

A Commentary on the Seven-Day Creation Account

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Moses 3: c. 1445 BC. *Seven-Day Creation Account*, Genesis/Exodus

Reference:	Genesis 1:3-2:3, Exodus 20:4-7, Exodus 31:15-18
When/Where Recorded:	Mt. Sinai Encampment ca. 1445 BC
Speaker:	Moses, at the approximate age of 80 years.
Context:	The Hebrew slaves had just escaped the Egyptians and were camped at Mt. Sinai. While camped there Moses received the Ten Commandments and wrote the history of the Hebrews up to that time. This creation account was written upon or near the occasion of the giving of the Ten Commandments
Comment/distinction:	This second Genesis creation account continues from the first introductory account as a poem or song to be recited or sung as a memorization aid for the fourth commandment of the Ten Commandments.

Highlights and Background:

Choosing a name for the third creation account recorded by Moses, the second creation account in the book of Genesis, was no simple task. It could be called the "*Fourth Commandment Creation Account*," because it apparently was written as a memorization aid for that commandment. It could be called the "*Seven-Day Creation Account*," because it has several scientific points arranged into seven literal, yet fictitious days. It could be called "*The Flora and Fauna Creation Account*," because it has a dual chronology of creation recorded therein, the first concerning the flora, the second concerning the fauna.

It could not be named the "*Six Day Creation Account*," because it includes seven literal days. Even so, many would recognize such a name as belonging to this account because they all know the seventh day was not a day of creation, but a day of

rest. As such it was intentionally constructed to be an illustration of the fourth commandment.

Therefore, The Old Scientist has settled on the name, “*Seven-Day Creation Account.*” And also, that name fits very well in relation to the name of the very next creation account, the “*One-Day Creation Account.*” This is very fitting because both have creation mentioned as occurring on a specific number of literal days. It is very fitting because, it points out the fact that in spite of the fact that days of the account are literal, they are fictitious in that they are part of a literary construction known as a figure of speech called hyperbole.

Moses is the man to whom the Ten Commandments were given. Moses wrote the account of the giving of the Ten Commandments into the Bible.

Moses is also the man who wrote, or at least compiled, several creation accounts. Many of them he put up front in the book of Genesis, the opening book of the bible.

Both the “*Seven-Day Creation Account.*” and the account of the giving of the Ten Commandments were written upon the same occasion; at the time the escaped Hebrew slaves were camped at Mt. Sinai.

This third creation account by Moses, the second one in the book of Genesis, is repeated in abbreviated form in two other places in the bible. The detailed version is found up front in the book of Genesis among a collection of creation accounts. Two abbreviated version are found in two of the accounts of the giving of the Ten Commandments. They are there to illustrate the fourth commandment.

This account is in the literary form of a song or poem written to be recited or sung for an aid to memorization. It illustrates the fourth Commandment.

In its detail, it also describes several stages of preparation of the planet earth for habitation by humanity.

This creation account is put in a literary form of six literal, yet fictitious days of work followed by a seventh, literal, yet fictitious day of rest.

Upon close examination, it becomes obvious that this seven day schedule is superimposed on an underlying chronology. That underlying chronology is in full agreement with all the rest of the creation accounts of the bible. It is also in full agreement with all the scientific evidence found outside the bible in the external God given accounts of creation. The underlying schedule is in accord with fact and reality from all credible sources.

Within that literary construction are many detailed facts of creation events known only to God at the time of writing, and only recently, independently discovered by modern science. For example:

“And God said, “let there be an atmosphere between the waters, and let it separate (set apart) water [onto the surface of the earth] from water [in outer space.] And God made this atmosphere and gathered (set apart) the waters [of the oceans] from the water above the atmosphere [in outer space.] And it really occurred. And God called the atmosphere sky. And God said, Let the waters under the sky be gathered together unto one place, and let the dry [land] appear:”

and it was so. And God called the dry [land] continents; and the gathering together of the waters called he oceans:”

Moses, c. 1445 BC, On The Origin of the Atmosphere, The Origin of the Oceans, and The Emergence of the Continents. From the *Seven-Day Creation Account, The Bible: Genesis 1:6-10*

“And God said let the waters bring forth creatures that have life, and birds may fly above the earth in the open atmosphere of the sky.”

Moses, c. 1445 BC, On The Emergence of Life. From the *Seven-Day Creation Account, The Bible: Genesis 1:20*

Creation science is organized in this account according to the following outline.

Organization of Significant Science in this Account:

Verse Significant Science

Part I: The basic essentials for Botany: Light, Air, Water, Land, Photosynthesis, Plants.

"Day" 1: Creation of light to be energy for life.

- 1:3a God existed before the universe
- 1:3b The Universe was planned by the intelligence aspect of God
- 1:3c The Universe was designed by Wisdom (Engineer) aspect of God.
- 1:3e The Creation of the Universe. The creation of light.
- 1:4a Light was one of the first things to be created.
- 1:4b Light had a beginning. It has not existed forever.
- 1:4c God Created light from nothingness. (Light is energy. Dark is nothingness.)

"Day" 2: Preparation of the atmosphere and filling of the oceans.

- 1:6a God planned the development of an atmosphere.
- 1:6b Water had accumulated in solar system.
- 1:6c Atmosphere was to be vehicle to capture water.
- 1:6d Water captured by atmosphere was to fill the oceans.
- 1:6e The water to fill the oceans was to come from outer space.

- 1:7a Then an atmosphere developed.
- 1:7b Then ocean water was accumulated.
- 1:7c Even the direction of accumulation of the water is specified correctly.
- 1:7d Outer space was the source of the water.
- 1:8a Make no mistake, the bible does not teach a firmament as believed by the ancient Greeks.

"Day" 3: Emergence of the Continents-Genetically Engineering the Food Chain- Photosynthesis to convert solar energy into Hydrocarbon..

- 1:9a By then the earth was covered by the oceans.
- 1:9b Notice it does not say the land was to be all connected.
Rather it correctly states all the oceans were to be all connected
- 1:9c There was no dry land, no continents were above sea level.
- 1:9d Continents began to emerge.
- 1:10a Continents established to be above sea level.
- 1:10b Now the surface of the planet is continents surrounded by oceans.
- 1:11a Again, it was all planned first.
- 1:11b The earth was ready for life to begin.
- 1:11c Photosynthesis would be necessary to convert light energy into chemical energy
by combining carbon dioxide and water into hydrocarbon,
thus establishing the basis for the food chain.
- 1:11d Then plants with seeds were to develop.
Photosynthesis becomes the basis of the food chain
- 1:11e After that was to come the first flowering plants.
- 1:11f Biogenesis, not spontaneous generation.
- 1:11g (More precise definition of first Flowering Plants.)
- 1:11h After it was planned, it came into being.
(DNA comes before the plant whose DNA is expressed?)
- 1:12a Life began on earth.
- 1:12b Photosynthesis (Carbon Dioxide/Hydrocarbon cycle) developed.
- 1:12c Plants with seeds developed..
- 1:12d Again emphasizing biogenesis, not evolution.
- 1:12e First Flowering Plants developed.

1:12f Plant biogenesis continued.

Part II: The basic essentials for Zoology:

"Day" 4: Creation of light to control cycles of life..

1:14a God existed before the universe

1:14b The Universe was planned by the intelligence aspect of God

“Said” here is “Word” of John 1:1, and is Logos “intelligence” of Greek
(The intelligence aspect of God includes Logic and the Laws of Physics.)

1:14c The Universe was designed by Wisdom (Engineer) aspect of God.

This phrase requires pre-meditation which is definition of designing.

1:14d In this pass through the chronology, rather than emphasizing the energy of the light, the luminaries and their functions other than a source of energy are emphasized.

1:14e One purpose was to synchronize the daily, monthly, and annual cycles of life.

1:15a Again emphasizing the planning by the intelligence aspect of God.

1:15b Purpose for the lights in the sky was provide for animals and humans to be able to see.

1:16a Creation of the cosmos, including Stars, Sun, and Moon.

1:17a Stars, Sun, and Moon are to give light.

1:18a Stars, Sun, and Moon are to control the cycles of life

"Day" 5: The Era of the Magnificent Megafauna.

1:20a Again, the intelligence aspect of God planning in advance.

1:20b Sea shall swarm with living creatures.

1:20c First birds shall develop.

1:21a The era of the magnificent megafauna (monsters).

1:21b Sea monsters (Leviathan) thrive.

1:21c Biogenesis, not evolution.

1:21d First birds developed.

1:21e Biogenesis, not evolution.

1:21f Pinnacle of Nature/Creation.

1:22a Biogenesis.

1:22b Sustained ecology both in the sea and on land.

1:23a Major Mass extinction

Apparently the ecology of the earth was complete at the end of verse 23 and the next era is a re-population of the earth with a different ecological suite. Therefore, something must have happened between the two eras that caused a need for re-population. Therefore, a Major Mass Extinction is indicated to occur at this point in the chronology.

