

GOD AND SCIENCE



IN LIGHT OF GENESIS ONE TO NINE

by

DR. FRANCIS NIGEL LEE

(Professor-Emeritus in Theology at Queensland Theological College, Brisbane. Australia)

GOD AND SCIENCE

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God (in the biggest print above **!**), pre-existed our entire

universe. He alone is the One True Key for interpreting everything He created.

And (in the medium print above **&**), signifies everything God

made -- Heaven, Earth, light, air, plants, sun, moon, stars, water creatures, air creatures, land animals, and His sole image man.

Science (in the smallest print above **?**), means God's image man's ever-deepening attempt to scrutinize all that he surveys. As such, it constantly needs revision!

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PREFACE

Nothing would have displeased the Reformer of Geneva more, than if one were to write -- "Another publication inspired by John Calvin!"

If ever a man realized that he could be no true master, unless he had been instructed by the Master -- it was Calvin. He indeed inspires and teaches, because of his love for Him Who is the Truth.

There is a striking congeniality between the great Reformer and the author of this book. Both are called by God. Both accept the authority of Holy Scripture humbly and unreservedly. Both are endowed with the keen, analytical mind of a lawyer. And both possess the ability to present what they have assimilated -- lucidly, coherently, and very readably.

I am particularly happy that Professor Lee has undertaken this study in an age of confusion. Calvin, the well-balanced Christian Philosopher and Theologian, had a clear insight into the principles underlying the Sciences. He was the first to formulate the doctrine of common grace and its bearing on Science.

But he also emphasized the (greater) significance of special grace and revelation for scientific investigation. I need only refer to his *Institutes of the Christian Religion* I:VI:1 where he compares Scripture to spectacles, enabling man to read the book of depraved reality (that is, the object of the non-theological sciences) -- so as to advance a theocentric philosophy of life.

May this book, written in the light of the Word of God, by His grace enlighten intellects -- and set hearts ablaze to His glory!

**F.J.M. Potgieter (M.A., Ph.D., Th.D.),
Reformed Theological Seminary,
University of Stellenbosch,
Republic of South Africa.**

[Professor F.J.M. Potgieter authored many publications. His Th.D. dissertation was under Rev. Professor Dr. Abraham Kuyper Sr.'s successor Rev. Professor Dr. Valentine 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.*]

GOD AND SCIENCE

1. Deep questions which demand fundamental answers

Has our universe always existed from all eternity? Did it once upon a time evolve from eternally pre-existing matter? Or was it anciently created?

Did our world come into existence only 144 hours before man did? Or did our world come into existence earlier?

Did God create Adam precisely six divine days after Earth's first sunless light occurred on its first day -- some time since "the beginning" of Heaven and Earth? Or did history really start only after God used the Deluge to shape our present world, from the time of Noah onward?

Did Earth's volcanoes and highest mountains erupt and erode of their own accord even before the advent of man during our planet's formation-week? Or did they arise only during Noah's Flood?

Did chemical slime gradually change into primitive plants? Was all vegetation quickly annihilated into mature plants and trees, with only the appearance of age? Or did God cause all of the first plants to grow organically from the ground, before they later matured?

Did the first plants evolve into more complex plants and/or into the first animals (and some of them evolve even further into more complex animals)? Are all plants and animals totally dissimilar to each other? Or did God create all plants and animals out of similar substances, yet each according to its own kind?

Did plants and animals die and become fossilized before the time of man? Or did plants and animals die haphazardly of their own accord, only after and because man rebelled?

Were animals and plants not fossilized until the Noachic Deluge? Or did God cause plants and animals to die and some to fossilize into coal and oil, prior to Adam and for his use?

Did our Earth take five billion years and did our entire universe take up to twenty billion years to change itself into its present form? Did man appear magically, less than nine thousand minutes after the materialization of the universe's very first molecule? Or did God calmly shape man as His Own image, as His very last creation?

Is man essentially a graduate animal? Is he chiefly a spirit, imprisoned in a non-angelic body? Or is he the unique image of God and the ruler over all angels and animals?

Has man always been inadequate, and is he still evolving toward a yet-future humanity? Has he now, because of a catastrophe, become the very image of Satan? Or is even fallen man still the crown of creation and the very offspring of God?

Here, we shall attempt to answer these questions from nature -- as seen through the spectacles of the Bible or Holy Scripture. We shall frequently refer to the views of representative Christian Scholars -- whether Patristic, or Protestant. For we shall draw attention to the views of Ancients (like Ambrose and Augustine), of Protestant Reformers (like Calvin in particular), and of Moderns (like Bavinck).

The author -- now 76 -- was very interested in astronomy, geology and palaeontology in his youth (when he was a materialistic atheist). He has for the last 55 years been a Bible-believing Christian, presenting Biblical data and principles useful in interpreting our ancient Earth. Naturally, he leaves it to individual Christian geologists and palaeontologists to make such use of his views and all other data as they see fit -- in their own professional work, *coram Deo*.

The celebrated German Scientist, Rev. Professor Dr. Otto Zöckler, has well stated¹ that "the Middle Ages knew of no Noachic Flood controversy...even in the era of the Reformation." And the great Dutch Reformed Theologian Rev. Professor Dr. Herman Bavinck once said:² "It was only after Newton (1642-1717 A.D.), that the Noachic Flood had geological significance ascribed to it." So the geologization and palaeontologization of Noah's Flood, is only recent.

To illustrate the truth of these remarks, we shall note the views especially of the 1509-64 A.D. Reformer Rev. Professor John Calvin. He was the pioneer early-modern Christian who sincerely strove to interpret Science in harmony with Scripture, and to understand Scripture in harmony with Science. This is what we need to do today, as we seek to understand our ancient Earth -- while on our own journey toward a Biblical Geology and a Biblical Palaeontology.

2. Christian faith and the pursuit of science

God Himself has always known everything about everything. Thus, He is far above Science and all its limitations.

The word 'science' simply means human 'knowledge' (*cf.* Latin *scientia*) -- regardless of accessibility. It has, however -- in ancient, mediaeval and subsequent times -- especially come to mean deepened and systematized 'knowledge' of a rather exacting nature.

John Calvin was Biblical, traditional, modern, and scientific. But he never limited the word "science" only to the natural sciences -- as do dogmatic positivists. For to him, science was deepened true knowledge as such -- of whatever field of human investigation.

Only '*science falsely so called*' (First Timothy 6:20), is the bad product of falsifiable facts. '*Through philosophy and vain deceit...not after Christ..., in Whom are hidden all the treasures of wisdom and knowledge*' (Colossians 2:2-8).

Calvin promoted the various sciences in such a way, that the mighty development of technology in the nineteenth and twentieth centuries is unthinkable without him. He himself described both the *trivium* (Grammar and Logic and Rhetoric) as well as the *quadrivium* (Arithmetic, Geometry, Astronomy and Music) -- as *Scientiae*.³

These *Scientiae*, then, are all designed to glorify God. According to Calvin not only Agriculture, but likewise all the arts which contribute to the advantage of mankind -- are gifts of God. If we ought to form such an opinion about Agriculture and Mechanical Arts -- what shall we think of the learned and exalted sciences such as Medicine, Astronomy and Geometry? Shall we not much more consider them to have proceeded from God?

Calvin said: "Both the Heavens and the Earth present us with innumerable proofs.... Not only those more recondite proofs which **Astronomy, Medicine** and **all the Natural Sciences** are designed to illustrate.... Those who are more or less intimately acquainted with those liberal studies, are thereby assisted and enabled to obtain a deeper insight into the secret workings of divine wisdom."⁴

The Reformer goes on to remark that in spite of sin, "there is still some residue of intelligence and judgment -- as well as will.... It is naturally influenced by the love of truth."⁵

"Man's efforts are not always so utterly fruitless, as not to lead to some result.... He makes some little progress.... Earthly things...relate not to God and His Kingdom...but have some connection with the present life, and are...confined within its boundaries.... Matters of Politics; and Economics; all Mechanical Arts; and Liberal Studies....

"The minds of all men have impressions of Civil Order.... Every individual understands how human societies must be regulated by Laws, and also is able to comprehend the principles of these Laws.... Some principle of Civil Order is impressed on all.... No man is devoid of the light of reason."⁶

In "Manual and Liberal Arts..., all have some degree of aptitude.... All are not equally able to learn all the Arts...; (yet) there is scarcely an individual who does not display intelligence in some particular Art.... It ought to be regarded as a gratuitous gift...bestowed indiscriminately on the good and the bad. They are justly classed among natural endowments."⁷

Says Calvin: "Let us not forget...there are most excellent blessings which the Divine Spirit dispenses to whom He will, for the common benefit of mankind.... There is no ground for asking what concourse the Spirit can have with the ungodly.... What is said as to the Spirit dwelling in believers only, is to be understood of the Spirit of holiness.... Notwithstanding this -- He fills, moves, and invigorates all things by virtue of the Spirit...according to the peculiar nature which each class of existences has received by the Law of Creation....

"The Lord has been pleased to assist us by the work and ministry of the ungodly in Physics, Dialectics, Mathematics and other similar Sciences. Let us avail ourselves of it, lest by neglecting the gifts of God spontaneously offered to us -- we justly be punished for our sloth!"⁸

"From a general survey of the human race..., one of the essential properties of our nature -- is reason.... In a common nature, the grace of God is specially displayed....

"Each individual is brought under particular influences, according to his calling.... In this diversity, we can trace some remains of the divine image -- distinguishing the whole human race from other creatures."⁹

It is therefore the task of the faithful scientist to investigate the law of creation and to formulate it for his own particular discipline in the light of Biblical principles. This means the scientist is to study objects in outer space astronomically; layers of rock geologically; and fossil remains palaeontologically. For *'in Your light, we shall see the light'* (Psalm 36:9).

3. Man's scientific task from the very beginning

God created man, so that he could **know** things. And also so that man could acquire deepened knowledge about the realms of Science.

Said John Calvin:¹⁰ "Man is...a...pre-eminent specimen of divine wisdom, justice and goodness.... He is deservedly called by the ancients *mikrokosmos* -- 'a world in miniature.'

Man was created to *'have dominion over the fish of the sea and over the flying creatures of the air and over the cattle and over all the Earth.'* Genesis 1:26.

Thus, God "decreed to honour man -- namely so that he should have authority over all living creatures. He appointed man...lord of the world." And "this authority was given not only to Adam alone -- but to all his posterity as well." Thus Calvin.

Now men were created, in order themselves to become employed in some or other work. For the Lord God ordained that man should be exercised in the **culture** of the ground -- whether in agri-culture, horti-culture, equi-culture, or even api-culture (alias bee-keeping) *etc.*

Even after the advent of sin, remarked Calvin, "God mercifully softens the exile of Adam. By still providing for him a remaining home on Earth, and by assigning to him a livelihood from the culture -- although the labourious culture -- of the ground."¹¹

"Oxen become accustomed to bear the yoke.... The wildness of horses is so subdued, as to cause them to carry a rider.... They receive the pack-saddle to bear burdens....

"Cows give milk, and permit themselves to be milked.... Sheep are mute under the hand of the shearer.... All these facts are the result of this dominion which, although...diminished [by sin], is nevertheless not...abolished."¹²

"Out(side) of Christ, all things were disordered." Yet "through Him, they have been restored to order."¹³

"Scripture testifies that Christ now holds dominion over the Heaven and the Earth in the place of the Father."¹⁴ Indeed, after sin, such dominion in principle began to re-operate in this world -- ever since Genesis 3:15 onward, when God promised to send Christ as Saviour.

Consequently, God calls His suitably-gifted children also to the tasks of **Science** -- here and now! For "there is no part of our life and no action so minute, that it ought not to be directed to the glory of God."¹⁵

'Now I know in part; but [one day]...I shall know even as I am known.' First Corinthians 13:12. For we have *'put on the new man, which keeps on being renewed in knowledge according to the image of Him Who created' us* (Colossians 3:10).

4. Sin obscures science

Paul wisely warned: *'Timothy, keep that which has been committed to your trust! Avoid profane and vain babblings and opposition of "Science" falsely so called!'* First Timothy 6:20.

For, since the fall of man, the human ability to develop Science has greatly been obscured. Calvin points out that "no 'Science' is truly and justly so called, but that which instructs us in the confidence and fear of God. That is, in godliness."¹⁶

Because of "the fall of Adam, all mankind fell from its primordial state of integrity.... The image of God was almost entirely effaced from us.... From a state of excellence, we were reduced to a condition of wretched and shameful destitution."¹⁷

"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 we ought to be affected with a sense of the goodness and grace of our God as often as we...eat food.... 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...the good things which they lost in Adam."¹⁸

Science, technology and all of the manual abilities -- are all gifts of God. Yet they are now also all stained by sin. So if the liberal arts and all the sciences set themselves in opposition to Christ -- they must be looked upon as dangerous pests! And if they strive to accomplish anything of themselves, as the worst of all hindrances.

Even these "choice gifts of God -- expertness of mind, acuteness of judgment, liberal sciences, and acquaintance with languages -- are in a manner profaned in every instance in which they fall to the lot of wicked men."¹⁹ Ah yes, indeed!

"Vain is that man in whom the knowledge of God is not -- whatsoever knowledge he has besides. Yes, the sciences and arts themselves -- which in themselves are good -- are yet made but vain in us, if they lack this foundation."²⁰

Hence. All science not acknowledging God -- and all phenomena in His universe not seen in accordance with His Word -- is to that extent not true science.

5. Science in spite of sin

Because of the illuminating implications of the Gospel promise of Genesis 3:15, unbelieving scientists too often receive much light from God. Yes, even the reprobate. Cf. Genesis 4:1-22.

As Calvin declared:²¹ "In reading profane authors, the admirable light of truth displayed in them should remind us that the human mind -- however much fallen and perverted from its original integrity -- is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth, we will be careful -- as we would avoid offering insult to Him -- not to reject or condemn truth, wherever it appears. In despising the gifts -- we insult the Giver!...

"Shall we say that those who by the cultivation of **the medical art** expended their industry in our behalf -- were only raving? What shall we say of **the mathematical sciences**? Shall we deem them to be the dreams of madmen? Nay, we cannot read the writings of the ancients on these subjects, without the highest admiration....

"But shall we deem anything to be noble and praiseworthy, without tracing it to the hand of God?... Therefore, since it is manifest that men whom the Scriptures term 'natural' are so acute and clear-sighted in the investigation of inferior things -- their example should teach us how many gifts the Lord had left in possession of human nature, notwithstanding its having been despoiled of the true good!"

Consider this post-fall passage about unbelievers! '*Cain...built a city and called its name after the name of his son Enoch.*' Enoch's great-great grandson Lamech's son Jabal '*was the father of such as dwell in tents and have cattle.... His brother's name was Jubal..., the father of all such as handle the harp and organ.*' Their half-brother Tubalcain was '*an instructor of every artificer in brass and iron.*' Genesis 4:17-22.

Calvin comments that "with the evils which proceeded from the family of Cain (cf. Genesis 4:17-22), some good had been blended. For the invention of arts, and of other things which serve to the common use and convenience of life, is a gift of God by no means to be despised -- and a faculty worthy of commendation.... Wonderful that this race, which had most deeply fallen from integrity, should have excelled the rest of the posterity of Adam in rare endowments!...

"I, however, understand Moses to have spoken expressly concerning those arts as having been invented in the family of Cain -- for the purpose of showing that he was not so accused by the Lord but that He would still scatter some excellent gifts among his posterity.... Moses, however, expressly celebrates the remaining benediction of God -- on that race which otherwise would have been deemed void and barren of all good.

"Let us then know that the sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind!... How widely the rays of divine light have shone on unbelieving nations, for the benefit of the present life!... At the present time..., the excellent gifts of the Spirit are diffused through the whole human race....

"Moreover, the liberal arts and **sciences have descended to us from the Heathen**. We are indeed compelled to acknowledge that we have received astronomy and the other parts of philosophy, medicine, and the order of civil government -- from them!"²²

The true scientist, observed Calvin,²³ must be a man of high intelligence in respect of "astronomy, medicine, and all the natural sciences.... To investigate the motions of the heavenly bodies; to determine their positions; measure their distances; and ascertain their properties -- demands skill and a more careful examination....

"The same is true in regard to the structure of the human frame. To determine the connection of its parts, its symmetry and beauty, with the skill of a Galen" the great pioneer of medicine -- in fact "requires singular acuteness....

"Shall we say that the philosophers, in their exquisite researches and skilful description of nature -- were blind?.... Shall we say that those who, by the cultivation of the medical art, expended their industry on our behalf -- were only raving?

"What shall we say of the mathematical sciences? Shall we deem them to be the dreams of madmen? Nay, we cannot read the writings of the ancients on these subjects -- without the highest admiration!"²⁴

Yet God still declared: *'My Spirit shall not always rule within man. For...he is flesh (or sinful). Yet, his days shall still be!'* Genesis 6:3.

Saved man replies: *'God my Maker...gives songs in the night; teaches us more than (do) the beasts...; -- and makes us wiser than the birds.... He has put wisdom in the inward parts...; given understanding to the heart'* (Job 25:10f & 38:36).

6. Revelation necessary for science

All scientists need revelation, in order to formulate their observations. They need God's original and ongoing nature-revelation in and through the universe as such. And, because of sin, they also further need God's special revelation -- now to be found only in Holy Scripture.

God, said Calvin,²⁵ "has been pleased (in order that none might be excluded from the means of obtaining felicity)..., to manifest His perfections in the whole structure of the universe." Yet, Calvin continued,²⁶ because of sin -- "the unerring standard both of thinking and speaking, must be derived from the Scriptures. By it, all the thoughts of our minds and the words of our mouths should be tested."

'I will speak mouth to mouth..., and not...dark speeches!' Numbers 12:8. *'That which may be know about God, has been manifested.... For God has shown it.... His invisible things are clearly seen from the createdness of the world -- being understood from the things that have been made'* (Romans 1:19f).

7. Salvation necessary for true science

Special grace and its resultant faith in Christ, is indispensable to salvation. It is also a helpful tool for the pursuit of true science. *'There is a Spirit in man.... The in-Spir-ation of the Almighty gives them understanding.'* Job 32:8.

'The spirit of man is the candle of the Lord, searching all the inward parts.' Proverbs 20:27. *'The things which God has prepared for them that love Him..., God has revealed to us by His Spirit.'* First Corinthians 2:9f.

Calvin stated that the liberal arts and all the sciences must be looked upon as empty and worthless. Until they have entirely been subjected to the Word and the Spirit of God!

It is the work of the Spirit of God to illuminate our minds. The right knowledge of God is a wisdom which far exceeds what can be comprehended by human understanding. Our minds are blind and empty of right understanding, until they are illuminated by the Spirit of God.

'Except a man be born again, he cannot see God's Kingdom!' John 3:3. *'Unbelievers act in the emptiness of their mind, having the understanding darkened...through...ignorance...because of their blindness!'* Ephesians 4:17-18.

8. Theology and science

The godly scientist needs at least some help from theology. For theology is the unique study of God's special revelation to man.

Stated Calvin:²⁷ "Whatever man can comprehend...by the help of experience, scholarship and knowledge of the arts...apart from the enlightening of the Holy Spirit -- is included in the wisdom of this world.... Whatever knowledge and understand a man has, counts for nothing -- unless it rests upon true wisdom.... It is of no more value for grasping spiritual teaching -- than the eye of a blind man for distinguishing colours....

"Knowledge of all the sciences is so much smoke -- apart from the heavenly science of Christ.... Man, with all his shrewdness, is as stupid about understanding by himself the mysteries of God -- as an ass is incapable of understanding musical harmony!...

"Apart from Christ, every branch of human knowledge is futile.... The man who is well grounded in every aspect of learning, but is yet ignorant of God -- has nothing.... These fine gifts -- quickness of mind, shrewd judgment, liberal sciences, knowledge of languages -- all are in some way spoiled, whenever they fall into the hands of ungodly men!"

Theology should never be scholastic, syncretistic, ecclesiocentric, papal, regal, speculative, mystical, or anti-intellectually literalistic. It should be theocentric -- that is, God-centred. It should be thoroughly Biblical -- both *sola Scriptura*, and *tota Scriptura*. That is, it should be

according to only the Scriptures -- and according to all of the Scriptures. And it should also be intellectual, or academically sound.

Calvin held²⁸ "it is the work of the Spirit to illumine our minds.... The right knowledge of God is a wisdom which far exceeds what can be comprehended by human understanding.... Our minds are blind and empty of right understanding, until they are illumined by the Spirit of God."

Anti-intellectual "fanatics object that 'after the coming of Christ, everyone is to teach his neighbour. Away, then, with the external ministry -- so that a place may be given to the internal inspiration of God!'

"But no small part of our wisdom, is a teachable spirit. And what is the way of making progress -- if we desire to be disciples of Christ?"

"This is shown to us by Paul, when he says that *Christ 'gave some to be Pastors and Teachers'* (Ephesians 4:11).... Nothing less was thought of by the mind of the Prophet, than to rob the Church of such a benefit!"

Indeed, "I acknowledge that, whereas Scripture did not come through the private will of men -- it is accordingly not fitting to interpret it according to the private view of anyone (Second Peter 1:21). Yet, if there is doubt about a dark place as to the meaning to be adopted -- there is even no other better way of penetrating through to the true meaning -- than when devout Theologians jointly institute an investigation into a religious discussion."²⁹

'Study to show yourself approved by God, as a workman who is not ashamed -- and who correctly discerns [or distributes] the Word!' Second Timothy 2:15.

'We speak...in the words which the Holy Spirit teaches..., critically comparing spiritual things with spiritual.... The Spirit searches through -- all things!... He who is spiritual, keeps on discerning all things.... For...we have the mind of Christ.' First Corinthians 2:10-16.

9. Philosophy and science

Each special science studies but a part of the universe. The godly scientist also needs some help from philosophy -- the science which studies the universe as a whole.

Stated Calvin:³⁰ "In the writings of philosophers, we meet...with shrewd...remarks on the nature of God -- though they invariably savour somewhat of giddy imagination.... As observed above, the Lord has bestowed on them some slight perception."

Philosophy, the study of the universe as a whole, should be distinguished from **philosophaster**. By the latter, is meant absolutizing or distorting the value of philosophy -- and undervaluing non-philosophical sciences such as theology and physics, and ignoring the value of common sense knowledge.

Thus, respecting the rainbow:³¹ "If any philosophaster, to deride the simplicity of our faith, shall contend that the variety of colours arises naturally from the rays reflected by the opposite cloud -- let us admit the fact! But at the same time deride his stupidity, in not recognizing God as the Lord and Governor of nature Who at His pleasure makes all the elements subservient to His glory!"

Holy Scripture warns against a philosophy which is not according to Christ (*cf.* Colossians 2:8). But, as Calvin observed,³² "many have mistakenly imagined that 'philosophy' (as such) is here condemned by Paul....

"He points out more precisely what kind of 'philosophy' he reproves.... Because it is 'not according to Christ!'"

So Colossians 2:8 warns us only against bad philosophy. By clear implication, it conversely also encourages us instead -- to utilize the different and good philosophy which is indeed 'according to Christ.'

Explained Calvin:³³ "Some grains of piety were always scattered throughout the whole world" -- even in unbelieving philosophers. "God sowed, by the hand of philosophers and profane writers, the excellent sentiments which are [sometimes] to be found in their writings."

Indeed, as Calvin wrote also to his friend the Reformer Martin Bucer:³⁴ "Philosophy is therefore an excellent gift of God.... The learned men in every century who zealously devoted themselves to it, were inflamed by God Himself -- so that they could give to the world the information of the knowledge of the truth."

'The Heavens declare God's glory...; the firmament shows His handiwork.'
Psalm 19:1. *'The Earth is the Lord's...; and those who dwell in it.'* Psalm 24:1.

10. Christian scientific principles

Bible-believing scientists, with the formal help of theology and philosophy, should investigate the various special sciences (in their own chosen and specific scientific fields) with the help of Biblically-scientific principles. What are such?

These would include at the very least all of the following. Deity, trinity, unity, pluriformity, predetermination, exnihilation, formless voidity, formation, law and order, sustentation, non-evolutionistic development, individuality, interdependence, original revelation, finished creation, obscuration by sin, common revelation, common grace, special revelation, special grace, Scripture as our needed spectacles, experimental verification, the partialness of human knowledge, and cosmic renovation. We shall, in the following sections, deal with the above principles in the order stated above.

These are '*principles of the doctrine of Christ*' (Hebrews 6:1). '*The fear of the Lord is the beginning of knowledge; but fools despise wisdom!*' (Proverbs 1:7).

11. Scientific principle of deity

Scientists first need to be aware that the God Who created all things, does not need the universe. He is infinitely more important than everything He created -- only parts of which all scientists study throughout their whole lives' work.

This is so, even in philosophy -- the science of all the sciences. For, proclaimed Calvin, "the chief thing in philosophy -- is to have regard to God."³⁵

'The Lord is the true God.... He made the Earth by His power..., stretching out the Heavens.... When He utters His voice, there is a multitude of waters in the sky.... He causes the vapours to ascend from the ends of the Earth. He makes lightnings, with rain -- and brings forth the wind.' Jeremiah 10:10-13.

