "they are admitted with Abraham the father of the faithful -- where they enjoy God fully, without weariness."

And Calvin speaks yet again. He says:<sup>171</sup> "Death is not destruction [or annihilation], but a passage from this life to another.... Solid comfort is furnished by Scripture, when it declares: '**Blessed** are the dead that die in the Lord' -- 'and **their works follow them!**' Revelation 14:13. Follow them into God's Own **everlasting rest** (Genesis 2:1-3 and Hebrews 4:3-11).

The Reformer died before he could write a Commentary on Revelation. However, in light of the last three paragraphs above, there is little doubt what he would have remarked about Revelation 2:7 & 3:12 & 4:11 & 5:10 & 7:15-17 & 10:6f & 11:15 & 15:4 & 19:4-8 & 20:6 & 21:1-26 & 22:1-14f *etc.*

Calvin's views of creation and even of Noah's Flood were reflected in the Calvinistic Confessions of the 16th and 17th century. Thus the Scots, the Belgic, and the Second Swiss Confessions; the Decrees of Dordt; the Westminster Confession; and the accompanying Westminster Larger Catechism.<sup>172</sup>

For Calvin pointed to God alone as the Source and Maintainer of all that exists. He attributed huge geological significance but no uniformitarianistic length to the 'gradual progression' of earth's six formation days. And he attached no palaeontological but enormous anthropological significance to the much later Noachic Flood.

The Whitcomb-Morris school has a truncated view of creation and of man's dominion charter, and an exaggerated view of the Noachic Flood and its consequences. But Calvin gives not a dispensationalistic and neo-catastrophic but a covenant-continuing and Biblical view of a full-orbed creationism served by a subsequent Noachic Flood which no way revolutionized it.

We ourselves can do no better than conclude in the words of Calvin himself:<sup>173</sup> "After the world had been created, man was placed in a theatre. So that he, beholding above him and beneath him the wonderful works of God, might reverently adore their Author." May we too do likewise!

### **33. Summary of Calvin on creation**

First. We took a look at the primordial creational hermeneutic (of *qedem-yoom-'oolaam*). God had revealed it to Adam and Noah and Moses. This 'ages-long' character is clearly and infallibly sustained in the Psalms and the Proverbs and the Prophets (such as Isaiah and Micah and Malachi).

Second. It continues between the Old and New Testaments in Shammai and in Josephus. And it is further reflected in the inspired Hebrew Apostles (such as Peter and Paul and John). Indeed, it continues also in many of the Early Church Fathers (such as Barnabas and Basil and Ambrose and Augustine).

Third. We saw the Post-Augustinian departure from the primordial creation hermeneutic by papal mediaevalists like the Schoolmen, by anthropocentric humanists like Erasmus, by irrational voluntarists like Luther, and by dispensationalistic anabaptists like Thomas Münzer and Melchior Hoffman. Then we saw the recovery of the patriarchal and prophetic and patristic view of creation, in the historic-predictive hermeneutic of John Calvin.

Fourth. By his own admission, Calvin himself followed "the history of creation as briefly recorded by Moses and afterwards more copiously illustrated...especially by Basil and Ambrose" and the latter's pupil the long-day creationist "Augustine." In this way, Calvin outspokenly allied himself solidly with the creational views of the original six-day formationist Mosaic writer of Genesis -- and the Early Church Fathers.

Fifth. Calvin recognized that the Triune God of creation – Father-Son-Spirit – is infinitely more important (as the threefold *J'-hoo-vaah* and *'Él-ooH-iyM*) than even the sum total of the process of creating and the products of creation and the eschatological destiny of the creatures. He seems aware that even in the first section of Genesis (1:1 to 2:4), the word "created" is mentioned but six times and the word "made" but nine times – whereas the words *J'-hoo-vaah* and *'Él-ooH-iyM* (meaning "the Triune God") are mentioned fully thirty-six times.

Sixth. We saw Calvin believed that the Genesis one creation account is a fundamental doctrine of deeply historic and religious (and not merely of purely liturgical or cultic) nature. Indeed, it is God's primary revelation to man about creation as such, and not just a book for worship purposes alone. For this reason, says Calvin, it is written "in a popular style" – so that "all ordinary persons endowed with common sense are able to understand" it.