"Day" 6: The Era of the Magnificent Mammals.

1:24a Age of Mammals planned by God to replace age of megafauna.

1:25a Age of Mammals replaces age of megafauna.

1:26a God Planned the creation of human race

1:27a Creation of human race

1:28a Re-population of earth after a mass extinction

The exact same language is used here as when ordering Noah and his sons to re-populate the earth. That indicates that this is an event after a mass extinction as was in the case of Noah and his sons after the flood.

1:28a Expansion of humanity after habitat/ecology destruction.

1:29,30 Formal dedication of the food chain.

1:29,30 Photosynthesis is the basis of the food chain for all forms of life.

1:29,30 Pre-historic Past of Humanity.

Part III: The Present Era of Sustained Ecology.

"Day" 7: The Long Day of the Present.

2:1 The creation is finished (complete).

Science argues that species are going extinct at the rate of thousands a year. Science is hard pressed to show any examples of new species coming into existence. Therefore, we can conclude that creation is complete as the rate of extinction exceeds the rate of supposed evolution by many orders of magnitude.

2:2 We are living in an era of sustained, stable ecology.

A Creation Account from Ancient Scripture:

Introduction/Context (Abbreviated Version 1, Exodus 20:4-7):

Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)

The Days of the Sabbath Illustrated in the Creation (Detailed Version: Genesis 1:3-2:3)

Theme: The Provision of Energy for Physical Life to Exist.

The First Three Days: The Botany (Photosynthesis) Side of the Food Chain.

Light (Creation of Energy)

And God said, Let there be light: and there was light. And God saw the light, that [it was] good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

Atmosphere and Ocean

And God said, "let there be an atmosphere between the waters, and let it separate (set apart) water [onto the surface of the earth] from water [in outer space.] And God made this atmosphere and gathered (set apart) the waters [of the oceans] from the water above the atmosphere [in outer space.] And it really occurred. And God called the atmosphere sky.

And the evening and the morning were the second day.

Emergence of the Continents

And God said, Let the waters under the sky be gathered together unto one place, and let the dry [land] appear: and it was so. And God called the dry [land] continents; and the gathering together of the waters called he oceans:

and God saw that [it was] good.

Photosynthesis to Convert Solar Energy into Hydrocarbon

And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

And the evening and the morning were the third day.

The Second Three Days: The Zoology Side of the Food Chain

The Circadian Cycle

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

And the evening and the morning were the fourth day.

Reign of The Magnificent Megafauna

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

And God created great whales (sea monsters), and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

The Reign of Mammals

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

Genetic Engineering Humankind

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his [own] image, in the image of God created he him; male and female created he them.

Commissioning of Man

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Commissioning of the Food Chain

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 every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, [it was] very good.

And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

The Seventh Day, Present Era of Stable Ecology

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.

Summary and Conclusions (Abbreviated Version 2, Exodus 31:15-17):

Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever:

*For [in] six days the LORD made heaven and earth,
and on the seventh day he rested, and was refreshed.*

Moses, c. 1445 BC, Creation Account: *Seven-Day Creation Account*,
The Bible: Exodus 20:4-7, Genesis 1:3-2:3, Exodus 31:15-17

Notice: The completion of the seventh day is not recorded. We are presently living in this era of relative stability where species are going extinct at a greater rate than they are being created (or evolving as an evolutionist would say.)

Miscellaneous Other Points of Detail in this Account:

- 1:3... God did the Creating.
- 1:6a God planned the development of an atmosphere.
- 1:8a Make no mistake, the bible does not teach a firmament as believed by the ancient Greeks.
- 1:9b Notice it does not say the land was to be all connected.
Rather it correctly states all the oceans were to be all connected
- 1:11a Again, it was all planned first.
- 1:11h After it was planned, it came into being.
(DNA comes before the plant whose DNA is expressed?)
- 1:12d Again emphasizing biogenesis, not evolution.
- 1:20a Again, the intelligence aspect of God planning in advance.

- 1:21c Biogenesis, not evolution.
 1:26a God Planned the creation of human race

Contribution to Whole Bible Combined Chronology/Detail:

From Eternity Past to the Emergence of the Continents

Verse	Verse	Detail Nr.	Detail Description
		1.0.	Eon of Eternity Past
		1.0.0	Eternity Past Existed
3a	14a	1.0.0.3	Something (God) existed in the absence of the universe [Intelligence, Wisdom, and Power]
		1.1.0	Conditions Were Set Up to Start Universe
3b	14b	<i>1.1.0.1.1</i>	Planned by intelligence [Scientist aspect of pre-existence: Laws of Physics, Logic]
3c	14c / 15a	<i>1.1.0.1.2</i>	Designed by Wisdom [Engineer aspect of pre-existence]
3e		<i>1.1.0.1.3</i>	Constructed (created) by Power [Authority (ruler, king, lord, father) aspect of pre-existence]
		2.0.	Eon of Early Development
		2.1.	The Universe Formed - <i>The Heavens</i>
		2.1.0..	The beginning of Universe was a specific event, the beginning of time, space, matter and energy.
4a	14d / 15b	2.1.0..3.	Light was one of the first things to come into existence (Light existed from the "beginning")
4b		2.1.0..3.1.	Light had a beginning. It has not existed forever.
4c		2.1.0..3.2.	Light had a beginning from nothingness
		2.2.	The Expansion of the Universe
		2.2.1	Then there was the expansion of the universe.
	/ 16	2.2.2..	Then water became abundant in outer space
	/ 16	2.2.3..	Then stars came into existence
	/ 16	2.2.4..	Then the Sun came into existence
	/ 17	2.3.	The Development of the Solar System - <i>The Chambers of the South</i>
	/ 17	2.3.1.	Then the solar system developed
6b		2.3.1..3.	Water had accumulated in solar system
6e		2.3.2.	Then hydrologic cycle (water cycle) developed in outer space of the solar system.
		2.4.	The Development of the Planet Earth
		2.4.1..	Then planet earth developed with molten magma surface (mantle.)
		2.4.2..	Then after a while the earth cooled enough to develop surface water
6a		2.5.	The Development of the Atmosphere
6b / 7a		2.5.1..	Then an atmosphere developed.
6c		2.5.1..1.	Atmosphere captures water from outer space.
		2.6.	The Development of the Oceans - <i>The Deep</i>
/ 7b		2.6.1..	Then the atmosphere captured (separated, set apart) water from outer space.
7b		2.6.1..2	Filling the oceans
7c		2.6.1..3	Separating (extracting) water below the atmosphere (oceans)
/ 7d		2.6.1..4	(direction of separation (extraction) was from above to below)
6e / 7d		2.6.1..5	from water above the atmosphere (small comets.)
9a,b		2.6.2..	Then the earth was covered by the oceans,
9a*		2.6.2..2.	Intelligence existed prior to this
9c		2.6.2..4.	No continents existed at this time.
		3.0.	Eon of Preparation For Complex Life / Ecology - <i>The World</i>
		3.1.	The Emergence of the Continents - <i>The Earth (Land)</i>
		3.1.1.	Then catastrophic event(s) occurred (Mantle overturn event(s))
9d		3.1.2..	Then Continents began to emerge
10a		3.1.3..	Then Continents established to be above sea level
10b		3.1.4..	Then Continents surrounded by continuous ocean, not oceans surrounded by continuous continent
		3.1.5..	Then As continents grew there were episodes of mountain building,

Notice there are two columns entitled Verse. That is because this account goes through the chronology twice. It is typical of bible creation accounts to have multiple passes through the chronology. Sometimes it starts at a significant event somewhere in the middle of the time and goes forward and backward in time from that point. In this account, the double pass through the chronology is because two different aspects of the preparation for human existence is the dominant theme—other than the account being written to illustrate the fourth commandment. Those two aspects are the importance of botany and of zoology in the food chain, starting with the energy of light and the conversion of that energy into hydrocarbon for our energy supply (food.)

A significant dividing line in several of the creation accounts is the event of the emergence of the continents. It is not until after the emergence of the continents that life as we know it could exist on the planet earth. This account contains a great amount of detail concerning the time before that great event, concerning the preparation of this universe and planet to support life. The chronology in this account takes two passes through all time. Even so, the detail information contained in those two passes is close to half before that great event, and half after it. This table is broken at that point, and continues in the next half.