'God said to Moses: "I am Whom I am!.... 'I am' -- Jehovah!'" Exodus 3:14 & 6:2. Commented Calvin: "He is called 'Jehovah' -- because He has existence from Himself, and sustains all things."³⁶ 'Jehovah' -- He always was; He always is; He always shall be!

Commented Calvin:³⁷ "God attributes to Himself Alone divine glory.... He is Self-existent and therefore eternal -- and thus gives being and existence to every creature.... The one and only Being of God, absorbs all imaginable essence.... All things in Heaven and Earth, derive at His will their...subsistence [or existence] from the One Who Alone truly is."

Jesus added: *'Before Abraham was -- "I am!"'* John 8:58. Commented Calvin: "By these words, He...claims for Himself a...divine power the perception of which was diffused from the beginning of the world throughout all ages.... It therefore fits with the saying of the Apostle, *'Christ yesterday and today and for ever!'* (Hebrews 13:8).... He does not say 'I used to be' or 'I was'; but *'I am'* -- signifying a condition...the same from the beginning to the end."³⁸

'For of Him, and through Him, and to Him -- are all things!' Romans 11:36. Comments Calvin: "We ourselves have been created by Him from nothing; and now our very being depends upon Him.... The whole order of nature would be inverted -- unless the same God Who is the beginning of all things, is not also the end!"³⁹

'It is He Who sits on the circle of the Earth.... Its inhabitants are like grasshoppers!' Isaiah 40:22. Comments Calvin: "Nothing in this world is so durable that it may not be dissolved by the Breath of God.... We ought never to be overwhelmed by the sight of any creature, so as not to render to God the honour and glory that are due to Him!"⁴⁰

God 'lays the beams of His chambers in the waters.' He 'makes the clouds His chariot.' He 'walks upon the wings of the wind.' Psalm 104:3. Comments Calvin: "We need not pierce our way above the clouds, for the purpose of finding God. Since He meets us in the fabric of the world.... There is nothing in Him derived -- as if by the creation of the world He received any addition to His essential perfections and glory!"⁴¹

'In Him we live, and move, and have our existence!' Acts 17:28. *'For from Him, and through Him, and to Him -- are all things!'* Romans 11:36.

12. Scientific principle of trinity

God is 'Jehovah' -- the God Who always was; always is; and always shall be! (Exodus 3:14 & 6:3). Jehovah '*God made the Earth, and the Heavens*' (Genesis 2:4). He is the Triune God 'Éloohiyim Who created the Heavens and the Earth -- the universe! (Genesis 1:1).

'Éloohiyim the one Triune God did this. Not three gods, but the one God Who created or *baaraa*'d (singular) the threefold universe or two Heavens and one Earth (Genesis 1:1).

In all the zillions of "God-years" before creation, the three Persons of the Triune God 'Éloohiyim always fellowshiped with One Another in blissful harmony. Even way back then, there was always constant activity -- within God Himself.

Back then, God was never asleep. A lonely unipersonal god such as that of Judaism could never before creation have been completely God -- without an eternal Son and a personal Spirit! Of what, could such a god back then, even have been the 'Father'? And Islam too never claimed its god is either Father, Son, or Holy Spirit.

'But you (Christians) have an unction (or "Holy Spirit" anointing) from the Holy One!... He who denies that Jesus is the Christ (as does Judaism)..., is antichrist that denies the Father and the Son. Whosoever denies the Son, the same (like Islam) does not have the Father.' First John 2:20-23.

Calvin commented: "We are only made partakers of the Spirit, through Christ.... Turks, Jews and such like have a mere idol in place of God.... They reject Him (the Son) without Whom they cannot come to God.... What do they have, but some creature or invention of their own?... As Paul says, '*they do not hold the Head*' (Colossians 2:19)" -- viz. Christ our Lord!

As Calvin says also in his *Institutes of the Christian Religion* (II:6:4): "The Jews...should turn their eyes directly towards Christ!... They have sadly degenerated.... Just as the (Islamic) Turks in the present day -- though proclaiming with full throat that the Creator of Heaven and Earth is their God -- by their rejection of Christ, substitute an idol in His place!"

So the true God is not a unipersonal god 'Élooh or *Allah*. Nor is the true God a dualistic 'Éloohayim -- like the good god 'The Force' *versus* the bad god 'Darth Vader' in "Star Wars." But the true God is 'Éloohiyim, the Triune God, Who created -- *baaraa*' (singular), not *baar'uu* (plural) -- the Heavens and the Earth (Genesis 1:1).

The true God has always been there as Father, Son and Spirit. The Son was always in the bosom of the Father (John 1:18), and the Father always communicated with His Son through Their Spirit -- and *vice versa* (Matthew 28:19 and First Corinthians 2:10 and First John 5:6-8).

It is like the husband, wife and child in a human family. God sees Himself reflected in the human family of husband-wife-child as His Own image (Genesis 1:26). For He is strong indeed, like a three-ply rope. *And a threefold cord is not quickly broken!*' (Ecclesiastes 4:12).

The first verse of Holy Scripture declares: '*Éloohiym, beginning, created the Heavens and the Earth*' (Genesis 1:1). Calvin explained:⁴² "'Éloohiym is a noun of the plural number.... The three Persons of the Godhead are here noted....

"The Scripture...always recalls us to the Father, and His Word, and Spirit." And so, it is this **Triune God** Who created the creation -- alias the 'tri-universe' which reflects Him.

The 'tri-universe!' For the first verse of Scripture says that the Triune God "*Éloohiym created the Heavens* (the dual *ha-Shaamayiym*) *and the Earth* (the one *'Aarets*).' This constitutes a three-in-one universe, of which God is the '**Father**' (Matthew 6:4-9 & 6:26-32).

The second verse of Holy Scripture declares that '*the Spirit of God moved upon the face of the waters*' (Genesis 1:2). Here Calvin commented:⁴³ "They who understand by it the Eternal Spirit of God, do rightly."

The third verse of Holy Scripture declares: '*And God said* (or spoke His **Word**), "*Let there be light!*"' (Genesis 1:3). Here Calvin commented:⁴⁴ "It is certain that the world had been begun by the same efficacy of the Word by which it was completed.... By the Word of God," or God **the Son**, "things which were not, came suddenly into being.

"We ought...to infer the eternity of His essence.... The Apostles rightly prove the Deity of Christ from this.... Since He is the Word of God, all things have been created by Him.... The Word of God...is the Wisdom dwelling in God -- and without which God could never be!"

Right before God made man, '*He said: "Let Us make man in Our image, after Our likeness!"*' (Genesis 1:26). Here, Calvin commented that Augustine found⁴⁵ "a trinity in man.... There is something in man which refers to the Father and the Son and the Spirit."

At Genesis 3:22, God said '*man has become like One of Us.*' Calvin commented:⁴⁶ "Christians draw from this...the doctrine of the Three Persons in the Godhead."

And when God said at the tower of Babel '*Let Us go down!*' (Genesis 11:7) -- Calvin again drew the right conclusion. He commented:⁴⁷ "This passage is not improperly adduced in proof that Three Persons subsist in One Essence of Deity."

So, concluded Calvin,⁴⁸ while God "proclaims His unity -- He distinctly sets it before us as existing in three Persons.... What then is our Saviour's meaning in commanding baptism to be administered in the name (singular!), of the (plural!) Father and Son and Holy Spirit (Matthew 28:19) -- if it be not, that we are to believe with one faith in the name of the Father and the Son and the Holy Spirit?"

'By the Word of Jehovah were the Heavens established; and all the host of them by the Spirit of His mouth.' Psalm 33:6.

Comments Calvin: "God be acknowledged as the Creator and Framers of the world!... In saying that the Heavens were created by the Word of God, he (the inspired Psalmist) greatly magnifies His power.... The world was framed by God's Eternal Word, His only begotten Son. Ancient interpreters have...employed this passage as a proof of the eternal Deity of the Holy Spirit.... The Holy Spirit...adduces this proof of Divine Power."⁴⁹

God the Father, by the power of His Word and His Spirit, created the Heavens and the Earth. The Triune "Éloohiym created the Heavens and the Earth.' Genesis 1:1. 'Holy, holy, holy -- Lord God Almighty -- Who was, and is, and shall be!... For You live, for ever and ever!... You have created all things. And for Your pleasure they are, and were created!' Revelation 4:8-11.

Now, not only is God Himself Triune. But that trinitarian pattern permeates also the whole of His creation. 'For the invisible things of God, such as His eternal power and Godhead -- are clearly seen from the createdness of the world, and understood from the things that have been made.' Cf. Romans 1:20.

In the creation account, there are clear inferences as to the Triune Father, Word, and Spirit (Genesis 1:1-3 & 1:26). There are two parallel series of three days each -- series one to three, and four to six -- on which God Triune respectively made light, and lights; the atmosphere/sea, and their inhabitants; and the dry land, and its inhabitants (Genesis 1:3-31).

On day one -- He made light, evening, and morning (Genesis 1:3-5). On day two -- He made the firmament, the waters below, and the waters above (Genesis 1:6-8). On day three -- He made the grass, the herbs, and the trees (Genesis 1:9-13). On day four -- He made the sun, moon, and stars -- for days, seasons, and years (Genesis 1:14-19). And on day five -- God Triune then made water-monsters, sea-creatures, and things with wings (Genesis 1:20-23).

On day six -- He made reptiles, wild animals, and domestic animals -- as well as men, *viz.* as man and woman and child (Genesis 1:24-28). He told them three things -- to be fruitful, to multiply, and to fill the Earth (Genesis 1:28). And He gave them -- as food -- herbs, and fruit, and fish *etc.* (Genesis 1:29). And on day seven -- He ended, and rested in, and blessed all the work of His hands (Genesis 2:1-3).

God Triune also made a triune mankind (husband/wife/child) as His Own triune image. Genesis 1:26-28. Epiphanius and Witsius recognized that Adam knew God is Triune. And there is an intimate connection between the One-and-the-Many -- in the Triune God on the one hand, and human respect for the life of all mankind as His image on the other. Genesis 9:1-7; First Corinthians 12:3-20; Ephesians 4:24-30f; Colossians 3:10f; and James 3:8-18.

The Trinity should be seen as reflected in the various tri-uni-ties within God's tri-uni-verse. Such as: past-present-future (within time); the two-heavens-and-the-one-earth (within Genesis 1:1's primordial tri-uni-verse); length-breadth-height (within spatial dimensions); solid-liquid-gas

(within the material world); animal-vegetable-mineral (within the biotic world); the triadic chord (within music); blue-yellow-red (within primary colours); father-mother-child (in families); Preachers-Elders-Deacons (in churches); Legislatures-Administrations-Judiciaries (within civil governments); Cities-States-Federations (within lands); and body-soul-spirit (within man).

Only the Biblical and Trinitarian view of God covers the full range of all His above reflections within His universe. But, in increasing order of inadequacy -- Deism, Unitarianism, Tritheism, Pantheism, Agnosticism and Atheism do not!

13. Scientific principle of unity

The one and only God created but one universe (and as a unit). He subsequently unfolded it (as a unit), in six formation-days.

So the uni-verse as a whole displays such a uni-ty. Both at its exnihilation, and during its subsequent development. Unity amidst the variety in God's creation; yet variety in the unity.

Commented Calvin:⁵⁰ "After the workmanship of the world was complete in all its parts, and had received...the last finishing touch -- He pronounces it perfectly good.... There is in the symmetry of God's works, the highest perfection to which nothing can be added."

'In the beginning, God created the Heavens-and-the-Earth' (as a unit). Genesis 1:1. Then, God Triune further formed or made both the Heavens and the Earth (as a unit).

'For in six days the Lord made Heaven-and-Earth.' Exodus 20:11. He made Heaven and Earth as a unit. Not only when He created; but also when He later unfolded them.

'God created the Heavens-and-the-Earth.... And God saw everything that He had made. And behold, it was very good.' Genesis 1:1 & 1:31.

'And every creature which is in Heaven and on the Earth and under the Earth and such as are in the sea and all that are in them -- I heard saying: "Blessing and honour and glory and power be unto Him Who rules!"' Revelation 5:13.

14. Scientific principle of pluriformity

The principles needed for the investigation of the universe, however, are also pluriform. There is unity amidst the pluriformity in God's creation. Yet also pluriformity, in that unity.

There is a pluriformity of philosophical principles, and those of the special sciences. Calvin points out that God "fills, moves, and invigorates all things by the virtue of the Spirit. And that, according to the peculiar nature which each class of beings has received by the Law of Creation."⁵¹ The heavenly and earthly manifestations of God's "power, wisdom, goodness and righteousness are too vast for our limited understandings to comprehend."⁵²

There are many "important principles in divine philosophy. Things of a deep and momentous nature."⁵³

Commented Calvin:⁵⁴ "In the Earth itself, there is also amazing variety. We see in one part mountains, and in another small hills. There are meadows, forests, and fields of corn. Man's industry contributes to this variety. Thus we see how God has fitted the Earth for different purposes."

Indeed, to "make a full enumeration of the works of God...would be an endless task.... If a small portion of the works of God make us amazed, how inadequate are our feeble minds to comprehend the whole extent of them!

"Nothing in the world is confused.... The vast variety of things mixed together in it, are arranged with the greatest wisdom."⁵⁵

Then there is Job 26:3-13, which states that God has 'plentifully declared' the formation of submarine fossils; of waters in His thick clouds; of the pillars of heaven; and even of the crooked serpent. Calvin then comments: "Job..., after taking an ample survey of the universe and discoursing magnificently on the works of God, at length adds: 'Lo, these are (only) parts of His ways. But how little a portion is heard of Him!'"⁵⁶

'God at various times, and in diverse manners, spoke in the past.' Hebrews 1:1. 'The manifold wisdom of God...is made known.' Ephesians 3:10.

15. Scientific principle of predetermination

God's eternal decree covers everything that comes to pass, in every aspect of the entire universe. It covers all of His creatures, and all of their actions.

'He sends forth His Commandment upon the Earth.... He gives snow.... He scatters the frost.... He casts forth His ice.' Psalm 147:15-17.

Commented Calvin:⁵⁷ "If we would avoid a senseless natural philosophy, we must always proceed with this principle -- that everything in nature depends upon the will of God.... The whole course of nature, is only the prompt carrying into effect of His orders."

The sun rises. A vehement east wind blows. The sun beats on Jonah's head. And he faints, and wishes to die. Jonah 4:8.

Calvin commented: "There may indeed be found causes in nature -- (as to) why now the air is tranquil; and then it is disturbed by winds. But God's purpose regulates all these intermediate causes....

"This is ever true. Nature is not some blind impulse, but a law settled by the will of God. God then ever regulates by His counsel and hand -- whatever happens!"⁵⁸

Calvin concluded⁵⁹ that God "so overrules all things, that nothing happens without His counsel." For "nothing happens, but what He has knowingly and willingly decreed."

Calvin also insisted:⁶⁰ "Not a drop of rains falls, without the express command of God!" And also: "Not a sparrow falls to the ground, without the will of your Father (Matthew 10:29)!"

'The Lord has made all things..., even the wicked for the day of evil.... The lot is cast.... But the whole disposal of it, is from the Lord.' Proverbs 16:4,23. *'He works all things according to the counsel of His Own will.'* Ephesians 1:11.

16. Scientific principle of exnihilation

At the beginning of time, God brought the raw materials of the universe into existence from His will -- rather than from 'nothing' (as if 'nothing' were a pre-creational existing and eternal substance!). *'God, beginning, created the Heavens and the Earth.'* Genesis 1:1.

Commented Calvin:⁶¹ "The world...was created.... By the word 'created' -- that which before did not exist, was now made. For he (the inspired Moses) has not used the term *yaatsar*, which signifies 'to frame or form' -- but *baaraa*', which signifies 'to create.'

"His meaning is, that the world was made -- out of nothing.... Hence the folly of those is refuted, who imagine that unformed matter existed from eternity....

"Let this then be maintained in the first place, that the world is not eternal. But was created by God!"

"God, by the power of His Word and His Spirit, created the Heavens and the Earth out of nothing."⁶² *'God...calls (into existence) those things which were not, as though they were'* -- so that they are, or started to exist. Romans 4:17. *'The things which are seen, were not made from the things which appear'* or exist now. Hebrews 11:3.

17. Scientific principle of formless voidity

'In the beginning, God created the Heavens.' Genesis 1:1a. After that, He created also *'the Earth.'* Genesis 1:1b. But then, He left the Earth formlessly void -- for a time.

'The Earth was without form, and void.... Darkness was upon the surface of the deep. But the Spirit of God moved on the face of the waters!' Genesis 1:2.

For "the world," commented Calvin,⁶³ "was not perfected at its very commencement.... It was created an empty chaos....

"The Earth was empty and waste (*vuide et sans forme et ne serivoir à rien*). Or 'empty and without form and of no use'....

"Moses gives the name of...'Earth' to that confused mass" which was then a "rude and unpolished or rather a shapeless chaos.... *Informis et inanis*, 'shapeless and empty'" -- or "abyss" or "confused emptiness"....

"In that mass of matter, nothing was solid or stable -- nothing distinct.... Before God [completed making and then later] perfected the world..., it was an indigested mass...(or) a disorderly heap!" Barren, and at first quite formlessly void.

However, "the Spirit moved -- and agitated Himself over the waters!... That 'chaos' required the secret in-spir-ation of God, to prevent its speedy dissolution.... As soon as the Lord takes away His Spirit, all things return to their dust and vanish away (Psalm 104:29-30)."

Calvin noted⁶⁴ that "the shapeless mass was upborne by God (Genesis 1:2).... The eternal Spirit always existed in God -- seeing He cherished and sustained the confused materials of Heaven and Earth."

We are not told how long this unordained yet Spirit-superintended condition of our planet continued. Nor how long the Spirit went on preventing its "speedy dissolution."

Nevertheless, '*thus says the Lord Who created the Heavens (and)...the Earth.... He did not make it in vain!*' Isaiah 45:18. He did not make it to remain vain or empty, but to become inhabited!

Calvin comments:⁶⁵ "The Earth...was not created in order that, by being empty, it might be [or remain] waste and desolate.... The Earth was '*empty and void*' when it was created.... The Prophet (Isaiah 45:18) does not speak of the commencement of the creation, but of God's purpose by which the Earth was set apart for the use and habitation of men.... '*He formed it, to be inhabited!*'"

18. Scientific principle of formation

God had created, and then prepared the formless and void Earth. Genesis 1:1-2. Then He started to shape it, in six divine days of formation.

Claimed Calvin:⁶⁶ "Moses relates that the work of creation (and the subsequent formation) 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.... We may have no reluctance to devote our whole lives to the contemplation of it!..."

"Objection is taken to these progressive steps, as if inconsistent with the power of God. Until human reason is subdued to the obedience of faith!..."

"The Lord...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."

'The Heavens declare the glory of God.' Psalm 19:1. Comments Calvin:⁶⁷ "He only makes mention of the Heavens.... He doubtless includes...the whole fabric of the world. There is...nothing so obscure or contemptible, even in the smallest corners of the Earth, in which some marks of the power and wisdom of God may not be seen.

"A more distinct image of Him, is engraved on the Heavens.... When a man, from beholding and contemplating the Heavens, has been brought to acknowledge God -- he will learn also to reflect upon and to admire His wisdom and power as displayed on the face of the Earth. Not only in general, but even in the minutest plants.... In the splendour of the Heavens, there is presented to our view a lively image of God....

"The Heavens proclaim to us the glory of God.... They have not been put together by chance, but were wonderfully created by the supreme Architect. When we behold the Heavens, we cannot but be elevated by the contemplation of them to Him Who is their great Creator.... God is the supreme Architect Who has erected the beautiful fabric of the universe!"

19. Scientific principle of law and order

Each different aspect of God's creation, from its first coming into existence, has been regulated in its own way. Cf. Psalm 119:89-91, and Jeremiah 31:25.

Originally, perhaps -- and especially since then, under sin -- by miracles (Psalm 33:6-9 & 136:4-15). And often through the agency of angels (Psalm 103:20f and Revelation 7:1).

God's providence, claimed Calvin, "works at one time with means; at another, without means; and at another, against means."⁶⁸

"Man...is scarcely able by...natural law" to know what "is acceptable to God." So the Lord "has given us His written Law..., which removes the obscurity of the law of nature."⁶⁹

Nevertheless, says the Lord, "My constancy is ever conspicuous as to the laws of nature.... I am the same God...Who fixed all the laws of nature, which remain unchangeable.... My faithfulness as to the laws of nature, changes not."⁷⁰ For God "gave that law to them which remains inviolable."⁷¹

This is seen also in the laws of astronomy. For "the stars are arranged in such beautiful order, that notwithstanding their immense number, there is no confusion." For "the course and revolutions of the sun and moon and stars are regulated by the marvellous wisdom of God."⁷²

'For ever, O Lord, Your Word has been settled in Heaven.... You have established the Earth.... They continue to this day, according to Your ordinances!' Psalm 119:89-91.

'Praise Him all His angels...; [praise Him,] you sun and moon!... Praise Him..., you waters above the sky (or "clouds")!...

'For He commanded, and they were created. He has established them for ever and ever. He has made a decree, which shall not pass away!' Psalm 148:2-6.

20. Scientific principle of sustentation

By this, is meant -- God's providential maintenance of His creatures from their very inception onward. By virtue of His immanence in His creatures, and by His upholding of the laws He instituted to govern the various objects throughout His universe.

God Himself, said Calvin,⁷³ "fills (and) moves and invigorates all things by the virtue of the Spirit. And that, according to the peculiar nature which each class of beings [or existences] has received by the law of creation."

Again:⁷⁴ "It were cold and lifeless to represent God as a momentary Creator Who completed His work once for all -- and then left it!... The human mind conceives that all the parts of the world, are invigorated by the secret inspiration of God."

"All things stand, (only) so long as the Spirit of God upholds them.... They fail, as soon as He withdraws His support....

"The Lord maintains the world which He has created.... He arranges and regulates every part of it."⁷⁵

'If He [were to] gather His Spirit and His Breath to Himself -- all flesh shall perish!' Job 24:14f. And that, would then be that!

'O Lord, how manifold are Your works!... You have made them all.... You take away their breath -- they die, and return to their dust!' Psalm 104:24-29.

21. Scientific principle of non-evolutionistic development

Our created world certainly developed, especially during its formation-week. But no transformistic evolution from one genus to another ever took place!

Indeed, in spite of species variations (*cf.* Genesis 30:31-43), there was and is no evolution from the lifeless to the living. Not from mere matter to plants; nor from plants to animals. Nor even from one genus of plant or animal, to another different genus of the same.

'God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind!".... And the earth brought forth grass, and herb yielding seed after its kind -- and the tree yielding fruit, the seed of which was in itself, after its kind.' Genesis 1:11-12.

On the third day when the Lord made the plants, commented Calvin,⁷⁶ God "the First Cause was Self-sufficient.... Secondary causes have only what they borrow from this Cause."

Consequently, the Earth had no "germinating principle" or creativity in itself. Without God's impulse from beyond, the Earth itself can produce nothing new.

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

'God created great whales (or sea-monsters) and every living creature that moves which the waters brought forth abundantly, after their kind; and every winged creature, after its kind. And God saw that it was good.' Genesis 1:21.

Commented Calvin:⁷⁷ "On the fifth day, the birds and fishes are created.... Here is a different kind of propagation from that in herbs and trees. For there, the power of fructifying is in the plants -- and that of germinating, is in the seed. But here, generation takes place....

"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....

"He infuses into them fecundity, by His Word.... The force of the Word which was addressed to the fishes, was not transient -- but rather, being infused into their nature, has taken root and constantly bears fruit."

'And God said: "Let the earth bring forth the living creature after its kind -- cattle, and creeping things, and beasts of the earth after their kind!... And God made the beasts of the earth after their kind, and cattle after their kind, and everything that creeps on the earth, after their kind.' Genesis 1:24-25.

Commented Calvin of God:⁷⁸ "He descends to the sixth day -- on which the animals were created, and then man. *'Let the earth,'* He says, *'bring forth living creatures!'*

"But whence (or from where), has a dead element -- life? Therefore, there is in this respect a miracle as great as if God had begun to create out of nothing those things which He commanded to proceed from the earth....

"Moses declares animals were created 'according to their kind' This distribution carried with it something stable....

"To what purpose do distinct species exist? Unless that individuals, by their several kinds, may be multiplied!"

Calvin stated:⁷⁹ "God by the power of His Word and His Spirit...produced things inanimate and animate of every kind. Arranging an innumerable variety of objects in admirable order.

"Giving each kind its proper nature, office, place and station (Genesis 1:11f & 1:20-25)... At the same time..., providing for the perpetuation of each single species."

Declared the Lord: *'I have appointed the ordinances of Heaven and Earth!'* Jeremiah 33:25. Commented Calvin:⁸⁰ "My constancy," said God, "is ever conspicuous as to the laws of nature...."

"All the laws of nature...remain unchangeable.... My faithfulness as to the laws of nature, changes not!"

"Moses declares animals were created 'according to their species.'"⁸¹ "Each has a different kind of flesh..., a difference in quality."⁸²

*'All flesh is not the same flesh. But there is **one kind of flesh of men; another flesh of beasts; another of fishes; another of birds.**'* First Corinthians 15:39. And no evolution from one basic kind to another!

