

The Beginning – Part 3

Genesis 1-2; Coast Community Church Pastor's Class; Earl Miles; July 3, 2016

The Bible and Science (Psalm 19)

- 'Book' of General Revelation and Book of Special Revelation
- Complimentary and Supportive
- Different but Supporting Roles
- The Bible should correct bad scientific interpretation.
- Science may correct bad Biblical interpretation.

Four Views of 'The Beginning' (Genesis 1:1)

- Atheistic Evolution (AE)
- Intelligent Design (ID)
- Theistic Evolution (TE)
- Creationism (C)

Why Is This Discussion Important? (Matthew 28:18-20; Ephesians 4:1-3)

- Making Disciples.
- Division in the Church.
 - We are not as unified as we might think.
 - We can be quick to condemn others.

Views Not Requiring the Biblical God (Psalm 14:1-3; Romans 1:18-25)

- Atheistic Evolution
- Intelligent Design
 - Scientific Explanations
 - Ancient Pagan Creation Stories
 - Other Religious Explanations

Views Requiring the Biblical God (Acts 17:22-31)

- Theistic Evolution
- Creationism

Theistic Evolution

- With a literal Adam
- Without a literal Adam

Creationism

- Six 24 Hour Days
- Day Age View
- Framework View

Six 24 Hours Day View

- Young Earth Creationists
- Old Earth Creationists
 - Punctuated or Intermittent Day View
 - Gap Theory (Restoration View, Palestine or Historical Creation View: Sailhamer, Piper)

Day Age View

- Progressive or Process Creation (Hugh Ross)

Framework View

- Days of Revelation View
- Days of Divine Fiat View
- Instantaneous View (Augustine)
- Analogical View (Franz Delitzsch, Herman Bavinck; W.G.T. Shedd; Robert Godfrey)
- Temple View (John Walton of Biologos; N.T. Wright)

Age of the Earth

Two basic answers:

- The universe/earth is very old.
- The universe/earth looks very old.
- Young Earth Creationism (YEC)
 - Scientific Creationism
 - Apparent Age View (Henry Morris – Institute for Creation Research)
- Old Earth Creationism (OEC)
- Both
 - Time-Relative or Expanding Time View
- Either

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Rest in Jesus, Hope in God, Pursue Love

Plan

- Views
- Scripture
- Importance
- Approach
- Compelling Arguments

Why take the time to discuss various views if they aren't true?

- Love: To know what people are thinking so we can engage them (we have to understand people in order to love them).
- Faith: To evaluate our understanding of the Bible humbly (we need to be open to correction and learning) and strengthen our faith.

Full disclosure: I am a six day creationist who is not convinced that the earth is as old as it appears.

Note: I find trying to summarize and organize all the different views a challenge and I have modified my notes from last time to, hopefully, be more accurate in what view fits in where!

Review

The Bible and Science - Psalm 19

Luther, Calvin and Copernicus (Ligonier Article)

- 'Book' of General Revelation and Book of Special Revelation
- Complimentary and Supportive
- Different but Supporting Roles
- The Bible should correct bad scientific interpretation.
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Why Is This Discussion Important? - Matthew 28:18-20; Ephesians 4:1-3

- Making Disciples.
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 - We are not as unified as we might think.
 - We can be quick to condemn others.

Note: Differences Among Godly Men

- Six 24 Hour Days: Tertullian, Calvin, Luther, Lightfoot, Watson, Vincent, Aquinas, Bishop Ussher, Matthew Henry, John Owen, Jonathan Edwards, Al Mohler, John MacArthur, R.C. Sproul, Henry Morris, Ken Ham, Ligon Duncan
- Day Age View: Augustine?, Charles Hodge, A.A. Hodge, B.B. Warfield, W.G.T. Shedd, J. Gresham Machen, Francis Schaeffer, James Montgomery Boice
- Framework View: Augustine?, Kline, Bruce Waltke, younger R.C. Sproul
- Theistic Evolution (open to it): B.B. Warfield, Billy Graham, Tim Keller, C.S. Lewis
- Young Earth: Many like R.C. Sproul, Jr and Ken Ham of Answers in Genesis
- Old Earth: Charles Spurgeon, William Lane Craig, Robert Godfrey, Charles Hodge, C.S. Lewis, Francis Schaeffer, Scofield, B.B. Warfield, Michael Horton, Stephen Meyer

Video

I want to show you another video, but first let me explain why I showed you the first two.