Contribution to Whole Bible Combined Chronology/Detail:
(Continued)

**From the Emergence of the Continents To Creation
Completion**

Verse Verse Detail Nr. Detail Description

	3.2.	Cycles of Nature Established as the Basis of Enduring Ecology
	3.2.0.1	Then An era of equilibrium followed continent gathering and mountain building
	3.2.1.	Lithologic Cycle - Periodic Mountain Building and Eroding
	3.2.2.	Hydrologic Cycle - Evaporation/Condensation Transportation of Water
	3.2.2.	Then The hydrologic cycle developed.
11a,11b / 12a	3.2.2..2.	Earth ready for life to begin,
	3.2.3.	Then Life begins on earth
	3.2.4.	Carbon Dioxide/Hydrocarbon Cycle—Food chain
11c / 12b	3.2.4..1	Photosynthesis (Carbon Dioxide/Hydrocarbon cycle) developed
	3.2.4..2	Photosynthesis becomes the basis of the food chain
	3.2.5.	Reproduction Cycle—Biogenesis
	3.2.5..1	Then Life became abundant on earth
21,22*	3.2.5..1.2.	Animal biogenesis developed
14e / 18a	3.2.6.	Chronobiology Cycles—Chronobiology Rhythms
14e / 18a	3.2.6..1.	Lunar Cycle for Seasons
14e / 18a	3.2.6..2.	Circadian/Annual Cycles (Day/Night/Seasonal Patterns of Life Forms)
	3.2.7.	Food chain (Carbon Dioxide/Hydrocarbon cycle) fully developed
	3.2.8.	Mass Extinction/Sustained Ecology Cycle—Punctuated Equilibrium
	4.0.	Eon of Complex Life Forms
	4.1.	Peak of Habitability Sustained Ecology of Global Warming
20a	4.1.1.	Era of sustained ecology.
20b	4.1.1..1.	The sea swarms with living creatures.
11d / 12c	4.1.2.	Then Plants with seeds developed.
/ 21a	4.1.3.	Era of Megafauna (Monsters)
21,22*	4.1.3..2.	Pinnacle of Nature/Creation
/ 21b	4.1.3..3.	Sea monsters (Leviathan) thrive
20c / 21d	4.1.3..4.	First birds developed
11e / 12e	4.1.3..5.	First Flowering (Seeding) Plants.
11f,12f,g	22a	4.1.3..6.
	22b	4.2.
	23a	4.2.1.
	24 / 25	4.3.
	24 / 25	4.3.1.
	24 / 25	4.3.1..1.
	24 / 25	4.3.1..2.
	24 / 25	4.3.2.
	24 / 25	4.3.2..1.
	26 / 27	4.3.2..3.
	26 / 27	4.3.2..4.
	4.4.	Another Mass Extinction (Miocene/Pliocene Boundary Event)
	4.4.1.	End of Tropical Ecology - <i>End of Garden of Eden</i>
28a*	4.4.1..1.	Destruction of Habitat/Ecology event
	4.5.	Ecology Restored, Global Cooling
28	4.5.1.	Era of restored ecology (Long time passes.)
28	4.5.1..3.	Expansion of humanity after habitat/ecology destruction - <i>Replenish</i>
29 / 30	4.5.1..4.	Dedication of food chain
29 / 30	4.5.1..5.	Photosynthesis is the basis of the food chain for all forms of life.
29 / 30	4.5.1..6.	Pre-historic Past of Humanity
2:1a	4.5.2..1.	Rate of Extinction exceeds Rate of Speciation (Creation Complete)
2:2a	4.5.2..2.	Long Time Passes. Pleistocene

Insight and Deeper Study:

*When one interprets the **whole bible** in the light of the traditional interpretation of Seven-Day Creation Account, one arrives at a very different looking bible than when one interprets the Seven-Day Creation Account in the light of the rest of the **Holy Bible**.*

The traditional interpretation of the Seven day, Flora and Fauna, Fourth Commandment Creation Account presents a dilemma: When one attempts to interpret the whole bible in the light of the traditional interpretation of this one creation account there are endless problems twisting the meanings of so many other passages of scripture that one must give up trying to force the fit, and look for some other solution.

The traditional solution has been to ignore the other scriptures.

The Old Scientist has spent literally thousands of hours over several years working on this problem. He has looked at all the other creation accounts he could find in the bible. None of them lead you to believe all creation took place in six twenty-four hour days. Quite to the contrary, they indicate a very much longer time was involved. He has searched the Internet. Other than Peter's refutation written in the first century AD, no one has come up with the solution. No one, other than Peter, has even hinted at it. It is in this search that The Old Scientist stumbled upon God's design of the great double blind test.

The dilemma remains:

When one interprets the *whole bible* in the light of the traditional interpretation of the Seven-Day Creation Account, one arrives at a very different looking bible than when one interprets the Seven-Day Creation Account in the light of the rest of *Holy Bible*.

The solution is obvious. It is not hidden; we have just been blinded to it:

We have been blinded to it by the fact that up front in the bible is the most memorized passage of scripture in the Hebrew culture. It is a literary form to be memorized, recited, or sung, to illustrate the fourth commandment.

The Fourth commandment was very important. So important it was that a special warning of death was attached for violation. It received special attention because there was no natural reminder to rest every seventh day. God knew that if man violated the seventh day of rest cycle, he would, as modern psychology slang would call it today, burn out.

It was not until the last few years that modern science discovered there actually is a naturally occurring seven-day cycle in the physiology of the human body.

The problem was that there was no natural cycle to enforce, or even illustrate that seven-day cycle. The earth rotates once every twenty-four hours. That gives us a circadian cycle. The moon goes around the earth once every twenty-eight days. That gives us the monthly cycle. The earth goes around the sun every Three hundred sixty five days to give us the annual change of the seasons. The sun has an approximately eleven-year sun spot cycle to give us variations in the annual weather patterns. But there is no natural seven-day cycle to synchronize that naturally occurring physiology on the human body.

The solution was simple. God had Moses write a memorization aid for the Fourth Commandment. It was a special literary construction utilizing the figure of speech we call hyperbole. Hyperbole is the exaggeration, either greater, or smaller than reality, to make a point. In this literary construction six literal, yet fictitious days were used in a hyperbole to represent six great accomplishments in the creation of the universe and life on earth. He then employed a seventh literal, yet hyperbole day for rest. This whole literary structure was put in the form of a song or poem with stanzas. Each stanza started and ended with the beginning and end of a day to emphasize the original purpose to arrange the account in this fashion. God, in no way ever intended these literal days to be indication of the actual duration of creation events. He even gave us clues to that effect such as the fact that the seventh day in the accounts never

ends. We are still living in the seventh hyperbole, yet literal day of God's rest from creation.

Once we realize this, the true interpretation becomes obvious. This account is a dual pass chronology emphasizing important biological principles. The first pass, in stanzas one through three, recounts events that have to do with the flora and the principle of physics wherein all energy for life comes from the light of the sun through photosynthesis of the plants. The second pass, in stanzas four through six, recounts events that have to do with the fauna, that which God considers to be his masterpiece. In the sixth stanza God ties the two together by saying that the flora is the source of food for the fauna. All this is good science. Once this is realized, this account correlates well with all the rest of the creation accounts in the bible.

Notes:

This account is recorded in two of the bible books authored by Moses while camped at Mt. Sinai where the law was given after the escape from the land of Egypt. The first appearance is in the book of Genesis where it is in a literary form intended to be memorized and recited as a poem or song. Each stanza break contains a phrase numbering the stanza as a literal day and sometimes inserting a comment that it was good job well done. A summary reference to this poetic account is recorded in some of the ten commandment accounts as a mechanism for remembering the fourth commandment concerning observance of the Sabbath.

It is highly likely that it was put in that format to be an aid to remembering the principle of six days work and a seventh day of rest. Being the creator, God was fully aware of the seven-day cycle in the human physiology and the principle of human burnout if he does not take a break every seven days. But he was also aware that He had created natural cycles of Year, Month, and Day, but He had created no natural cycle the length of a week. Therefore, He presented a powerful tool for reinforcing the remembrance of the principle of seventh day, year, etc. for rest.

The first two verses of Genesis—the *Introduction to Creation II* account — are not a part of the *Seven-Day Creation Account*. On the surface, it looks like the detailed version of the *Seven-Day Creation Account*—the second Genesis account—is a continuation of that first Genesis account. However, upon closer observation, it is obvious that Moses compiled multiple accounts into a collection at the opening of the book of Genesis. It is obvious that the first Genesis account is very similar to the writing in the book of Job, which was in existence at the time of Moses and is very likely the source from which Moses extracted the information. The second account is obviously from some other source, or compilation of sources. The third and fourth accounts are obviously from yet other sources. In the compilation, Moses used the introductory account from the book of Job to introduce the *Seven-Day Creation Account*. The abbreviated versions were critically located to tie the *Seven-Day Creation Account* to the fourth commandment and to be illustrative of the seven day weekly cycle contained in both.

In the scripture writings recorded by Moses, the six period work, seventh period rest pattern is quite prominent. From six days work and seventh day rest, to six years planting and seventh year fallow, to dividing creation into six time periods of creative project and seventh era of rest, the pattern is considered sacred throughout.