22. Scientific principle of individuality

God Triune sustains not only His universe as a whole. He sustains also every single one of its various parts.

Said Calvin:⁸³ "Infants hanging at their mothers' breasts...celebrate the glory of God.... From the very moment of their birth, they find an aliment prepared for them.... Some mothers have full provision [of milk] for their infants, and others almost none.... It is the pleasure of God to nourish one child more liberally, and another more sparingly."

Again:⁸⁴ "God...specially directs the action of every creature" -- and "takes a special charge of every one of His works.... Each species...is moved by a secret instinct of nature."

'No one sparrow...is forgotten before God!' Luke 12:6. *'The very hairs of your head are all numbered!'* Matthew 10:30.

Calvin explains:⁸⁵ "The Providence of God, as taught in Scripture, is opposed to fortune and fortuitous causes.... Whoso(ever) has learned from the mouth of Christ that all the hairs of his head are numbered (Matthew 10:3) -- will...hold that all events whatsoever are governed by the secret counsel of God."

All the hairs of the head of each person are numbered! God cares for each individual hair of every human being – and regulates the speed with which every such hair turns white with age, or falls from every human head!

23. Scientific principle of interdependence

This principle of individuality that implies the relative sovereignty of every creature over against all other creatures, in no way undermines the equally true principle of interdependence. Thus, each individual creature under God promotes the welfare of all the others.

How admirably, said Calvin,⁸⁶ does the God-created sun "foster and invigorate all animals by its heat! And fertilize the Earth by its rays, warming the seeds of grain in its lap, and thereby calling forth the verdant blade!

"This it supports, increases and strengthens with additional nurture. Till it rises into the stalk...

"Till it comes into flower; and from flower to fruit, which it continues to ripen till it attains maturity.... By its warmth, trees and vines bud -- and put forth first their leaves. Then their blossom; then their fruit."

The Lord God cherishes⁸⁷ "all the parts of the world. By the watering..., the trees are satiated or filled with sap. So that, thus flourishing, they may be a place of abode to the birds."

For '*He causes the grass to grow for the cattle, and herbs to serve man. So that He may bring forth food out of the ground..., and bread which strengthens man's heart.*' Psalm 104:14f.

'The eye really cannot say to the hand: "I don't need you!" Nor again the head to the feet: "I don't need you!"... If one part suffers, all the parts suffer together with it. Or if one part be honoured, all the parts rejoice with it.' First Corinthians 12:21-26.

24. Scientific principle of original revelation

God originally gave revelation to the first man, so that he could understand his environment and interact with it properly. God created man as His last creature, and told him to dominate all of the other creatures. Why?

Commented Calvin:⁸⁸ "To the end that our minds might the more easily be retained in the meditation of God's works." Precisely so!

Calvin said too:⁸⁹ "Man was formed to be a spectator of the created world.... He was endowed with eyes for the purpose of his being led to God Himself, the Author of the world....

"God is invisible in Himself. But since His majesty shines forth in all His works and in all His creatures -- men ought to have acknowledged Him in these. For they clearly demonstrate their Creator....

"The Apostle, in his Epistle to the Hebrews (11:3), calls the world a mirror or representation of invisible things (*specula seu spectacula*).... The manifestation of God, by which He makes His glory known among His creatures, is sufficiently clear."

'God said to them (Adam and Eve): "Be fruitful, multiply and fill the Earth and subdue it! And have dominion over the fish of the sea and over the flying animals of the air and over every living thing that moves upon the Earth!'" Genesis 1:28.

'The invisible things of God are clearly seen from the createdness of the world..., so that men are without excuse.... The (unbelieving) nations...show the work of the Law written in their hearts.' Romans 1:20 & 2:14f.

25. Scientific principle of finished creation

With the creating of man, male and female, God produced His highest creature. Never again would He create brand-new creatures.

For with man, His earthly creation reached its zenith. Yet, through man's efforts, God would henceforth further unfold His now-completed creation.

Commented Calvin:⁹⁰ "Man is, among other creatures, a certain pre-eminent specimen -- of divine wisdom, justice, and goodness. So that he is deservedly called by the ancients *mikrokosmos* -- 'a world in miniature'

"The dominion...was given to man, in order that he might...act as God's vicegerent in the government of the world. This truly is some portion...of the image of God....

"Adam was endued with a right judgment.... The chief seat of the divine image was in 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.... Man...would have authority over all living creatures. He (God) appointed man...lord of the world."

'Thus the Heavens and the Earth were finished.... On the seventh day God ended His work..., and He rested on the seventh day from all His work.... God blessed the seventh day, and sanctified it. Because...on it He had rested from all His work which God created to make' -- to make it further, through man! Genesis 2:1-3.

Calvin commented:⁹¹ "In six days the fabric of the Heaven and the Earth was completed.... This epilogue...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....

"*'And He rested on the seventh day'* The question may not improperly be put -- what kind of rest was this?... God ceased from all His work, when He desisted from the creation of new kinds of things."

*'What is **man**, that You...visit him? You made him.... You crowned him with glory and honour, and You set him over the work of Your hands. You put all things under his feet.'* Hebrews 2:7f

'The works were finished from the foundation of the world. For He spoke in a certain place about the seventh day in this way, "And God rested the seventh day from all His works."' Hebrews 4:3f.

'God made man as His image, male and female.... Thus the Heavens and the Earth were finished, and all their cosmos.' Genesis 1:27 & 2:1f.

*'And on the seventh day, God ended His work which He had made. And God blessed the seventh day and sanctified it.... Because He rested on it from all His work which He created in order to make it (**laásooth**).'* To make it further, by unfolding it through the additional works of **man**, His crown. Genesis 2:2-3, cf. Hebrews 2:6-8.

26. Scientific principle of obscuration by sin

But since Adam sinned, man's whole world became ab-norm-al. Now, *'the imagination of man's heart is evil from his youth'* -- even from his conception! Genesis 3:6-7 & 8:21.

Calvin commented⁹² that "the whole human race is under sentence of condemnation, on account of its depravity and wickedness.... Its iniquity is said to be an innate iniquity, from which nothing but evil can spring forth." Man himself has now been "subjected, as a slave of the devil, to sin....

"The Lord declares the very mind of man to be depraved, and altogether infected with sin.... All the thoughts which proceed thence, are evil....

"All man's affections are evil, and his works covered with the same pollution.... They cannot tend towards a right end.... They are judged to be what they really are -- crooked!...

"Such are the mutual love of married persons; the love of parents towards their children; and the like. And the clause which is added, 'from youth' (Genesis 8:21) -- more fully declares that men are born evil..., which had its origin in the defection of the first man whereby...creation was subverted."

'You have (after man's sin) made him a little lower than the angels.' Psalm 8:5. Calvin comments⁹³ that in "the fall of Adam, all mankind fell from his primordial state of integrity.... In consequence of this corruption, the liberality of God...ceased....

"It does not at all appear in the brilliancy and splendour in which it was manifested when man was in his unfallen state.... True, it is not altogether extinguished. But alas! How small a portion of it remains, amidst the miserable overthrow and ruins of the fall!"

Yet you Christians *'do not now walk as other Gentiles..., in the vanity of their mind -- having the understanding darkened. Being alienated from the life of God, through...ignorance...because of the blindness of their heart.'* Ephesians 4:17-18.

Calvin comments:⁹⁴ "Those who have not yet been converted to Christ..., should repent!... He declares their mind to be in vain.... They are blind in reasoning....

"Human reason differs little from darkness.... Its perspicacity is worth no more than blindness....

"True principles are like sparks. But these, are choked by the depravity of nature.... As the knowledge of God is the true life of the soul -- so, on the contrary, ignorance is the death of it.... Philosophers judge that errors come from elsewhere. Paul shows that its root is in the blindness of their heart....

"It dwells in their very nature.... Adam, after his rebellion, was deprived of the true light of God -- in the absence of which there is nothing but fearful darkness."

'Unto them that are defiled..., even their mind and conscience is defiled!' Titus 1:15. So that man's sinful depravity, though not absolute, is certainly total!

27. Scientific principle of common revelation

God reveals Himself commonly, to all men. He does so -- consistently in nature, history, and conscience. *'He did not leave Himself without witness.... He does good, and gives us rain...and fruitful seasons, filling our hearts with food and gladness.'* Acts 14:17.

Comments Calvin:⁹⁵ "From the beginning, God has indeed made Himself known to all mankind through His Word (Genesis 1:26-28f). But...there was no age in which God did not bestow His blessings (elsewhere too)....

"In the order of nature, there is a certain and evident manifestation of God.... The Earth is watered with rain.... The heat of the sun quickens its growth.... Fruits in such great abundance are produced year by year.

"We may surely gather from these things that there is some God Who governs all things.... Those who have said that the world is eternal, have not spoken according to the understanding of their minds -- but have tried through spiteful and barbarous ingratitude to obliterate the glory of God; and, in doing so, have betrayed their own impudence."

Yet *'the wrath of God is revealed from Heaven against all...unrighteousness of men who keep on holding down the truth.... Because that which may be known about God, has been manifested.... For God has shown it to them.'* Romans 1:18f.

28. Scientific principle of common grace

God gives not only common revelation to fallen men. He gives them also common grace, by which they are enabled to understand that common revelation.

'Men keep on holding down the truth...God has manifested to them.... The invisible things of Him, since the creation of the world, are clearly seen...from the things that are made' (Romans 1:18-21). For by His grace, men clearly see these things!

Commented Calvin:⁹⁶ "The structure of the world and the most splendid ordering of the elements, ought to have induced man to glorify God.... *'The truth'* of God, means the true knowledge of God.... To *'hold down'* the truth, is to suppress or obscure it....

"Man was formed to be a spectator of the created world.... He was endowed with eyes, for the purpose of his being led to God Himself...

"The manifestation of God by which He makes His glory known among His creatures, is sufficiently clear.... The Lord in times past left the nations in their ignorance. Yet He did not leave them without witness (*amarturoi*) -- since He gave them rain and fruitful seasons (Acts 14:17).... God has put into the minds of all men, the knowledge of Himself.... He has...demonstrated His existence by His works..., *viz.* that there is a God!"

Stated Calvin:⁹⁷ "Man's efforts are not always so utterly fruitless, as not to lead to some result.... The minds of all men have impressions of civil order....

"Every individual understands how human societies must be regulated by laws -- and also is able to comprehend the principles of those laws.... Some principle of civil order, is impressed on all.... In regard to the constitution of this present life -- no man is devoid of the light of reason!" How so?

'In the beginning was the Word..., and the Word was God.... In Him, was life; and the life was the light of men!' John 1:1-4.

Commented Calvin:⁹⁸ "The *Logos* (or Reason and Word) of God, was not only the Source of life to all creatures -- so those which were not, began to be.... His life-giving power causes them to remain in their condition.... Were it not that His continued inspiration gives vigour to the world -- everything that lives would immediately decay or be reduced to nothing!"

Calvin points out:⁹⁹ "There is (even in fallen man) still some residue of intelligence and judgment, as well as will.... Reason, by which man discerns between good and evil and by which he understands..., is a natural gift. It could not entirely be destroyed.... In this sense -- it is said (John 1:5) that *'the light shines in darkness; and the darkness did not put it out!'*

"These words (in John 1:5) clearly express...that in the perverted and degenerate nature of man, there is still some spark which shows that he is a rational being." Hence, Calvin

concluded:¹⁰⁰ "There are most excellent blessings which the divine Spirit dispenses to whom He will, for the common benefit of mankind.... He fills, moves and invigorates all things -- by virtue of the Spirit.... The Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics and other similar sciences. Let us avail ourselves of it!"

'In men..., the in-spir-ation of the Almighty gives them understanding.' Job 32:8. *'The Spirit...is the Lord's candle, searching all inward parts!'* Proverbs 20:27.

29. Scientific principle of special revelation

According to this principle, God reveals His saving acts to only some men (such as Moses, Pharaoh, Simon Peter and Judas Iscariot). But not to others (such as the ancient Barbarians and the modern industrialized Pagans). And not all those who see these saving acts, embrace them!

Said Calvin:¹⁰¹ "The first book of Moses deserves to be held as an inestimable treasure which...gives us infallible certainty about the creation of the world. Without which, certainly, we do not deserve to be sustained!"

Indeed,¹⁰² "it is of importance to attend to the history of creation, as briefly recorded by Moses.... From this history, we learn that 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 animate of every kind. He arranged an innumerable variety of objects in admirable order -- giving each kind its proper nature, office, place, and station....

"Heaven and Earth being thus most richly adorned, and copiously supplied with all things like a large and splendid mansion gorgeously constructed and exquisitely furnished -- at length, man was made. Man, by the beauty of his person and his many noble endowments -- the most glorious specimen of the works of God!"

'Have you not read, that He Who made them at the beginning, made them male and female?' Matthew 19:4. *'The works were finished from the foundation of the world. For He spoke in a certain place about the seventh day in this way: "And God rested the seventh day from all His works."'* Hebrews 4:3f.

30. Scientific principle of special grace

Unless a man has been born again, he cannot even see properly -- and still less embrace what he so sees! Especially as far as original and ultimate epistemological insight is concerned.

'Wisdom and knowledge shall be the stability of your times, and the strength of your salvation. The fear of the Lord is His treasure.' Isaiah 33:6.

Commented Calvin:¹⁰³ "The prosperity...will be '*stable*' -- when '*wisdom and knowledge*' shall reign.... These words must be referred to Christ, in Whom is found true wisdom and knowledge (Colossians 2:3).... These statements...apply...especially to Christ, Who was filled with '*the Spirit of the fear of the Lord*'...so He might make us partakers of it."

However intelligent the true scientist may be, he must submit to the Word of God in general. And to the '*foolishness of the cross*' (First Corinthians 1:18-25) in particular.

So, believed Calvin:¹⁰⁴ "We must therefore not commence with the elements (or first principles) of this world -- but with the Gospel, which sets Christ Alone before us with His cross.... It is in vain for any to reason as philosophers on the workmanship of the world -- except those who, having first been humbled by the preaching of the Gospel, have learned to submit the whole of their intellectual wisdom...to the '*foolishness of the cross*' (First Corinthians 1:18 & 1:21)...which can raise us up....

"For the Earth, with its supply of fruits for our daily nourishment, is not there set before us. But Christ offers Himself to us, unto life eternal. Nor does Heaven, by the shining of the sun and stars, enlighten our bodily eyes.

"But the same Christ, the Light of the world and the Sun of Righteousness, shines into our souls.... The invisible Kingdom of Christ fills all things, and His spiritual grace is diffused through all....

"Christ is that image in which God presents to our view not only His heart, but also His hands and His feet.... As soon as ever we depart from Christ, there is nothing -- be it ever so gross or (even) insignificant in itself -- respecting which we are not necessarily deceived....

"Though Moses begins...with the creation of the world, he nevertheless does not confine us to this subject.... Man, after he had been endued with the light of intelligence and adorned with so many privileges, fell by his own fault.... Afterwards, by the compassion of God, he was restored to the life he had forfeited -- and this, through the lovingkindness of Christ....

"After Adam had by his own desperate fall ruined himself and all his posterity..., we, being rescued out of profound darkness, have obtained a new life by the mere grace of God.... This word (grace) itself, was founded upon Christ....

"All the pious who have since lived -- were sustained by the very same promise of salvation by which Adam was first raised from the fall.... In order that they might have a common life in Christ."

'If any man teach otherwise, and does not consent to...the words of our Lord Jesus Christ and to the doctrine which is according to godliness -- he is proud, knowing nothing!' First Timothy 6:3f. For in '*Christ..., all the treasures of wisdom and knowledge are hidden.*' Colossians 2:2f.

31. Scientific principle of the Holy Scriptures as our needed spectacles

The fall weakened man's eyes and mind, and incurred God's wrath upon the work of man's hands. So he now needs to view everything -- through the unstained Word of God now canonized into Holy Scripture. In order to get the right perspective about all other things.

Said Calvin:¹⁰⁵ "Those whose sight is defective..., are scarcely able to make out two consecutive words. But, when aided by spectacles, (they) begin to read distinctly.

"So Scripture, gathering together the impressions of Deity..., shows us the true God clearly.... It is necessary to apply to Scripture -- in order to learn the sure marks which distinguish God as the Creator of the world, from the whole herd of fictitious gods."

Similarly, we are to have "the Scripture as our guide." In order to assist "our dull sight with spectacles."¹⁰ And also to get the right view of creation.

'All Scripture has been breathed into by God -- and is profitable for teaching, for reproof, for correction, and for instruction in righteousness. So that the man of God may be complete, thoroughly equipped for all good works!' Second Timothy 3:16f.

'We have...a more sure Word of Prophecy, to which you do well to take heed.' The '*Prophecy of the Scripture!*' -- as our now-needed spectacles. Second Peter 1:19f.

32. Scientific principle of experimental verification

The principle of repetitive instruction and experimental verification, is enshrined into the whole scientific method. It is imbedded also in the Holy Scriptures -- from which the scientific method was initially derived (cf. Genesis 2:19). See too Proverbs 22:6,15 & 29:1,15,21. Repetitive instruction makes one increasingly perfect!

'Give ear, and hear My voice! Hearken, and hear My speech! Does the plowman plow all day to sow? Does he open and break the clods of his ground? When he has made plain its face -- does he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the spelt in their place? For his God instructs him to discretion, and teaches him.

'For the fitches are not threshed with a threshing instrument, neither is a cartwheel turned around upon the cummin. But the fitches are beaten out with a staff, and the cummin with a rod. Breadcorn is bruised -- because he will not always be threshing it, nor break it with his cartwheel, nor bruise it with his horsemen. This too comes forth from the Lord of hosts -- Who is wonderful in counsel, and excellent in working!' Isaiah 28:23-29.

Comments Calvin:¹⁰⁷ "Ploughmen do not daily cleave the ground, or break the clods.... The sower will not put into the ground, as much as he can. Nor will he throw it in, at random. But he will measure the ground.... From Whom did the farmer learn these things -- but from God?"

'When it is evening, you say: "It will be fair weather; for the sky is red!" And in the morning: "It will be foul weather today; for the sky is red and lowering!" You are able to discern the face of the sky!' Matthew 16:2-3.

Comments Calvin:¹⁰⁸ "Men direct their ingenuity, and apply their senses to immediate advantage.... There is scarcely any man who is not sufficiently well qualified in this respect, or at least who is not tolerably acquainted with the means of gaining his object.... They are sufficiently acute in matters of the present life." And practice, makes perfect!

33. Scientific principle of the partialness of human knowledge

Even before the fall, and especially thereafter, man the creature could never attain to the knowledge of things possessed by God the Creator. Why not? Because man is limited in his knowledge, and is not God!

'Do not be rash with your mouth, and do not let your heart be hasty to utter anything before God! For God is in Heaven, and you are upon Earth. Therefore, let your words be few!' Ecclesiastes 5:2.

'We know in part.... But when that which is perfect, has come -- then, that which is in part shall be done away!... Now, we see through an opaque window -- darkly. But then, face to face (-- or clearly)! Now, I know in part.' First Corinthians 13:9-12.

Commented Calvin:¹⁰⁹ "Our knowledge is not yet perfect.... We are making daily progress in it.... We have knowledge.... We are not yet perfect....

"We are required to make progress, throughout our life. Anything that we have, is only in an unfinished state.... We are moving on to the goal, by making progress every day.... The knowledge we now have, is incomplete."

'God has...given travail to the sons of men, to be exercised by it. He has made everything beautiful, in His time. Also, He has set the world in their heart -- so that no man can find out the work that God makes, from the beginning to the end.' Ecclesiastes 3:10f.

'My son, be admonished! There is no end of making books. And much study is a weariness for the flesh!... (So) fear God, and keep His Commandments!' Ecclesiastes 12:12f.

34. Scientific principle of eschatological cosmic renovation

God ceased creating, after making man at the end of His sixth formation-day. He has subsequently, on His world-sabbath, been resting from creating anything new. Yet the cosmos shall nevertheless be consummated -- on the coming Day of the Lord.

'God blessed the seventh day, and sanctified it. Because on it He had rested from all His work He created. In order to make it (laásooth)' further -- through His image man. Genesis 2:3.

Said Calvin:¹¹⁰ "The Lord intended that the sabbath (Genesis 2:1-3) should never be completed, before the arrival of the Last Day. We here begin our blessed rest in Him, and daily make new progress in it....

"Because we must still wage an incessant warfare with the flesh, it shall not be consummated until the fulfilment of the prophecy of Isaiah (66:23). *'From one new moon to another, and from one sabbath to another -- all flesh shall come to worship before Me'....*

"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."

'The Day of the Lord will come!... The elements shall melt with fervent heat. The Earth also, and the works that are on it, shall be found!' Second Peter 3:10.

Commented Calvin:¹¹¹ "The elements of the world...are to be consumed, only so that they may be renovated -- their substance still remaining the same. As it may easily be gathered from Romans 8:21 and from other passages."

Romans 8:19-22 states that the creation or *'creature waits for the manifestation of the sons of God. For the creature was...subjected...in hope. Because the creature itself too shall be delivered.... For we know that the whole creation groans and travails..., until now.'* Romans 8:21.

Calvin comments:¹¹² "There is no element and no part of the world which, being touched as it were with a sense of its present misery, does not intensely hope for a resurrection.... Obedience in all created things...arises from hope.... From hope comes the swiftness of the sun and moon and of all the stars in their constant courses....

"The creature has been made subject to vanity -- in hope. But the time will come when it will one day be delivered.... Perfection...will be evidenced by beasts, plants, and metals.... The creatures...have a hope.... They groan like a woman in labour, until they shall have been delivered.... They will finally bring forth a joyful and happy fruit." For "God is constantly urging nature forward to its goal and perfection."¹¹³

'I, John, saw the holy city New Jerusalem coming down from God.... Her light was like a most precious stone, clear as crystal.... The city was pure gold.... The foundations of the wall of the city were garnished with all kinds of precious stones....

'The nations of them that are saved shall walk in its light, and the kings of the Earth bring their glory and honour into it.... They shall bring the glory and honour of the nations into it.....

'On either side of the river -- is the tree of life.... Blessed are they that do His Commandments, so that they may have right to the tree of life!' Revelation 21:2,11,18,19,24,26 & 22:2,14.

35. Application of the above to astronomy, geology and palaeontology

We suggest the above principles govern the application of Holy Scripture, also for all of the physical sciences. We further suggest the above principles should be given an even more concrete application specifically in astronomy, geology and palaeontology. And we suggest too that such more concrete application to astronomy, geology and palaeontology -- would take cognizance of the following sixteen additional facts.

First, God created the universe before 4000 B.C. (Genesis 1:1a). Second, our created planet was formlessly void before its adornment (Genesis 1:1b-2). Third, The Heavens and Earth started becoming adorned in six divine formation-days (Genesis 1:3-31 *cf.* Exodus 20:11).

Fourth, Earth's six initial days were periods of time (Genesis 1:3 to 2:3 *cf.* Psalm 90:1-6). Fifth, the primordial ocean and wind and rain and mountains and continents and plants were all made before the end of the Earth's still-sunless third formation-day (Genesis 1:2-10f).

Sixth, Earth's plants were often long-lasting yet always mortal -- and some were fossilized into coal (Genesis 1:11-13). Seventh, the institution of Earth's seasonal changes promoted further fossilization (Genesis 1:14f). Eighth, various mortal herbivorous or carnivorous animals were created -- and some were fossilized into oil or pitch (Genesis 1:2-25 *cf.* 6:14).

Ninth, omnivorous and immortal man was created as the Triune God's unique image (Genesis 1:26-29). Tenth, God consequently rests in man and his human works -- from Himself ever creating anything subsequently (Genesis 2:1-3). Eleventh, Adam fell into serious sin (Genesis 3:1-13). Twelfth, God made saving promises to fallen man (Genesis 3:14-24).

Thirteenth, but for Noah's family, God later drowned ungodly mankind (Genesis 6:6-20). Fourteenth, the extent of the Noachic Flood was vast and possibly global (Genesis 7:4-21f).

Fifteenth, there was no Noachic orogeny or fossiligeny (Genesis 7:19-23). And sixteenth, diluvial catastrophism was refuted apostolically (Second Peter 2:5 & 3:6).

36. Application of the above specifically to astronomy

'The Lord...counts the number of the stars; He calls them all by their names.... He sends forth His Commandment upon Earth; His Word runs very swiftly.' Psalm 147:2,4,15.

Commented Calvin:¹¹⁴ "It is at least not more difficult to gather men together who are outcast and scattered, than to number the stars.... The simplest rendering, I think, is to understand this verse with reference to the admirable work of God to be seen in the Heavens -- where we behold His matchless wisdom in regulating without one degree of aberration the manifold complex winding course of the stars. To each of them, He assigns its fixed and distinct office -- and in all the multitude, there is no confusion....

"Aristotle, for example, had shown such ingenuity upon the subjects of meteors -- that he discusses their natural causes most exactly.... (But) if we would avoid a senseless natural philosophy, we must always proceed with this principle.... Everything in nature depends upon the will of God, and that the whole course of nature is only the prompt carrying into effect of His orders."