Visual explanation of the big bang (a contrast to Genesis 1-2)

- Hubble and Einstein convinced scientists that the universe had a beginning
- This beginning has been called the ‘big bang’
- We do not know what caused the ‘big bang’
- This is the scientific account of the beginning of the universe which we can contrast with the account in Genesis

Stephen Meyer and the Beginning (a confirmation of Genesis 1)

- with the Hubble telescope we found out that the universe is immense
- we also found out that the universe is expanding
- Einstein also found out that the universe is expanding
- But Einstein along with most other scientists believed the universe was eternal

- So it wasn't until Hubble convinced him that Einstein believed that the universe had a beginning (a beginning point from which the universe has continued to expand)

RC's answer to the age of the earth (an illustration of the tension between the Bible and Science because of sin, not because of the Bible or science)

- the Bible doesn't tell us the age of the earth
- the Bible does point toward a young earth
- but science should not be rejected out of hand
- and neither should Scripture be rejected out of hand
- we have fallible interpreters of infallible revelation in nature (general revelation)
- we have fallible interpreters of infallible revelation in the Bible (special revelation)
- science has corrected at least one wrong biblical interpretation (Copernican revolution)
- if science and the Bible are in conflict, one thing is certain, someone is wrong (someone has wrongly interpreted one or the other)

This 'fallible' tension between infallible General and Special Revelation has resulted in:

Four Views of 'The Beginning'

Genesis 1:1

- Atheistic Evolution (AE)
- Intelligent Design (ID)
- Theistic Evolution (TE)
- Creationism (C)

Views Not Requiring the Biblical God

Psalms 14:1-3

Romans 1:18-25

- Atheistic Evolution

'[Atheistic Evolution] Usually affirms these things: There is no God or, at least, we do not have good reason to believe that there is a God. The world developed over a longer period of time than six, twenty-four hour days. The world is much more than a few thousand years old. The life forms we see today arose from prior, extinct life forms. The majority viewpoint in the natural sciences on the age of the world and the origin of present-day life forms is correct. – Jimmy Akin

- Intelligent Design

‘The theory of intelligent design holds that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection. Intelligent design has applied scientific methods to detect design in irreducibly complex biological structures, the complex and specified information content in DNA, the life-sustaining physical architecture of the universe, and the geologically rapid origin of biological diversity in the fossil record during the Cambrian explosion approximately 530 million years ago. – intelligentdesign.org

- Scientific Explanations

‘Evolution is Nature’s design process. The natural world is full of wonderful examples of its successes, from engineering design feats such as powered flight, to the design of complex optical systems such as the mammalian eye, to the merely stunningly beautiful designs of orchids or birds of paradise. With increasing computational power, we are now able to simulate this process with greater fidelity, combining complex simulations with high-performance evolutionary algorithms to tackle problems that used to be impractical. This book showcases the state of the art in evolutionary algorithms for design. The chapters are organized by experts in the following fields: evolutionary design and "intelligent design" in biology, art, computational embryogeny, and engineering. The book will be of interest to researchers, practitioners and graduate students in natural computing, engineering design, biology and the creative arts. – Evolution by Design by Hingston, eds.

- Ancient Pagan Creation Stories

*"In the beginning there was only Tokpefla, Endless Space."*⁶

So begins a Hopi creation legend, as retold by Harold Courlander. Into this endless, featureless space, Tawa, the Sun Spirit, puts some of his substance, mingling it with the elements of that place. By this act, he begins an evolutionary process of successively better worlds, which emerge as Tawa's creatures improve from empty, shadowy simulacra to full blooded human beings capable of independent thought and action - and hence, one might add, of evil. Nearly all of the great creation myths share this pattern. The Hebrew, Christian, and Greek myths certainly do, and one can find evidence of a similar pattern in East Indian traditions. A divine, creative act injects principle and order into a pre-existing nothingness or chaos. – earthspirit.com

- Other Religious Explanations

‘The third school of thought says that the beginning of this world and of life is inconceivable since they have neither beginning nor end. Buddhism is in accordance with this third school of thought. Bertrand Russell supports this school of thought by saying, 'There is no reason to suppose that the world had a beginning at all. The idea that things must have a beginning is really due to the poverty of our thoughts.'