Verse-by-Verse Commentary by The Old Scientist

First Pass through Chronology: The Food Chain, Plant life

Light: (Creation of Energy, Universe)

1:3a *And God*

God existed before the universe

1:3b *said,*

The Universe was planned by the intelligence aspect of God
“Said” here, is “Word” of John 1:1, and is Logos of Greek, and all mean
“intelligence.”

Planning was done by the intelligence (Scientist) aspect of God.
(The intelligence aspect of God includes Logic and the Laws of Physics.)

1:3c *Let there be*

The Universe was designed by Wisdom (Engineer) aspect of God.
This phrase requires pre-meditation, which is definition of designing.

1:3d *light:*

Light is one part of the fourfold universe. (Energy, Mass, Space, and Time)
For any one to exist, the other three must exist also.)

1:3e *and there was light.*

The Creation of the Universe. The creation of light.

1:4a *And God saw the light, that [it was] good: and*

Light was one of the first things to be created.
After completion of each phase of creation, the statement that it was good
is an indication of a completeness of this phase of creation.

1:4b *God [had]withdrawn the light*

Light had a beginning. It has not existed forever.

1:4c *from the darkness*

God Created light from nothingness. (Light is energy. Dark is nothingness.)

1:5a *And God called the light Day, and the darkness he called Night.*

1:5b *And the evening and the morning were the first day.*

Atmosphere and Ocean

1:6a *And God said, "let there be an atmosphere*

God planned the development of an atmosphere.

1:6b *between the waters,*

Water had accumulated in solar system.

1:6c *and let it separate (set apart)*

Atmosphere was to be vehicle to capture water.

1:6d *water [onto the surface of the earth]*

Water captured by atmosphere was to fill the oceans.

1:6e *from water [in outer space.]”*

The water to fill the oceans was to come from outer space.

1:7a *And God made this atmosphere*

Then an atmosphere developed.

1:7b *and gathered (set apart) the waters [of the oceans]*

Then ocean water was accumulated.

1:7c *from*

Even the direction of accumulation of the water is specified correctly.

1:7d *the water above the atmosphere [in outer space.] And it really occurred.*

Outer space was the source of the water.

1:8a *And God called the atmosphere sky.*

Make no mistake, the bible does not teach a firmament as believed by the ancient Greeks.

And the evening and the morning were the second day.

Emergence of the Continents

1:9a *And God said, Let the waters under the sky*

By then the earth was covered by the oceans.

1:9b *be gathered together unto one place,*

Notice it does not say the land was to be all connected.

Rather it correctly states all the oceans were to be all connected.

1:9c *and let the dry [land] appear:*

Prior to this there was no dry land; no continents were above sea level.

1:9d *and it was so.*

Continents began to emerge

1:10a *And God called the dry [land] continents;*

Continents established to be above sea level.

1:10b *and the gathering together of the waters called he oceans:*

After this the surface of the planet is continents surrounded by oceans.

1:10c *and God saw that [it was] good.*

Indication of a completeness of this phase of creation.

Photosynthesis to Convert Solar Energy into the Food Chain

1:11a *And God said, Let*

Again, it was all planned first.

1:11b *the earth sprout*

The earth was ready for life to begin.

1:11c *green vegetation,*

Photosynthesis would be necessary to convert light energy into chemical energy by combining carbon dioxide and water into hydrocarbon, thus establishing the basis for the food chain.

1:11d *the herb yielding seed,*

Then plants with seeds were to develop.

Photosynthesis becomes the basis of the food chain

1:11e *[and] the fruit tree yielding fruit*

After that was to come the first flowering plants.

1:11f *after his kind,*

Biogenesis, not spontaneous generation

1:11g *whose seed [is] in itself, upon the earth:*

(More precise definition of first Flowering Plants.)

1:11h *and it was so.*

After it was planned, it came into being.

(DNA comes before the plant who's DNA is expressed?)

1:12a *And the earth sprouted*

Life began on earth.

1:12b *green vegetation,*

Photosynthesis (Carbon Dioxide/Hydrocarbon cycle) developed.

1:12c *herb yielding seed*

Plants with seeds developed.

1:12d *after his kind,*

Again emphasizing biogenesis, not evolution.

1:12e *and the tree yielding fruit, whose seed [was] in itself,*

First Flowering Plants developed.

1:12f *after his kind:*

Plant biogenesis continued.

1:12g *and God saw that [it was] good.*

Indication of a completeness of this phase of creation.

1:13a *And the evening and the morning were the third day.*

Second Pass through Chronology: Animal Life:

Lights: (Purpose for Lights: The Circadian Cycle, Solar Cycle, Monthly Cycle.)

This is a second pass through the chronology of the creation of the universe.

This time emphasizing things important to zoology.

1:14a *And God*

God existed before the universe

1:14b *said,*

The Universe was planned by the intelligence aspect of God
“Said” here is “Word” of John 1:1, and is Logos of Greek, and all mean
“intelligence.”

Planning was done by the intelligence (Scientist) aspect of God.
(The intelligence aspect of God includes Logic and the Laws of Physics.)

1:14c *Let there be*

The Universe was designed by Wisdom (Engineer) aspect of God.
This phrase requires pre-meditation, which is definition of designing.

1:14d *lights*

In this pass through the chronology, rather than emphasizing the energy of the light,

The luminaries and their other functions are emphasized.

1:14e *in the expanse of the sky to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*

One purpose was to synchronize the daily, monthly, and annual cycles of life. similar to the function of this creation account to synchronize the 7 day cycle.

1:15a *And let them be for*

Again emphasizing the planning by the intelligence aspect of God.

1:15b *lights in the expanse of the sky to give light upon the land: and it was so.*

Another purpose for the lights in the sky was providing for animals and humans to be able to see.

1:16a *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.*

Creation of the cosmos, including Stars, Sun, and Moon.

1:17a *And God set them in the expanse of the sky to give light upon the earth,*

To give light.

1:18a *And to rule over the day and over the night, and to divide the light from the darkness:*

For the purpose of controlling the Cycles of Life.

1:18b *and God saw that [it was] good.*

Indication of a completeness of this phase of creation.

1:19a *And the evening and the morning were the fourth day.*

The Era of Sea Life and Megafauna

1:20a *And God said,*

Again, the intelligence aspect of God planned in advance.

1:20b *Living souls shall be roamers of the waters*

Sea shall swarm with living creatures.

1:20c *and flyers above the earth in the open atmosphere of the sky.*

First birds shall develop.

1:21a *And God created wonderful monsters,*

The era of the magnificent megafauna (monsters).

The Pinnacle of Nature/Creation.

1:21b *and all the living souls that roam the waters,*

Sea monsters (Leviathan) thrive.

1:21c *after their kind,*

Biogenesis, not evolution.

1:21d *and every winged flyer*

First birds developed.

1:21e *after his kind:*

Biogenesis, not evolution.

1:21f *and God saw that [it was] good.*

Indication of a completeness of this phase of creation—the Pinnacle of Nature/Creation.

1:22a *And God blessed them, saying, Be fruitful, and multiply,*

Biogenesis.

1:22b *and fill the waters in the seas, and let flyers increase on the land.*

Sustained ecology both in the sea and on land.

1:23a *And the evening and the morning were the fifth day.*

Major Mass extinction. Apparently the ecology of the earth was complete at the end of verse 23 and the next era is a re-population of the earth with a different ecological suite. Therefore, something must have happened between the two eras that caused a need for re-population. Therefore, a Major Mass Extinction is indicated to occur at this point in the chronology.

The Era of Mammals

1:24a *And God said, Let the land bring forth the living creature after his kind, cattle, and creeping thing, and beast of the land after his kind: and it was so.*

Age of Mammals planned by God to replace age of megafauna.

1:25a *And God made the beast of the land after his kind, and cattle after their kind, and every thing that creepeth upon the land after his kind:*

Age of Mammals replaces age of megafauna.

1:25b *and God saw that [it was] good.*

Indication of a completeness of this phase of creation.

Genetic Engineering Humankind

1:26a *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

God planned the creation of human race

1:27a *So God created man in his [own] image, in the image of God created he him; male and female created he them.*

Creation of human race

(Note: The Garden of Paradise era fits the chronology between verse 27 and 28, after the creation of the human race and before the re-population after a mass extinction)

Commissioning of man

1:28a *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Re-population of earth. Expansion of humanity after habitat/ecology destruction after a mass extinction. The exact same language is used here as when ordering Noah and his sons to re-populate the earth That indicates that this is an event after a mass extinction as was in the case of Noah and his sons after the flood.

The Formal Dedication of the Food Chain

1:29a *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.*

1:30a *And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.*

Formal dedication of the food chain.

Photosynthesis is the basis of the food chain for all forms of life.

Pre-historic Past of Humanity.

1:31a *And God saw every thing that he had made, and, behold, [it was] very good.*

In stating very good indication is made of completeness of all phases of creation

where each of the previous phases of creation were indicated to be complete
by the same phrase without the *very*.
And the evening and the morning were the sixth day.

