

# THE OLD YOUNG EARTH

By William Furman

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The debate between Young Earth proponents (YEP) and Old Earth proponents (OEP) has caused a high degree of polarization within the Christian community. It seems to me that YEP try to reconcile science to the Bible and OEP try to reconcile the Bible to science. If YEP, as some have accused, twist science to fit the Bible, I think it is more than fair to say that OEP twist the Bible to fit currently accepted scientific theories.

Both sides have made all kinds of detailed and complex explanations by different interpretations of science and the Bible. After studying and pondering over the different positions, I have come to the realization that I believe everything the YEP espouse except that maybe the earth per se isn't young and I don't believe anything that the OEP espouse except that maybe the earth is old. Although I suggest a "gap," I don't believe any of the "gap theory" positions that I have come across.

Unfortunately, the labels, Young Earth (YE) and Old Earth (OE), tend to give the impression of a narrow range of discussion and debate. There are many related issues imbedded in the different positions. My purpose is not to focus on the age of the earth as such or debate an old earth vs a young earth, but to discuss the issues of the positions within the "labels" of OE and YE and then offer a position that satisfies the problems of the other positions. I intend to present a model or sequence that comes from a very literal reading of the Genesis account that does not conflict with science or interpretation of the Bible.

To be clear, my understandings of the basic tenets of the different positions are as follows: OEP believe in a six "day-age" progressive creation. Each "day-age" spans millions of years. The universe, including the earth, is billions of years old. The geological features of the earth and the fossil records are from natural aging over millions and billions of years. Some OEP consider the creation event of man to be the spiritual infusion into an evolved humanoid. We are living in the seventh day-age. YEP believe Genesis 1:1 is a summary statement, and that 1:2 begins a six 24 hour-day creation event that ends with God's resting on the seventh 24 hour-day. The earth and life are approximately 6000 years old based upon the mathematics of the genealogies. The geological features of the earth and the fossil records are from the great flood.

The more predominate "gap" theorists basically believe Genesis 1:1 is a creative event of the earth and 1:2 onward is a recreation or reforming of the earth. The geological features of the earth and the fossil records are from millions of years between 1:1 and 1:2 during which time Lucifer was cast out of heaven. That event caused major chaos and catastrophe on the earth.

Because I see an empirical scientific problem with the YE position and a number of theological and interpretational problems with the OE and "gap" positions, I have tried to approach reading the creation account without any position bias. I suggest a very literal reading without reading into it yields a combination of the three positions, YE, OE, and gap theory, without compromising the Bible or science.

Before I offer, what I believe to be, a very simple and viable solution, I want to, first, give some background, then address the issues I have with the YE position followed by the issues I have with the

OE position. Then I will set forth some Biblical principles that I think all positions would agree upon; principles that will support the viability of my suggested position. (Hopefully this will help the reader to understand why and how I have come to my position.) Finally I will present my position in summary and then in detail.

### ***Background***

Admittedly I am not a professional scientist or a professional theologian. I am a retired systems analyst who, for nearly all my life, has had a deep interest in science and in theology and has studied both. I have always had a special interest in the area of “science and the Bible,” the creation versus evolution debate and, more recently, the YE versus OE debate.

I have read Michael Behe, Stephen Meyer, John Lennox, Perry Marshall, Jason Lisle, and Ken Ham. I have watched John Ankerberg and Hugh Ross presentations. I have watched debates between OEP, such as Hugh Ross of Reasons to Believe and other OEP, and YEP, such as Danny Faulkner, Ken Ham, Jason Lisle and other YEP. I have read John Ankerberg’s analysis and position stated in his donor letter of January 2009 and the response from Institute of Creation Research. All of these presentations have provoked much thought and have led me to evaluate the issues creating problems with Bible and science interpretation presented by both positions. It has also provoked me to read and ponder the sequence of creation events recorded in Genesis over and over again.

Admittedly, also, I am disadvantaged because I do not know Hebrew. However, after reading and listening to the above mentioned writers and presenters as well as some Hebrew scholars, it appears to me that many Hebrew words have multiple meanings and can be interpreted pretty much as to how you want to support your particular position.

### ***OE vs YE and aging***

Between the OE and the YE position, there are a number of scientific issues that can be debated and resolved either way by interpretation of evidences. Much of the speculation about age of earth and the geological layers is assumed by circular reasoning. There is no evidence that indicates without a shadow of a doubt the age of the universe or of the earth. All aging, when it comes to origins, is speculation which can be derived by different interpretations of the data.