Seeing *'the Heavens declare the glory of God'* (Psalm 19:1) -- it is obvious that the science of astronomy is of considerable value. Astronomy "is the scientific study of all objects outside the Earth and its immediate environment -- including the moon, sun, planets, stars, the galaxy (and similar external star systems), interplanetary and interstellar matter, and the universe as a whole. It must be distinguished from astrology, which has no scientific basis."¹¹⁵

Astrology is but a non-objective craft. It studies wayward man's misperceptions of the stars' assumed influence on men -- rather than the stars themselves! Astrology is thus the "pseudo-science involving what is believed to be a correct understanding of the influence of planets and stars on earthly affairs." It is the pseudo-science wrongly used "in order to (try to) predict or affect the destinies of individuals, groups, or nations."¹¹⁶

Obviously, the science of astronomy must sharply be distinguished not only from astrology -- but also from theological uranology. *'In the beginning'* (Genesis 1:1), God created the raw material of the uranological Heavens -- including all which later became outer space and its contents. But it was only on Earth's fourth formation-day, that God manufactured or 'made' the sun and the moon and the stars (Genesis 1:16) studied by astronomy.

'The Lord...by wisdom made the Heavens...(and) great lights.... The sun to rule by day.... The moon and stars to rule by night.' Psalm 136:3-9.

As Calvin commented:¹¹⁷ "The wisdom of God...(is) particularly displayed in the skill with which the Heavens are framed.... Moses calls the sun and moon the 'two great lights' (Genesis 1:16).... The Psalmist here borrows the same phraseology.... What is immediately added about the stars, is as it were accessory....

"Planets are larger than the moon.... Saturn, though bigger than the moon, is not so to the eye -- owing to its greater distance.... The Holy Spirit had no intention to teach astronomy (here)! And, in proposing instruction meant to be common to the simplest and most uneducated persons -- He made use...of popular language."

Similarly, even at His formation of light and the firmament at Genesis 1:3-6 before He later made the sun and the moon and the stars, Calvin comments wisely. He says¹¹⁸ that "he who would learn astronomy and other recondite arts -- let him go elsewhere!"

Yet "Moses....assigns a place in the expanse of Heaven, to the planets and stars.... Astronomers investigate with great labour whatever the sagacity of the human mind can comprehend.... This study is not to be reprobated.... Astronomy is not only pleasant, but also very useful to be known. It cannot be denied that this art unfolds the admirable wisdom of God.... They who have leisure and capacity, ought not to neglect this kind of exercise!"

Calvin also explains:¹¹⁹ "The Heavens...present us with innumerable proofs which astronomy...and all the natural sciences are designed to illustrate.... To investigate the motions of the heavenly bodies; to determine their positions, measure their distances; and ascertain their properties -- demands skill and a more careful examination.... Where these are so employed as the providence of God is thereby more fully unfolded..., it is reasonable to suppose that the mind takes a loftier flight and obtains brighter views of His glory."

Calvin continues:¹²⁰ "How great the Architect must be, Who framed and ordered the multitude of the starry host so admirably -- that it is impossible to imagine a more glorious sight! So stationing some and fixing them to particular spots that they cannot move, [and] giving a freer course to others yet setting limits to their wanderings (as planets). So tempering 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."

Also at Genesis 1:16, Calvin comments that¹²¹ "Moses wrote in a popular style things which, without instruction, all ordinary persons endued with common sense are able to understand.... If the astronomer inquires respecting the actual dimensions of the stars (or heavenly bodies) -- he will find the moon to be less than Saturn.... To the sight, it appears different. Moses therefore rather adopts his discourse to common usage.... Let the astronomers possess their more exalted knowledge!"

'The Heavens declare the glory of God!' Psalm 19:1. Comments Calvin:¹²² "When we behold the Heavens, we cannot but be elevated by the contemplation of them -- to Him Who is their great Creator.... The beautiful arrangement and wonderful variety which distinguishes the courses and stations of the heavenly bodies, together with the beauty and splendour which are manifest in them, cannot but furnish us with an evident proof of His providence....

"We acknowledge God to be the supreme Architect, Who has erected the beauteous fabric of the universe.... The stars are arranged in such beautiful order, that notwithstanding their immense number there is no confusion.... The course and revolutions of the sun and moon and stars are regulated by the marvellous wisdom of God....

"We see the sun and the moon performing their daily revolutions. The sun by day appearing over our heads, and the moon succeeding in its turn. The sun ascending by degrees, while at the same time it approaches nearer to us and afterwards bends its course so as to depart from us by little and little....

"We see that by this means, the length of the days and nights is regulated.... The variation of their length is arranged according to a law so uniform, as invariably to recur at the same points of time in every successive year. We have in this, a much brighter testimony to the glory of God!"

On Psalm 93:1, Calvin comments:¹²³ "A simple survey of the world should of itself attest a Divine providence. The Heavens revolve daily. Immense as is their fabric, and inconceivable the rapidity of their revolutions, we experience no concussion -- no disturbance in the harmony of their motion. The sun, though varying its course every diurnal revolution, returns annually to the same point. The planets, in all their wanderings, maintain their respective positions!"

37. Application of the above specifically to geology

It is important to realize that God first created the Heavens (including the objects later made and now studied by astronomy), Genesis 1:1a. Only thereafter did He create our Earth (including its physical crust which is studied by geology), Genesis 1:1b.

Geology is concerned with the study of the surface of the Earth -- its composition, structure, configuration, and history. It has various sub-divisions -- such as mineralogy, petrology, geochemistry, geodesy, geophysics, vulcanology, geomorphology, and stratigraphy.¹²⁴ As of now, we still know very little about what is in the mantle below the crust on the surface of the Earth -- and still less about the core in the centre of the Earth beneath the mantle.

Initially, the Earth was without form and void -- or shapeless and empty. Genesis 1:2. Darkness was then upon the face of the deep -- from which the dry land arose only on Earth's third day. Genesis 1:9.

Yet before then, God's Spirit moved upon the (sur)face of the waters. And all of that, before the start of Earth's first day. Genesis 1:2-5.

On Earth's third formation-day, dry land emerged from beneath the sea. The dry land may then well, or later, have become layered or stratified -- with different chemical structures of rock, precious stones, and metals.

The first stratification periods (Genesis 1:2 & 1:9) were of humanly-immeasurable duration. *'Before the mountains were brought forth..., a thousand years in Your sight were but as yesterday'* (Psalm 90:2-4) -- before and on God's third day. For solar days and years were instituted only subsequently, on God's fourth day (Genesis 1:14f).

As even the Communist Engels remarked in his *Dialectics of Nature* (in *Marx and Engels on Religion*, p. 156): "Geology had not yet gone beyond the embryonic stage of mineralogy.

Hence, palaeontology could not yet exist at all.... In the field of biology, the essential preoccupation was still the collecting and sifting of the immense material.... Geology pointed out...only the terrestrial strata -- formed one after another, and deposited one upon another."

Yet this in its initial history was limited to Britain -- with its Cambrian and Silurian strata in Wales, and its Devonian stratum in Southwestern England. But subsequently, Cambrian stratum has been found in reverse order on top of Cretaceous stratum in Alberta and Montana -- and Silurian on top of Carboniferous stratum in Georgia and Tennessee!

Too, Engels conceded in his *Anti-Dühring* (pp. 101 & 104): "Geology...is concerned chiefly with events which took place...in the absence of any human being whatever. The winning of final and absolute truths in this field is therefore a very troublesome business, and the crop is extremely meagre.... Knowledge...must either...be completed only step by step, or...must always remain defective and incomplete because of the faultiness of the historical material."

In time, however, the mountains fell and crumbled. The rocks got removed from their place. And the waters wore away the stones and washed away the things which grow out of the dust of the Earth. Job 14:18f.

'There is a vein for the silver, and a place for gold.... Iron gets taken out the Earth, and brass gets melted out of the stone.... Out of the Earth, as it were fire gets turned up. Its stones are the place of sapphires and gold-dust...and onyx and crystal.' Job 28:1-17. For God *'touches the hills -- and they smoke'* as volcanoes. Psalm 104:32.

Calvin argued¹²⁵ that God "has given qualities to gold and silver...and marble..., rendering them precious above other metals or stones." Indeed, "the Lord has been pleased to assist us by the work and ministry of the ungodly in physics."¹²⁶

Furthermore, Calvin commented¹²⁷ "there is no element and no part of the world...not intent on the hope of the resurrection" -- including that of "metals" and "stone."

38. Application of the above specifically to palaeontology

Calvin explained¹²⁸ that "the Lord, so that He might claim the entire glory..., was pleased that...the Earth should be replenished with all kinds of herbs and fruits before He made the sun."

The Communist Engels in his *Dialectics of Nature* (in *Marx and Engels on Religion* pp. 160f) referred to "the shells and skeletons of extinct animals --and the trunks, leaves and fruits of no-longer-existing plants -- contained in...strata." So palaeontology depends on geology!

Yet dating lifeless strata from their organic fossil content, and the latter from our changing knowledge of modern living organisms -- is to make geology depend on palaeontology, and the latter upon current largely-evolutionistic biology! This then misinterprets lifeless from living creatures; prior from posterior creations; and helps promote a biologistic monism by subsuming all relatively-sovereign non-biological sciences such as geology, under the control of biology!

The *Encyclopedia Britannica* states:¹²⁹ "Methods for determining geological time-intervals, are not sufficiently refined to permit resolution of instants in time.... The technique of dating rocks by measuring ratios of radioactive parent-to-daughter isotopes, always involves certain intrinsic sources of error....

"Moreover, fossils from different geographic areas may be similar -- not because they occupy the same time-interval of...history, but because they prefer the same life habitats.... It is sometimes difficult to determine if two similar but geographically-separate fossil assemblages represent the same time period, or whether they are derived from the same environment (which may have existed at two different times).... Radiometric dating of rocks and palaeontologic correlations cannot always guarantee the requisite time equivalency."

Palaeontology is the science of past plants and animals, based upon fossil evidences found in rocks. According to Genesis, plants first developed on Earth's third and still-sunless formation-day. Though some lived long, today even most creationists regard such plants as essentially mortal. Indeed, some plants even fossilized, and turned into coal.

From Earth's fifth formation-day onward, also animals arose. First in the sea, and later on the land.

Although Neo-Catastrophists firmly regard animals as having been immortal until man fell, Holy Scripture teaches that man alone was the immortal earthly image of God. Genesis 1:26.

This means that before man fell -- plants and animals died, or would have died. And they then sometimes fossilized, as '*dead things formed from under the waters.*' Job 26:5.

For even the tree of life was mortal! According to Calvin,¹³⁰ after the fall -- God "deprived Adam of the gift of immortality..., 'lest he put forth his hand and take also of the tree of life and live for ever' (Genesis 3:22)....

"Could that fruit have restored Adam to the immortality from which he had already fallen? By no means... That tree could not give Adam and Eve the immortality which it could not give to itself!"

Held **Calvin**:¹³¹ "It is of importance to attend to the [B.C. 4004f] history of the creation, as briefly recorded by **Moses** [1570-1450 B.C.] And afterwards more copiously illustrated...especially by [the 329-73 A.D.] Basil¹³² and [the 339-97 A.D.] Ambrose."¹³³

Basil the Great, in his *The Six Days*, stated God created "useful plants" like "corn" -- as well as "**noxious plants**" like "**hemlock**.... The palm tree...from its birth to its **death**, is always adorned with the same foliage." God made "fish" which "**die** when drawn out of the water....

"The creature which lives in time" is "condemned to grow or to **perish**.... Animals and plants" are "carried away by the motion which leads them...to **death**.... The **Creator** has given...to **carnivorous** animals...**pointed teeth** which their nature **requires** for their support."

Augustine's mentor **Ambrose of Milan**, in his *The Six Days*, said: "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." Most fish, said Ambrose, were carnivorous before the fall. As too were crows, ravens, lions, and tigers. "Animals which are **carnivorous**.... bend down their necks and jaws to the earth in the act of feeding.... **All** corporeal things...suffer **decay**."

God, continued the 1509-64 A.D. **Calvin**,¹³¹ "created the Heavens and the Earth.... Thereafter, He produced things...animate.... At the same time, as **all things were liable to corruption** -- (He was) providing for the perpetuation of each single species..., and bestowing on it...a power of continuing its race. So preventing it from perishing, **at their own death**."

Calvin said further: "Were it not that His continued inspiration gives vigour to the world -- everything that lives would immediately **decay!**"¹³⁴ While the dating of such decayed or fossilized remains, stays imprecise¹³⁵ -- it certainly antedates Noah's Flood around less than B.C. 2350 -- quite apart from the fact that there is no mention of fossilization at all during that Deluge.

39. God created the universe before the 4000 B.C. Adam (Genesis 1:1a)

It is true that, according to Holy Scripture, Adam seems to have been created no earlier than around 4000 B.C. Thus the Bible's 10th-century A.D. inspired Hebrew Massoretic Text.

But the Pre-Adamic first three pre-solar days of formation-week are described millennially (Psalm 90:1-6 and Hebrews 1:2 & 4:3-11 & 11:3 and Second Peter 3:5-12). Even Earth's first sunless day of formation-week, was itself preceded by a post-creational period of undetermined length (Genesis 1:1b-3 and Micah 5:2 *cf.* Second Peter 3:4f).

So it was not in 4000 B.C. but rather in the 'beginning' that the Triune God created the whole universe -- namely the Heavens and the Earth.¹³⁶ Genesis 1:1. Consequently, the universe-as-such came into existence in the remote past.

Our own terrestrial Earth then lacked form. Even the surface of its turbulent waters were yet dark.¹³⁷

Yet God's Spirit was then moving!¹³⁸ And God Triune then spoke His Word ten times, forming our Earth in six divine days¹³⁹ -- so that man, the crown of creation, could inherit and subdue it further. 'In order to make it'¹⁴⁰ -- Genesis 2:3's Hebrew *la'ásooth*.

Some have held that the Genesis 1:1a 'Heavens' (alias the universe without our Earth) was created at the 'beginning' of time. Namely before the Genesis 1:1b creation of the Earth and the commencement of the Genesis 1:2 further preparation of it, before 4000 B.C.

Thus the 300 B.C. Jewish Sages of the South -- and Shammai, Nahum of Gimzo, Resh Lakish and Maimonides. Indeed, also the Christian Theologians Barnabas, Origen, Lactantius, Basil, Theodore of Mopsuestia, Augustine, Caedmon, Edgar, Thomas Aquinas, Kurtz, Delitzsch, Dawson, Shedd, Abraham Kuyper Sr., Aalders -- and even A. Rendle-Short.¹⁴¹

40. Our created planet Earth was void before its adornment (Genesis 1:1b-2)

Then, only after God created the Heavens (Genesis 1:1a), would He have created our planet Earth (Genesis 1:1b). Our planet then lay formlessly void, covered by a (sediment-producing) great world-flood (Genesis 1:2 *cf.* Second Peter 3:4f). Until God next started adorning our Earth at the Genesis 1:3f commencement of its formation-week (*cf.* Second Peter 3:8f).

The events related in Genesis 1:2 were believed by some to be of long duration. Thus taught Theodore of Mopsuestia, Hugo of St. Victor, Pererius, Hale, Petavius, Chalmers, Kurtz, Dawson, Shedd, Orr, Edersheim, Bavinck, Pink, Rimmer, and Wiseman.¹⁴²

Some opined that devastation and/or even fossilization then occurred. Thus the 270 B.C. *Septuagint*, the *Targum Onkelos*, Origen, Edgar, Hugo of St. Victor, Hengstenberg, Kurtz, Delitzsch, and Bettex.¹⁴³ Indeed, Genesis 1:1-2 preceded the Earth's first day (Genesis 1:3f) – according to Augustine, Lombard, Pererius, Petavius, Chalmers, Kurtz, Delitzsch, MacDonald, Kuyper, Shedd, Bavinck, Bettex, Ryle, Geesink, and Aalders.¹⁴⁴

Some held Satan fell probably before or on the first or second day. Thus Jewish tradition, the *Clementine Recognitions*, Jerome, Bede, Kurtz, Bettex, and Schilder.¹⁴⁵ The "death" of Satan's demons, if so remote, may then have affected the mortality of later-formed creatures.

41. Our planet adorned in precisely six divine formation-days (Genesis 1:3-31)

It must be understood God adorned our prepared Earth neither in six seconds nor in six hours nor in six millennia nor in six billion years -- but in six divine days. Genesis 1:3-31 and Exodus 20:8-11 & 31:17 and Hebrews 3:1-3f. The days of this formation-week then started after the "beginning" in Genesis 1:1, as well as after the subsequent period described in Genesis 1:2.

None of the six formation-days is stated to have lasted "24 seconds" or "24 hours" or "24 centuries."¹⁴⁶ Each of them (especially the first three 'sunless' days) may well have been shorter, or even longer, periods of time.¹⁴⁷ '*Are Your days, as the days of man?*' (Job 10:5). No!

The meaning of the Hebrew *yoom* or "day" -- is not 24 seconds or 24 hours or 24 centuries, but 'heat.' Many of the days of Earth's formation-week, could perhaps have been extended periods. For the Earth not yet rotated on its axis, nor revolved round a still-nonexistent sun.

For the first three days were pre-solar or sunless (Genesis 1:3-9f *cf.* 1:14f). And such days seem to be compared to a thousand years (Genesis 1:9f *cf.* Psalm 90:1-6) -- when or after which coal was formed (MacDonald, Delitzsch, and Bettex).

Many taught that all six days were long periods of time. Such include Philo, Barnabas, Augustine, Bede, Anselm, Lombard, Aquinas, Guyot, Delitzsch, MacDonald, Godet, Ch. Hodge, A.A. Hodge, A.H. Strong, Kuyper, Dawson, Shedd, Gesenius's *Hebrew Lexicon*, Bavinck, Bettex, Orr, Geesink, Aalders, Schilder, Buswell, and Francis Schaeffer.¹⁴⁸

The ratio of six days of labour to one of rest in God's work of formation, is of great importance. For the Lord proceeded in this way, in order to give an object lesson to man as His later-created and small-scale image. Genesis 1:26-28; Exodus 20:8-11; Hebrews 4:9-11. This was the clear teaching of ancient Jewish Legends, Josephus, Basil, Ambrose, Luther, Calvin, the Hodges, Shedd, Kuyper, Bavinck, Geesink, Aalders, Berkhof, Hoeksema, and practically all conservative theologians in all ages.

The sixth formation-day may have required a long time for all its recorded events (Genesis 1:24 to 2:25). And the seventh day was an unclosed and a still-continuing period (Genesis 2:1-3 *cf.* First Corinthians 4:3 and Hebrews 4:3-11) -- thus the Septuagint, Barnabas, Clement of Rome, Justin Martyr, Irenaeus, Basil, Augustine, John of Damascus, Calvin, Tayler Lewis, MacDonald, J.P. Lange, Delitzsch, Kelman, Kuyper, Dawson, Geesink, Schilder, De Bondt, Buswell, D.A. Young, and E.J. Young.¹⁴⁹

On the first day -- God made Earth's light.¹⁵⁰ On the second day -- He made Earth's atmosphere and rainclouds.¹⁵¹ On the third -- He made Earth's mountains, dry land and mortal plants.¹⁵² On the fourth -- He made the sun, moon and stars to shine on the Earth.¹⁵³ On the fifth -- God made our Earth's mortal water-animals and flying-animals.¹⁵⁴ And on the sixth, God made our Earth's mortal land-animals -- its wild-beasts, its creeping creatures like the serpents, and its domestic cattle.¹⁵⁵ And all for the use of immortal man, as God's next and final creature.¹⁵⁶

Because man was the only immortal earthly creature -- many human plants and animals would or did die, and some could even have been fossilized before man himself was created.¹⁵⁷ For the major geological stratifications and even palaeontological fossilizations were apparently Pre-Adamic, rather than phenomena of the much later Noachic Flood.¹⁵⁸

42. Oceans, wind, rain, mountains and continents all primordial (Genesis 1:2-9)

Earth's primordial ocean -- or 'deep' with its 'waters' -- was already in existence (Genesis 1:2) before the first formation-day (Genesis 1:3*f*). It remained there, beneath the second day's air or wind (Genesis 1:6*f*). And it flowed away from the land-masses which appeared on the third formation-day (Genesis 1:9*f*). Thus MacDonald and Dawson *etc.*

Earth's primordial rain was instituted, when some of the waters were elevated as clouds above the air or wind on the second formation-day. Genesis 1:6*f cf.* Job 36:37 & 38:26-38 and Psalm 104:3*f* & 148:4. Thus Josephus, Basil, Ambrose, and Calvin.

Some inaccurately conclude from the first mention of the rainbow only at Genesis 9:13, that it never rained at all before then. But this conclusion is obviously incorrect, inasmuch as Genesis 7:4-12 & 8:2 make it quite clear that it had previously rained and even flooded -- namely right before and during the Noachic Deluge.

Others again conclude from the first mention of rain only at Genesis 7:4, that it never rained before then. They base this, especially on their additional misinterpretation of Genesis 2:5.

However, Genesis 2:5-8 does not say it never rained anywhere on Earth before then. Instead, it merely says it had not rained in or near the garden of Eden -- before God made man and put him there to till the ground.

Again, even Genesis 2:5 does not teach it never rained at all before man was created. For Genesis 1:6-8 mentions "the waters above the sky" -- alias the rainclouds above our Earth's atmosphere. Thus: Josephus, Basil, Ambrose, and Calvin.

Moreover, Genesis 1:9-12 seems to imply rain then -- as well as floods both then and therefore (1:2). Thus it seems clear it did rain here on Earth -- at least even from our planet's second formation-day onward.¹⁵⁹

On Genesis 1:6*f*, Calvin commented:¹⁶⁰ "The '*waters*' here meant (Genesis 1:6-8), are...the clouds suspended in the air, which threaten to fall upon our heads.... The rain is naturally produced.... God has created the clouds.... They are restrained by the power of God -- lest, gushing forth with sudden violence, they should swallow us up."

Genesis 2:5-8 merely says it had not rained. Namely not here on Earth, but in or near the garden of Eden before God put man there to till it. And Genesis 9:13 simply says that God had previously -- yes, previously! -- given His rainbow.

Calvin added:¹⁶¹ "Moses recalls (in Genesis 7:11), the period of the first creation to our memory.... To deny that there was any rainbow before the Deluge..., is **frivolous!**..."

"The words (in Genesis 9:13)...do not signify that a bow was then formed which did not previously exist.... The celestial arch which had before existed naturally, is here consecrated into a sign." For it says God 'had set' or *naathaththiy* His rainbow in the cloud (past tense)!

Earth's primordial mountains, having existed beneath the sea from the earliest times, appeared above the sea-waters on the third day. Genesis 1:1-10 and Psalm 90:1-4 & 104:5-8 and Proverbs 8:23-26.

They were still there, before and during the later Noachic Flood -- and did **not** originate only at that time. Genesis 7:19 & 8:4. Thus Ambrose, MacDonald, and Bettex.

Earth's primordial continents had already come into being by the third formation-day (Genesis 1:9*f*). Many geologists have posited a 'continental drift' from original land-masses into our Earth's present seven major land-masses of Europe, Africa, Asia, Australasia, Antarctica, North America, and South America. This they think is a 'drift' away from two earlier major continents they sometimes call 'Laurasia' (alias Northamerica-Europe-Asia) on the one hand -- and 'Gondwanaland' (alias Southamerica-Africa-Australasia-Antarctica) on the other hand.

Some think those alleged two world-isles (*viz.* 'Laurasia' and 'Gondwanaland') had themselves resulted from an earlier dividing of a single supercontinent called 'Pangaea' (meaning 'whole-landmass'). Yet dispensational Neo-Catastrophists with a 'Noachic or Post-Noachic Flood Geology' have suggested that this alleged 'continental drift' into the seven present continents all took place just 101 years since the Deluge in the days of Peleg after the destruction

of the tower of Babel. *'For in his days was the earth divided'* (Genesis 10:25) -- perhaps as a delayed result of Noah's Flood (Genesis 7:11 & 8:1 & 10:25), as the continents of *'the land divided'* during *'the days of Peleg'* (or *'Division'*).

In actual fact, however, that 'division' took place after the destruction of the tower of Babel when God twisted the tongues of all mankind and scattered men apart from one another into the various nations throughout the Earth.¹⁶² So, by the expression *'the Earth divided'* -- the Bible implies only a linguistic and demographic separating asunder of mankind's incipient nations from the tower of Babel and also from one another.

It does not at all refer to a catastrophic geological birth of our planet's present seven continents. For "the whole Earth was overspread" from the three sons of Noah, when "the nations divided in the Earth."¹⁶³

Very clearly, our Earth's land-masses were born much earlier, during formation-week itself.¹⁶⁴ Accordingly -- if there really are any geological continental drifts to be harmonized with Holy Scripture -- their inception should be accommodated after our Earth's creation or during its formation-week.¹⁶⁵

Indeed, it could even be that Job 38:4's 'foundations' -- are 'tectons' or 'continental plates' which were "fastened" at the formation-week time of Job 38:4-6, but which became 'unfastened' at 38:8f when the 'continental drift' could have started in remote pre-human times. In fact, even erosion too seems primordial. Job 14:11-19!

43. Plants always mortal, and some were fossilized into coal (Genesis 1:11-13)

Also on the third formation-day, God caused the various kinds of plants -- probably both underwater-plants as well as land-plants -- to be brought forth. Underwater-plants would include the various kinds of sea-weed.