‘Modern science says that some millions of years ago, the newly cooled earth was lifeless and that life originated in the ocean. Buddhism never claimed that the world, sun, moon, stars, wind,

water, days and nights were created by a powerful god or by a Buddha. Buddhists believe that the world was not created once upon a time, but that the world has been created millions of times every second and will continue to do so by itself and will break away by itself. According to Buddhism, world systems always appear and disappear in the universe. ...

‘In the eyes of the Buddha, the world is nothing but Samsara -- the cycle of repeated births and deaths. To Him, the beginning of the world and the end of the world is within this Samsara. Since elements and energies are relative and inter-dependent, it is meaningless to single out anything as the beginning. Whatever speculation we make regarding the origin of the world, there is no absolute truth in our notion.

'Infinite is the sky, infinite is the number of beings,
Infinite are the worlds in the vast universe,
Infinite in wisdom the Buddha teaches these,
Infinite are the virtues of Him who teaches these.' - (Sri Ramachandra)

‘... Then the Buddha said that He would not go into a discussion of the origin of the Universe. To Him, gaining knowledge about such matters was a waste of time because a man's task was to liberate himself from the present, not the past or the future. To illustrate this, the Enlightened One related the parable of a man who was shot by a poisoned arrow. This foolish man refused to have the arrow removed until he found out all about the person who shot the arrow. By the time his attendants discovered these unnecessary details, the man was dead. Similarly, our immediate task is to attain Nibbana, not to worry about our beginnings.’ – budsas.org

This is the greatest battleground in our culture.

Views Requiring the Biblical God (Acts 17:22-31)

- Theistic Evolution
- Creationism

Theistic Evolution

- With a literal Adam
- Without a literal Adam

‘Theistic evolution says one of two things. The first option is that there is a God, but He was not directly involved in the origin of life. He may have created the building blocks, He may have created the natural laws, He may even have created these things with the eventual emergence of life in mind, but at some point early on He stepped back and let His creation take over. He let it do what it does, whatever that is, and life eventually emerged from non-living material. This view is similar to atheistic evolution in that it presumes a naturalistic origin of life. The second

alternative of theistic evolution is that God did not perform just one or two miracles to bring about the origin of life as we know it. His miracles were constant. He led life step by step down a path that took it from primeval simplicity to contemporary complexity, similar to Darwin's evolutionary tree of life (fish begot amphibians who begot reptiles who begot birds and mammals, etc). Where life was not able to evolve naturally (how does a reptile's limb evolve into a bird's wing naturally?), God stepped in. This view is similar to special creation in that it presumes that God acted supernaturally in some way to bring about life as we know it. – gotquestions.org

Question: *If biological evolution is true and there was no historical Adam and Eve, how can we know where sin and suffering came from?*

Answer: *Belief in evolution can be compatible with a belief in a historical fall and a literal Adam and Eve. There are many unanswered questions around this issue.*

‘Compared to other questions laypeople ask pastors about creation and evolution, I find the concerns of *this* question much more well-grounded. Indeed, I must disclose, I share them. Many orthodox Christians who believe God used evolutionary biological processes to bring about human life not only do not take Genesis 1 as history, but also deny that Genesis 2 is an account of real events. Adam and Eve, in their view, were not historical figures but an allegory or symbol of the human race. Genesis 2, then, is a symbolic story or myth that conveys the truth that human beings all have and do turn away from God and are sinners. Before I share my concerns with this view, let me make a clarification. One of my favorite Christian writers (that's putting it mildly), C. S. Lewis, did not believe in a literal Adam and Eve, and I do not think the lack of such belief means he cannot be saved. – Tim Keller, Gospel Coalition Blog

‘There is no evidence that Lewis ever read the Genesis account of creation literally. Repeatedly and publicly he described it as a folk tale or myth. In *The Problem of Pain*, published in 1940, four years before his first surviving letter to Acworth, Lewis constructed his own "myth" of human origins, which he described as "an account of what *may have been* the historical fact." Professing no objection to the notion that "man is physically descended from animals," he suggested that over time God "perfected the animal form" that was to become the first man by endowing it with human consciousness. The resulting "Paradise man" engaged in full and unbroken communion with God while remaining, by our standards, a savage. Although he was as yet untainted by sin, his technology remained primitive. In joining an evolutionary picture of human biological development to the biblical account of the Fall, Lewis wished to demonstrate that the two views are not (as they seem to be) mutually exclusive. For him, technological backwardness implied nothing about intelligence or virtue, both of which might have been highly developed in prehistoric humans. When early man fell into sin (under circumstances Lewis does not describe), his spirit began to lose the control it had previously held over his body:

The total organism which had been taken up into his spiritual life was allowed to fall back into the merely natural condition from which, at his making, it had been raised—just as, far earlier in the story of creation, God had raised vegetable life to become the vehicle of animality, and chemical process to be the vehicle of vegetation, and physical process to be the vehicle of chemical.