Seventh. Consequently, although it is indeed the principle **source**-book for the Christian approach to all of the arts and all of the sciences – Genesis one is not, held Calvin, a systematic **text**-book for the instruction of specific sciences such as "astronomy" or "philosophy" or (we ourselves would add) palaeontology or geology. Calvin loved astronomy, and often warmly encouraged its study. Yet he never regarded Scripture as a manual of that important science. Said the Reformer: "He who would learn astronomy and other recondite arts – let him go elsewhere!"

Eighth. Calvin believed the Triune God exnihilated the entire universe in the beginning of time-as-such. Genesis 1:1. Nowhere does Calvin even try to date the initial 'creation from nothing.'

Ninth. Calvin stated there was a **great global flood** (Genesis 1:2) between Genesis 1:1's exnihilation and Genesis 1:3's start of our earth's formation week. Although Calvin said this chaotic flood (*cf.* Job 28:11-15 and Psalm 24:1-2) continued till the start of earth's formation day – he nowhere stated how long that great global flood endured.

Tenth. Calvin was a gradualist. He taught that God's work of formation "was accomplished not in a moment, but in six days." He highly respected the creational views of Basil and Augustine, who both believed that the formation days were '*oolaamiym* or *aioonas* or 'ages' (*cf.* Hebrews 11:3 with Genesis 1:3-9 *etc.*).

Eleventh. It was only "at length," said Calvin, that man was made. And even then: "The peculiar dignity of man is shown in this – that he was gradually formed." *Cf.* Genesis 2:7's *yaatsar* with the same word in Psalm 139:16, where that latter prenatal 'forming' or 'fashioning' lasted for fully nine months.

Twelfth. Calvin believed earth's formation days were simply periods of light (enduring for unspecified lengths of time). There was an "in-equal-ity of days" -- as the created earth was being formed into man's world.

Thirteenth. The first three formation days were pre-solar. The sixth formation day was one at the end of which even man was only "gradually formed." And the seventh day or the creation sabbath "never should be completed before the arrival of the Last Day."

Fourteenth. Calvin taught that earth's first formation day was simply the introduction of light onto our planet. "The light preceded the sun and the moon.... Whether it was everywhere day at the same time..., I would rather leave undecided." Clearly, the careful Calvin – determined not to add to the very words of Holy Scripture (*cf.* Revelation 22:18) – is here poles apart from the novel dogmatism of modern '24-hour formation day' zealots.

Fifteenth. Calvin held that on earth's second formation day, God made our planet's air and its rainclouds. Ever since then, it has rained regularly (held Calvin) – drizzling repeatedly even before Noah's Flood. And even since that Deluge, the rainclouds or 'waters above' are still up in our earth's atmosphere. Clearly, Calvin's view of Genesis 1:6-8 (and Psalm 104:1-8 & 148:4 *etc.*) are quite irreconcilable with the modern dispensationalistic 'pre-deluge vapour canopy theory' of neo-anabaptistic 'Noah's flood geology' enthusiasts.

Sixteenth. Calvin taught that the dry land started to appear from beneath the world-ocean at the outset of earth's third formation day. Genesis 1:9-10. In linking this event to Job 38:8 and Jeremiah 5:22, Calvin clearly applies those latter texts to formation week and not to Noah's Flood -- as neo-catastrophists sometimes do.

Seventeenth. Calvin believed that the mountains first rose up out of the world-ocean on earth's third formation day. Genesis 1:9-10 *cf.* Psalm 104:1-8. Unitarian and other unscriptural catastrophists like Burnet and Whiston at the end of the seventeenth century, denied there were mountains before Noah's Flood.

Eighteenth. Modern neo-catastrophists minimize the height of the Genesis 7:19-20 mountains, by stating that even the seventeen-thousand-foot high Büyük Ághri as a 'new volcano' first arose only during the first 200 days of Noah's Flood. They do this by misapplying the creational passage Psalm 104:5-8 to the Noachic Deluge. On the other hand, Calvin (and practically every major exegete throughout church history) took Ararat to have arisen during earth's formation week's third day of Genesis 1:9-10.

Nineteenth. John Calvin believed that God, on earth's third formation day, caused the first plants to grow out of the ground from seed and unto fruit. He did not teach, as do some of the neo-anabaptistic dispensationalists, that God then created the plants and the trees as already bearing fruit -- and made 'with only the appearance of age.'

Twentieth. Calvin did not teach like Adventists that plants would never have withered if only Adam had not sinned. *Per contra*, Genesis 1:14 and Isaiah 40:7-8. For Calvin believed plants and even the very 'tree of life' itself – are, and always have been, essentially mortal.