Land-plants were then said to have included grasses, herbs and trees -- each according to its kind. Though some were long-living, all were mortal from their very inception onward -- thus Ambrose and Calvin *etc.* Yet about one hundred and fifty were, and still are, carnivorous.

For the *'flower of the field...flourishes'* -- **till** the sun or *'the wind passes over it, and it is gone.'* Genesis 1:2,6,11 and Psalm 103:16 and Isaiah 40:7f and James 1:10f.

Undoubtedly, from the third formation-day onward, some such plants and dead trees then fossilized into peat or coal -- or even petrified into "rock." Thus MacDonald, Delitzsch, Lange, Dawson, Bettex, and Buswell.

As Custance remarked about third-day plants:¹⁶⁶"The absence of well-marked rings on wood found in coal measures, is evidence that the seasonal changes from summer to winter were at least very slight in those Pre-Adamic times." Cf. Genesis 1:12-14. Indeed, the *'seasons'* came only on the fourth day (Genesis 1:14-19).

The Seventh-day Adventist notion of Mrs. Ellen G. White (*Patriarchs and Prophets*, Pacific Press, Mountain View, Ca., 1958 rep., pp. 59-62) that pre-human plants never died -- seems devoid of substance. She wrote that only after Adam and Eve fell into sin, "they witnessed in dropping flower and falling leaf the first signs of decay."

But this idea of plant-death only after man's sin, is refuted by the fourth formation-day's Genesis 1:14 reference to '*seasons*.' Seasons like **autumn**, when the plant-leaves fall; and like **winter**, when their unhardy annuals die!

44. Institution of seasons promoted further fossilization (Genesis 1:14f)

On the fourth formation-day, God appointed our Earth's '*seasons*' for its '*years*.' Genesis 1:14f. Especially the season of autumn promoted the death of leaves and plants; and especially the season of winter promoted the arrival of fresh inundations and fossilizations. Cf. Cuvier, MacDonald, Bettex and Geesink.¹⁶⁷

As Calvin too remarked, God now measured out "years and seasons. And at the same time so regulating the inequality of days, as to prevent anything like confusion."¹⁶⁸

Now, "the artificial day...begins at the rising of the sun and ends with its setting (Genesis 1:14-16).... The sun by its near approach warms our Earth..., introduces the vernal season..., (and) is the cause of summer and autumn"¹⁶⁹ -- when the leaves fall and rot.

Later, the Noachic Deluge would merely be "an interruption of the order of nature." But thereafter, "all things should re-cover their vigour, and be re-stored to their functions."¹⁷⁰

45. Carnivores and herbivores created, and fossilized into oil (Genesis 1:20-25)

Pre-Adamic plants were always mortal, and some were fossilized into coal. On the fifth formation-day, God made chiefly-carnivorous mortal fish.

He later fossilized some of them into oil. And -- still some time ahead of Noah's Flood -- into its by-products, such as pitch. Genesis 1:20f cf. 6:14.

God also -- before Adam -- created great mortal sea-monsters. Thus Basil, Ambrose, Calvin *etc.* These probably included aquatic dinosaurs, some of which were then fossilized (Genesis 1:21). Thus MacDonald, Delitzsch, Kuyper, Bettex and Geesink.

The fifth formation-day's air-creatures even included mortal winged insects (including those of huge size, like the prehistoric giant dragon-fly). Thus Ambrose, Dawson and Potgieter.

Later, early on God's sixth formation-day, God made mortal land-animals. Its creeping creatures like the serpents, its carnivorous wild-beasts, and its herbivorous domestic cattle. Genesis 1:24f.

For all of the pre-human animals were mortal, and some were wild. Too, some were always carnivorous. Thus Theophilus, Lactantius, Chrysostom, Basil, Ambrose, Calvin, MacDonald, Dawson, Bettex, Geesink, and van der Waal.¹⁷¹

Some then became extinct, and fossilized in the pre-human past. Genesis 1:11-20*f* and Job 9:9-13 & 26:5-13 & 38:4-11*f* & 40:15*f* & 41:1*f* and Psalms 49:12 & 74:12-16 & 89:9-12 & 104:24-29 and Isaiah 51:9*f* and Ezekiel 29:3 & 32:2-6. Indeed, some then even turned into oil and pitch. Genesis 6:14.

There was thus a whole series of fossilizations during creation week, both from some plants and also from some animals. Thus Cuvier, Bettex, and Geesink.

46. Immortal omnivorous man created as God's unique image (Genesis 1:26-29)

Note that not all plants are non-carnivorous. About 150 species, long were -- and still are -- carnivorous. As too are many tiny bacteria.

Apart from species located between plants and animals -- like animally-fed Venus's flowerbaskets, corals, sea-anemones and sponges whatever their diet -- many animals apparently were and now still are carnivorous. Indeed, to attribute their present carnivorousness only to Adam's fall -- raises the question as to why other pre-human plants remained non-carnivorous, and why very many animals have remained vegetarian even after the fall of man.

As the last of all His creatures, the immortal God made man as His Own one-and-only immortal earthly image. Genesis 1:26*f* & 3:22 and First Timothy 6:15*f* and Revelation 20:10-15 & 22:1-5. Thus Augustine, Calvin, MacDonald and Bavinck *etc.*

Unfallen Adam was omnivorous, and therefore also a meat-eater. For he dominated everything. He ate even fish and meat and honey, and drank milk -- just as much as he also ate fruits and vegetables (Genesis 1:26-29 *cf.* 9:1-9 and First Timothy 4:1-3). Thus Basil, Ambrose, Calvin, á Marck, de Moor, MacDonald, Geesink, and Vanderwaal.¹⁷²

Unique and immortal man probably butchered humanly-edible mortal animals even before the fall. For even then, he would have offered them to God as sacrifices -- and then ate and drank their other animal-products such as milk, cheese, eggs, fish, roe and honey.¹⁷³ It is almost irrefutably demonstrable that man indeed did so, before leaving the garden of Eden.¹⁷⁴

Soon after that, the faithful Abel killed sacrificial sheep as a offering to the Lord. As God's restored image, he himself probably ate part of the offering as his own 'communion share.'¹⁷⁵

Jabal kept and probably slaughtered cattle.¹⁷⁶ And Noah is clearly stated to have taken seven pairs of already-authorized sacrificially-clean animals with him into the ark.¹⁷⁷

Some of these animals may even have been used to feed the carnivorous meat-eating animals within the ark.¹⁷⁸ Yet many of the clean kinds of those ark-animals, were undoubtedly used for the huge sacrifice to God on leaving the ark.¹⁷⁹

At any rate, all of this still took place before Genesis 9:3. Consequently, the latter does not mark the institution of human meat-eating (as some inaccurately allege).

Instead, it simply seems to re-enjoin man to continue eating meat even after the Noachic Flood. Just as he had previously done before that Deluge, and indeed even from the pre-fall time of the original Adam.¹⁸⁰

As Calvin commented:¹⁸¹ "The first men offered sacrifices from their flocks. This moreover is the law of sacrificing rightly, not to offer unto God anything except what He has granted to our use....

"It was lawful for them to kill animals.... God certainly did not intend that man should be slenderly and sparingly sustained.... Animals had...been destined for their use.... They put some to death....

"Sacrificing more fully confirms this.... They had been accustomed to the worship of God.... Sacrificing was not really devised by them, but was divinely delivered to them....

"The Apostle refers the dignity of Abel's accepted sacrifice, to faith.... He had not offered it without the command of God (Hebrews 11:4).... The command respecting sacrifice, was given to the fathers -- from the beginning." Yes, from the beginning! And therefore, from before man's fall.

Continued Calvin: "Sacrifices were instituted from the beginning.... The holy fathers formerly professed their piety towards God by sacrifices....

"God had revealed this design.... Sacrifices were chosen from among clean animals.... The Lord...grants animals for food to men....

"God here does not bestow on men more than He had previously given.... They had before offered sacrifices to God, and were also permitted to kill wild beasts.... I do not see what obligation should prevent them from the eating of flesh."

47. From subsequently creating, God 'rests' in man forever (Genesis 2:1-3)

Toward the end of His sixth day of Earth's formation-week, the eternal God created His Own immortal and unique image man -- as His last and highest creature.¹⁸² God formed man as a living being, by breathing His Own Breath or Spirit of life into moist ground.¹⁸³

Once created, man the unique image of the immortal God could never cease to exist.¹⁸⁴ Indeed, man was God's only immortal earthly creature.

Man could, of course, through disobedience -- certainly lose not his existence but rather his earthly life and his fellowship with God. That could be lost not by man's eating of meat, but indeed by his eating the fruit of a specific plant.¹⁸⁵

Both Adam and Eve (whom God created from Adam's body) were placed in the garden of Eden near Mesopotamia. There they were given the right faithfully to utilize all of the animals and plants, except the forbidden fruit of the tree of the knowledge of good and evil¹⁸⁶ -- and, after his fall, the fruit of the tree of life only at the end of history (Genesis 3:22-24 and Revelation 22:2,14).

Then, after the sixth day, God '*rested*' from His creation works on His holy seventh day -- the day without an evening -- to see whether man would obey Him down throughout that day (which endures quite to the end of all subsequent world history).¹⁸⁷ Genesis 2:2-3. Until the arrival of God's Eighth Day, alias the Day of the Lord.¹⁸⁸

48. Length of Earth's six formation-days and God's Sabbath (Genesis 1:3 to 2:3)

Those first days are difficult to assess, as to their length. For the first three days were sunless, and pre-solar.

We are not told our Earth was then global in shape, and already rotated on its axis. And it did not then revolve round the sun -- at least, not till the latter was made on day four.

Thus, on the first day -- commented Calvin¹⁸⁹ -- "the light preceded the sun and the moon.... It may be asked whether light and darkness succeeded each other in turn throughout the world -- or whether the darkness occupied one half...while light shone in the other (simultaneously)....

"Whether it was everywhere day at the same time and everywhere night also, I would rather leave undecided." A modest and wise position -- considering summer days in Iceland last for twenty, and winter days for just four hours; days in the polar regions sometimes last for six months; and the day is longer than the year on Venus!

On the third day, commented Calvin,¹⁹⁰ "herbs and trees were created before the sun and moon.... He did not then make use of the sun or moon....

"The fourth day..., God...institutes a new order in nature. So that the sun should [then and now] be the dispenser of diurnal light....

"He means the artificial day which begins at the rising of the sun and ends at its setting (Genesis 1:14). For the natural day...includes in itself the night (Genesis 1:3-5)....

"Great the Architect must be, Who framed and ordered the multitude of the starry host!... So tempering 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....

"Moses does not speak with philosophical acuteness.... The dishonesty of those men is sufficiently rebuked, who censure Moses for not speaking with greater exactness....

"Moses does not here subtly descant as a philosopher on the secrets of nature.... Moses (records that God) makes two great luminaries (the sun and the moon).... Moses wrote in a popular style...

"An end was only at length put to the work, on the sixth day.... God ceased from His work, when He desisted from the creation of new kinds of things....

"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....

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

"The Sabbath was a figure of this rest.... It was commanded to men from the beginning, so that they might employ themselves in the worship of God. It is right that it should continue, to the end of the world....

"The Sabbath (Genesis 2:1-3) should never be completed before the arrival of the Last Day. We here begin our blessed rest in Him, and daily make new progress in it....

"By '*the seventh day*' (Genesis 2:2), 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." For God's seventh day lasts throughout human history, until the advent at the end of the world of His unending eighth day!

'The works were finished.... For He spoke in a certain place about the seventh day in this way -- "And God rested the seventh day from all His works".... Again He demarcates a certain day, saying in David: "Today, after so long a time..., if you will hear His voice -- do not harden your hearts!" For if Joshua had given them rest, then He (namely God) would not afterward have spoken about another day (namely "Today"). There remains therefore a rest to the people of God.... Let us therefore labour to enter into that rest!...

'Seeing then that we have a great High Priest Who has passed into Heaven -- Jesus the Son of God -- let us hold fast!... Let us hold fast our profession!...

'Let us hold fast the profession of our faith without wavering!... Let us exhort one another -- and so much the more, as you see "the Day" approaching!' Hebrews 2:7f & 4:3-14 & 10:23-25.

'I saw a (re)new(ed) Heaven and a (re)new(ed) Earth..., the holy city 'New Jerusalem' coming down from God out of Heaven.... The city had no need of the sun.... By "day" (God's "eighth day"!), there shall be no night.... They need no...sunlight.... God gives them light..., for ever!' Revelation 21:1f,23,25 & 22:5.

49. Adam's fall into serious sin and its consequences (Genesis 3:1-13)

When Eve misled Adam, and they both disobediently partook of the forbidden fruit -- God cursed the ground for their sakes.¹⁹¹ God did not curse Adam or Eve. But He put enmity between Eve and the serpent which Satan had used to tempt Eve -- and Adam -- to fall.¹⁹²

God then also put enmity between all mankind, and all serpents. He put enmity too between all serpent-like people, and all the faithful people of God. And He especially put enmity between Satan himself, and the Last or Second Adam Jesus Christ Who would one day be born of a woman like Eve in order to save the elect human race¹⁹³ by crushing Satan's skull on Golgotha.

God multiplied woman's sorrow and conception, and subjugated her to the rule of her fallen husband¹⁹⁴ -- because the man had listened to his wife, when she urged him to eat of the fruit of the forbidden tree. And God then cursed the ground, for the sake of the disobedient Adam.¹⁹⁵

Thorns and thistles would now multiply and plague even the arable land.¹⁹⁶ Man would have to sweat very laboriously for his food -- and then, finally, return to the dust of the ground at his own physical death.¹⁹⁷

Before death, God ejected man from the garden. *'Lest he put forth his hand and take also of the tree of life and eat and live for ever'* (Genesis 3:22), as unsaveable.¹⁹⁸

However, as to God's holy Laws -- whether His Ten Commandments, or His laws of gravity, or His laws of thermodynamics -- sin has effected no dispensationalistic changes. Not even since the very beginning of creation!¹⁹⁹

God's Laws for Adam before the fall,²⁰⁰ were not changed for Adam after his fall.²⁰¹ Nor for Noah, either before or after his Deluge.²⁰²

Nor were they changed for Abraham.²⁰³ Nor were they changed for Isaac.²⁰⁴ Nor for Jacob.²⁰⁵

Nor for Moses.²⁰⁶ Nor for Jesus.²⁰⁷ Nor for us.²⁰⁸ No, not even till the very end of the history of the world itself!²⁰⁹

50. God's saving promises to fallen man (Genesis 3:14-24)

Jehovah saved the fallen Adam and re-enjoined him to continue with his original mandate of subjugating the whole world to God's glory.²¹⁰ So God again re-subdued the always-mortal

serpent to Adam -- even after the latter had fallen.²¹¹ And further, indeed, shortly even under the feet of Christians!²¹²

God re-commanded even the fallen woman to continue to be fruitful and to multiply and to fill the Earth. For her Seed the Second Adam Jesus Christ would crush Satan's skull on Golgotha the place of the skull; and His seed, the Christians, would shortly have Satan's skull crushed also under their feet too.²¹³

God re-insisted that even fallen man should continue to cultivate the ground he had been created to till.²¹⁴ And God Himself re-demonstrated even to fallen man how to eat and drink and to make clothes and to do all things whatsoever, solely to the glory of God.²¹⁵

Hence, even the wicked descendants of Cain (in their city of Enoch in the land of Nod to the east of Eden) -- necessarily built a society; and ranched with cattle; and developed music; and made metal implements; *etc.* For they too were required to keep up subjugating the Earth.²¹⁶

51. God's drowning of ungodly men and their animals (Genesis 6:6-17)

Yet, when men began to multiply in the land of Nod, the believing Sethites ultimately intermarried with the unbelieving Cainites.²¹⁷ Thus the human world (or that part of our globe then inhabited by men) became more evil.²¹⁸

Finally, *'God saw that the wickedness of man was great in the Earth.... Every imagination of the thoughts of his heart was only evil continually.'*²¹⁹

Accordingly, God then resolved to *'destroy man...from the face of the land (or 'ádaamaah)'* alias the humanly-cultivated or humanly-cultivable ground. Both man -- and the wild-beasts, creeping things, fowls of the air and the 'living substance' (or cultivated crops and domesticated animals) which God had created for man to utilize.²²⁰

Only Noah and his family, and seven pairs of every clean animal and two pairs of every unclean animal, and all of their food, were to be saved on the ark. By being inside it, so as later to be able to restart civilization.²²¹

For God then caused it to rain for forty days and forty nights. Until man outside the ark, and every living substance (or all man's *y^equum* or domestic animals and plants) outside the ark, were destroyed on the humanly-cultivable ground.²²²

The ark was lifted up above the surface of the land -- while the floodwaters greatly increased and prevailed upon the land.²²³ All of the high hills and mountains of that land -- already previously created on or before the third day of Earth's formation-week -- were covered by the floodwaters to a depth of fifteen cubits.²²⁴ All flesh, alias men-and-their-animals outside the ark, died.²²⁵

For thus God punished ungodly men for their sins. By drowning them, and by drowning too all of their domestic animals and plants or *y^equum*.

Previously, during formation-week, it was only long after the then-being-formed 'Earth' or global 'Gee' had emerged from beneath the waters of the globe-covering flood before the first formation-day -- that the fully-formed "world" appeared.²²⁶ That then later became the '*kosmos*.'

Later still, it was not the global 'Gee' but this human '*kosmos*' that Peter says was inundated by the lesser Noachic Flood.²²⁷ Hence, Noachic 'Flood Geology' is clearly peripheral -- when compared to the geology of creation and the formation-week,²²⁸ before God created man.²²⁹

52. The extent of the Noachic Flood (Genesis 7:4f)

Was the *circa* 2344 B.C. Noachic Flood a global inundation? Quite possibly, and perhaps even probably. For the 'mountains of Ararat' -- even if only the lesser mountains of Urartu in Southern Armenia -- were at least partly covered with the waters of the Noachic Deluge.²³⁰

It is particularly likely that Noah's Flood was global -- if the full range of those 'mountains of Ararat' also embraced the 16,945-foot peak today known as 'Mount Ararat' alias Büyük Aghri in modern Northeastern Turkey. Yet whether the floodwaters reached also the 29,028-foot top of Mt. Everest in Nepal, or the 22,834 foot top of Aconcagua in Argentina -- is a moot point.

For if God miraculously upheld the 'edges' of the Flood like a 'wall' round Ararat (as He later did in the Red Sea at Exodus 14:22-29) -- Everest would not have been reached by the floodwaters, provided no people and their animals had already trekked that far prior to the Flood. On the other hand, if the floodwaters did not behave miraculously as regards their 'edges' -- then the Flood probably did indeed surround Mount Everest, and perhaps even encircle the globe.

Holy Scripture itself, however, is silent on this matter. Consequently, we too should be silent -- or at least non-assertive about this.

The Noachic Flood was chiefly humanity-destroying. Pre-Flood humanity (and its animals) may have been confined to the general area of Nod to the east of the humanly-cultivated ground or '*ádaamaah*' of Eden and its surroundings (such as its four nearby rivers).²³¹

So Noah's Flood only needed to have been regional. It only needed to have exterminated all humanity and its domestic animals (and other humanly-usable animals) -- outside the ark.

It is significant that the preflood paradise is described in terms of the Tigris-Euphrates valley.²³² This would certainly indicate that the Noachic Flood -- whether local or regional or global -- did not catastrophically and still less geologically alter the whole globe (or even the region of Mesopotamia) beyond recognition, as regards the crust of the Earth.

Further, the careful usage of the words '*erets*' or land and '*ádaamaah*' or cultivated/-able ground in Genesis 1 to 12 (and especially in the Genesis 6 to 8 account of the Noachic Flood) -- hardly evidence a mandatory global deluge. We should now take a rather closer look at this important matter.

According to Dr. Robert Young's famous *Bible Concordance*, the Hebrew word '*erets*' (used in Genesis 1:1 to 4:14 & 6:4-6,11-13,17 & 7:3-24 & 8:1-22 *etc.*), is translated throughout

the *Authorized King James Version* of Holy Scripture as: 'land' (1461 times, viz. as in Genesis 2:11-13's "land of Havilah...and Ethiopia" and in 4:16's "land of Nod" etc.); 'earth' (684 times, as in Genesis 1:1-30 & 2:1-6 etc.); 'country' (141 times, as in Genesis 10:20 & 12:1 etc.); 'dry ground' (99 times, as in Genesis 18:2 & 19:1 cf. 1:10 etc.); and 'world' (only 4 times, in Psalm 22:27 and Isaiah 23:17 & 62:11 and Jeremiah 25:26). It is practically only in Genesis 1:1-2 & 2:1-14 (and Isaiah 40:22 & 42:5) definitely -- and practically only in Genesis 1:15-17 and Isaiah 45:18 probably -- that ''erets' seems to indicate our entire globe.

Robert Young further stated the Hebrew word ''*ádaamaah*' (used in Genesis 1:25 & 2:5-9,19 & 3:17-23 & 4:2f,10-14 & 5:29 & 6:1,7,20 & 7:4,8,23 & 8:8,13,21 & 9:2 etc.), is translated throughout the *Authorized Version* as: 'land' (126 times, as in Genesis 28:15 & 47:18-46 etc.); 'earth' (53 times, as in Genesis 1:25 & 4:11-14 etc.); 'ground' (43 times, as in Genesis 2:7-9,19 & 3:17-23 etc.); and 'husbandry' alias the humanly-cultivated ground (in Second Chronicles 26:10). Cf. too also in Genesis 2:5-8,19 & 3:17-23 & 4:2f,10-14 & 5:29 & 6:1,7,20 & 7:4,8,23 & 8:8,13,21 & 9:2 & 9:20 & 28:15 & 41:57 and Deuteronomy 28:25f and Isaiah 15:9 etc.

Those favouring a (non-orogenic and a non-fossiligenous) massive Noachic Flood, include Philo, most Early Church Fathers, Calvin, Bavinck, Francis Schaeffer, and Francis Nigel Lee.²³³ Yet good arguments in favour of a widespread and humanity-extminating regional flood have been raised by Theodore of Mopsuestia, the *Dordt Dutch Bible*, Polanus, Walaeus, Mylius, Vossius, Pererius, Matthew Poole, Stillingfleet, Delitzsch, Lange, Kuyper, Dawson, Schilder, Harry Rimmer, Albertus Pieters, Mixer, and Buswell.²³⁴

Consequently, the matter is variously arguable from Holy Scripture. For this reason, we leave the issue open.

53. The nature of Noah's Deluge (Genesis 7:17-20)

The nature of Noah's Deluge is as described in its *locus classicus* at Genesis chapter seven. That Flood slowly increased for forty days, and then lifted up the ark (Genesis 7:17). The waters then grew stronger, and greatly increased upon the land (Genesis 7:18).

Then the Floodwaters prevailed exceedingly over the land. All the high hills under the sky were covered (Genesis 7:19).

The climax was reached when the waters prevailed to a minimum depth of fifteen cubits, alias about twenty-two feet above the level of those mountains surrounding the place where the ark later came to rest. Genesis 7:20 cf. 8:4f.

As a result, all men and their animals on the land outside of the ark, were drowned (Genesis 7:21f). All men and their crops and their animals on the cultivated ground, were destroyed -- except those then inside the ark (Genesis 7:24).

There is no question, however, of any sweeping topographical changes. Indeed, even some plants and fishes and animals and rivers do seem to have survived outside the ark. Cf. Genesis 2:8-14 & 8:4,11 & 9:2,10b & 10:8-12 & 11:1f & 15:18 etc.

Some wrongly say, commented Calvin,²³⁵ that "the surface of the globe may have been changed by the Deluge (Genesis chapters 7 to 9).... They imagine it might have happened that the course of the (Genesis 2:8-14) 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 ground, 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** ground which had been created in the beginning (Genesis 1:1-28).... Moses (in my judgment) accommodated his topography to the capacity of his age." *Cf.* Genesis 2:10-14 with 15:18 and Daniel 10:4.

Topological changes did not occur in Noah's day. But rather in the multiple earlier floods before Adam. Genesis 1:2-20*f.*

Concluded Calvin:²³⁶ "Until the fortieth day (of Noah's Deluge), the waters rose gradually by fresh additions.... They remained...in the same state, for one hundred and fifty days."

Why? Because then -- "God, for the purpose of re-storing the order which He had before appointed, re-called the waters to their pre-scribed boundaries!"²³⁷

54. No Noachic Flood orogeny or fossiligeny (Genesis 7:19-23)

Mountains were not born for the first time, during the Noachic Flood. For mountains had been formed ever since our Earth's formation. Genesis 1:2-9*f* and Psalms 90:1-4 & 104:1-9 *cf.* Proverbs 8:19-29. The inspired Noachic Flood account knows nothing of the formation of any mountains before or during that Deluge. Genesis 7:19-23 & 8:4.