Lewis's acceptance of divinely guided human evolution prompted him to modify not only the Genesis account of creation but also the traditional Christian understanding of the Fall. The existence of pain in the animal kingdom especially troubled Lewis, who devoted an entire chapter to the subject in *The Problem of Pain*. Theologians, he noted, had previously attributed the origin of animal suffering to the Fall of man. But the scientific evidence that carnivorousness was "older than humanity" had led Lewis to conclude that evil had manifested itself long before Adam in the law of tooth and claw. To account for this fact, he postulated a hypothetical pre-Adamic fall, in which Satan corrupted the world and caused animals to live by preying on one another. – Gary Ferngren, *The Acworth Letters*

Note: Theistic evolutionists may now prefer the term 'evolutionary creationists.'

Creationism

3 Main Views

- Six 24 Hour Days (specific time)
- Day Age View (unspecified time)
- Framework View (about the story not time)

- **Six 24 Hour Days**

‘God created all the universe in the space of six, regular solar days. – BLB

- Young Earth Creationists

- Old Earth Creationists

- Punctuated or Intermittent Day View

- Gap Theory (Restoration View, Land of Palestine View)

- Punctuated or Intermittent Day View

‘Puts millions of years (in the form of geological eras) between the days of the Creation Week. God created on the first day, let that stew for eons, created again on a second creative day, let that simmer for a long while, created once more on the third special day, and so forth. – Blue Letter Bible (BLB)

- Gap Theory

‘The universe was already in existence for an indeterminate duration before the Creation Week began (and hence allow for a very old earth, but are able still to maintain God's recent fiat creation of mankind). – BLB

‘Belief that the explanation for the old age of the universe can be found in a theoretical time gap that exists between the lines of Genesis 1:1 and 1:2. God created the earth and the earth *became* formless and void. Therefore God instituted the new creation which begins in Genesis 1:2b. This theory allows for an indefinite period of time for the earth to exist before the events laid out in the creation narrative. Gap theorists will differ as to what could have happened on the earth to make it become void of life. Some will argue for the possibility of a creation prior to humans that died out. This could include the dinosaurs. They normally believe in a literal Adam and Eve, Garden of Eden, snake talking, and world-wide flood. – Michael Patton

- Restoration View

‘The universe was created full-form and populated only to be decimated by a cataclysmic war led between God and Satan. This war left the earth a wasteland, "formless and void" (and explains why we find fossilized dinosaur bones that seem to be millions of years old). So then, by theory, the recent Creation Week would be a re-Creation or restoration of a world that was once destroyed. – BLB

- Palestine or Historical Creation View (Sailhamer, Piper)

‘With the universe already created in Genesis 1:1, the six creative days refer not to the establishment of the universe, but rather, God's preparation of Eden for His people. This view hinges on medieval Hebrew interpretations of the Genesis text. Because "heavens" and "earth" should be translated as "sky" and "land," and "formless and void" is better rendered "uninhabitable wasteland," the Creation Account presents God's preparation of the Promised Land in the midst of an unyielding wilderness — a land prepared special for His people. Similar to the Gap theory, Genesis 1:1 indicates the universe created at a time inconsequential to the needs of the Genesis narrative. God prepares a piece of paradise on earth in the midst of wilderness and continually brings His people back to that place of blessing as a tutorial device pointing them to the blessing of God's covenants with them. – BLB

- Day Age View

‘The Day-Age Theory takes aim on the Hebrew word for "day": *yôm*. Stating that the word, while often meaning a 24-hour period, can also refer to an indeterminate duration, these theorists proclaim that a valid (and moreover, proper) literal understanding of the Creation account will interpret each day as an era, or age, lasting a great length of time. – BLB

- Progressive or Process Creation (Hugh Ross)