Twenty-first. Calvin taught that it was only on earth's fourth formation day that God ordained the sun and the moon to differentiate earth's days and to inaugurate its seasons – including "autumn" when leaves die. Before this, there had only been the non-solar or "the natural day" – which "includes in itself the night." Genesis 1:3-5 & 1:8 & 1:13. Only now, on the fourth formation day, did the solar days first begin.

Twenty-second. This means, says Calvin, that the solar day is "the artificial day – which begins at the rising of the sun, and ends with its setting." Consequently, it is quite clear that to him earth's first three formation days were certainly not solar days demarcated about every twenty-four hours from one sunrise or sunset to the next.

Twenty-third. John Calvin explained how fishes and 'great whales' or sea-monsters and flying creatures came into being. Said he: "The material of which they were made, existed before.... I therefore do not restrict the 'creation' here spoken of (in Genesis 1:21) to the work



of the fifth day, but rather suppose it to refer to that shapeless and confused mass which was as it were 'the fountain of the whole world (Genesis 1:2)."

Twenty-fourth. This in no way implies that Calvin was an evolutionist. To the contrary, though advocating formative development (Genesis 1:11-12 & 2:7 & 2:9 & 2:19), Calvin firmly believed that God made each kind of plant and animal 'after its kind' -- while "providing for the perpetuation of each single species." Each species, he taught, "has a different kind of flesh" and "a difference in quality" and a "diversity we perceive in a particular kind." First Corinthians 15:39.

Twenty-fifth. Calvin clearly taught that animals or things "animate of every kind...were liable to corruption" and "perishing at their own death," even before "at length man was made." Thus, dead fish *etc.* would in time form oil – Genesis 6:14 *cf.* Deuteronomy 32:13.

Twenty-sixth. Of all earthly creatures, man alone was immortal. Hence, prehuman brutes perished, and prehuman carnivores even fed on other animals before the advent of man – even though they sometimes became bloodthirsty especially toward man only after the fall.

Twenty-seventh. The modern 'prehuman animal immortality' view of neo-catastrophic dispensationalists in this respect, seems to border on what Calvin termed "the old dream of the Manichaeans." After all, the 'Manichaean' inability to slaughter cattle and to eat their meat, is reminiscent not of trinitarian Calvinism but of pantheistic Hinduism and insipid Vegetarianism.

Twenty-eighth. Calvin clearly taught that God on the sixth formation day made various kinds of animals such as 'cattle' -- which man would later milk and even slaughter, together with fish *etc.*, for his prefall table. Says Calvin: "It was lawful for them [*viz.* primordial men] to kill animals."

Twenty-ninth. Calvin could "not see what obligation should prevent them [primordial men] from eating flesh" -- alias meat derived from slaughtered humanly-edible animals. God even "created them for this purpose" – and then commanded: 'Have dominion over the fish *etc.*'

Thirtieth. Calvin maintained that God finally created man himself, as His last and greatest creature. "Man is, among other creatures..., pre-eminent.... He is deservedly called by the ancients *mikrokosmos* – a world in miniature.... The peculiar dignity of man is shown in this, that he was gradually formed."

Thirty-first. Calvin taught that man is unique. He alone is the image of God. While "there was no part even of the body in which some rays of glory did not shine, nevertheless the primary seat of the divine image was in the mind and the heart or in the soul." And, unlike the different kind of souls of the various animals, the 'image of God' and its human "soul is not...liable to death."

Thirty-second. Calvin believed prefall man's immortality was reflected even by the two trees in the middle of the garden. Only man had access to those trees. Though God had given "the tree of life to Adam and Eve as an earnest of immortality" – even that very tree itself was not able to "give Adam and Eve the immortality which it could not give itself."

Thirty-third. Similarly, even the forbidden fruit of the tree of the knowledge of good and evil could only 'poison' man. Before he partook of it, "he was wholly free from death." Indeed, "he would have passed into heaven without death" – if only he had never sinned at all.

Thirty-fourth. Although Calvin put the time of the 'beginning' of the universe in the undatable past (in Genesis 1:1), he clearly taught that not yet six thousand years had elapsed since Adam was created until Calvin's own time. Genesis 1:26f. This is in stark contrast to some modern dispensationalists, who push Adam back to as much as ten thousand or so years B.C. – and who quite unwarrantedly insist on the exnihilation of the entire universe only 144 hours earlier.