The mountains and the hills are mentioned **again** -- after the start of the Noachic Flood.²³⁸ And, just seven months **after** the commencement of that Flood, the mountains of Ararat alias the Armenian highlands were mentioned in such a way as to suggest that they were even before the Noachic Deluge very well-known in that then-humanly-inhabited region.²³⁹

During Noah's Deluge, all ungodly men and their domestic animals and plants and crops were drowned to death outside the ark. The fishes were apparently spared, and perhaps too some of the other (humanly-edible) wild-animals or creatures other than man's domestic cattle and poultry *etc.*²⁴⁰

At any rate, it is clear that rocks were not first stratified nor even fossils first formed during that Noachic Flood. For the latter records only the death of all men and of many then-extant animals outside the ark. Nothing is there said of the fossilization of any of them.

Moreover, palaeontologically, "pitch" (or *koofer* alias *cheemaar*)²⁴¹ or *asphaltos*²⁴² alias *bitumen*²⁴³ -- was plentifully exuded from the ground in Mesopotamia even **before** the Noachic Flood. Indeed, it was right then used to caulk the ark -- before that Deluge!²⁴⁴

Now pitch is a by-product of long-dead-and-fossilized plant and animal matter.²⁴⁵ So it is theologically irresponsible to attribute the inception or even the bulk of geological stratification (and palaeontological fossilization) largely to the time of the one-year-long Noachic Flood.

Was that then the time when the dinosaurs perished? If so -- why did komodo dragons and iguanas and crocodiles and the much larger whales then survive that Flood?!

55. Diluvial catastrophism refuted (Second Peter 2:5 & 3:6f)

Especially Second Peter 2:5 and 3:6f make it clear that the Noachic Flood overflowed the land or human '*kosmos*' or 'world of the ungodly.' That is, the environment of antediluvian men -- rather than the pre-human globe of non-godly animals and plants as such.

The modern 'Noachic Flood Geology' school of dispensationalistic Neo-Catastrophists cannot trace its theological pedigree back to the above-mentioned Apostle Peter. No, not even as far back as before A.D. 1681 -- alias more than a century after the death of Professor John Calvin.

Neo-Catastrophism readily admits²⁴⁶ to being rooted after the times of the *Westminster Standards*, and after Matthew Poole and Stillingfleet. It claims to be rooted in the revolutionary views of the late-seventeenth century innovators Burnet and Whiston.

Two modern Neo-Catastrophists stated²⁴⁷ "that '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 and the Continent -- through the influence of...Thomas Burnet...and William Whiston."

They called Burnet "an English clergyman and also one of the first Geologists." And in addition, also the "author of a very influential work" in which he is alleged to have taken "the Scriptural account of...the Flood as providing the basic framework of interpretation for Earth History." They also claimed that Whiston harmonized "the Biblical record of creation and the Flood." And "the growing data of physics and geology."²⁴⁸

However, the truth is -- that Burnet was an Evolutionist! In 1681, he novelly denied the existence of mountains and rain before Noah's Flood. In fact, he dismissed the Paradise History as an oriental myth, and even questioned the original *ex nihilo* creation of the universe.²⁴⁹

Whiston too went way beyond the Holy Bible. In his 1696 *New Theory of the Earth*, he denied the trinitarian nature of God -- and categorically asserted that the Genesis 1:2 'darkness' was nothing but the atmosphere of a passing comet. He stated that the six days of formation lasted six years. And he further insisted that the Earth started rotating on its axis -- only after man's fall!

He further taught the Genesis 1:2 comet returned a millennium later -- and caused a global Noachic Flood of catastrophic geological proportions. That Flood, he insisted, then initiated all fossilization; lengthened the Earth's postdiluvian years; and altered our planet's climate.²⁵⁰

Yes, even altered our planet's climate! These **new** 'Noachic Flood Geology' ideas of Burnet and Whiston were adopted by the medical practitioner Woodward. He clung to and popularized their **novel** notion -- that all fossilization was initiated only during the Noachic Flood.

Yet Woodward himself honestly admitted that such was **not** the more **ancient** view!²⁵¹ For that rested upon the formation-week material in Genesis 1:2,10,21 and Second Peter 3:5!

Even Non-Calvinist Theologians of other denominations opposed the Catastrophism of Burnet and Whiston. Such opponents included Christian thinkers like Ray, Llwyd and Leibniz.

They rightly emphasized **formation-week** rather than Noah's Flood as the chief factor to be considered in the development of a Biblical view of geology.²⁵² And **that** is the **original** view!

56. The goal to be aimed at when considering creation and Noah's flood etc.

Vastly preferable to novel Catastrophism and Neo-Catastrophism, is the earlier adoring attitude of the Reformed Faith. Let us now take a brief look at this.

Said Calvin:²⁵³ "It is unnecessary to dwell at length on the end that should be aimed at, in considering the works of God.... Were one to attempt to speak in due terms of the inestimable wisdom, power, justice and goodness of God in the formation of the world -- no grace or splendour of diction could equal the greatness of the subject.

"Still, there can be no doubt that the Lord would have us constantly occupied with such holy meditation. In order that, while we contemplate the immense treasures of wisdom and goodness exhibited in the creatures as in so many mirrors, we may...dwell long upon them....

"How great the Architect must be Who framed and ordered the multitude of the starry host so admirably, that it is impossible to imagine a more glorious sight! So stationing some, and fixing them to particular spots, that they cannot move. Giving a freer course to others, yet setting limits to their wanderings. So tempering 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....

"These few examples sufficiently explain what is meant by recognizing the divine perfections in the **creation** of the world. Were we to attempt to go over the whole subject, we should never come to a conclusion -- there being as many miracles of divine power, as many striking evidences of wisdom and goodness, as there are classes of objects. Nay, as there are individual objects, great or small, throughout the universe!"

57. God's purposes from exnihilation till Adam (toward subjugation)

The eternal Triune God, at the beginning of time, created the Heavens and the Earth (Genesis 1:1). These '*Heavens*' probably included the created angels, some of whom rebelled against God in very ancient times (John 8:44).

The created '*Earth*' -- shapeless and empty -- was dark for an undisclosed length of time. But the Spirit of the Triune God kept on hovering over the surface of the Earth's waters for that indefinite period (Genesis 1:2).

Then God commenced His formation-week of the Earth -- in six divine '*days*' of unrevealed length (Genesis 1:3-26). First, three sunless days; then, three solar days of unstated duration.

Followed by His '*seventh day*' -- which Holy Scripture does not indicate has yet terminated (Genesis 2:3 to 3:3 *cf.* Hebrews 4:3-11). To be followed by His eternal eighth '*day*' which shall never end (Revelation 21:25 to 22:5f).

On the first divine pre-solar formation-day, God Triune made light and heat. And possibly even submarine volcanoes (Genesis 1:3-5 *cf.* Psalm 104:2-8,31-32 and Job 28:1-5).

On the second pre-solar day, God made the atmosphere. And the rainclouds above it (Genesis 1:6-8 *cf.* Psalm 147:8 & 148:4).

On the third pre-solar and sunless day, God caused the mountains to rise up aloft from the ocean-beds. The continent(s) appeared from beneath the surrounding water. And the first mortal plants to start grow (Genesis 1:9-13 *cf.* Psalm 104:4-8,24-30 and Isaiah 40:6-12).

On the fourth divine formation-day, God made the sun and the moon and the stars to shine upon the Earth. Thus He instituted solar days and lunar months and quarterly seasons and solar years (Genesis 1:14-19 *cf.* 8:21f). The seasons of autumn and winter would have helped to fossilize dead earthly creatures.

On the fifth day, God created mortal sea-animals and mortal flying-animals. They in due course died, and some of them were fossilized, together with plants, in layers of sedimentary strata during those early times (Genesis 1:20-23 *cf.* Job 26:5-13 and Psalms 49:12 & 76:12-16 & 89:9-12 & 104:24-20 and Second Peter 2:12).

And on the sixth divine formation-day, God made mortal land-animals. Both carnivorous and herbivorous, both wild and domestic.

Then, last, He created immortal man as His Own omnivorous and unique image man. To subjugate both plants and animals even for his food. Genesis 1:24-31 *cf.* First Timothy 4:1-6.

58. God's purposes from Adam till Abraham (toward consummation)

Adam sinned against God. And thus -- while continuing to exist unendingly (Revelation 2:7 & 20:15-20) -- earned both temporal and everlasting human death. He so sinned, by not violently ejecting Satan from the garden of Eden -- and by eating of the forbidden vegetable fruit of the tree of knowledge of good and evil (Genesis 2:15-17).

So God cursed Satan, while still requiring even the fallen Adam and all his descendants to keep on cultivating the humanly-cultivable ground or '*ádaamaah*' to His Own divine glory

(Genesis 3:14-23). But He also promised that a Second Adam would one day come, within the human race, and save penitent men and promote their good works.

That Saviour was Jesus Christ the son of Abraham the son of Shem the son of Noah the son of Seth the son of Adam -- Christ the Word, and the divine Son of God. Genesis 3:15 & 4:26 & 5:29 & 6:8f & 9:26 & 12:3 cf. Luke 3:22-38.

Consequently, God spared Adam's son Seth and the Sethites -- to produce Noah and his descendants (Genesis 4:25 to 5:32 and 10:1-32). Then God used Noah to build an ark in which to preserve all his immediate family and sufficient domestic and other useful animals -- with which later to subdue the land after a large-scale stormy Deluge which would obliterate the whole of sinful mankind and all his possessions outside the ark (Genesis chapters 6 to 8).

After that Flood -- God brought Noah, his family and their animals back onto the same Earth they had previously known (Genesis 2:10-14 & 8:4 & 9:18-20 & 10:8-11 & 11:10). God then again commanded men to subjugate the same Earth's humanly-edible plants and animals and fish, even for food -- just as even before the fall (Genesis 9:1-9 cf. 1:16 to 2:20 & 3:21 to 4:2f etc.).

Yet sinful man, by building a city and a tower in Babel, again tried to thwart God's command for him to spread out and subjugate the land (Genesis 11:4 cf. 1:26-28 & 5:29 & 6:1-5). But God destroyed the tower, scattered men into trekking nations, and brought Abraham into Canaan (Genesis 11:7-9,27-31f & 12:1-3f) -- to prepare it for the advent of Jesus Christ the omnivorous and immortal Second Adam (Luke 24:42f and Revelation 1:18).

God Triune continues to work, through the ongoing actions of His Son's Spirit-controlled and obedient Church as the faithful descendants of Adam. First Corinthians 15:22-28,45-49,58 and Hebrews 2:5-11f & 4:1-11.

For of all earthly creatures, the unfallen Adam alone was immortal and omnivorous (thus Basil, Ambrose, Calvin, á Marck, de Moor, MacDonald, Geesink, and van der Waal). Adam was created no earlier than about 4000 B.C. (thus the oldest extant inspired Hebrew Text). He died that day 930 years later around 3070 B.C. (Genesis 2:17 & 5:5), 726 years before Noah's Flood.

All of this, of course, was long after the Pre-Adamic creation and formation of the universe and even of our own planet Earth and all its pre-human contents. There was indeed much death, especially after the fall. But nothing at all is said anywhere in the Bible -- of fossilization being effected only in the later Noachic Flood (around 2344 B.C.), according to the Neo-Catastrophic 1681-96f A.D. views of Burnet and Whiston and their modern successors.

Even the Neo-Catastrophist George McCready Price gave an accurate assessment in his book *The New Geology*. Said Price: "Burnet and Whiston are the most notorious of the 'Diluvialists' Their wild fancies deserve to be called travesties alike on the Bible and on true science. And the word 'diluvial' has been a term to mock at, ever since."²⁵⁴

Indeed, also the Neo-Catastrophist Byron Nelson in his book *The Deluge Story in Stone* expressed a true opinion on Burnet's novel book. Said Nelson: "As a treatise on the Flood, it was largely fanciful.... And not in accordance with the Scriptures."²⁵⁵

Such odd 'Noachic Flood Geology' Catastrophism, is not orthodox. It needs very carefully to be distinguished from the historic understanding of Christianity and the true teachings of our God's most holy Word the infallible Bible.

For the Holy Bible and most Biblical expositors seem to favour not 'Noachic Flood Geology.' But instead, geological stratification and palaeontological fossilization during the Earth's six unique and divine formation-days after the beginning of the universe.

Once more, the great Rev. Professor Dr. Herman Bavinck has made a very right observation.²⁵⁶ "It was only after Newton (1642-1711 A.D.), that the Noachic Flood had geological significance ascribed to it." Long after Calvin and the Protestant Reformation!

59. God's Word or Son as the beginning and the end of all science

The Word was God (John 1:1). God's Word or Son spoke the entire created world into existence (Genesis 1:3-24), and made man as His image (Genesis 1:26).

When man sinned, God's Word promised to crush Satan's skull (Genesis 3:15). At the right time, God's Word as man came into the world He loved; died for it; and was received up into glory (First Timothy 3:16). And He shall return, not to destroy but to renew both Heaven and Earth. Revelation 21:1-14.

'God ('Eloohiym the Triune One), beginning, created the Heavens and the Earth.... God (spoke His Word or Son and) said: "Let there be light!".... And God said: "Let Us make man in Our image!"' Genesis 1:1,3,26.

Calvin commented:²⁵⁷ "'Eloohiym (is) a noun of the plural number.... The three persons of the Godhead are here noted.... The Scripture...always recalls us to the Father and His Word and Spirit....

"It is certain that the world had been begun by the same efficacy of the Word by which it was completed.... By the Word of God...we ought...to infer the eternity of His essence.... Christ...is the Word of God. All things have been created by Him.... He is the Wisdom dwelling in God..., without Whom God could never be....

"Let Us make man!" (Genesis 1:26).... There exists a plurality of Persons in the Godhead.... Something....refers to the Father and the Son and the Spirit....

"'(Let Us make man) in Our image!'.... The thing indeed is true.... Even man...is called the image of God.... The woman...(is) the image of God.... The...glory of God...shines forth in human nature.... The mind, the will, and all the senses -- represent the Divine order!"

Genesis 2:8-14 declares: *'The Lord God planted a garden eastward, in Eden.... A river went out of Eden..., and was parted and became...four heads. The name*

of the first is Pison..., which surrounds the whole land of Havilah.... The name of the second river, is Gihon.... It surrounds the whole land of Ethiopia.... The name of the third river, is Hiddekel (or Tigris).... It goes toward the east of Assyria (Daniel 10:4). And the fourth river, is Euphrates' (Genesis 15:18).

As Calvin commented:²⁵⁸ "That region which the Lord assigned to Adam...the firstborn of mankind, was one selected out of the whole world.... This garden (of Eden) was situated on the Earth.... It would...have been placed opposite Judea, towards the east.... They who contend that it was in the vicinity of Mesopotamia, rely on reasons not to be despised -- because it is probable that the sons of Eden were contiguous to the river Tigris....

"One river flowed, to water the garden -- which afterwards would divide itself into four heads.... It is sufficiently agreed among all, that two of these heads are the Euphrates and the Tigris.... Some would...say...that the surface of the globe may have been changed by the Deluge (Genesis 7 & 8).... They imagine...the course of the 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...was...laid waste in many places by the Deluge. Still, I assert it was the same Earth which had been created in the beginning....

"The Euphrates runs into the Tigris.... At Babylon, the two rivers unite.... Pison surrounds the land of Havilah..., here taken for a region adjoining Persia.... The river Gihon..., Moses declares, waters the land of Cush. All interpreters translate this word 'Ethiopia'" -- not fifty miles west of Southwestern Arabia before the fall; during the Noachic Flood; and also today!

In Genesis 3:15, God told Satan: *'I will put enmity between you and the woman, and between your seed and her Seed. He shall crush your skull, and you shall nick His heel.'*

Comments Calvin:²⁵⁹ "God leaves...dominion to man.... Men would...proudly triumph.... It became necessary to promise them, in their posterity, victory over Satan.... So that they may contend against him, with the assured confidence of victory....

"Victory is promised to the human race through a continual succession of ages.... The human race, which Satan was endeavouring to oppress, would at length be victorious.... The whole Church of God, under its Head (Jesus Christ), will gloriously exult over him. To this, the declaration of Paul refers, *'The Lord shall bruise Satan under your feet shortly!'* (Romans 16:20)."

Indeed, Calvin adds elsewhere:²⁶⁰ "The promise of bruising Satan's head (Genesis 3:15), applies alike to Christ and to all His members... Moses (Genesis 3:15)...says that the seed of the woman would bruise the head of the serpent.... Words there used refer not to Christ alone -- but to the whole human race. Since the victory was to be obtained for us, by Christ!"

Too, *'the sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh comes'* -- Shiloh meaning "His Son" or "Peacemaker" or "Rest" or "the Seed"

or "the Sent One." *'And to Him, shall the gathering of the people be!'* Genesis 49:10. Yes indeed!

Comments Calvin:²⁶¹ "It is certain that the Messiah, Who was to spring from the tribe of Judah, is here promised.... A King would come, under Whom that promised happiness would be complete.... The Messiah is the sole Author of full and solid happiness and glory....

"I now return to the words of Jacob. *'Until Shiloh comes,'* he says -- the sceptre or the dominion *'shall [not depart from, but] remain in Judah'....* The origin of the kingdom in David is not here promised -- but its absolute perfection in the Messiah.... The word *'depart'* means nothing else than to cease....

"Although the royal majesty did not shine brightly from David until Christ, yet some preeminence remained in the tribe of Judah.... The sceptre was to be preserved by the Lord -- until it would come into the hands of Christ....

"The majesty of the kingdom was almost to be trodden under foot, till the manifestation of Christ.... The dominion of which Jacob had prophesied, ceased from the time of Herod....

"At length, He (Christ) shall follow...Who shall subject other *'people'* unto Himself.... This, we know, is fulfilled in Christ to Whom the inheritance of the world was promised -- under Whose yoke the nations are brought, and at Whose will they who before were scattered, are gathered!"

'The Lord Himself shall give...a sign. Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel!' Isaiah 7:14.

Comments Calvin:²⁶² "The Jews...are hard-pressed by this passage! For it contains an illustrious prediction concerning the Messiah, Who is here called *'Immanuel'....* It is certain...that this name *'Immanuel'* (*'God is with us!'*) could not literally be applied to a mere man. And therefore there can be no doubt that the Prophet referred to Christ....

"The Messiah must be born.... The promise...shall remain inviolable.... Treachery and ingratitude will not hinder God from continually being the Deliverer of His people. For He will at length raise up His Messiah....

"He (Isaiah) places the Messiah before their (the Jews') eyes.... The coming of Christ is promised.... It is plain enough that he (Isaiah) speaks of *'a virgin'* who should conceive not by the ordinary course of nature but by the gracious influence of the Holy Spirit.... Paul extols in lofty terms that *'God was manifested in the flesh'* (First Timothy 3:16)....

This name *'Immanuel'* was bestowed on Christ unquestionably, on account of the actual fact. For the only-begotten Son of God clothed Himself with our flesh.... He is therefore called *'God with us'....*, which cannot apply to a man who is not God.... It is therefore evident that it denotes...the power of God...by a union of Person -- by which Christ became God-man."

'The people that walked in darkness, have seen a great Light. They that dwell in the land of the shadow of death, upon them the Light shone.... For unto us, a child is born. Unto us, a son is given. And the government shall be on His shoulder. And His name shall be called "Wonderful"; "Counsellor"; "the mighty God"; "the everlasting Father"; "the Prince of peace." Of the increase of His government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth -- even for ever!' Isaiah 9:1-7.

Commented Calvin:²⁶³ "Matthew (4:16) has applied this passage to Christ correctly, and in its true meaning.... The Prophet, when he speaks of bringing back the people from Babylon, does not look to a single age but includes all the rest -- till Christ came and brought the most complete deliverance to His people.... Justly does the Prophet now declare that a new '*Light*' has been exhibited. Because God has determined to redeem His people.... Matthew (4:15) extends the rays of Light -- to '*Galilee*' and '*the land of Zebulun*' (Isaiah 9:1)....

"He now compares the captivity in Babylon, to 'darkness' and 'death'.... As if no brightness -- no ray of '*Light*' -- had shone on them. Yet he shows that this will not prevent them from enjoying '*Light*' and receiving their former liberty" at "the time of Christ....

"*For unto us a child is born*'.... Not only will God bring back the people from captivity. But He will place Christ on His royal throne, so that under Him -- supreme and everlasting happiness may be enjoyed....

"The return from the captivity in Babylon, was the commencement of the renovation of the Church which was complete when Christ appeared.... We ought not to swallow up the benefits which we receive from God so as instantly to forget them, but should raise our minds to Christ!....

"*A child is born*'.... '*Son*' without any addition, can mean none else than 'the Son of God'.... It is now ascribed to Christ.... '*You are My Son; this day I have begotten You*' (Psalm 2:7).... The designation of '*Son*' points out His high rank.... This '*Son*' was '*given*' to the people, in order to inform the Jews that their salvation and that of the whole Church is contained in the Person of Christ....

"*And the government has been laid upon His shoulder*'.... '*The government*' is here said to have been '*laid on His shoulder*' in the same sense in which...the key of the house of David was laid on the shoulders of Eliakim (Isaiah 22:22).... The Messiah...will be able to bear the burden!... By His Own power, Christ will obtain homage to Himself....

"*And His name shall be called...the mighty God.*' '*El*' is one of the names of God..., derived from 'strength'.... Here it is evidently a proper name.... Isaiah...in addition to it employs the adjective '*gibboor*' -- which means 'strong'.... He is...called '*the mighty God*' for the same reason that He was formerly called '*Immanuel*' (Isaiah 7:14)....

"He shows Himself to be to us '*God*' and '*the mighty God.*' We may now rely on Him with safety.... Christ...is '*God*' Who is pleased to show Himself 'strong' on our behalf."

Christ, continues Calvin, is also "*the everlasting Father*' or '*the Father of the age.*' The Greek translator has: *Pateer tou mellontos aioonos*, 'Father of the future age.'

"The translation is correct, for it denotes 'eternity'.... The name '*Father*' is put for 'Author' -- because Christ preserves the existence of His Church through all ages, and bestows immortality....

"*The Prince of Peace*'...is the last title.... The Prophet declares by it, that the coming of Christ will be the cause of full and perfect happiness.... All who submit to the dominion of Christ, will lead a quiet and blessed life in obedience to Him.... Life without this King, is restless and miserable.... Christ is '*the Prince of Peace*'.... His government is extended to every age, and is perpetual.... '*There will be no end to the government or to peace*'.... '*He shall reign...over the house of Jacob for ever, and of His Kingdom there shall be no end*' (Luke 1:33)....

"The Kingdom of Christ...God not only protects and defends..., but also extends...and carries it forward in uninterrupted progression to eternity.... The Kingdom of Christ stands firm through the invincible power of God.... Though the whole world should oppose and resist, it will remain through all ages....

"*Upon the throne of David*'...God had determined to establish...Christ the son of David (Jeremiah 23:5 & 33:15 & 30:9 and Ezekiel 34:23 & 37:24 and Hosea 3:5).... Christ will be a King, '*to order and establish His Kingdom with judgment and with righteousness*'.... The Kingdom of Christ will be the model of the best kind of government.... Christ's Kingdom is everlasting, because '*He dies no more*' (Romans 6:9)."

'You, Bethlehem Ephratah, though you be little among the thousands of Judah -- yet out of you shall He come forth...Who is to be Ruler..., Whose goings-forth have been from of old, from everlasting!... Now shall He be great unto the ends of the Earth, and this man shall be the Peace!' Micah 5:2-5.

Comments Calvin:²⁶⁴ "*You, Bethlehem Ephratah, are small*'.... Matthew (2:1-6) had regard to the condition of the town Bethlehem, such as it was at the coming of Christ.... '*You, Bethlehem...are small among the cities of Judah.*' Yet '*arise*' or go forth! '*For (to) Me, shall One (come forth) from you -- Who is to be Ruler!*'....

"The Prophet subjoins '*His goings-forth are from the beginning*' or from far antiquity '*and from the days of ages*' -- that is, from the days of eternity.... The divinity of Christ is here proved to us.... The Word of God we know, was eternal; and we know that when the fullness of time came..., Christ put on our nature (Galatians 4:4).... God had from the beginning determined to give His people an Eternal King....

"The Prophet simply shows that even before the world was made, Christ was Chief.... By Him, all things were created (Colossians 1:15).... The same Word of God by Whom the world was created, is to be the Head of the Church.... Christ, Who was manifested in the flesh so that He might redeem the Church of God, was the eternal Word by Whom the world was created.... He was destined by the eternal counsel of God...to be the Head of the Church, so that He might restore a fallen world by His grace and power.... His '*goings-forth,*' then, '*are from the beginning -- and from the days of eternity*'....

"The Prophet continues...to speak of Christ.... The Jews...cannot deny that Micah here calls the attention of all the godly to the coming of Christ.... '*He shall stand...and feed in the power of Jehovah*'.... It would not be for a short time that God would gather by Christ the remnant of the people.... The Kingdom of Christ would be durable and permanent.... Christ will not only rule His Church for a few days, but His Kingdom will continue to stand through unbroken series of years and of ages.... '*He shall feed in the strength of Jehovah*'.... As much power as there is in God, so much protection will there be in Christ!...

"Christ, as the Protector of the Church, cannot be separated from His Father. As then God is God, so Christ is.... Christ shall be extolled to the utmost regions of the world. We here see that He is promised to foreign nations.... God the Father intended that He should be the Author of salvation to all nations.... It was necessary that He should be extolled to the utmost borders of the Earth.... The Prophet calls Christ '*the Peace*' of His people or of His Church."