There is much controversy over the accuracy of the dating methods. Rocks that are known to be less than 100 years old give readings of being thousands of years old. The geological columns and the present face of the earth can be interpreted as validly by the flood as they can by long ages. The so called “Cambrian Explosion,” the massive burial grounds of fossils and their inconsistencies in the geological columns would be much better explained by a cataclysmic event such as the great flood.

### ***YE Issues***

However, there is one major scientific problem that has never been adequately explained by the YEP—we see light from stars that are millions of light years away. All OEP point this out as a major reason to reject the YE position and most YEP recognize and admit this as a major issue that is not yet scientifically explainable beyond a shadow of doubt.

I agree with Perry Marshall in “Evolution 2.0” that star light millions of light years away is present scientific observation (empirical) and cannot be interpreted any other way. We know today that light travels at 186,282 miles per second and some stars are a million light years away no matter when they

were created. Physics says that the light from these stars are a million years old. Based upon that fact, he believes the universe cannot be around 6000 years old and, with him, that ends the conversation. However, for me, that does not end the conversation mainly because I see many problems with the OE position.

If you take away the millions of light years issue (again, admittedly, a major issue), I believe all the other issues of YE vs OE are a matter of interpretation, most of which are better resolved by the YE position. I believe if the distant star issue were resolved there would be no empirical science conflict with the YE position.

There is a biblical interpretation issue that does cause some questioning over the YE position. YEP interpret Genesis 1:1 as a beginning summary of the creative act and then the detail is given starting in 1:2. This in general is very valid as much of Genesis and Exodus gives a summary statement and then goes back to the details. (There is no doubt that this is what occurs in Genesis 1 concerning the six days of creation and then in Genesis 2 in which the sixth day is described in detail.) The problem with that in relation to 1:1 and 1:2 onward is that the only actual statement of the earth's creation is in 1:1 which is interpreted by YEP as a summary statement. The detail statement of the earth being made or created is not given like the detail statement of the Sun, Moon, stars, plants, birds, animals, and man being made or created. So when was the earth created? It is assumed by YEP that the earth was created on day 1 but the text in 1:2 onward does not specifically say so. (Creation of light is the only specifically stated event on day 1.)

The position I am suggesting addresses the 1:1 and 1:2 issue and resolves the YE position with the starlight issue and does not have the theological issues of the OE position and the common gap theories.

### *OE issues*

Though OEP and Progressive Creationist (PC) such as Hugh Ross present a very intriguing model and give an interesting scientific explanation that includes the issue of stars being millions and billions of years old as evidenced by being millions and billions of light years away, I see many major theological problems and inconsistencies with the interpretation of scripture in order to explain their origins model.

The issues with the OE position, I believe, boil down to two major issues which are not given proper significance and interpretation—the curse and death, and the global flood.

There is a major critical debate between OEP and YEP about death before Adam. OEP takes the position that there was physical death before Adam and that the “fall” brought forth only spiritual death. It seems the debate between death as physical versus death as spiritual has polarized the issue of death from sin and the curse as though it were one or the other. Actually it was “both” “and.” There are many strong implications that it was both spiritual and definitely physical.

I believe the curse, the penalty for sin, was physical death for several reasons. In the curse itself it was said by God, “for dust thou art, and unto dust shalt thou return.” I don't see anything spiritual in dust.

In the Old Testament, touching the dead would make one ceremonially unclean. Numbers 19:11-13: “Anyone who touches a dead person's body will be ‘unclean’ for seven days. They must make themselves pure and ‘clean’ with the special water.....Anyone who touches a dead person's body and does not make themselves pure and ‘clean’ makes my holy tent ‘unclean.’ They must be separated from

Israel.” I believe that physical touching making one ceremonially unclean speaks to both the spiritual and physical aspects of death from the “fall.” The note in the Life Application Bible on Numbers 19:9,10 states, “Death was the strongest of defilements because it was the final **result of sin.**”

It has been argued that since Adam and Eve did not physically die the day they ate of the fruit after they were told, “in the day that thou eatest thereof thou shalt surely die,” that death on that day was spiritual. And it was, but I believe day as it is used above in respect to physical death can be interpreted in much the same way as if I would say to a kidnapper who holds my family hostage, “the day you harm my family, you’re a dead man.” That does not necessarily mean that within the 24 hour period after my family is harmed that the perpetrator would be brought to justice. But the surety of the effect is confirmed the day of the cause. Also I think from the very outset, God, knowing that man would fall, shows His longsuffering mercy and delays the physical death penalty.