Thirty-fifth. Calvin taught that the never-ended seventh day sabbath of God's formation week will continue on till the very end of history. "An end was only at length put to the world [of God's formation of the earth] on the sixth day." Then, "man's day" started (*cf.* First Corinthians 4:3) – the day of man's history and judgment, of which Calvin stated: "My view is...to take the word 'day' metaphorically."

Thirty-sixth. This "man's day" is also God's sabbath rest in man. Said Calvin: "The Lord intended that the sabbath [Genesis 2:1-3] never should be **completed** – before the arrival of the Last Day."

Thirty-seventh. Calvin insists that Adam's paradise was a real garden in Mesopotamia, near the very same Tigris and Euphrates rivers which the patriarchs knew after Noah's Flood. Calvin did not, with some modern catastrophists, believe that the Tigris and Euphrates of prefall Eden were different rivers to those now bearing the same name. Nor did Calvin believe the Noachic Deluge changed the watercourses of those rivers and the surrounding topography.

Thirty-eighth. Calvin clarifies that though man's sin has adversely affected man's total environment, including his cultivable ground and his domestic animals, it is chiefly man himself who is thus encumbered. Lucifer and his angels fell, and became Satan and his demons – before the fall of man.

Thirty-ninth. God did not curse woman, but only increased her labour pains *etc.* Nor did God curse man, but only reprobates like Cain. Nor did God curse the animals, but only Satan within the serpent he misused. The neo-catastrophic view even the moon became cratered only because man fell into sin, is foreign to Calvin's understanding of Scripture.

Fortieth. With the exception of the deluge year itself, Calvin notes no substantial change in the earth's climate between God's appointment of the seasons on earth's fourth formation day and the Noachic covenant after the Flood. "The deluge had been an interruption of the order of nature." After that Flood, "all things should recover their vigour and be restored to their functions."

Forty-first. Both rainfalls and rainbows long preceded Noah's Flood, held Calvin. The neo-catastrophic idea rain has occurred not from earth's second formation day but only from Noachic times onward, is altogether foreign to Calvin's understanding of Holy Scripture.

Forty-second. Calvin teaches that the Noachic Deluge inundated the whole human world or *mundus* with its floodwaters, laying waste "many places" and destroying "the whole human race" except "Noah and his family." Nevertheless, Calvin still believed that "the waters rose gradually" -- and effected no topographical change to the surface of our globe.

Forty-third. The ark, Calvin believed, came to rest "upon the...mountains of Cardu" in southeastern Turkey (the ancient land of Ararat-Armenia) – and not on the summit of the peak Büyük Ağhri or the modern 'Mount Ararat' in northeastern Turkey some 200 miles away. On both of these matters – Calvin (together with the Chaldean paraphrast, the 250 B.C. Berosus, Josephus, and Jerome *etc.*) – stands at variance with the modern neo-catastrophic Noachic flood geology theory.

Forty-fourth. The Calvinistic view of creation attributes no specific time-length to the "gradual progression" of earth's formation days. And it ascribes no geological significance whatsoever to the later Noachic Flood. Rather does it point only to God alone as the Source and Maintainer of all that exists.

And last. This shall continue. Until, despite all setbacks, covenant man under Christ the Second Adam has subjugated the recreated earth under its rainbow and arrived in heaven (Genesis 1:28 & 3:15 & 6:18 & 9:1-17 and Hosea 6:7 & 2:18 & 8:1 and Revelation 4:1-3 & 21:16 to 22:5). For there, the rainbow surrounds the throne of God -- forever!

#### **FOOTNOTES**

- 1) O. Zöckler: *Geschichte der Beziehungen zwischen Theologie und Naturwissenschaft, mit besonderer Rücksicht auf Schöpfungsgeschichte* (1-2), Bertelsmann, Gütersloh, 1879. I:143f. See too T. Burnett: *The Theory of the Earth: Containing an Account of the Origin of the Earth and of all the General Changes which it hath already undergone*, Walter Kettilby, London, 1684.
- 2) Zöckler: *ibid.*, I:145-47.
- 3) *Ibid.*, I:157.
- 4) *Ibid.*, I:148-61.
- 5) J.C. Whitcomb & H.M. Morris: *The Genesis Flood*, Presbyterian & Reformed, Philadelphia, 1961, pp. 90f.
- 6) J.H. Scholten: *Geschiedenis der Godsdienst en Wijsbegeerte*, Engels, Leiden, 1963, pp. 15-25.
- 7) Whitcomb & Morris, *op. cit.*, pp. 7-465.
- 8) H.M. Morris: *A Biblical Manual on Science and Creation*, Craig, Nutley, N.J., 1972, pp. 20f.
- 9) Morris: *King of Creation*, Creation Life, San Diego, 1980, pp. 45f.