'Behold, I will send My messenger (John the baptizer), and he shall prepare the way before Me. And the Lord, whom you seek, shall suddenly come to His temple.... Who may abide the day of His coming, and who shall stand when He appears?... Behold, the day is coming that shall burn like an oven!... "But to you who fear My name, the Sun of righteousness shall arise with healing in His wings, and you shall go forth...and tread down the wicked...in the day that I shall do this," says the Lord of hosts!' Malachi 3:1-2 & 4:1-3.

Comments Calvin:²⁶⁵ "*Behold..., I send My messenger*' -- who will '*clear the way before My face.*' This passage ought doubtless to be understood of John..., for Christ Himself so explains it (Matthew 11:-10).... The Baptist was the messenger of Christ.... He afterwards adds -- '*And presently, the Lord shall come to His temple*'.... He speaks distinctly of Christ, Who is afterwards called *the 'Angel' or Messenger 'of the covenant'*....

"The coming of Christ would be intolerable...to the ungodly.... Christ will be as fire.... The Day of the Lord would be like an oven.... The Prophet...refers...to the...coming of Christ....

"The Prophet now turns his discourse to the godly.... Malachi calls Christ '*the Sun of righteousness*'.... Christ brought the full light.... The Gospel...through the rising of the Sun...brought the full day.... Christ performs towards us the office of a sun.... He brings light to us, to show the way to Heaven.... A clear sun in a serene sky brings healing.... Malachi now says that there would be '*healing in the wings*' of Christ....

"Malachi says that the *'ungodly would be trodden under foot by the faithful,'* like the dust.... They...were also to be superior to their enemies.... They were to be raised above all the height of the world.... We shall triumph over the ungodly!"

Thus, the Old Testament's Malachi leads to the New Testament's John. *'In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him.... Without Him, nothing was made that was made.... The Word became flesh.... The only-begotten Son Who is in the bosom of the Father, He has declared Him!'* John 1:1,3,14,18.

John, commented Calvin,²⁶⁶ "declares Christ's eternal divinity.... He is the eternal God.... He is the eternal wisdom and will of God.... He was from the beginning; transcends all times.... Christ...was always united with God, before the world existed....

"This is the eternal Son...Who infinitely before the foundation of the world was concealed in God.... *'The Word was with God'....* The Son of God is thus placed above the world and all creatures, and before all ages.... *'And the Word was God'....* He clearly declares that He is God....

"The Word was made flesh'.... He Who is now man..., was always very God.... When He became man, Christ did not cease to be what He was before.... Nothing was changed in that eternal essence of God Who assumed flesh....

"The Son was *'in the bosom of the Father'....* The breast is the seat of counsel.... The Son knew the most hidden secrets of His Father.... We have...the breast of God laid open to us!"

'The angel Gabriel was sent from God...to a virgin..., and the virgin's name was Mary.... And the angel said... "Do not fear, Mary!... You shall conceive...and bring forth a son and...call His name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give to Him the throne...; and He shall reign..for ever; and of His Kingdom, there shall be no end!'" Luke 1:26-33.

Calvin commented:²⁶⁷ *"You shall call His name "Jesus"....* It is derived from the Hebrew word *Yaasha'*, "Salvation".... The name of Jesus is...worthy of veneration....

"He shall be great'.... The greatness of Christ is immediately explained to be such as raises Him above all creatures.... *'He shall be called the Son of the Highest'....* He Who had been the Son of God from eternity, would be manifested as such in the flesh (First Timothy 3:16)....

"Christ's throne was therefore erected among the people of Israel, so that He might thence subdue the whole world.... God will for ever protect and defend the Kingdom of Christ and the Church, so that it shall not perish on the Earth *'as long as the sun and moon endure'* (Psalm 72:5,17)."

'The birth of Jesus Christ, was in this way.... His mother Mary...was found pregnant by the Holy Spirit.... The angel of the Lord...said: "He Who has been conceived in her, is from the Holy Spirit.... She shall bring forth a son, and you shall call His name Jesus, for He shall save His people"....

'All this happened, so that might be fulfilled what was spoken by the Lord through the Prophet, saying: "Behold, a virgin shall become pregnant and shall bring forth a son. And they shall call His name Emmanuel -- which, being interpreted, is 'God with us.'"' Matthew 1:18-23.

Commented Calvin:²⁶⁸ *"You shall call His name Jesus'.... The angel expresses the reason why the Son of God is so called. 'Because He shall save His people'.... He is the Eternal God.... This office was conferred upon His Son...by the Father -- from the office with which He was invested, when He came down to us from Heaven.... The name 'Jesus' presents to us the Son of God as the Author of salvation....*

"The Prophet (Isaiah) was sent..., saying: 'Ask for yourself a sign from the Lord your God!'.... The Prophet...at length adds: 'The Lord Himself shall give...a sign. Behold, a virgin shall conceive and bear a son and shall call His name Immanuel' (Isaiah 7:11-14).

"We expound this as relating to Christ... Isaiah has given a sign of the future Saviour and declared that a child will be born Who is the true Immanuel..., 'God manifest in the flesh' (First Timothy 3:16).... This relates to a final and complete redemption. It describes one particular child to Whom alone belongs the name of God....

"The prophet (Isaiah 7:14) is speaking of a miraculous and extraordinary birth.... 'The Lord Himself shall give you a sign. Behold, a virgin shall conceive!' ... The virgin is commanded to name the child. 'You shall call His name Immanuel'..., "God is with us".... Paul says that 'in Him all the fullness of the Godhead dwells bodily' (Colossians 2:9). And certainly, He would not be a properly-qualified Mediator, if He did not unite both (divine and human) natures in His Person and thus bring men into an alliance with God....

"This name Immanuel contains an implied contrast between the presence of God as exhibited in Christ, with every other kind of presence.... Christ is God 'manifested in the flesh' (First Timothy 3:16).... The first thing which we ought to consider in this name, is the divine majesty of Christ -- so as to yield to Him the reverence which is due to the only and eternal God.... Whenever we contemplate the one Person of Christ as God-man, we ought to hold it for certain that if we are united to Christ by faith -- we possess God!"

'The angel of the Lord came...and...said...: "I bring you tidings of great joy which shall be to all people.... To you is born this day..., a Saviour Who is Christ the Lord!"... There was with the angel, a multitude of the heavenly host -- praising

God and saying: 'Glory to God in the highest!'; and 'Peace on Earth toward men of good will!' Luke 2:11-14.

Comments Calvin:²⁶⁹ "The angel...opens his embassy, by referring to the Law and the Prophets.... *'This day is born to you a Saviour, Who is Christ the Lord!'*... With the doctrine of the Law and the Prophets, he joined the Gospel.... The Greek word *Soteer*...has a more extensive meaning than the Latin word *Servator*.... Christ is called Saviour, because He bestows a complete salvation....

"Here is a heavenly host, with one consent and one voice bearing testimony to the Son of God.... *'Glory to God in the highest!'*.... Let us remember...why God reconciles us to Himself through His Only Begotten Son.... The two clauses *'Glory to God in the highest!'* and *'Peace on Earth!'* do unquestionably agree with each other....

"We obtain peace with God, when He begins to be gracious to us.... The fact shows that nothing is more full of trouble than our condition, so long as we remain in the world. Yet the angels expressly say that there is *'Peace on Earth!'*"

'Jesus was born in Bethlehem of Judaea.... When Herod the king heard..., he gathered all the chief priests and scribes...and demanded of them where Christ would be born. And they said to him, "In Bethlehem of Judaea. For thus it is written by the Prophet (Micah): 'And you, Bethlehem..., out of you shall come a Governor Who shall rule!'"' Matthew 2:1-6.

Comments Calvin further:²⁷⁰ "Matthew intended...to magnify the grace of God, in making an inconsiderable and unknown town the birthplace of the highest King.... *'He is to be Ruler'*.... Christ is the Leader (*Heegoumenos*)."

When an adult, *'Jesus said...: "Before Abraham was, 'I am!'"'* (John 8:58). Calvin comments: "By these words, He...claims for Himself a heavenly and divine power the perception of which was diffused from the beginning of the world throughout all ages.... He does not say 'I used to be' or 'I was' but *'I am'* -- signifying a condition uniformly the same from the beginning to the end."

'Christ Jesus..., being in the form of God, thought it not robbery to be equal with God.... God also highly exalted Him, and gave Him a name...above every name -- so that at the name of Jesus every knee would bow, of things in Heaven and things on Earth.... And so that every tongue would confess that Jesus Christ is Lord, to the glory of God the Father.' Philippians 2:5-11.

Christ was *'in the form of God.'* Comments Calvin:²⁷¹ "The *'form of God'* here means His majesty.... Christ, then -- before the creation of the world -- was in the form of God.... From the beginning, He had His glory with the Father -- as He says in John 17:5....

"*He thought it not robbery*" to be "*equal...with God*".... He is utterly blind, who does not perceive that His eternal divinity is clearly set forth in these words....

"Christ is God!... Where can there be equality with God without robbery -- except only in the essence of God?.... Christ's divine essence is rightly proved from Christ's majesty, which He possessed equally with the Father....

"Christ is one Person, consisting of two natures. It is with right that Paul says that He Who was the Son of God, in reality equal to God, nevertheless refrained from His glory when in the flesh. He manifested Himself in the appearance of a servant....

"*Therefore, God has highly exalted*" Him; and "*gave Him a name*" above every name. "Supreme power was given to Christ.... There is no dignity found either in Heaven or on Earth equal to His. Hence it follows that this name is divine....

"*Every knee would bow*".... We ought to notice that God is to be worshipped.... The nature of the Kingdom of Christ...every day grows and improves.... All things are now subject to Christ.... "*Things in Heaven; things on Earth!*"

'We have redemption through His blood...Who is the image of the invisible God.... By Him, all things were created.... All things were created by Him, and for Him.... He is before all things, and by Him all things consist.... He is the Head..., Who is the Beginning.... So that in all things, He might have the preeminence.' Colossians 1:14-18.

Comments Calvin:²⁷² "Christ...is the beginning and end of all." He is "*the image of the invisible God*".... Through Him alone...God Who is otherwise invisible, is manifested....

"Christ is the image of God, because He makes God in a manner visible to us.... Christ would not truly represent God, if He were not the essential Word of God.... Paul is...concerned here with...the perfect wisdom, goodness, righteousness and power of God.... In Christ, He shows us His righteousness, goodness, wisdom, power -- in short, His entire Self."

Christ was *'the firstborn of every creature.'* The *'Prototokos'* or the *'first-born'* of every creature -- **not** the *protokistos* or the *'first-created'* of all creation! For Christ the Word was eternally generated in the bosom of the Father (John 1:18), and then born or brought forth before all creatures, in order to create and to sustain them.

As Calvin comments regarding all creatures: "*In Him, all things were created*".... He was begotten by the Father, so that they might be created through Him and so that He might be...the Substance or Foundation of all things.... Not only the heavenly creatures which are visible to us, but spiritual creatures also have been created by the Son of God.... We see the sun and the moon and the whole world of Heaven. But the glory of God's Kingdom is...above the Heavens!....

"*All things were created by Him, and unto Him'*.... They were created by Him.... Their creation ought to be referred to Him as their legitimate End.... He Himself always existed, before they were created.... He sustains them by His power, and upholds them.... He places the Son of God in the highest seat of honour, so that He may preside...and may bring into order all creatures in Heaven and on Earth!....

"*He is the beginning'*.... He is the Firstborn from the dead.... In the resurrection, there is the restoration of all things.... Thus it is the beginning of the second and new creation.... He is the Author and Restorer of all things.... All things are subjected to His rule!"

'In Christ all the treasure of wisdom and knowledge are hidden.... In Him dwells all the fullness of the Godhead.' Colossians 2:3,9.

Calvin comments:²⁷³ "All who think they know anything of God apart from Christ, invent for themselves an idol in the place of God.... On the other hand, that man is ignorant of Christ -- who is not led by Him to the Father, and who does not in Him embrace God wholly....

"This is a memorable passage for proving Christ's deity and the unity of His essence with the Father. For having spoken previously of the knowledge of God, he (Paul) immediately applies it to the Son as well as to the Father. From this it follows that the Son is the same God with the Father.... All the treasures of wisdom and knowledge are hidden in Christ.... We are perfect in wisdom if we truly know Christ, so that it is madness to wish to know anything beside Him....

"In Christ, is a perfection to which nothing can be added.... *'The fullness of the Godhead dwells in Christ'*..., means simply that the whole God is found in Him. So that he who is not satisfied with Christ alone, desires something better and more excellent than God! The sum is, that God has manifested Himself to us fully and perfectly in Christ.... In Christ..., He had appeared to us essentially."

'Great is the mystery of godliness! God was manifest in the flesh; justified (or seen to be just) in the Spirit...; (and) received up into glory.' First Timothy 3:16.

Calvin comments:²⁷⁴ "The secret of godliness is great.... It does not deal with common themes -- but with the revelation of God's Son in Whom are hidden all the treasures of wisdom (Colossians 2:3).... All the Greek manuscripts...agree on the reading *'God manifested in the flesh'*... The most fitting description of Christ's Person is contained in the words.... He declares Him to be at once true God and true man....

"The Son of God...took upon Him(self) our flesh.... There appeared in Him a *'Spirit'*-ual power that testified that He was God.... The word *'Spirit'*...includes everything in Christ that was divine and superior to man.... Christ overcame all obstacles.... By an almost incredible victory, faith conquered....

"He was *'received into glory'*.... In the Person of Christ, a wonderful change was wrought.... He was exalted...to the Father's right hand, so that to Him every knee might bow!"

'Jesus Christ (is) the same -- yesterday, and today, and for ever' (Hebrews 13:8).
Comments Calvin: "Christ had always held the same position of sovereignty.... He will always be the same, to the end of the world.... Christ...has reigned from the beginning of the world.... 'Yesterday' embraces the whole period of the Old Testament.... Christ had lately been revealed, so that the knowledge of Him might continue the same for ever!"

'Jesus is the Son of God.... There are three that bear record in Heaven -- the Father, the Word, and the Holy Spirit. And these three are One. And there are three that bear witness on Earth -- the Spirit and the water and the blood. And these three agree in one.' First John 5:5-8.

Calvin comments:²⁷⁵ "God, to confirm our faith in Christ most abundantly, testifies in a threefold way that we should rest in Him.... Our faith acknowledges three Persons in the One divine Essence.... The Father and His eternal Word and Spirit...approve the same thing about Christ.... There is no doubt that the Father, the Word and the Spirit are called One -- in the same sense as afterwards the blood, the water and the Spirit are."

'Jesus Christ (is)...the Prince of the kings of the Earth.... To Him be glory and dominion for ever and ever!.... (He is the) Alpha and Omega, the beginning and the ending.... "Worthy is the Lamb...to receive power and riches and wisdom and strength and honour and glory and blessing!... Blessing and honour and glory and power be to Him Who sits on the throne and to the Lamb, for ever and ever!"...

'I saw a renewed Heaven and a renewed Earth.... The throne of God and of the Lamb shall be!... His servants shall serve Him.... His name shall be on their foreheads..., and they shall reign for ever and ever.... Blessed are they that do His Commandments, so that they may have right to the tree of life!' Revelation 1:5-17 & 5:12-13 & 22:1 & 22:3-5,14.

The above texts Genesis 1:1,3,26 & 2:8-14 & 3:15 & 49:10 and Isaiah 7:14 & 9:1-7 and Micah 5:2 and Malachi 3:1-2 & 4:1-3 and Matthew 1:23 & 2:6-11 and Luke 1:26-33 & 2:11-14 and John 8:58 and Philippians 2:5-11 and Colossians 1:15-20 & 2:3,9 and First Timothy 3:16 and Hebrews 13:8 and First John 5:5-8 and Revelation 1:5-17 & 5:12-13 & 21:1-23 & 22:3-5,14 -- do not root in Noah's Flood. They all root in the God of man's original creation -- and they all fruit in Christ the God-man's consummation of it in the renewed creation!

As Calvin remarked:²⁷⁶ "The King (Jesus) chosen by God..., will obtain a complete victory.... Nations will be convinced that nothing is more desirable, than to receive Laws from Him.... They must be purified, before they can be admitted into the Kingdom of God.... Revelation 21:27.... Christ is our Mediator.... *He it is... Who 'has made us kings and priests to God and His Father'* (Revelation 1:6)." For ever!

'They that do His Commandments...have right to the tree of life.... "I, Jesus..., testify these things to you.... I am the Root.... I come!"' Revelation 22:14-20.

60. Summary

In answering many deep questions, we have here attempted to see nature through the spectacles of Holy Scripture. And also to present the views of Christian Scholars from ancients like Ambrose and Augustine -- and especially the greatest Protestant Reformer John Calvin.

This shows that neither the Middle Ages nor the Reformation knew of any Noachic Flood controversy (thus Zöckler). It was only after the 1642-1717 A.D. Newton, that Noah's Flood had geological significance ascribed to it (thus Bavinck).

God is above knowledge. But man's knowledge is deepened into science -- which covers all fields. This it does in terms of God's covenant with Adam, to subjugate the universe (Genesis 1:28 *cf.* Hosea 6:7-11).

Sin obscures science, even though God by His common grace enabled the sinful Cainites to develop many fields. Nevertheless, revelation and especially Holy Scripture is necessary for the proper promotion of science -- as too is especially salvation in Christ.

Theology, the science which studies God's special revelation, is helpful even in the pursuit of the special sciences. So too is philosophy, the science studying the universe as a whole.

Christian thinkers have developed some twenty-four scientific principles. These include those of deity, trinity, unity, pluriformity, predetermination, exnihilation, formless voidity, formation, law and order, sustentation, and non-evolutionistic development.

They also include other principles. Such as those of individuality, interdependence, original revelation, finished creation, obscuration by sin, common revelation, common grace, special revelation, special grace, Scripture as our needed spectacles, experimental verification, the partialness of human knowledge, and cosmic renovation.

These principles should be applied also to astronomy, geology, and palaeontology. When that is done, the following is seen.

God Triune created the universe before the B.C. 4000 Adam. Our planet Earth was formlessly void before its adornment, and was shaped in six divine formation-days. Oceans, wind, rain, mountains and continents were all there before God made man.

Plants were always mortal, and some were fossilized into coal. The institution of seasons promoted further fossilization. And mortal carnivores and herbivores were created thus -- while some of them were fossilized into oil. Again, before God made man.

Man was created immortal and omnivorous, as God's unique image. God then "rested" in man, from all subsequent creating.

Now after initially creating, God first made three sunless days -- and then made the solar day to regulate the inequality of days (thus Calvin). He later made His sixth day, on which many

things were made. And finally He rested on His sabbath, which "should never be completed before the arrival of the Last Day" (Calvin again).

Adam then fell into sin, which caused him to lose his fellowship with God -- but not his inextinguishable existence. Yet God then promised to save the fallen Adam, by finally incarnating Himself as Jesus Christ the Second Adam.

When men still would not repent, God drowned them and their crops and livestock -- except for those in the ark. God did this, by means of the Noachic Flood.

That was massively widespread -- yet tranquil and restorative, and in no way Earth-changing. Indeed, no orogenies or fossiligenies were then initiated -- for mountains were Pre-Adamic, and pitch preceded the Noachic Flood.

Second Peter 2:5 says the Noachic Flood overflowed the "world of the ungodly" -- rather than a global spread of dinosaurs. And Second Peter 3:6f says the world then perished -- against the day of judgment of ungodly men.

Noachic Neo-Catastrophism is contrary to Apostolic Petrine doctrine. It even admits being rooted after the Post-Westminsterian time of Poole and Stillingfleet -- and in the books of the Evolutionist Burnet, and the Antitrinitarian Whiston.

God, from the exnihilation of the universe, always purposed the Adamic subjugation of the world -- and not the Noachic extermination thereof. That Adamic subjugation continued through Noah and Abraham and the Second Adam Jesus Christ -- and shall finally be executed on a worldwide scale, through the expansion of Christ's Spirit-filled Church.

Such, then, are the outworkings of the creational covenant (Genesis 1:28 and Hosea 6:7-11 and Hebrews 13:8-21). But 'Noachic Flood Geology' puts the cart of Noah's Flood before the horse of God's creation! It is like a spider in its web in a tree in a forest -- a spider which, from its web, tries to explain its further worldview on how the whole universe started to operate!

But the eternal God created the universe! He alone did so, and then made the Earth during formation-week. And the spider -- and Adam at the end of formation-week around 4000 B.C.

Then He unfolded mankind down to Noah's Flood around 2344 B.C.; and down to Abraham around 1921 B.C. Then, down to the advent of Christ the Second Adam twenty centuries later.

At Christ's conception and later birth, there were no permanent physical changes in the universe whatsoever. There was the unique and sinless conception of Jesus at the brief appearance of the angel Gabriel -- and later even of a multitude of angels praising God. But these left no imprints on the world which could later be studied by scientists.

But the divine Saviour had now entered into the world and its history! He would smash Satan's skull, when He Himself got bruised in His heel (Genesis 3:15). He would lay His sceptre on the neck of His enemies, when He washed His garments in wine and His clothes in the blood of grapes (Genesis 49:8-11).

He would be called '*Immanuel*' or '*God with us*' (Isaiah 7:14). The government would be upon His shoulder; and His name would be called '*Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*' Of the increase of His government and peace, there would be no end (Isaiah 9:1-7). Out of David's city of little Bethlehem, a Ruler would appear Whose goings forth had been from eternity (Micah 5:2). For Bethlehem, out of you shall come a Governor Who shall rule My people -- and they worshipped Him! (Matthew 2:1-6 & Luke 2:4-15).

His name would be called '*Jesus*' (meaning '*Salvation*'). He would be great, and be called '*the Son of the Highest.*' He would reign for ever, and would be called '*the Son of God.*' Luke 1:31-35. He would be the Saviour, Christ the Lord. Luke 2:11. For God was manifest in the flesh, justified in the Spirit, and received up into glory. First Timothy 3:16.

This would have great eschatological consequences. After His resurrection, Christ commanded His Church to go and turn all nations into His disciples, baptizing them in the name of the Father and Son and Holy Spirit. Matthew 28:19. He then ascended into Heaven, from where He Himself directs this process. Acts 1:8-11 & 2:32-39. And the Christian Church would then produce Christian families, Christian businesses, and Christian scientists -- worldwide!

In Christ, all shall be made alive. He shall deliver up the Kingdom to God, when He shall have put down all rule, authority and power. He must keep on reigning, till He has put all enemies under His feet. And when all things shall have been subdued to Him, God shall be all things in all people. First Corinthians 15:22-28.

'I saw a (re)new(ed) Heaven and a (re)new(ed) Earth.' All nations shall stand before the throne and the Lamb, and all nations shall come and worship Him. They shall be His peoples, when the nations of them which are saved shall walk in the light of the holy city New Jerusalem and bring the glory and honour of the nations into it. The throne of God and of the Lamb shall be in it; and His servants, with His name on their foreheads, shall serve Him when they reign with Him for ever and ever. This would be a return not to Noah's Flood, but to the garden of Eden extended and perfected! Genesis 2:9-12, cf. also Revelation 3:12 & 7:3,9 & 15:3-4 & 21:1-3,18-21,24-26 & 22:1-5,14. *Hallelujah!*

This then is our own anti-dispensationalistic covenantal perspective (Hosea 6:1-11). From God Triune before creation, to Christ the divine Lamb at the end of the world at its re-creation! Thus we get a clear view -- of Genesis on Science!