‘[Day Age Theory Progressive Creation] God, having created the major types of the animal and plant kingdoms at the beginning of the Sixth Day, waits and watches as they evolve naturally within their groups until at the end of this lengthy period referred to as "the Sixth Day," God creates man of the dust by fiat. – BLB

‘In the beginning God created the heavens by first creating the “cosmic egg” (the small and incredibly dense ball of matter, energy, and space) and then caused it to begin to expand (which, he said, occurred in [Genesis 1:1](#)). For the next 9.2 billion years the universe expanded and stars and galaxies gradually formed by physical and chemical processes as cosmic gas clouds collapsed due to gravity. Our sun formed about 8.7 billion years after the big bang (or about 5 billion years ago). For the first 7 billion years of history, the expansion of the universe was initially very fast and gradually slowed down due to gravity and then it started to expand more rapidly due to dark matter and dark energy (and the expansion has continued to accelerate over the past 7 billion years). The solar gas cloud around the sun evolved over millions of years to form rings and eventually evolved into planets. In this way the earth was formed about 9.2 billion after the big bang (about 4.5 billion years ago) and was covered in such thick clouds of an opaque atmosphere that absolutely no light could reach the surface of the earth, and hence darkness was on the surface of the earth (which, he said, is described in [Genesis 1:2](#)). Then when God said, “Let there be light” ([Genesis 1:3](#)),⁶ the opaque atmosphere was changed (whether supernat-urally by God or naturally by physical and chemical processes as we observe today, Ross did not clearly state) to become translucent, so that light now reached the surface of the earth. However, if anyone had been on the earth at that time, he would not have been able to see the sun, moon or stars themselves but only the diffused light from them. Then on “Day” Four ([Genesis 1:14–19](#)), which was some unspecified time (but clearly Dr. Ross views it as millions of years) after the translucence event on Day One, God made the atmosphere transparent so that the yet-to-be-created animals and people on the earth would be able to see the sun, moon, and stars, when those animals and people were created billions of years later. – Terry Mortensen summarizing Hugh Ross’ presentation

‘When Did Man Appear?’

Six thousand to 60,000 years ago, God created Adam and Eve. That 6,000 to 60,000 encompasses the secular date of 8,000 to 24,000. Even at this most controversial level, we have so little data to work with that we see fundamental agreement between scientific evidence and the words of the Bible. – Hugh Ross

‘Do you differ with the scientists at the Institute for Creation Research?’

Hugh: Yes, I differ with them about the age of the universe. I would agree with them on the recency of the creation of man. Though, we both hold that we are all descendent from Adam and Eve and that God created Adam and Eve only thousands of years ago. Where we disagree is on the age of the Earth and the age of the universe, but I’d like to point out that it really doesn’t matter. I believe that the universe is 17,000,000,000 years old [that was the best figure available in 1994; today we know the universe is 13.7 billion years old – *Ed*] and they believe that the universe is less than 10,000 years old. We only differ by a factor of 1,000,000. That’s only six zeros. I say this because I’ve brought another book here with me, written by an agnostic, Hubert Yockey, who founded the field of information theories that apply to molecular biology. He and others, including atheists, point out that in order for life to arise by natural processes, you would need an Earth in excess of 10 to the one hundred billionth power, years old. That’s a hundred billion zeros after the one. It would fill 25,000 Bibles with zeros to write that number out long hand. The fact that I differ with the Institute of Creation Research by only six zeros has no bearing on the creation evolution debate. Nor does it have any bearing on salvation. When God created is doctrinally insignificant. I say that because in my opinion, there has been far too much

emotion invested in what I consider to be a trivial issue in terms of creation evolution and basic viable doctrine. If we can get away from the emotion, I think we can resolve it. – Hugh Ross

Framework View

‘Sees the Creation Week as a topical guide unconcerned with a real chronology. Dividing the works of Creation into two triads, Moses presents his audience with a literary device to demonstrate theological truths of covenant promises and the role of the Sabbath. Although the fiat creative events ("Then God said, 'Let there be light'; and there was light") refer to actual historical events that actually occurred, and the Creation Week is presented in normal, solar days, the Creation Account really functions as a literary structure presenting the acts in a nonsequential, topical order. The purpose for this is theological. The Framework Interpretation sees the six creative days dividing easily into two parallel sets of three (that is, two triads). The first triad — Days One, Two, and Three — deals with the creation kingdoms (or realms), while the second — Days Four, Five, and Six — deals with the creature kings (or rulers). – BLB