I believe the first animal death was the sacrifice of one or two lambs to make a covering for Adam and Eve’s nakedness. It was the first substitution—the death of an animal to cover the sin of man. It was symbolic and was the precursor to thousands of years later when Christ would physically die. And, by the way, if it was only spiritual death at the “fall,” why did Christ have to endure **physical torture and death** to pay the penalty for our sins?

At the “last supper,” Christ instituted the Lords Supper which is symbolic for His physical body and blood. Matthew 26:17-28: “.....Jesus took bread.....saying, ‘Take and eat; this is my **body.**’.... Then he took a cup....saying, ‘Drink from it, all of you. This is my **blood** of the covenant, which is **poured out for many for the forgiveness of sins.**” In I Corinthians 11, Paul says that, “the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my **body, which is broken for you:** this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my **blood:** this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the **Lord's death** till he come.” Body and blood are physical and the physical shedding of the blood of sacrificial lambs and, ultimately, **the** sacrificial lamb was necessary for the atonement of souls. Leviticus 17:11: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” And Hebrews 9:22:”.....without shedding of blood is no remission.”

One of the supporting claims by PC concerning death before Adam is that plants are life and plants were eaten before the “fall,” thus killing live cells. It seems to me to border on the ridiculous that it needs to be pointed out that there is a huge gap between plant life and animal life. In addition to the obvious physical differences and the fact that plant life has no semblance of self-awareness or spiritually, only animals, never plants, were ordained for the sacrifice of sin. Life and death in the Bible is animal life and animal death.

Also it is very clearly stated that plant life, not animal life, was originally, at the time of creation, designated for food for man and animal. Genesis 1:29 & 30 “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to **every beast** of the earth, and to **every fowl** of the air, and to **everything that creepeth** upon the earth, **wherein there is life,** I have given every green herb for meat: and it was so.”

Another aspect of the curse put forth by PC is that the earth (the ground) is cursed by man’s abuse, that God did not Himself curse the ground. That is an interpretation of Genesis 3:17 which states, “And unto

Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, “Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.” I believe that is a real stretch in interpretation if for no other reason than in verse 18, part of the curse itself is that “Thorns also and thistles shall it bring forth to thee.” The thorns and thistles were not brought forth by man’s abuse but by God’s initiative as part of the punishment. In Genesis 5:29, the work and toil as a result of the curse of the ground by God is stated; “And he called his name Noah, saying, ‘This same shall comfort us concerning our work and toil of our hands, **because of the ground which the LORD hath cursed.**’” I do not believe PC give enough credence to the severity of the fall and its consequences as it relates to planet earth—man and the ground he lives upon and returns to in death. God cursed both because of the severity of sin and disobedience.

Another one of the main tenants of OEP and PC is that the Sun, Moon, and stars were created in the day 1 age and that they then appeared or became visible in the day 4 age. Though it fits nicely with the PC model, it does not fit with what the Bible says. Genesis 1:16; “God **made** two great lights—the greater light to govern the day and the lesser light to govern the night. He also **made** the stars.”

If one makes the argument that God created the Sun, Moon and stars in the 1st day age and then causes them to appear on the 4th day age, then it logically follows that everything including man was made in the 1st day age and then are only made to appear in the subsequent day ages because there is a pattern for each day the same as the 4th day of a declaration of **let (there be)** and then **it was so** and/or God **made**.

Day 4 - Genesis 1:14-16; “And God said, ‘**Let there be** lights in the vault of the sky’.... And **it was so**. God **made** two great lights—the greater light to govern the day and the lesser light to govern the night. He also **made** the stars.”

Day 5 - Genesis 1:20,21; “And God said, ‘**Let** the water **teem** with living creatures, and **let** birds **fly** above the earth across the vault of the sky.’ So God **created** the great creatures of the sea and every living thing with which the water teems and that moves about in it”

Day 6 - Genesis 1:24-27; “And God said, ‘**Let** the land **produce** living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.’ And **it was so**. God **made** the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground .....