ENDNOTES

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- 140) Ps. 8:4-8 cf. Isa. 45:18 with Gen. 2:3's last word *laásoth*.
- 141) Urbach's *The Sages*, Magnes, Jerusalem, 1975 rep., p. 184f cf. *Chag. 12a^f & Gen. Rab. 1:14 & Rashi ad Gen. 1:14 & Ber. R. 1:15*; Ginsberg's *Legends of the Jews*, Jewish Pub. Soc. of America, 1912, I:3f; *Epistle of Barnabas*, ch. 15; Tertullian's *Against Hermogenes*, chs. 19,20,26,29,45; Origen's *De Principiis*, IV:1,33, cf. ed. F. Field's *Origenis Hexaplum*, Clarendon, Oxford, 1875, p. 7, III:5:1-4; Lactantius's *Divine Institutes*, II:9-13 & VII:14; Basil's *Homily on the Six Days*, VI:2 & I:2,5f,15-26 & II:7f & III:8 & V:1 to IX:5; Augustine's *City of God*, 11:6f,22 & 12:4f10-12,15 & 13:36 & 15:20, his *Confessions* 12:8f, and his *De Gen. ad Lit.* II:17,14 & 4:27 & 5:1; Diodor. Tars. in *Gen. Fragm. Op. Theodoret Quaest. in Gen.*, Fragments from Theodore of Mopsuestia's *Hermeeneia tees Ktiseoos Logoi*, VII (cf. Phot. Biblioth. c. 38) & Joh. Philopon. in *Hexaëm. and De mundi creatione* 11.VII (ex antiquiss. S. Caes. maj. Cod. MS. *Primum ed. Balthas. Corderius S.J.* Vienn. 1630, 4^o); Aquinas's *Summa Theologiae*, I:q.44-102, esp. 74 art. 2; Maimonides's *Guide for the Perplexed*, ch. 30, on Gen. I-IV; Rosenmüller's *Antiquissima Telluris Historia a Moses Gen. 1^o Descriptio*, Germany, 1776, pp. 6,10-12,71; Delitzsch's *Genesis*, Dörffling & Franke, Leipzig, 1853, I:xx.68-120 and *Comm. on Genesis*, I:254f; MacDonald's *The Biblical Doctrine of Creation and the Fall*, 1859, Klock & Klock rep., Minneapolis, 1984; Zöckler's *op. cit.*, I:177f,208,291 n. 68, 293 n. 75, 482f and II:499f,511; Pye Smith's *The Relation between the Holy Scriptures and Some Points of Geological Science*, Jackson & Walford, London, 1855, pp. 178f; Kurtz's *History of the Old Covenant*, Clark, Edinburgh, I:1 vii n. 1 & xxvii, liii-lxviii; Kelman's *The Sabbath of Scripture*, Elliot, Edinburgh, 1870, pp. 261-67; Dawson's *The Origin of the World according to Revelation and Science*, Hodder & Stoughton, London, 1884, pp. 103-35, 241-47 cf. 355f & n.; Edersheim's *Old Testament Bible History*, Assoc. Pubs., Wilmington De., rep., n.d., pp. 5f; Shedd's *Dogmatic Theology*, Zondervan, Grand Rapids, 1969 rep., I:474-83 & 519; A. Kuyper's *Locus de Creatione in his Dogmatic Dictations*, Kok, Kampen, 2nd. ed., II:82-85, and his *God's Angels*, Höveker & Wormser, Amsterdam, n.d., pp. 51f,95,98, and *E Voto Dordraceno*, Wormser, Amsterdam, 1892, I:100f & II:9f; Sillevus Smitt's *Manual of Sacred History*, Kok, Kampen, 1922, I:5f,38; G.Ch. Aalders's *The Divine Revelation in the First Three Chapters of Genesis*, Kok, Kampen, 1932, pp. 275-77,264; A. Rendle-Short, as cited in Hart-Davies's *The First Two Chapters of Genesis Considered as a Basis of Science*, Victoria Institute, London, 1938, p. 9; Filby's *Creation Revealed*, Pickering & Inglis, London, 1977 rep., p. 56 n.1; and Fields's *Unformed and Unfilled*, Presb. & Ref. Pub. Co., Philipsburg N.J., 1978, p. 29.
- 142) Cf. Hugo of St. Victor's *De Sacramentis Christianae Fidei* 1:1:6; Pererius's *Concerning Commentaries and Disputations on Genesis* I:1:4 n. 80; *Staten-Vertaling* of the Dordt Dutch Bible on Gen. chs. 6 to 8; Chalmers's *Evidence and Authority of the Christian Revelation*, p. 204, and in Zöckler's *op. cit.*, p. 539; Orr's *The Bible under Trial*, Marshall Bros., London, 1907, pp. 213f, and *Science and the Christian Faith* (in *The Fundamentals*, Testimony Pub. Co., Chicago, 1917, IV:100f), and *The Early Narratives of Genesis* (in *ibid.*, VI:94); Bavinck's *Reformed Dogmatics*, Kok, Kampen, 4th ed., II:440,459,462f; and *Our Reasonable Faith*; Pink's *Gleanings in Genesis*, Moody, Chicago, 1950, p. 11; Sillevus Smitt's *op. cit.*, I:5f,38; Rimmer's *Modern Science and the Genesis Record*, Eerdmans, Grand Rapids, 1941, p. 28; and Custance's *Time and Eternity*, Zondervan, Grand Rapids.
- 143) Cf. Gen. 1:2 LXX's *abussos* (= dwelling-place of demons?); *Targum Onkelos* ("the Earth was then devastated"); Arnold's *Genesis and Science*, Longmans Green & Co., London, 1875, pp. 333f; Bettex's *Song of Creation*, Höveker & Wormser, Amsterdam, 1900, pp. 22f, 41,54-57,61,64f,112-14,117,153-58,199,268,271.
- 144) Cf. Peter Lombard's *Dist.* II:15:5 & *Sententiae* II:12:1:2 (cf. Bavinck's *op. cit.* II:459); Zöckler's *op. cit.*, I:373-79,415-21; A. Kuyper's *Concerning the Consummation*, Kok, Kampen, 1929, I:490 & 24 and *Locus de homine in Dogm. Dict.*, pp. 125 & 128; Geesink's *Concerning the Lord's Ordinances*, Kok, Kampen, 1925, I:220,225,230,236-38, 243,240,247,285f & II:140f,108-10,133,187; and then also G. Aalders: *op. cit.*, pp. 215-17, 247.263.239-43,246-53.

- 145) Cf. Jerome's *Heb. Quaest. in Gen.*, his *Epistle 69 ad Oceanum contra Jovin.* I:16, and his *Apolog. Ad Pammachium contra Jovin.*; *Clementine Recognitions*; Zöckler's *op. cit.* I:247f & 266 & 295 n. 85 & 505-7 n. 57; Dawson's *op. cit.*, p. 134n.; Crowther's *The Unwritten Record*, Sunday School Union, London, 1882, p. 23; and Schilder's *What is Hell?*, Kok, Kampen, 1932, pp. 186-88 & 193-97.
- 146) Gen. 1:3 to 2:4.
- 147) Gen. 1:5a cf. 1:5b; 1:5b-14; 2:1-3; 2:4; Josh. 10:12-15; Job 38:4-12f; Ps. 90:1-4; Prov. 8:22f; Dan. 8:13f; 8:26f; 9:24-27; Joel 2:31 to 3:1; Zech. 14:4; 14:7-9; 14:13-16; Mal. 3:1f; 4:1-5; and II Pet. 3:4-10.
- 148) Cf. Anselm's *Why Did God Become Man?*, I:18; MacDonald's *op. cit.*, pp. 78f; C. Hodge's *Systematic Theology*, Scribner, New York, 1873f, I:57,556-73; A.A. Hodge's *Outlines of Theology*, Nelson, London, 1879, p. 246, and in his *Confession of Faith*, Banner of Truth, London, 1958 rep., pp. 81-83, and in his *Evangelical Theology*, Banner of Truth, London, 1958 rep., p. 141; Zöckler's *op. cit.*, II:136f,165,193,537f,543f,735-37,800; Dawson's *op. cit.*, pp. 135-37,146; Gesenius's *Hebrew and English Lexicon*, s.v. *yoom*; A.H.Strong's *Systematic Theology*, Pickering & Inglis, 1956, pp. 391f; Schilder's *Goring against Assen*, Kok, Kampen, 1929, pp. 31-33 & 42-25, his *What is Heaven?*, Kok, Kampen, 1935, pp. 269f & 298-300, and his *Jesus Christ and Cultural Life in Jesus Christ and Human Life*, De Pauw, Culemborg, 1932, pp. 250-57; J.O. Buswell's *Systematic Theology*, Zondervan, Grand Rapids, 1962, I:144-46, and his *The Length of the Creative Days*, in *Christian Faith and Life*, April 1935, 41:117,123f; and F. Schaeffer's *Genesis in Time and Space*, InterVarsity Press, Downers Grove Ill., 1972, pp. 57 & 133.
- 149) *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1969 rep., I:301f; Augustine's *55th Epistle to Januar*; John of Damascus's *Exposition of the Orthodox Faith*, II:1,2,5,7,9 & IV:23; J. Calvin's *Institutes of the Christian Religion*, II:8:30; Tayler Lewis's *Note on the Creation Sabbath*, in J.P. Lange's *Comm. on the Holy Scriptures: Genesis*, Zondervan, Grand Rapids, n.d., pp. 196f & 187n; Delitzsch's *Comm. on Genesis*, II:198; MacDonald's *op. cit.*, pp. 310-13; Kelman's *op. cit.*, pp. 261f; Kuyper's *Treatise on the Sabbath*, Höveker & Wormser, Amsterdam, 1890, p. 12 & n.; Dawson's *op. cit.*, pp. 137f,147,153,251; Geesink's *op. cit.*, III:441 & I:246; De Bondt's *Creation and Providence* in Berkouwer & Toornvliet's *The Dogma of the Church*, Haan, Groningen, 1949, pp. 259f; F.N. Lee's *The Covenantal Sabbath*, Lord's Day Observance Soc., London, 1972, pp. 17,27,31,37,55f,234,239; R. Maatman's *The Bible and Natural Science*, Reformed Fellowship, Grand Rapids, 1970; Newman & Eckelmann's *Genesis One and the Origin of the Earth*, InterVarsity Press, Downers Grove Ill., 1977; D.A. Young's *Creation and the Flood*, Baker, Grand Rapids, 1977, pp. 81,86,94f,132,160,164, and his *Christianity and the Age of the Earth*, Zondervan, Grand Rapids, 1982, pp. 57-63,160-66; E.J. Young's *Studies in Genesis One*, Presb. & Ref. Pub. Co., Philadelphia, 1975, pp. 11,82f,103-5; and many other works.
- 150) Gen. 1:3-5.
- 151) Gen. 1:6-8 cf. Ps. 148:4 and Prov. 8:22-28.
- 152) Gen. 1:9-13 & 6:14 cf. Ps. 103:15f & 104:5-9.
- 153) Gen. 1:14-19.
- 154) Gen. 1:20-23 cf. Job 26:5-13 & 38:4 to 39:30.
- 155) Gen. 1:24f cf. Ps. 49:12.
- 156) Gen. 1:26-29 cf. Ps. 8.
- 157) Job 26:5-13 cf. Ps. 49:12 & 103:15f & 104:1-30.
- 158) Cf. the antediluvian Gen. 6:14's "pitch."
- 159) Gen. 1:6-8 cf. Job 26:27 to 38:26-28 and Pss. 104:3f & 147:8,15-19 & 148:4-8.
- 160) J. Calvin: *Comm. on Gen. 1:6f.*
- 161) J. Calvin: *Comm. on Gen. 7:11 & 9:13.*
- 162) Gen. 9:19 & 10:8-10,25 & 11:1-9 cf. Deut. 32:8 and Acts 17:26.
- 163) Gen. 9:19 & 10:32.

- 164) Gen. 1:9f *cf.* Ps. 104:4-8 and Prov. 8:24-29.
- 165) Gen. 1:2-10 and Job 26:10-13 & 38:4-11f and Pss. 24:1f & 89:9-12 & 90:1-4 & 104:1-9 and Prov. 8:19-29 and Jer. 5:22.
- 166) A. Custance: *The Flood*, Zondervan, Grand Rapids, 1979, p. 141.
- 167) *Cf.* Job 26:10-13 & 38:4-11f and Gen. 1:2-21f and Pss. 24:1f & 74:12-16 & 89:9f & 90:1-4 & 104:1-9 and Prov. 8:19-19 and Jer. 5:22 with Zöckler's *History*, II:501-5, and his *God's Witnesses in the Realm of Nature*, Bertelsmann, Gütersloh, 1881, II:161-68.
- 168) J. Calvin's *Institutes of the Christian Religion*, I:14:21f & 16:2.
- 169) J. Calvin's *Comm.* on Gen. 1:14f.
- 170) J. Calvin's *Comm.* on Gen. 8:22.
- 171) Theophilus's *ad Autolycus* II:10-19 & III:24; Basil's *op. cit.*, V:3 to IX:5; Ambrose's *op. cit.* 7th to 9th Homilies; Calvin's *Comm. on Psalms* 104:21f; and so too C. Vanderwaal's volume titled *What Exactly Does It Say?*, Oosterbaan & Le Cointre, Goes, 1971, pp. 5-8.
- 172) *Cf.* with: Calvin's *Comm.* on Gen. 1:28f & 3:21 & 9:1-3; Geesink's *op. cit.*, II:187f; Vanderwaal's *Was Adam a Vegetarian?*, in his *op. cit.*, pp. 9-13.
- 173) Gen. 1:28f *cf.* 9:1-9.
- 174) Gen. 3:21-24.
- 175) Gen. 4:2-4 *cf.* 15:9-17 and Lev. 7:9 & 10:12f and I Cor. 10:18-21.
- 176) Gen. 4:20.
- 177) Gen. 7:2 & 8:19f.
- 178) *Cf.* Gen. 7:14 & 8:7.
- 179) Gen. 8:19-21a.
- 180) Gen. 1:28f & 3:21 & 4:2-4 & 4:20 & 7:2 & 8:19-21 & 9:1-3.
- 181) J. Calvin: *Comm.* on Gen. 1:28f & 3:21 & 4:2 & 8:20 & 9:3.
- 182) Gen. 1:26-31.
- 183) Gen. 2:7.
- 184) Gen. 1:26f *cf.* I Tim. 6:16 and Jas. 3:7-9 and Rev. 20:10-15.
- 185) Gen. 2:17.
- 186) Gen. 1:28f *cf.* 2:15 to 3:3f.
- 187) Gen. 2:1-3 & 2:17 *cf.* 5:5 and John 5:16-18 and Heb. 4:3-11 and First Corinthians 4:3's "day" or *heemeras*.
- 188) Mal. 4:1-5 and Heb. 10:25 and Rev. 21:25 & 22:5.
- 189) J. Calvin: *Comm.* on Gen. 1:3 & 1:14.
- 190) J. Calvin: *Comm.* on Gen. 1:11 to 2:3 and *Institutes* I:14:21 & II:8:30.
- 191) Gen. 3:17-24.
- 192) Gen. 1:24 & 2:15-20 & 3:1 & 3:14.

- 193) Gen. 3:15 *cf.* Gal. 4:4f.
- 194) Gen. 3:16.
- 195) Gen. 3:6 & 3:17.
- 196) Gen. 3:18.
- 197) Gen. 3:19.
- 198) Gen. 3:22-24.
- 199) Gen. 1:1-2 & 1:14 & 2:17; Pss. 89:37 & 119:89-91 & 136:5-9 & 148:5-13; Jer. 31:35f & 33:25.
- 200) Gen. 1:28f *cf.* Eccl. 7:29 and Hos. 6:7f and Rom. 1:18-20f & 2:12-16.
- 201) Gen. 2:17 & 3:19.
- 202) Gen. 6:9 & 7:2 & 8:6-12 & 8:20-22 & 9:1-7.
- 203) Gen. 1:28f; 11:9f,17,28f *cf.* 12:1-3 & 17:4-7 & 18:18f & 22:18f.
- 204) Gen. 26:4f.
- 205) Gen. 28:13f *cf.* Heb. 11:1-16.
- 206) Ex. 3:6-8,15 & 20:1-17.
- 207) Gal. 4:4-6 and Heb. 2:5-9.
- 208) Heb. 11:1 to 12:1f and Rev. 14:6f.
- 209) Matt. 5:17-21f and I Cor. 15:21-28 and Rev. 2:7 & 22:14f.
- 210) Gen. 1:28f & 2:15-20 & 3:15,21,23.
- 211) Gen. 3:14f.
- 212) Rom. 16:20.
- 213) Gen.1:28 & 3:15-16 *cf.* Rom. 16:20.
- 214) Gen. 3:17-19,23 *cf.* 2:5,15.
- 215) Gen. 1:28f & 3:21 *cf.* 4:1-4 and I Cor. 10:26-31.
- 216) Gen. 1:28 *cf.* 4:16-24 & 9:1-7.
- 217) Gen. 6:1-4.
- 218) Gen. 5:22-30f *cf.* Jude 14f.
- 219) Gen. 6:5.
- 220) *Cf.* Gen. 1:28f & 6:7. On the *y^equum* or domestic animals and plants, *cf.* too Gen. 7:4,23 & Deut. 11:6. On the distinction between *'erets* (or land) and *'adaamaah* (alias the humanly-cultivated or humanly-cultivable ground), particularly in the account of Noah's Flood, see section 52 above.
- 221) Gen. 6:19 to 7:2.
- 222) Gen. 7:4,23 *cf.* Deut. 11:6.
- 223) Gen. 7:17f.

- 224) Gen. 7:19f.
- 225) Gen. 7:21-23, *cf.* the word *anthropou* in the Greek Septuagint Translation at 6:13.
- 226) Gen. 1:2 to 2:1 LXX *cf.* II Pet. 3:5.
- 227) II Pet. 3:6.
- 228) Gen. 1:1-10 *cf.* Ps. 104:1-9 and Prov. 8:19-29.
- 229) Gen. 1:26-28.
- 230) Gen. 8:4.
- 231) Gen. 2:5-19 & 3:24 & 4:16 & 6:7 & 8:4 & 10:1-10 & 11:1-9.
- 232) Gen. 2:8-14 *cf.* 15:18 *etc.*
- 233) *Cf.* Philo's *Concerning Abraham* VIII:41-45, and his *Moses* II:59-63; Theophilus's *op. cit.* III:16-19; Tertullian's *On the Pallium* 2, his *Apology* ch. 40 med., and his *ad Nationes* I:9 med.; Ambrose's *Concerning Noah's Flood*; Chrysostom's *Homily* 12:3 on Matt. 3:13; Augustine's *City of God* XV:27; J. Calvin's *Comm.* on Gen. 6 to 8; Bavinck's *Reformed Dogmatics* II:462f; D.A. Young's *Creation and the Flood* pp. 171f & 76; and F. Schaeffer's *op. cit.*, pp. 57 & 133.
- 234) *Cf.* Pseudo-Justin's *Response to Orthodoxy* Q. 34; Pererius's *Commentaries and Disputations on Genesis*; *Dordt Dutch Bible* at Gen. chs. 6 to 8; Matthew Poole's *Synopsis in Genesis* 7:19 (1669), and *Annotations on the Holy Bible* on Gen. 7:19 (1685); Stillingfleet's *Sacred Origins*, 1709 ed., III:4,337; Delitzsch's *Genesis* I:353-55; Lange's *op. cit.* I:296,302 & n.; Tayler Lewis, in *ibid.*, I:296 n. 5 & 308-10; Zöckler's *History* I:213 & 293 n. 76; Dawson's *Origin of the World*, 1884, pp. 256f; *Meeting Place of Geology and History*, 1894, p. 151; J.C. Jones: *Primeval Revelation: Studies in Genesis I-VIII*, American Tract Soc., 1897, p. 356; Kuyper's *Common Grace*, Kok, Kampen, 4th ed. I:20,49f,89; Sillevus Smitt: *op. cit.*, I:38; Schilder's *Goring against Assen*, pp. 17-22, 16 para. 1 & 23-25 & nn. & 27 n., 42-45; Mixter's *Creation and Evolution*, American Scientific Affiliation, 1950, pp. 15-17; Whitelaw's *Pulpit Commentary*, ed. Spence, Eerdmans, Grand Rapids, 1950 rep., p. 143; Buswell's *The Creation of Man* (1956); Kidner's *Genesis*, Tyndale, 1968, pp. 93f and on Gen. 7:19-24; and Custance's *The Flood: Local or Global?*, Zondervan, Grand Rapids, 1979, pp. 26 & 41-43; & nn 26-53 & 55-58.
- 235) J. Calvin: *Comm.* on Gen. 2:8-16.
- 236) J. Calvin: *Comm.* on Gen. 8:3.
- 237) J. Calvin: *Comm.* on Gen. 8:1.
- 238) Gen. 7:19f.
- 239) Gen. 2:8-14 & 3:23 & 4:16f & 6:1-7f & 8:4.
- 240) *Cf.* Gen. 7:4,21f & 9:2 & 9:10b.
- 241) Thus Gen. 6:14 in the Hebrew Massoretic Text.
- 242) Thus the 270 B.C. Greek Septuagint Translation.
- 243) Thus Jerome's 400 A.D. Latin Vulgate Translation.
- 244) Gen. 4:16 *cf.* 6:1-5 & 6:14 & 10:1,8-10 & 11:1-3 *cf.* 14:10.
- 245) *Cf.* Gen. 6:14 with Deut. 32:13 and Job 14:18-19 & 26:5 and Ps. 104:5-8 & 104:24-30.
- 246) Whitcomb and Morris: *The Genesis Flood*, 1961, pp. 108 & 91; Morris's *Men of Science, Men of God*, pp. 47f; and Patten's *The Biblical Flood*, Pacific Meridian, Seattle, 1976, pp. 8f,14,24,27f,30-34,46,51,56,163,173-78,193,268,289-91,298, 313-15,321.
- 247) Whitcomb and Morris: *The Genesis Flood*, 1961, pp. 90f.

- 248) H. Morris: *Men of Science*, pp. 47f.
- 249) Burnet's *Sacred History of the Earth*, Hamburg, 1698, I:6-8,80,92,116 & II:260 & IV:71f,92f,108,513f; and Zöckler's *History II*:143-53.
- 250) Zöckler's *History II*:154-61; and his *God's Witnesses*, I:235.
- 251) Zöckler's *History II*:164-66. Even the Neo-Catastrophist Nelson's *op. cit.*, p. 138, gives a quotation from Woodward himself, proving that multiflood Pre-Noachic inundations were anciently held -- and are not just Post-Woodwardian inventions of Anti-Woodwardians! Said Woodward: "Some are of the opinion that the sea frequently fitted and changed its place.... 'Twas a matter of much admiration to me to find that a belief of so many changes and so great alterations in the Earth had gained so large a footing and made its ground so many ages in the world.... The moderns (= Pre-1690 Non-Woodwardians) generally entertained it...upon credit and traditions of the ancients."
- 252) Cf. Whitcomb & Morris's *op. cit.* p. 90.
- 253) J. Calvin: *Institutes of the Christian Religion* I:14:21.
- 254) G.M. Price's *The New Geology*, Pacific Press, Mountain View Ca., 1923, p. 539.
- 255) B. Nelson's *The Deluge Story in Stone*, pp. 21 & 26.
- 256) H. Bavinck: *op. cit.*, Kok, Kampen, 1928, II:455.
- 257) J. Calvin: *Comm. on Genesis* 1:1,3,26.
- 258) J. Calvin: *Comm. on Genesis* 2:8-14.
- 259) J. Calvin: *Comm. on Genesis* 3:15.
- 260) J. Calvin: *Institutes of the Christian Religion* I:14:18 & II:13:2.
- 261) J. Calvin: *Comm. on Genesis* 49:10.
- 262) J. Calvin: *Comm. on Isaiah* 7:14.
- 263) J. Calvin: *Comm. on Isaiah* 9:1-7.
- 264) J. Calvin: *Comm. on Micah* 5:2-5.
- 265) J. Calvin: *Comm. on Malachi* 3:1-2 & 4:1-3.
- 266) J. Calvin: *Comm. on John* 1:1,14,18.
- 267) J. Calvin: *Comm. on Luke* 1:26-33..
- 268) J. Calvin: *Comm. on Matthew* 1:21-23.
- 269) J. Calvin: *Comm. on Luke* 2:11.
- 270) J. Calvin: *Comm. on Matthew* 2:1-6.
- 271) J. Calvin: *Comm. on Philippians* 2:6-11.
- 272) J. Calvin: *Comm. on Colossians* 1:14-18.
- 273) J. Calvin: *Comm. on Colossians* 2:3,9.
- 274) J. Calvin: *Comm. on First Timothy* 3:16.
- 275) J. Calvin: *Comm. on First John* 5:7.
- 276) J. Calvin: *Comm. on Psalm* 72:11 and *Institutes of the Christian Religion* IV:16:17 & IV:18:17.



ABOUT THE AUTHOR ----->

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

For the Second World War, Dr. Lee's father was appointed Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Dr. Lee became a Calvinist; had the great joy of leading both of his parents to Christ; and became Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Emigrating to the U.S.A., he attended the very first General Assembly of the Presbyterian Church in America; transferred his previous ministerial credentials to that denomination, and pastored congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in New Jersey; Research Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Bristol Tennessee. He was then the only person in the world serving on the Executives of both the British Lord's Day Observance Society (headquartered in London) and the Lord's Day Alliance of the United States (headquartered in Atlanta).

Preacher, theologian, lawyer, educationist, historian, philosopher and author, Lee has produced more than 191 publications (including many books) and also more than 540 long unpublished manuscripts. In addition to an honorary LL.D., he has twenty earned degrees -- including some eleven earned doctorates* (and one honorary doctorate) awarded for dissertations in law, literature, philosophy and theology.

Dr. Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the world some seven times; has visited around one hundred countries (several repeatedly); and has also visited every inhabited Continent. He is in demand as a promoter of doctoral students in Australia, Britain, Germany, South Africa, and the United States.

A diehard predestinarian, Dr. Lee is affectionately nicknamed "General Lee" by his closest friends. In Australia, he was till his retirement in 2000 the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He is married, and has two daughters.

- * Th.D.: *The Covenantal Sabbath*
- D. Phil: *Communist Eschatology*
- Ph.D.: *Miracles. What and When and Why*
- D.Min.: *Daily Family Worship*
- D.Ed.: *Catechism Before Communion!*
- S.T.D.: *Rebaptism Impossible!*
- D.R.E.: *Baby Belief Before Baptism!*
- D.Jur.: *Women Ministers & Australian Litigation*
- D.Litt.: *Holinshed on the Ancient British Isles*
- D.C.L.: *The Roots and Fruits of the Common Law*
- D.Hum.: *Tiny Human Life -- Abortion and IVF*