- Days of Revelation View

‘The days are six consecutive 24-hour days in which God revealed the narrative to Moses. This is associated with the British soldier and diplomat P. J. Wiseman, *Creation Revealed in Six Days* (1958), and his son, the well-respected Assyriologist Donald J. Wiseman, in “Creation time — what does Genesis say?,” *Science and Christian Belief* 3:1 (1991), 25-34. – Report of the Creation Study Committee PCA (CSC)

- Days of Divine Fiat View

‘This view asserts that the days are six consecutive 24-hour days in which God said his instructions, while the fulfillment of those instructions took place over unspecified periods of time. This view appears in Alan Hayward’s *Creation and Evolution* (Bethany, 1995 [originally 1985]). Hayward is a progressive creationist who makes a strong and responsible case against Darwinism. - CSC

- Instantaneous View (Augustine)

God created everything in an instant. Genesis 1 and 2 simply describes what took place in an instant. The story simply helps us to understand what God did instantaneously and to give Him the glory for it.

- Analogical View (Franz Delitzsch, Herman Bavinck)

The creation story is written as an analogy – God’s work analogous or similar but not identical to our work (work week). The purpose of the story is an argument for a Sabbatarian order for life.

- Temple View (John Walton of Biologos; N.T. Wright)

The creation story is about God creating a place or ‘house’ for people to live and ultimately, a place or ‘house’ or ‘temple’ for God to live with people. The purpose of the story is to orient us toward the worship of God and God’s heart to dwell among us.

Age of the Earth

Two possibilities:

- The earth is very old.
- The earth looks very old.

Why does the earth look old?

By Al Mohler recorded by Tim Challies

‘It is our responsibility to give an answer to this question of why the universe looks old, but the most natural understanding comes to this: the universe looks old because the Creator made it whole. When he made Adam, Adam was not a fetus but a man. By our understanding this would have required time. But for God it did not. He put Adam in the garden, which was not merely seeds, but a fertile, mature garden. God creates and makes things whole. And secondly, it looks old because it bears the effects of sin, the flood, catastrophe. Creation is groaning and in its groaning it looks old and worn, giving us empirical evidence of the reality of sin. In the end the conclusive answer to this question is known only to God. This is where we are left; and it is a safe place to be.

- Young Earth Creationism (YEC)

‘The belief that the universe and all that is in it was created by God around ten-thousand years ago or less. They insist that this is the only way to understand the Scriptures. Further, they will argue that science is on their side using “catastropheism.” They believe that world-wide biblical catastrophes sufficiently explain the fossil records and the geographic phenomenon that might otherwise suggest the earth is old. They believe in a literal Adam and Eve, Garden of Eden, snake talking, and world-wide flood. – MP

- Scientific Creationism

‘Science demonstrates not that the earth is ancient and weathered by millions of years of natural processes, but that it is a comparatively young creation (generally between 7,000 and 15,000 years old). Using this system, affirms that the earth is indeed young and Believers can indeed hold to a literal rendering of Genesis 1. – BLB

- Apparent Age View (Henry Morris – Institute for Creation Research)

‘God must have created the universe to look as if it were very old. After all, God made Adam full-grown, for what reason should we not believe that He made the rest of the universe old as well? – BLB

- Old Earth Creationism (OEC)

‘Belief that the old age of the universe can be reconciled with Scripture by understanding the days of Genesis 1 not at literal 24 hour periods, but as long indefinite periods of time. The word “day” would then be understood the same as in Gen. 2:4 “. . . in the day that the LORD God made the earth and the heavens.” While this view believes the universe and earth are billions of years old, they believe that man was created a short time ago. Therefore, they do not believe in evolution. They believe in a literal Adam and Eve, Garden of Eden, snake talking, and world-wide flood. – Michael Patton

- Both
 - Time-Relative or Expanding Time View

‘Belief that the universe is both young *and* old depending on your perspective. Since time is not a constant, time at the beginning of creation would have moved much slower than it does today. From the way time is measured today, the succession of moments in the creation narrative equals that of six twenty-four hour periods, but relative to the measurements at the time of creation, the events would have transpired much more slowly, allowing for billions of years. This view may or may not allow for an evolutionary view of creation. They can allow for in a literal Adam and Eve, Garden of Eden, snake talking, and world-wide flood. – Michael Patton (MP)

- Either

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