^{2:1} *Thus the heavens and the earth were finished, and all the host of them.*

The creation is finished (complete).

Science verifies species are going extinct at the rate of thousands a year.

Science is hard pressed to show any examples of new species coming into
existence.

The rate of extinction exceeds the rate of supposed evolution by many orders of
magnitude.

The Present Era of Stable Ecology

^{2:2} *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.*

We are living in an era of sustained, stable ecology.

^{2:3a} *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.*

In Summary

The Chronology in this account is obvious once the organization of the account is realized.

The account is divided up into two passes through the chronological order of creation.

Days one through three are a first pass through the chronology starting with the creation of the universe. In this pass things important to botany are emphasized. Those items are important in setting up the food chain to enable complex ecology on this planet.

Days four through six are a second pass through the chronology, again starting with the creation of the universe. In this pass things important to zoology are emphasized. Those things emphasized are important in setting up the complete ecology, including such things as the annual solar cycle, the monthly lunar cycle, the circadian sun cycle, and elaborating on the food chain to make life enjoyable for the human race.

Day seven is the current era of sustained ecology.

The First "Day:"	Creation of Energy, Mass, Time, and Space (the universe)
The Second "Day:"	Preparation of the Atmosphere and the Oceans
The Third "Day:"	Gathering of the Continents Genetically Engineering the Food Chain Photosynthesis to Convert Solar Energy into Hydrocarbon
The Fourth "Day:"	Creation and Organization of the Heavenly Bodies.
The Fifth "Day:"	Genetic Engineering the Animal Kingdom
The Sixth "Day:"	Establishing Ecology Around Humankind
The Sabbath "Day:"	The Current Era of Sustained Ecology

Another Commentary Based on the Flora and Fauna Interpretation:

If you need no further argument to realize the reality that the traditional interpretation of this account is what is blinding many scholars today, and you are in a hurry to discover the other creation accounts, you may do well to skip on to the next creation account. If not, you may find more arguments will awaken you to reality, or, if you are especially interested in the details of the evidence, you should read on.

This account is sometimes, and by some scholars, referred to as the six-day creation account. That school of thought teaches that the "days" referred to in the account are literal twenty-four hour days, intended to indicate the actual duration of time of each recorded aspect of creation. They teach six, rather than seven non-fictitious, literal days to get around the fact that the seventh day cannot possibly be interpreted as a non-fictitious, literal twenty-four hour day, as it has not yet drawn to a close, as God is still resting from his creating as described in the first six literal, yet fictitious days. This teaching puts the order of creation in contradiction to other Holy Scripture accounts. It puts the order of creation in contradiction to facts known to modern science. Of particular note is the creation account in the book of Job, which has the correct order of creation. That account in the book of Job is an account that pre-dates the accounts recorded by Moses in the book of Genesis. This literal and non-fictitious interpretation also introduces the dilemma that the defining elements of a day are not created until the fourth day. This requires at least the first three days to be interpreted in the light of the Ptolemaic philosophy rampant in the time when the concept of "firmament" was introduced into the text of the Scriptures by scholars steeped in the science of the day when the Hebrew was first translated into Greek to be included in the great Library of Science at Alexandria under the command of the director of that Library. This philosophy of science was assumed to be true at that time, and continued to be considered true by scientists and theologians alike through

the first century AD—up until the time of Galileo when in 1632 AD. he published his refutation of that philosophy. At that point in time science began to follow the true facts of the universe. The church continued to follow the errant Ptolemaic philosophy for an additional three hundred fifty years. It was not until 1992 AD that the Catholic Church finally declared Galileo to be right. This errant philosophy is that the universe is made up of concentric firmaments rotating around the earth at the center of the universe, once each twenty-four hours. Assuming this to be true science, it would be natural to believe that the twenty-four hour day was an element of the universe before the sun and stars were created. It appears that this is the origin of the current teachings of the Young Earth Creation Science advocates.

Many pseudo-scientific explanations have been proposed to solve these dilemmas and contradictions introduced by assuming the days to be literal, non-fictitious, twenty-four hour days. None of them are adequate. Most likely, this second creation account recorded by Moses in his compilation was from a source designed as a song to be sung, or a poem to be recited, the literary structure of which was designed to teach the principle of six days of work followed by one day of rest.

Having said all that, it remains apparent that this account has an underlying chronology and many points of science that are in accord with all the other creation accounts presented in the bible. In this commentary, consideration of the traditional interpretation will be ignored. That which is in accord with fact and reality of the other accounts found in the bible is what will be brought to the forefront of the attention of the reader.

This account contains a three-part lesson in the seven essential elements of biology. The first part is the three elements essential to Botany. The second part is the three elements essential to Zoology. The third part is the quiescent era of sustained ecology in which we currently find ourselves.

Part 1: Three Elements Essential to Botany

First Element Essential to Botany: Light. Genesis 1:3-5

God created light, the source of energy to be converted by photosynthesis to fuel the food chain.

And God said, Let there be light: and there was light. And God saw the light, that [it was] good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Second Element Essential to Botany: Water. Genesis 1:6-8

God designed a mechanism and established a system for filling the oceans of the earth with water to drive the hydrologic cycle whereby the water essential for botanical life would be carried from the oceans up onto the continental lands where it would be available to green plants worldwide. According to the bible, before the oceans were filled with water from outer space, there was only a meager amount of juvenile water from internal to the earth. That was water that comes from volcanoes. That was not enough water to sustain life as we know it on earth. This juvenile water springing forth from volcanoes is mentioned as the condition of the earth before the filling of

the oceans and after the formation of the earth in the third creation account compiled by Moses in his *One-Day Creation Account*. This is probably a description of the earth sometime early in the Pre-Cambrian era.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. (KJV)

Note: This translation follows the error of Ptolemaic Philosophy first introduced when the Bible was first translated into Greek under the influence of Greek Science as noted above. The concept of a firmament was not in the original Hebrew language. That which is interpreted to be a firmament in the above translation was only a description of the atmosphere in the original Hebrew. This error was introduced by science, as it was believed at that time. The discovery of the mechanism described in this portion of Scripture was not imagined by modern science until about 1985 when Dr. Louis Frank and John Sigwarth published their theory about water from a vast snowstorm in outer space being separated (divided) from outer space, being captured by the atmosphere, and raining down on earth slowly filling the oceans. A better translation, more true to the original Hebrew language is the New American Standard Bible, and better still is the New Living Translation, as follows:

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day. (NASB)

And God said, "Let there be space between the waters, to separate water from water." And so it was. God made this space to separate the waters above from the waters below. And God called the space "sky." This happened on the second day. (NLT)

Note: The Hebrew word translated "firmament" in the King James Version, translated "expanse" in the New American Standard Bible, and translated "space" in the New Living Translation is in actuality, the atmosphere. The Hebrew language had no scientific term for atmosphere so the word signifying our concept of "something that is spread out" was used. To clarify the meaning, later in the passage, that Hebrew word is more precisely defined to the Hebrew word for "that in which the birds fly." By using both terms God very precisely defined that to which we have applied the word "atmosphere." Notice the defining phrase in each of the translations: "And God called the firmament Heaven." (KJV), God called the expanse heaven." (NASB), and, "God called the space "sky."" (NLT) Confusion into the meaning was introduced when the Hebrew was originally translated into Greek and the meaning was interpreted in the light of the Ptolemaic philosophy of that era. The word meaning "something that is spread out" was assumed by the Greek translators to be referring to their concept of concentric firmaments of the universe,

and translated it as such. Confusion as to the meaning is added when the Strong's concordance definition assumed the concept held by the Hebrews was equivalent to the errant Ptolemaic philosophy that originated in the Greek Philosophy that was prevalent at the time of the translation¹.

Therefore, a more exact meaning of this passage could be:

And God said, "let there be atmosphere between the waters, to separate (capture) water [(onto the surface of the earth)] from water [in outer space.] And God made this atmosphere to separate the waters from above the atmosphere to be collected as the waters below the atmosphere..."

And thus God filled the oceans of the earth with water collected from outer space, as discovered by modern science in 1985.

As a side issue, note the error of direction in the NLT translation as compared to the NASB translation. The water below (water of the oceans) was extracted from water of outer space as indicated in the NASB, not the other way around as indicated in the NLT. Consider that error to be evidence of the impossibility of human theologians producing a scientifically correct religion.

Third Element Essential to Botany: Dry Land on which to grow plants. Genesis 1:9-13

When the earth was first formed, the lesser specific gravity rocks had not been gathered together into continents. They had naturally been spread over the earth as a layer of less dense rocks floating upon the more dense rocks below. As the earth cooled and the rocks solidified, a curious mechanism took over which worked to gather the lesser specific gravity rocks into continents, surrounded by oceans. This mechanism was hotly debated up until at least the 1970's when The Old Scientist was in college studying geology. One of the essay questions on the final exam was which of the competing theories did the student judge to be the correct one, and why? The Old Scientist was graded down for not agreeing whole-heartedly with either one. Later in life, The Old Scientist went on to define a new theory describing the responsible mechanism². Modern science has not yet fully understood that mechanism.