- 10) *Ibid.*, p. 84.
- 11) *Ibid.*, p. 154.
- 12) J.C. Whitcomb: *The World that Perished*, Baker, Grand Rapids, 1976, p. 104.
- 13) Morris: *Science, Scripture and the Young Earth*, Institute for Creation Research, El Cajon, 1983, pp. 8 & 1.
- 14) Gen. 24:4 & 5:1 & 6:13f and Job 26:5-13 & 27:3 & 28:15 & 31:33 & 33:4 & 38:4-16f and Deut. 33:15,27 and Ps. 90:1-4 and Matt. 19:4-8.
- 15) Pss. 74:12-17 & 77:5f & 89:10-12 & 90:1-4 & 93:1-2 & 104:1-9 & 143:5 and Prov. 8:22f and Eccl. 3:10f and Mic. 5:1 and Mal. 3:2,4,17 & 4:1,3,5.
- 16) II Pet. 3:5-8 and I Cor. 4:3 and Heb. 1:2 & 11:3 and Rev. 21:25 to 22:5.
- 17) Cf. Photius, Erigena, Abelard, etc.
- 18) J. Calvin: *Tracts and Treatises* (1-3), Eerdmans, Grand Rapids, rep., 1958, p. 76.
- 19) Calvin: *Institutes of the Christian Religion* (1-2), James Clarke, London, rep., 1957, I:14:20 & I:16:8.
- 20) Pss. 90:1 & 104:5-8 and Gen. 1:9f & 2:1-4.
- 21) Basil: *The Hexaemeron*, in eds. P. Schaff and H. Wace: *Nicene and Post-Nicene Fathers* (VII), Eerdmans, Grand Rapids, rep., 1968, 1:2,5-6 & II:7-8 & III:8 & V:1 to IX:5.
- 22) Calvin: *Inst.* I:14:20 & I:16:8.
- 23) Ambrose: *Hexaemeron*, in *Fathers of the Church*, New York, rep., 1961: 1st day, 1:4:16 & 1:6:20 & 1:7:25 & 2:8:30 & 2:9:34 & 2:10:37; 2nd day, 3:1-2 & 3:3:11f; 3rd day, 4:2:9-14 & 4:3:13f & 5:8:33f & 5:9:42 & 5:11:47; 4th day, 6:3:8; 5th day, 7:1:2f & 7:2:4f & 9:4:21 & 9:5:30 & 9:6:36-39 & 9:8:50.
- 24) Calvin: *Inst.* I:14:20 & I:16:8.
- 25) Augustine: *City of God*, in ed. P. Schaff's *Nicene and Post-Nicene Fathers* (II), Eerdmans, Grand Rapids, rep., 1956, 11:6f,22 & 12:4f,10-12,15 & 13:36 & 15:20; *Confessions*, in ed. P. Schaff's *Nicene and Post-Nicene Fathers* (I), Eerdmans, Grand Rapids, rep., 1956, 12:8f; and *The Literal Meaning of Genesis*, in J.P. Migne's *Patrologia Latina*, Paris, 1844, II:14,17 & 4:27 & 5:1.
- 26) W.G.T. Shedd: *Dogmatic Theology* (1-3), Zondervan, Grand Rapids, rep., 1969, pp. 474-503.
- 27) J. Calvin: *Commentary on Genesis*, Eerdmans, Grand Rapids, 1948, I:70-75 & 93.