Then God said, ‘Let us **make** mankind in our image..... So God **created** mankind in his own image, in the image of God he **created** them; male and female he **created** them.’”

Another interpretive issue key to OEP and PC is that the 7th day-age is the present “age” that we live in ever since God finished His creative work. (My question is that since God stated that six days shall you labor and on the seventh day you shall rest and if we are living in the day-age of rest, why are you and why am I working and toiling six days of the week?) The argument is that because there is no mention of the morning and the evening marking a beginning and end of the 7th day-age, the 7th day has not ended.

The 7th day was unique from all the other days. There was not a beginning of creative work and an end of creative work as on the other days. Though there is no morning (ending) declared neither is there an evening (start) declared. If this were the beginning of a continuing day-age, it could be argued that consistency with the other days would suggest that the author would have declared that there was an evening (a start to the 7th day) without declaring a morning (ending).

The 6 day creative work was done and God rested from the work He had done. Genesis 2:2-3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his

work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Every action is in the past tense: God...rested.....blessed...sanctified.....because that in it he **had rested**. That, to me, sounds like a specific time period, not the ushering in of a new day-age.

Yet another issue put forth by some OE is that the flood of Noah was a local or regional flood that destroyed the “world” of the then present civilization. I cannot begin to understand how anyone could read and interpret Genesis 6:13 and come to that conclusion; “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” And Genesis 7:19-23; “The **waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.** And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: **All in whose nostrils was the breath of life,** of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they **were destroyed from the earth:** and Noah only remained alive, and they that were with him in the ark.” The flood was not just a local disaster, not just a world-wide catastrophe. It was a global cataclysm!

To revisit the issue of the curse and of physical punishment for sin, the reason for the great flood which destroyed **all breathing life**, was because of the extent and severity of sin.

Turning to a scientific issue, John Ankerberg, in defending the OE position, expressed that the many species found in the fossil record and that are present today could not have evolved from the relatively few “kinds” that were on Noah’s ark. Perry Marshall, in his book “Evolution 2.0,” shows the problems with Darwinian evolution by natural selection and illustrates that through adaptive evolution, natural genetic engineering from the processing of the information implanted in the cell by an intelligent being, species do indeed develop rapidly. Though Perry is a staunch OEP, his arguments for rapid speciation through directed adaptive evolution can be used to support YE on this particular point. Perry’s description of how (adaptive) evolution works in real time would negate the notion that the YE position is bound to support a “hyper-efficient Darwinian evolution.” There is rapid speciation and adaptation **within “kinds.”**

Thus the distant star issue with the YE position and all the theological issues with the OE position have brought me to the simplistic approach which I believe resolves all the issues.

### *Underlying principles*

First, just as “day” has many meanings dependent upon context, “Heaven” and “earth” have more than one usage and meaning.

Second, the Bible is the revelation from God to man concerning God’s creation, man’s fall, and God’s redemption of man. The story is about God and man and their relationship. God reveals everything else in the Bible as it relates to man. (For example, it is not the story of the angels and how or **when** they were created. We know only about the angels as they pertain to God’s use of them in relating to man and God.) Earth in our solar system is the place that the drama takes place and is very essential to the story. There are many aspects about God and spiritual beings and the universe that we don’t know. The Bible centers on the aspect of man in relation to God. The reason I emphasize this should become apparent later.

The third is that God is timeless which is hard for us to even begin to comprehend. He is already present in the future so that for Him, thousands of years from now, already is. Time and chronological events were created for the playing out of human history. Before the foundation of the earth, God knew and put forth the plan of salvation and His son sacrificing himself on the cross. Yet it took at least 4000 of our years from creation until the historical event happened. God knows you, your thoughts, and your future thoughts before He created the earth. Yet it took at least 6000 years for you to actually happen.

The fourth principle is that God, as creator and sustainer, does intervene in the material world. It's called miracles. At some point, there are things we cannot deny that God supersedes natural laws: the virgin birth and resurrection from the dead. The creation of man and the information initiated in the cells of life are miracles. Also, some of the apparent conflicts with scripture have to at some point be dealt with by considering the miraculous or the supernatural. After all science, no matter how long it takes, will never be able to explain the virgin birth or the resurrection. Even outside of our Bible believing intra-mural debate, when it comes to origins, there has to be the admission that there were unnatural events that would have happened to bring forth something out of nothing or, even if one believes matter is eternal, life from non-life. [See Foot Note]

Fifthly, there is at least one other creation event that is not revealed to us. As stated before we do not know when or what the surrounding circumstances were in the creation of the angels. Thus there could be other creation events not revealed to us in Genesis 1:2-31.