This particular passage states that God not only knew of the existence of such a mechanism millenniums before modern science discovered it, He invented it. It is an essential part of the design of the earth to support life.

There are several places in the bible where God makes a big deal of the continents rising above sea level³. This is only one of them.

¹ **Error! Reference source not found.** p.**Error! Bookmark not defined.** in this book.

² Frederick, Max B., 1996, "*Origin of the Continents, An Introduction to the Theory of The Lithologic Cycle*," Max Frederick, Publishing, Central Point, Oregon.

³**Error! Reference source not found.** p.**Error! Bookmark not defined.** of this book.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so. And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good. (KJV)

Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. (NASB)

And God said, "Let the waters beneath the sky be gathered into one place so dry ground may appear." And so it was. God named the dry ground "land" and the water "seas." And God saw that it was good. . (NLT)

Notice the phrase variously translated, "And God said," versus, "Then God said." They are all the same tense of the verb in the original language. That tense gives no indication of sequence as implied in the translation, "Then God said." To the contrary, the implied sequence is completely absent and the tense may just as accurately be translated, "Another thing that happened..." completely absent of any implied chronology.

In fact, as far as the construction of the language is concerned, it is quite possible that the occurrences of filling of the oceans, and the gathering of the continents, described in separate sections of this creation account, happened simultaneously. Such a sequence would be in perfect agreement with the tenses of the verbs, and the interpretation of the "days" as being literary constructions, similar to chapters of a science book dealing with different scientific mechanisms.

In summation:

The purpose of the presentation of the first three days to present the botany side of the food chain is summed up in statements concerning photosynthesis (green vegetation) and plant production.

And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

And the evening and the morning were the third day. (KJV)

Part 2: Three Elements Essential to Zoology

First Element Essential to Zoology: Circadian Rhythm and Cycle of Seasons Gen 1:14-19

The important feature of this passage of scripture has commonly been overlooked by scholars. This passage is more about the rhythms of cycles of life than about the creation of heavenly bodies. Remember, the reason this whole creation account is organized into a seven-day hyperbole is to illustrate the seven-day cycle of life as presented in the fourth commandment. In that context it is quite understandable that the first of the three elements essential to animal and human life would be the daily,

monthly, and annual cycles, and this account is for the purpose of adding the fourth cycle of seven days.. It also illustrates the advance planning of the God who created it all in that He created the heavenly bodies and established their schedules long before the need for them to regulate the schedules of life.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

And the evening and the morning were the fourth day. (KJV)

The problem of the Ptolemaic philosophy translation error (firmament) is corrected in the New Living Translation:

And God said, "Let bright lights appear in the sky to separate the day from the night. They will be signs to mark off the seasons, the days, and the years. Let their light shine down upon the earth." And so it was. For God made two great lights, the sun and the moon, to shine down upon the earth. The greater one, the sun, presides during the day; the lesser one, the moon, presides through the night. He also made the stars. God set these lights in the heavens to light the earth, to govern the day and the night, and to separate the light from the darkness.

And God saw that it was good. This all happened on the fourth day. (NLT)

However, notice that the New Living translation makes it appear certain that it all happened on the fourth day implying it happened after the events of the previous days, and before the events described on the following days. In contrast, the King James version leaves it ambiguous as to the chronology as does the Original Hebrew language tense of the verbs, where it is handled as if it is another unrelated subject which could have happened at any time, either before, simultaneous with, or after the events of any of the previous or following days. This is in complete harmony with other scriptural accounts where the proper order of the creation of heavenly bodies is explicitly laid out and more recently discovered independently by modern science.

Second Element Essential to Zoology: Genetic Engineering the Animal Kingdom Gen 1:20-23

The genetic engineering of the animal kingdom was one of the accomplishments of which God is the most proud. This is quite evident in the conversations of God with Job. It is the age of the megafauna that is here described. This is a description of the ecology long before the existence of humankind. During this era, the increased habitability of the whole planet earth due to global warming allowed the megafauna of this age to exist. This is the age of the dinosaurs. This age was the pinnacle of

God's creation of life on this planet. The only thing it lacked was a form of life made in the image of God with which God could find companionship.

Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

There was evening and there was morning, a fifth day.

Third Element Essential to Zoology: Establishing Ecology Around Humankind Gen 1:24-31

Man likes to think he is the pinnacle of creation. That is debatable. God told Job that the age of the dinosaurs was the pinnacle of ecology, with its magnificent megafauna. Still, there was something missing. The last element essential to zoology is the introduction of humanity into the creation.

New Ecology Emphasizing the Principle of Biogenesis Gen 1:24-25

After the age of the megafauna, monstrous dinosaurs and such ended, God replaced them with a different variety of life and established a new ecology around a new class of animals. This became the age of mammals.

Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

Genetic Engineering Humankind Gen 1:26-27

Into this age of mammals, God brought humanity in His own image. For centuries, theologians have debated exactly what that image is. However, upon assembling all the creation accounts, that similarity between God and Humans becomes clearly obvious. For now, let it suffice to say that God's favorite subject is not theological discussions; it is natural science. Of course, that should be understandable. The field of natural science encompasses all that God has created. Apparently what God was looking for was someone who could and would recognize and appreciate all that God had created.

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them.

Commissioning of man Gen 1:28

God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Reminding of the Food Chain Gen 1:29-31

Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, {I have given} every green plant for food"; and it was so. God saw all that He had made, and behold, it was very good.

And there was evening and there was morning, the sixth day.

Part 3: The Present Era of Sustained Ecology. Gen 2:1-3

Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Notice, The completion of the seventh project is not recorded. We are presently living in this era of relative stability where species are going extinct at a greater rate than they are being created (or evolving as an evolutionist would say.)

Summary of the six projects

- The First Project: Creation of Energy, Mass, Time, and Space (the universe)**
- The Second Project: Preparation of the Atmosphere and the Oceans**
- The Third Project: Gathering of the Continents
Genetically Engineering the Food Chain
Photosynthesis to Convert Solar Energy into Hydrocarbon**
- The Fourth Project Organization of the Heavenly Bodies.**
- The Fifth Project Genetic Engineering the Animal Kingdom**
- The Sixth Project Establishing Ecology Around Humankind**

First Century Commentaries:

The debate concerning the schedule of creation and the history of existence from eternity past to eternity future is not new. The traditional interpretation of today is only a watered down version of the politically correct interpretation of the first century that was based on the modern science of that day, not on the original view of the Hebrews when this debated creation account was written fifteen centuries earlier. From about 250 BC, until now, that original understanding apparently has been hidden inside the Holy Scriptures as part of a great double blind test.

In the first century, two eloquent commentaries were written concerning *The Seven-Day Creation Account* recorded by Moses approximately fifteen hundred years earlier.

One was written by Josephus, and defends what is recognized now as the traditional interpretation, and what was the then popular, politically correct interpretation based on the “modern science” of that day.

The other was a rebuttal to the traditional interpretation written by Peter and based on another of the writings of Moses, the *Everlasting-to-Everlasting* Creation Account.

The rebuttal commentary written by Peter is now part of the official canon of scripture of the bible, considered sacred by theologians. The commentary by Josephus is not. For two thousand years—until now—that rebuttal by Peter has been laying dormant—unrecognized by theologians to be a rebuttal to the politically correct view of that day. During the recent two thousand years, many commentaries have been written defending that traditional, erroneous, interpretation using Josephus as an authority. The Old Scientist recently, in this twenty-first century sat through a class where the instructor did just that. The instructor even praised the works of Josephus for clarifying the word of God.

A Commentary by Josephus:

Josephus, in his commentary, adds to the writings of Moses the interpretations of the account in the light of the prevailing politically correct science of the Greeks.

“ In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was Night, and the other he called Day: and he named the beginning of light, and the time of rest, The Evening and The Morning, and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he created the four-footed beasts, and made them male and female: on the same day he

also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.”

Josephus, Flavius, c. 94 AD., *Antiquities of the Jews*⁴

A Commentary by Peter:

In his *Eternity-to-Eternity* creation account, Peter presents a commentary on the *Seven-Day Creation Account*. In this commentary Peter follows the lead of the *Everlasting-to-Everlasting* creation account written by the same Moses who wrote this debated *Seven-Day Creation Account*. In it Peter employs a play on the word day. In the common English translations, that play on the word day is not as evident as it is in the original language because it is not always translated literally as it was written. In that discourse, Peter mentions the word “day” seven times, once for each of the days in the *Seven-Day Creation Account*:

- 1.) “*The Last Days*” are mentioned in verse 3.
- 2.) “*The Day of Judgment and perdition of ungodly men*” is mentioned in verse 7.
- 3.) The phrase, “*one day [is] with the Lord as a thousand years,*” in verse 8,
- 4.) And the phrase, “*and a thousand years as one day*” in verse 8, are both direct quotes from Moses.
- 5.) “*The Day of the Lord.*” is mentioned in verse 10.
- 6.) “*The Day of God, wherein the heavens being on fire shall be dissolved,*” is mentioned in verse 12.
- 7.) “*The Day of Eternity.*” is mentioned in verse 18.