- 28) Calvin: *Comm. on Gen.*, 1:26.
- 29) Calvin: *Comm. on Gen.* 11:7.
- 30) Calv.: *Comm. on Gen.* 1:1.
- 31) Calvin: *Argument*, in his *Comm. on Gen.*
- 32) Calvin: *Comm. on Gen.*, I:76-81.
- 33) Calvin: *Comm. Gen.*, I:79, on Gen. 1:6.
- 34) Calvin: *Comm. Gen.*, I:84-87, on Gen. 1:14-16.
- 35) Calvin: *Comm. Gen.*, I:73f.
- 36) Calv. *Comm. on Psalms* 24:1-2.
- 37) Calvin: *Inst.* I:14:2-22.
- 38) Basil: *The Hexaem.*, I:2,5-6 & II:7-8 & III:8 & V:1 to IX:5.
- 39) Ambrose: *Hexaem.*, 1st day, 1:4:16 & 1:6:20 & 1:7:25 & 2:8:30 & 2:9:34 & 2:10:37; 2nd day, 3:1-2 & 3:3:11f; 3rd day, 4:2:9-14 & 4:3:13f & 5:8:33f & 5:9:42 & 5:11:47; 4th day, 6:3.8; 5th day, 7:1:2f & 7:2:4f & 9:4:21 & 9:5:30 & 9:6:36-39 & 9:8:50. Also, I:5:3.
- 40) Calvin: *Inst.* I:14:2-22.
- 41) Calvin: *Comm. on Gen.* 2:7.
- 42) Gesenius, W.: *Hebrew and Chaldee Lexicon*, Eerdmans, Grand Rapids, rep. 1950, pp. 340f.
- 43) Calvin: *Comm. on Gen.* 1:3-5.
- 44) Calvin: *Inst.* I:14:2-21 & I:16:2.
- 45) Whitcomb & Morris, pp. 7-465.
- 46) Gen. 1:24 to 2:25.
- 47) Gen. 2:1-3 and Heb. 4:3-11 and Rev. 14:13 & 21:25 to 22:5.
- 48) Calvin: *Comm. on Gen.* 1:3-5. On 1:5f, Calvin further states that "a passage from [the apocryphal Jesus Sirach or] Ecclesiasticus is unskilfully quoted" – namely "to contend that Moses distributes the work which God perfected...into six days – for the mere purpose of conveying instruction." There it is alleged: 'He Who lives for ever, created

all things at once' (Ecclus. 18:1). But, says Calvin, "the Greek adverb *koinee*, which the writer uses, means no such thing [as 'at once']! Nor does it refer to time, but to all things universally."

- 49) Calvin: *Comm. on Gen.* 1:6-7.
- 50) Calvin: *Comm. on Gen.* 7:11.
- 51) Cf. Pss. 33:7 & 147:8,16-18 & 148:8.
- 52) Whitcomb & Morris: *op. cit.*, pp. 9,77,121,215,229,240-42,253-58,265,287f,399,404f.
- 53) *Ibid.*, pp. 77,122,267-69; and Whitcomb's *The World that Perished*, pp. 34f.
- 54) Whitcomb & Morris: *op. cit.*, pp. 77,158,265.
- 55) Calvin: *Comm. on Psalms*, 104:6.
- 56) Calvin: *Comm. on Psalms*, 148:4.
- 57) Whitcomb & Morris: *op. cit.*, pp. 77,122,267-69; and Whitcomb's *The World that Perished*, pp. 34f.
- 58) Calvin: *Comm. on Gen.*, 1:9.
- 59) Calvin: *Comm. on Psalms*, 33:7-10.
- 60) Calvin: *Comm. on Psalms* 104:6-9 – cf. Ambrose's *Hexaem.*, 4th Homily 2:7-14 & 11:47; and the *Commentaries on the Psalms* (at Ps. 104:2-9) of Dickson, Delitzsch and Spurgeon *etc.* Even men of very varying theological views agree on this point. See: Pember, Perowne, Kirkpatrick, Geesink, Bettex, Berkouwer, Filby, S. du Toit, D.A. Young, Lange, Tayler Lewis, Stier, Hengstenberg, Kimchi, Geier, Hupfeld, Ewald, Krause, Gunkel and Rabbi Cohen *etc.*
- 61) Whitcomb & Morris: *op. cit.*, pp. 77,122,267-69; Whitcomb's *The World that Perished*, pp. 34f.
- 62) Calvin: *Comm. on Gen.* 1:11-13.
- 63) Calvin: *Inst.* II:1:4 & IV:14:18.
- 64) *Ibid.*, I:14:20.
- 65) Calvin: *Comm. on I Pet.* 1:24.
- 66) E.G. White: *Patriarchs and Prophets*, Pacific, Mountain View Ca., rep. 1958, pp. 61f. The binding power of the views of this alleged prophetess even on scientists and theologians

at Seventh-day Adventist educational institutions, is obvious.

67) Also cf. J. Mackay: *Interview with Dr. Henry Morris*, San Diego; in *Ex Nihilo*, VIII:1, p. 16.

68) Calvin: *Comm. on Ps.* 33:6.

69) Calvin: *Comm. on Gen.* 1:11,14f.

70) Calvin: *Comm. on Gen.* 1:20f.