I believe that there are multiple creation events not all revealed to us in the detail that the six days of special creation (the key figure, man) were. As mentioned before, we have no record of how or when the angels or other spirit beings were created. It could have been during the special six day creation or it could have been, in man-years, millions of years before the six day special creation. I believe God is eternal, and so "in the beginning" is the beginning of matter, time, the universe, the habitation of earth, and the drama of man and his relation to God.

### ***Summary account of the creation events in Genesis 1***

So, keeping these principles in mind, I believe a very literal interpretation without reading much if any into it would yield the following sequence of major creative and formative events:

God creates the spiritual beings: angels, etc.

God creates the material universe: the **heavens** and **the rock that was to become** our planet earth.

God prepares the rock, designated to be Earth, for life and creates life to inhabit the earth in the six 24 hour-days. God creates and/or fine tunes our solar system.

God curses man and the ground because of the "Fall."

God destroys all breathing life and totally transforms the face of the Earth with the "Great Flood."

### ***Detailed account of the creation events in Genesis 1:***

Genesis 1:1; "In the beginning God created the heavens and the earth." God created the universe including the rock that, in the fullness of time, would be transformed into planet earth. I do not necessarily suggest that anything of significance relevant to the execution of the plan for the inhabitation

of the earth happened in that time frame which could have been thousands, millions, or billions of years. Again, God is timeless and we are time bound in our finite thinking.

Upon reading and pondering over the Genesis account over and over again, I believe that Genesis 1:1 is a creative act that precedes the six day special creation and that there was a gap between 1:1 and 1:2. But hear me out, to be clear, **I do not believe there was any life present during that span of time. I believe there was no (animal) life before day 5 and no death until after the fall.** Also I do not believe the present shape of the earth with geological columns and tectonic plate shifts happened during this span. Gap theorist and PC speculate about this span of time, that Lucifer was cast out of Heaven to earth and/or that the geological columns were layered and dinosaurs roamed the earth. But that is all it is: reading into the text and speculation. The apparent old age of the earth can better be explained by the fact of the great flood. Again, the flood was a global cataclysm! It can validly account for the geological layers and the breaking up of a continent into many continents.

This gap position not only satisfies the issue of distant starlight, but also gives a straight forward interpretation of the controversy of the earth's creation as it relates to Genesis 1:1 and 1:2.

Genesis 1:2; "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." The earth was already in existence in 1:2. The rock that was already created and designated to be earth, the home of man, was empty and rather nondescript and was engulfed in darkness.

Day 1 - Genesis 1:3-5; "And God said, 'Let there be light,' and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light 'day,' and the darkness he called 'night.' And there was evening, and there was morning—the first day." God begins this six day creation event with preparing the earth for life. The light was not synonymous with stars or the sun. There are other sources of light beside the stars or sun; lightning for example. Also we know that there will be light in the new heavens and earth, not by the sun but because Christ who was present at creation and the glory of God will be the light. Revelation 21:23 "The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp." Also, as with light before the sun and moon, so the 24 hour day was implemented before the sun and moon—on day 1, "God called the light 'day,' and the darkness he called 'night.'" No matter how you try to interpret it, God set forth the concept of light equals day and dark equals night before day 4. Night and day used together like this would indicate to me what we know as a 24 hour day, not an indefinite period of time.

Day 2 - Genesis 1:6-8; "And God said, 'Let there be a vault between the waters to separate water from water.' So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault 'sky.'" God starts fine tuning the rock that is designated to be planet earth as well as the atmosphere around it.

Day 3 - Genesis 1:9-12; "And God said, 'Let the water under the sky be gathered to one place, and let dry ground appear.' And it was so. God called the dry ground 'land,' and the gathered waters he called 'seas.' And God saw that it was good. Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good." God further fine tunes earth and prepares the food source for what He has in mind for days 5 and 6.

Day 4 - Genesis 1:14-18; “And God said, ‘Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.’ And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good.”