This obvious play on the word “day” is employed as a rebuttal of the traditional young earth interpretation of the *Seven-Day Creation Account* of Moses. It is in the form of a well documented discourse concerning the history of existence from eternity past to eternity future wherein Peter presents the case that time is much longer than anyone imagines, and it is all due to the patience of God.

The details are to be found in this volume in the section under the title, “Peter: c. 64-68 AD. *Eternity-to-Eternity*” on page **Error! Bookmark not defined.**, discussing Peter’s refutation of the traditional interpretation of the *Seven-Day Creation Account*.

⁴ Josephus, Flavius, c. 94 AD., *Antiquities of the Jews - Book I, CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS. FROM THE CREATION TO THE DEATH OF ISAAC. CHAPTER 1. THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.*, paragraph 1., As translated by William Whiston, Edited by the hard working men and women at Sage Software and found on the internet at <http://www.ccel.org/j/josephus/works/ant-1.htm> accessed June 30, 2007. --. If you would like the works of Josephus on CD, along with hundreds of other ancient and modern authors, contact Sage Software at <http://www.ageslibrary.com>

King James Version:

Seven-Day Creation Account, Part A: Context: The Sabbath is Holy.

Exd 20:9 Six days shalt thou labour, and do all thy work:

Exd 20:10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

Exd 20:11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Introduction: *Introduction to Creation II*

Gen 1:1 ¶ In the beginning God created the heaven and the earth.

Gen 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Seven-Day Creation Account Part B: The Days of the Sabbath Illustrated in Creation Details.

Creation of Energy (Light)

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that [it was] good: and God divided the light from the darkness.

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Atmosphere and Ocean

Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Gen 1:7 And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Emergence of the Continents

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

Gen 1:10 And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.

The Beginning of the Food Chain

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

Gen 1:12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

Gen 1:13 And the evening and the morning were the third day.

The Circadian Cycle

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

Gen 1:19 And the evening and the morning were the fourth day.

Genetic Engineering the Animal Kingdom

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Gen 1:23 And the evening and the morning were the fifth day.

The Principle of Biogenesis

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

Genetic Engineering Humankind

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Commissioning of man

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

The Commissioning of the Food Chain

Gen 1:29 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.

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.

Gen 1:31 And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

The Present Era of Stable Ecology

Gen 2:2 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.

Gen 2:3 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.

Seven-Day Creation Account, Part C: Conclusion and Summary.

Exd 31:15 Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death.

Exd 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.

Exd 31:17 It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

The Controversy:

At this point, the reader—if satisfied with the foregoing analysis—may well skip to the next creation account. The foregoing has presented what the account is. Readers,

who are dedicated to the proposition that God created all physical existence in 144 hours just a few thousand years ago, may well read on. The following will present what it is not.

A Critical Issue

The “Six Days of Creation” controversy is a critical issue.

What is the proper interpretation of the six days of creation in the first chapter of Genesis?

That is a question that has confounded scholars for ages.

Some say it is to be interpreted literally in that God created the universe and everything in it in six twenty-four hour days about six thousand years ago.

But the evidence external to the bible indicates it happened over a lot longer time span and happened a lot longer time ago.

Some seek to re-interpret the science in the external evidence to make the six, twenty-four hour day interpretation fit the evidence. It has been suggested that time has not been a constant, or that the speed of light was much slower in the past.

Some seek to re-interpret the bible to reconcile the account with the external evidence. It has been suggested that a day really means an age of indeterminate time duration. It has been suggested that within the account, there was a gap in the time from the first creation of the universe to the six days of the account.

Others simply compromise (evolutionary creationism) to ignore the problem.

Many have searched for alternative explanations. But none have been satisfactory.

The question remains. Did God create the universe in six twenty-four hour days about six thousand years ago and confuse the evidence? Did God lie in the evidence?

The Old Scientist has pondered this question for many years.

According to some scholars, God is all-powerful and could have done it any way he wanted and made it look any way he wanted it to look. Therefore, all science is irrelevant because the opinion of the theologian outweighs the opinion of the scientist. Anyway, God lied to the scientist about how he did it so the evidence doesn't count.

According to others, God had nothing to do with it.

A spirit of antagonism has developed between scientists and theologians. This antagonism has grown into the situation where the scientists consider the opinions of the theologian to be irrelevant and the theologians consider the opinions of the scientist to be irrelevant.

The bottom line is both the theologians and the scientists are right. The opinions of either side are irrelevant. Truth is truth, and no opinion will change what really happened.

The important question is two-fold. What really happened? And can the bible be trusted to be a reliable source of information?

If the bible is true, how is the six days of creation account to be interpreted?

The question is not who did it. The bible clearly states that God did it. Science clearly states that the ultimate cause, the ultimate reason why, is outside the realm of science. However, scientists have offered the opinion that, and labor under the belief that, the ultimate cause and reason why is spontaneous generation, that there is no need of a creator, scientist, or engineer to be involved in the creation of the universe nor to be involved in the life in the universe.

The question of who did it is not the question being investigated here. The question at hand concerns the chronology, and the credibility of the bible in reporting the chronology. Clearly, if the bible cannot correctly report the chronology, then the credibility is seriously jeopardized when it comes to the question of who did it. On the other hand, if the bible correctly and accurately, supernaturally, reports the proper chronology before it is discovered by scientists who do not have any faith in the credibility of the bible, then the credibility of the bible is bolstered. If the bible correctly publishes the proper chronology of the origin of the universe and everything within, including life, with no possible source for that information other than from the creator himself, how can science deny the credibility of the book, which they themselves have verified?

The Old Scientist has investigated a line of study that has been ignored by scholars throughout the ages. He has investigated the question of what does the rest of the bible have to say on the subject of the chronology of existence of the universe, including life in it.

Amazingly, The Old Scientist has found over three-dozen places where the bible mentions the origins. There are over three dozen creation accounts to be found in the bible. All of them give God credit for it. Most of them reveal something of the nature of God. For example, an account in the book of Jeremiah reveals the triune nature of God: His existence as Power (root Hebrew meaning for the word translated "God,") Scientist, (intelligence) and Engineer (wisdom).

The Old Scientist has discovered that over fifteen of these other accounts of creation found in the bible offer information concerning the question of chronology.

Therefore, it would seem reasonable to investigate the chronology that can be assembled from all accounts combined rather than concentrate on only the one account over which scholars have puzzled through the ages.

And therein lies the answer.

When interpreting the six-day creation account in the light of the rest of the bible, we see a totally different looking bible than when we interpret the rest of the bible in the light of the traditional interpretation of the six-day creation account.

Suddenly we realize that the ultimate author of the bible knew the answer to the chronology of creation long before modern science discovered that same chronology. And the bible published it thousands of years before modern science discovered it.

Back to the question at hand. The question is not whether the "days" of the six-day account are literal. That question has been debated throughout the ages with the hope

of discovering evidence that they are not literal. Obviously, they are literal. But that is not the question. The question concerns whether or not they are fictitious, as in other literal figures of speech, or are they to be considered to be the actual time schedule of creation events.

The rest of the creation accounts answers that question with a resounding no. One need not look any farther than the rest of the bible accounts. There is no reason to look to the evidence of modern science. The most damning evidence to the destruction of the 144-hour schedule interpretation of that single account is the rest of the bible. The first rule of biblical hermeneutics is consistency of scripture.

The use of the Word “Day”

The use of the word “day” (Hebrew “yowm.”) is a critical detail. It is highly debated among people who want it to mean more than what it was originally intended to mean. There has been a great effort put forth to prove that the days of the Seven-Day Creation Account are literal. The answer is obvious and not worthy of any further effort. Of course the days are literal. The question is not are they literal, but are they fictitious. The seed in the parable of the sower is literal, but it is also fictitious. Is that the case here?

Obviously, if you are still reading this part of the book, you are familiar with many arguments as to why the days should be considered to be literal. There is no need to bore you with these arguments. Of course, they are literal.

Looking at the events described in these six days—looking at the other descriptions of these same events in the other creation accounts of the bible—it is obvious that they are not six chronological earthly days.

Rather, we should investigate the possibility that it may be an outline of creation concepts relative to the two branches of biology—set into a figurative six-day creation account to illustrate the fourth commandment. These concepts recorded here are obviously botany related and zoology related. The presentation is divided into two sets of three chronological compilations of events. The first set is a compilation of concepts related to botany. The last set is a compilation is concepts related to zoology. The two parts are each divided into three parts, for a total of six-part outline of creation plus a seventh part of sustained ecology. This completes creation, having created each of the two branches of biology complete with the support system for all of physical life.