71) Calvin: *Inst.* I:6:3 & I:1:1.

72) See our sections 4 to 19 above.

73) Scholten: *op. cit.*, pp. 15-25.

74) Calvin: *Comm. on Jer.* 10:12.

75) Calvin: *Comm. on Jer.* 35:25.

76) Calvin: *Comm. on Ps.* 148:5.

77) Calvin: *Inst.* I:14:20.

78) *Ibid.*, II:2:16.

79) Calvin: *Comm. on Ps.* 104:24.

80) Calvin: *Comm. on Gen.* 1:25.

81) Calvin: *Comm. on I Cor.* 15:39-41.

82) Calvin: *Inst.* I:14:20 & I:16:8 and section 5 above.

83) Calvin: *Inst.* I:14:20.

84) Pss. 49:12 & 74:12f & 89:10f and Isa. 51:9 and II Pet. 2:12.

85) Calvin: *Inst.* I:15:2-4.

86) Gen. 3:1f and Jude 6,12f and Rev. 10:10-14.

87) Gen. 1:11f.

88) Gen. 1:20-25 & 6:14 and Deut. 32:13 and Job 29:6.

89) Calvin: *Inst.* I:14:22.

- 90) Calvin: *Psychopannychia*, Eerdmans, Grand Rapids, rep., 1958 rep., III:450-61.
- 91) Whitcomb & Morris: *op. cit.*, pp. 7-465, *cf.* our n. 52.
- 92) Calvin: *Psychopannychia*, III:450-61.
- 93) Calvin: *Comm. on Ps.* 104, superscription. *Cf.* too C. Vanderwaal's *Wat staat er eigenlijk?*, Oosterbaan & LeCointre, Goes, 1971.
- 94) Calvin: *Comm. on Isa.* 11:6 & 65:25.
- 95) Calvin: *Inst.* I:14:20 & I:16:8.
- 96) Calvin: *Comm. on Gen.* 1:26.
- 97) Calvin: *Inst.* I:15:2-4.
- 98) Calvin: *Comm. on Ps.* 8:6-9.
- 99) Calvin: *Comm. on Gen.* 1:26.
- 100) Calvin: *Comm. on Gen.* 3:21.
- 101) Calvin: *Comm. on Gen.* 9:3.
- 102) Calvin: *Comm. on Gen.*, 9:1f.
- 103) Gen. 7:11 & 8:14-16f *cf.* 1:26-29 & 4:3f & 4:20.
- 104) Calvin: *Comm. on I Tim.*, 4:3-5.
- 105) Calvin: *Comm. on Gen.*, 1:26.
- 106) Calvin: *Inst.* I:14:22.
- 107) Calvin: *Comm. on Gen.* 2:7.
- 108) Calvin: *Inst.* I:15:1-4 & II:12:6.
- 109) *Ibid.*, II:1:4 & IV:14:12,18.
- 110) Calvin: *Comm. on Gen.* 2:17.
- 111) Calvin: *Comm. on Gen.* 3:1.
- 112) Calvin: *Comm. on Gen.* 3:22-24.



- 113) Whitcomb & Morris: *op. cit.*, pp. 25-27,42,478n,489.
- 114) Calvin: *Inst.*, I:14:1.
- 115) See the last paragraph of our section 6 above.
- 116) Shedd: *op. cit.*, pp. 515-19.
- 117) Theophilus: *To Autolytus*. In eds. A. Roberts & J. Donaldson: *The Ante-Nicene Fathers*, I, rep., 1971, chs. 24 & 25 & 28.
- 118) F.N. Lee: *The Origin and Destiny of Man*, Presbyterian & Reformed, Philadelphia, 1974, pp. 10-13; *cf.* too Augustine's *City of God*, XV:20.
- 119) Whitcomb & Morris: *op. cit.*, pp. 25-27,42,478n,489.
- 120) Shedd: *op. cit.*, pp. 515-19.
- 121) Gen. 1:11-25 & 6:14 and Deut. 32:13 and Job 14:18-19a & 26:5-13 & 28:2-8 & 29:6 & 38:6*f* and Pss. 74:12-15 & 89:9-12 & 104:5-9 & 104:24-30 and Isa. 27:1 & 51:9 and Ezek. 29:3 & 32:2-7,23.
- 122) Calvin: *Inst.*, I:14:1.
- 123) Calvin: *Comm. on Gen.* 2:1*f*.
- 124) *Ibid.* 2:3.
- 125) Calvin: *Comm. on Mal.* 3:17.
- 126) Calvin: *Comm. on Heb.* 4:3,10.
- 127) Calvin: *Comm. on Heb.* 10:25.
- 128) Calvin: *Comm. on II Pet.* 3:5.
- 129) Calvin: *Comm. on Heb.* 10:25.
- 130) Calvin: *Comm. on I Cor.* 4:3.
- 131) Morris, H.M.: *King of Creation*, p. 28.
- 132) Calvin: *Comm. on Gen.* 2:10.
- 133) Rev. 12:1-4,9 and II Pet. 2:4 and Jude 6.
- 134) Calvin: *Comm. on Ps.* 8:5.