This verse, this creation event should immediately cause one to think that there is a major conflict with my position especially since, though I suggest the heavens and the earth were created in 1:1, I do not believe as the OE proponents do that the sun, moon and stars were just made visible on day 4. Clearly, the scripture says that on the 4th day “God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars.” That would conflict with my interpretation of 1:1.

I must admit I was quite perplexed over this glaring conflict and was ready to scrap the whole idea of interpreting 1:1 as a separate event from 1:2-27. However, as I was reading these verses yet again and pondering over this, something suddenly occurred to me that I never noticed before. What at first appeared to totally negate my idea has become a key, fundamental validation of the whole position.

Let me ask you, how many moons do Mars, Jupiter, Saturn, Uranus, and Neptune have? Collectively, there are 132. How many moons are there in the universe? How many Suns (stars that have planets revolving around them) are there in the universe? There are millions.

Now read verse 16 with a different emphasis: “God made two great lights—**THE** greater light (**THE** Sun) to govern the day and **THE** lesser light (**The** Moon) to govern the night. He also made **THE** stars.” There are many moons, suns, and stars in the universe. Yet verse 16 says **THE** moon, **THE** Sun, **THE** stars were created on day 4. When were the other suns and moons created? When did God make the other “rocks” (planets)? Remember the principle that the 6 day creation event was about man and his stage (the earth). I submit that in verse 16, day 4, God created **THE** Sun that is observed by man and affects the earth, **THE** moon that is observed by man and affects the earth, and (logically following in context) **THE** stars that are observed by man and affect the earth. Day 4 is about **our** solar system and the heavenly bodies created and prepared especially for our life on earth.

Day 5 - Genesis 1:20-22; “And God said, ‘Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.’ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, ‘Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.’” God creates the sea creatures and birds according to their kind.

Day 6 - Genesis 1:24-27; “And God said, ‘Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.’ And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.’ So God created mankind in his own image, in the image of God he created them; male and female he created them.” God creates the animals and man according to their kind.

Day 7 – Genesis 2:2-3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” God rested from His creative work.

The Fall and the Curse – Genesis 3. All life was affected. Physical death was instituted as well as spiritual death for mankind.

The Flood – Genesis 6-8. The face of the earth was drastically changed. All life except Noah and his family were destroyed and buried in layers of rock yielding massive burial grounds rich in fossils.

As stated in the beginning of this paper, I believe all that the YE label stands for except for the earth, per se, being young. The debate according to its labels is about the age of the earth. The position set forth in this paper is not so much about the age of the earth but, rather, about the age of the heavens beyond and how that relates to empirical scientific observation. I believe in an old universe, a recent makeover of the earth, and recent origin of life. Again, I believe this position satisfies empirical science and a very literal reading of the Bible without compromise.

[Foot Note]

The creation vs evolution debate is the wrong debate, especially when it comes to origins. The debate should not be creation vs evolution but really, the **Supernatural vs the unnatural**. Either both the universe and life came about by the supernatural or by the unnatural.

Evolution became “doctrine” based on science from the 19th century before the discovery of DNA and RNA. This is the 21st century and we know that DNA and RNA and their instructions for the building of proteins are more complex than any computer coding. Evolutionist cannot explain how life, through natural processes, can come from non-life. They build their theories around life that has already come into being. Nor can they sufficiently explain the “Cambrian explosion” representing the gaps between the “kinds” of animals.

Evolutionist would have us believe that everything came about by natural processes. But, it is unnatural to go from chaos to order. It is unnatural for life to come from non-life. It is unnatural for advanced kinds to come from lower kinds. It is unnatural for specified information to come from a non-intelligent entity. It is unnatural for information to be added without creation by an intelligent entity. There are many evolutionary mechanisms in theory that are unnatural. Simply giving a name to a phenomenon, as evolutionist do, does not explain the phenomenon. In simple terms, the circular reasoning goes like this: What is the explanation for the sudden appearance of higher life forms from lower life forms without any transitional life forms in between in the fossils records? The answer is punctuated equilibrium. What is punctuated equilibrium? The answer is that it is the sudden appearance of higher life forms from lower life forms without any transitional life forms in between in the fossils records. Now that it has been observed, named, and explained it can be considered a natural process. These names, explanations, are based on assumptions and hypothetical constructs. Creationists are accused of filling in anything unexplainable with the “God of the gaps.” However, evolutionists fill in anything unexplainable by giving the gap a name which we are to believe explains the phenomenon as a natural process. It must be magic.