Literal Yet Fictitious:

So we see that even though the days of the *Seven-Day Creation Account* may be literal, they are fictitious. The use of a literal, yet fictitious concept is common in parable and hyperbole forms of literature. The days of the *Seven-Day Creation Account* are just as literal, yet just as fictitious, as the seed in the parable of the sower.

If we did not know from explicit statement that the parable of the sower was a parable, it could be argued from its internals that it was in fact an historical event.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and

as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold.

Luke 8:4-8a

The sower is literal. By all internal indications, there is no way this sower could be figurative.

The sowing is a literal action. By all internal indications, there is no way this action could be figurative.

The seed is literal. By all internal indications, there is no way this seed could be figurative.

The falling of the seed is literal. That is the way it is done.

The rocks, the thorns, the birds and the good ground are all literal.

I could continue on, but you get the idea. In every detail the story of the sower sowing his seed and the results of where it fell are scientifically correct and entirely possible. By all internal indications, there is no way any detail of this account could negate this being a true story of an actual specific historical event.

But that does not prove it is, when it obviously is not.

We know, that even though it is literal in every detail, it is fictitious. In its entirety, it is a figure of speech known as a parable. It was delivered and is written down to be a figurative illustration of something having nothing to do with a sower, seed or thorns and rocks.

Compared to the Seven-Day Creation Account, the parable of the sower has far more literal internal indications that it is in fact an historical event.

While the parable of the sower is in accord with science in every detail, it is in fact, a fictitious event.

Similarly, The *Seven-Day Creation Account* is an illustration of an unrelated principle put into the figurative format of a hyperbole. Like the parable of the sower, it has every indication that the six days are literal. However, it has much more internal indication that the six days, even though literal, are fictitious. There are indications that the seventh day cannot be literal in that it has not yet come to a close. The very indicators called upon to argue the six days to be literal, are absent for the seventh day.

It is obvious that The *Seven-Day Creation Account* was put in hyperbole format for some other purpose than to give a chronology of creation. The account is divided into two themes with overlapping chronology. The first three days illustrate the plant side of the food chain from light through photosynthesis to produce food for other forms of life. The second three days illustrate the animal side of the food chain in providing food to sustain the human intelligent life form.

Upon further reading, it becomes obvious that The Seven-Day Creation Account was written to illustrate the principle of the Fourth Commandment, Six days shalt thou labor...Seventh day rest.

But there is evidence that is far more convincing. That evidence is from the rest of the bible itself. There are many other accounts of creation in the bible. All the other accounts of creation found in the bible cannot be interpreted to agree with a literal six-day event. That traditional interpretation is not in accord with the rest of the bible.

A more true to the bible interpretation put together by comparing all the other creation accounts is perfectly in accord with every detail of The Seven-Day Creation Account other than the fictitious seven days of the hyperbole format in which it was structured.

It is obvious *The Seven-Day Creation Account* was put in this hyperbole figure of speech format for the purpose of illustrating the Fourth Commandment.

Figure of Speech:

The *Seven-Day Creation Account* is in the form of a figure of speech. It is a hyperbole. Those six days are just as literal, yet just as fictitious as the literal seed and literal sower in the parable of the sower and the seed presented by Jesus.

How do we know?

The answer becomes obvious when we realize the total biblical context, the historical context of the event of writing this account, and the context of the later discoveries on the same subject. The later discoveries of modern science, even though a hostile witness, verify the content of the rest of the bible on the subject and reject the traditional and out of context interpretation of this account alone.

The greatest enemy to the traditional interpretation of the six days is the actual schedule of creation is the bible itself. Scholars through the ages have ignored that enemy. There is no way that traditional interpretation agrees with the other accounts of creation contained in the bible. Maybe that is why those overwhelming accounts have been ignored. They do not agree with the pre-conceived bias. Scholars have been blinded by a preconceived erroneous interpretation. Their thoughts have been going down the wrong road. They have been asking the wrong questions. And their answers have confounded them.

So then, let us discontinue trying to invent pseudo science that reconciles reality with a fictitious schedule. Let us discontinue trying to search for a loophole in the account to justify that fiction. Let us try to discover the true meaning of the six days in the six-day account. If they are a fictitious figure of speech, then what is the purpose of that figure of speech and what is it to teach? How is it to be properly interpreted?

Literary Construction: Hyperbole

Apparently the original Seven-Day Creation Account was a literary construction designed to illustrate the weekly cycle that modern science has discovered is present in humans. The days of this account are important detail, but not necessarily the schedule of creation.

It is not likely that the seven literal days of the Seven-Day Creation Account were intended to depict the actual duration of time taken by God to do the creation events therein recorded. Rather, they are more likely a literary construct similar to a parable where actual events are attributed to a fictitious character. Literal creation events are here attributed to fictitious twenty-four hour days. We know this because the seventh day—the day of God's rest from creation—is longer than twenty-four hours. It has not yet come to an end. A non-fiction application would require the seventh day of the week—the day of rest—to be much longer than each of the six workdays. That would result in insistence on the bible being out of touch with fact and reality. Further, the insistence that the six days of this account be six sequential days of chronological creation would contradict the chronology dictated by creation accounts found elsewhere in the bible.

Therefore, it can be concluded that the six twenty-four hour days of the detailed account are simply a literary construction similar to a parable. In this literary construction, actual, literal phases of creation are grouped into six literal, yet fictitious twenty-four hour days. The first three days describe phases of creation essential to the plant kingdom. The second three days starting over in time describe three phases of creation essential to the animal kingdom. The sixth day culminates in the creation of humanity. Recorded as the final concept on the sixth day is the dedication of the total system for conversion of light into energy to the benefit of humanity.

Possibly, if God had it to do over again, he would have put two moons around the earth, a second one with a seven-day orbit. Or, maybe he had a purpose for obscuring the meaning of the illustration of the fourth commandment. Maybe that purpose was to save the revelation of God's supernatural knowledge to be revealed in these modern times. As it has worked out, modern science—a hostile witness—has revealed to us the fact that God knew what modern science was to discover. God's word has been given credibility by a hostile witness. Science has verified the infallibility of the bible in the realm of science.

The seven-day account was written to illustrate the fourth commandment.

The seven-day account was written to illustrate the fourth commandment. The fourth commandment presents the Sabbath. The Sabbath is a seventh day of rest after six days of work. When God gave that commandment to Moses, there was a problem with establishing a seven-day cycle: There was no naturally occurring cycle seven days long. There was the natural annual cycle of the earth circling the sun every year. There was the natural monthly cycle of the moon circling the earth every month. There was the natural daily cycle of the earth rotating under the sun every twenty-four hours. But there was no naturally occurring cycle of seven days duration. God knew the tendency of humans to become physically and emotionally drained if they do not take a break every seven days. Therefore, for the good of mankind, God had Moses illustrate the principle of the Sabbath with a special version of the creation of the universe. In this special account, God had Moses use a literary format commonly known as hyperbole to fit all beginning times into an illustration of the seven-day cycle as commanded in the fourth commandment.

Summary:

Woven into the fabric of the tapestry of the literary construction of this seven-day creation account are many facts of science concerning the beginning times, including chronology of beginning times.

For centuries theologians have assumed that all creation is only about six thousand years old and was created in six twenty-four hour days. Recently, since the great separation of science and religion, science has called that assumption into question. Even though that assumption is based on antique Greek science, and not on the bible, theologians continue to argue their case.

For centuries theologians have ignored the many other creation accounts of the bible that pre-date the discoveries of modern science in their accurate presentation of a longer time schedule of the beginning times.

For centuries theologians have argued that because the days of that account are literal, they are therefore actual, historical twenty-four hour events.

Nothing could be further from the truth.

A careful study of the bible shows this particular interpretation of the seven-day account to be in opposition to the many other biblical accounts of creation and the beginning times. However, a correct interpretation of that particular account agrees completely with the many other creation accounts of the bible, and with the actual facts as recently independently discovered by modern science.

The literal days in that account are fictitious. They are just as fictitious as the literal talents of the parable of the ten talents. They are just as fictitious as the literal seed in the parable of the sower. Each of these accounts have in common the fact that they were written to illustrate a specific point, and each have in common the fact that they used literal, yet fictitious elements to illustrate the point.

The parable of the ten talents was written to illustrate the principle of stewardship concerning humans caring for God's creation, improving it, rather than conserving it in the state he found it.

The parable of the sower was written to illustrate the principle of spreading the good news concerning the kingdom of God.

The *Seven-Day Creation Account* was written to illustrate the principle of the weekly cycle of the Sabbath as commanded in the fourth commandment.

Note also, the *Seven-Day Creation Account* contains the same admonition as the parable of the ten talents—to care for God's creation, improving it, rather than conserving it in the state he found it.