- 135) Calvin: *Comm. on Rom.* 8:19-22.
- 136) Whitcomb & Morris: *op. cit.*, pp. 458-73. On moon-cratering, *cf.* J.C. Whitcomb & D.B. De Young: *The Moon: its Creation, Form and Significance*, B.M.H., Winona Lake, 1978.
- 137) Calvin: *Inst.* III:25:9-12.
- 138) Calvin: *Comm. on Matt.* 25:41.
- 139) Calvin: *Comm. on Gen.* 3:15-16.
- 140) *Ibid.* 3:16-17.
- 141) *Ibid.* 3:15.
- 142) Calvin: *Comm. on Gen.* 1:14.
- 143) Calvin: *Comm. on Gen.* 8:22.
- 144) Whitcomb & Morris: *op. cit.*, pp. 9, 77, 121, 215, 229, 240-42, 253-56, 287f, 305f, 399, 404f, 458-73.
- 145) See our section 14 above.
- 146) *Ibid.* 7:11.
- 147) Calvin: *Comm. on Gen.* 9:13.
- 148) *Ibid.*, 7:17.
- 149) *Ibid.*, 2:10f.
- 150) *Ibid.*, 7:12.
- 151) *Ibid.*, 8:1-3.
- 152) *Ibid.*, 8:3.
- 153) *Ibid.*, 8:4-6f.
- 154) Whitcomb & Morris: *op. cit.*, pp. 7-465.
- 155) Calvin: *Comm. on Gen.* 8:6f.
- 156) See our sections 27 & 30 above.
- 157) Calvin: *Comm. on Gen.* 1:1-20.

- 158) Calvin: *Comm. on Gen.* 3:14-15.
- 159) Calvin: *Comm. on I Cor.* 15:27, referring back to Ps. 8.
- 160) Calvin: *Comm. on Psalms* 8:8.
- 161) Calvin: *Comm. on Isa.* 66:1-14.
- 162) Calvin: *Comm. on Eph.* 1:10,22.
- 163) Calvin: *Comm. on I Cor.* 15:27.
- 164) Calvin: *Comm. on Rom.* 8:19f.
- 165) Calvin: *Inst.* III:25:11.
- 166) Calvin: *Comm. on Heb.* 2:5-8.
- 167) II Pet. 3:7-13, noting the famous textual critic Dr. Eberhard Nestle's preferred reading of heurethesetai (or 'it shall be found'), at verse 10.
- 168) Calvin: *Comm. on II Pet.* 3:10.
- 169) Calvin: *Comm. on I Cor.* 10:31.
- 170) Calvin: *Psychopannychia*, in his *Tracts & Treatises*, Eerdmans, Grand Rapids, 1958 rep, III:433f.
- 171) Calvin: *Inst.* III:5:10.
- 172) See, e.g.: 1560 *Scots Confession*, arts. 1 & 2; 1561 *Belgic Confession*, arts. 12-15; 1566 *Second Swiss Confession*, ch. 7; 1637 *States-General Bible of the 1618-19 Council of Dordt* (in its comments at Gen. 1:2,14 & 6:1,17 & 7:14 & 8:9 etc.); the 1647f *Westminster Confession* 4:1-2 & 6:1-3,6 & 21:7 & 33:1-3; and the 1648 *Westminster Larger Catechism* (QQ. 20,27-29,108y,109vxz); etc.
- 173) Calvin: *Argument to his Commentary on Genesis*, 1948, p. 64.

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### **ABOUT THE AUTHOR----->**

Dr. Francis Nigel Lee was born in 1934 in Westmorland County, Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.



Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee had the privilege of leading both of his parents to Christ, and seeing them embrace Calvinism. After his father's murder, Lee joyfully led his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Jesus Christ.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia -- where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna Paulina who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College in Brisbane.