

Series: Theological Treatises

The creation

A study of creation, from the biblical perspective, and in clear contrast to the various evolutionary models.



Federico Salvador Wadsworth





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1. General Introduction

The search for God’s knowledge and his purpose for man constitutes the most exciting of all the adventures that the human mind can propose. The challenge of finding in the Holy Book the golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who “**who did not spare His own Son**” (**Romans 8: 32**).

The set of Bible tracts, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow “**in grace and in knowledge of our Lord and Savior Jesus Christ**” (**2 Peter 3: 18**) as well as for “**be ready always to give an answer to everyone who asks you a reason of the hope in you**” (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in “**the faith once delivered to the saints**” (**Jude 1: 3**) and a full subscriber to the 28 official doctrines of the church.



I reiterate that these tracts have been prepared for the church member, so he must graduate the dose of knowledge that he must transmit to those who are interested in knowing Jesus, whom the prophet calls the “**Desire of all nations**” (**Haggai 2: 7**).

That's why, at the same time, we also wanted to include supplementary material to the Bible study that we hope will allow you to expand your current knowledge, as well as to be prepared to deepen on “**things the angels desire to look into**” (**1 Peter 1: 12**). Your ability to introduce these subthemes in harmony with the central concepts is key to the transfer of knowledge that you and I intend to pursue.

Since the knowledge of our God and His purposes will, by the work and grace of the Holy Spirit, always be in full swing, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-meaning intention to help us improve these issues will always be welcome. These treatises were originally written in Spanish, my mother language, but translated to English by the author to reach more people, as the latter is considered

world-wide as the commercial and technical language.

2. Structure of the Theological Treatise

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treatise Map. This chart (shown on one of the following pages) will allow you to see where the tract you have in your hands fits concerning the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and arrange them in this sequence if you find it useful to your knowledge development.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of special treatises. I have grouped them into 6 major themes:

- | | | |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies | Series 75.nn |
| c. | Gospel Harmonies | Series 80.nn |
| d. | Genealogies | Series 85.nn |
| e. | Bible biographies | Series 90.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treatises. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treatise Map, where you will be able to notice the following:

- Each block of the diagram indicates the reference verse(s) at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch on when presenting the study; issues that have historical, geographical, scientific, technical, and other backgrounds. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your initiative and the knowledge about your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main subtopics.
- b. Bible quotes (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Quotations from books or articles by various authors, aimed at expanding your knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed after it as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams where appropriate to the subject matter.
- g. Complementary material grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from the King James Modern Version, my favorite in English. Sometime I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with non-church people, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Discuss the accompanying materials as they come up in the exposition, as well as in the question and answer phase.

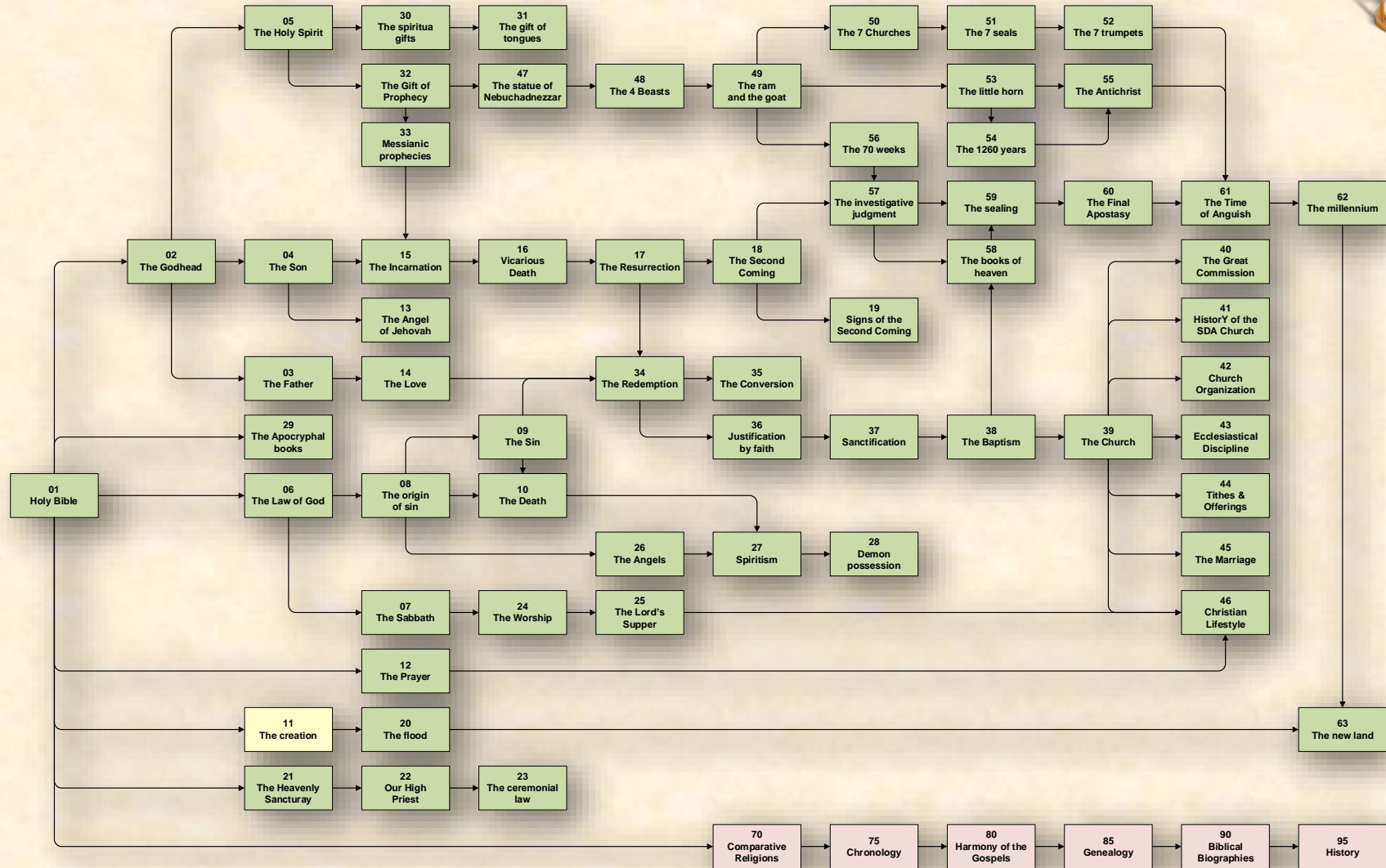
I have also prepared a file that includes all the block diagrams from the tracts so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done so far, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is a free material that has surely come to you from someone who appreciates you and wants you to know even more about Jesus and His wonderful plan of salvation. Spread the word in the same way, as you "have received freely, freely give" (**Matthew 10: 8**).

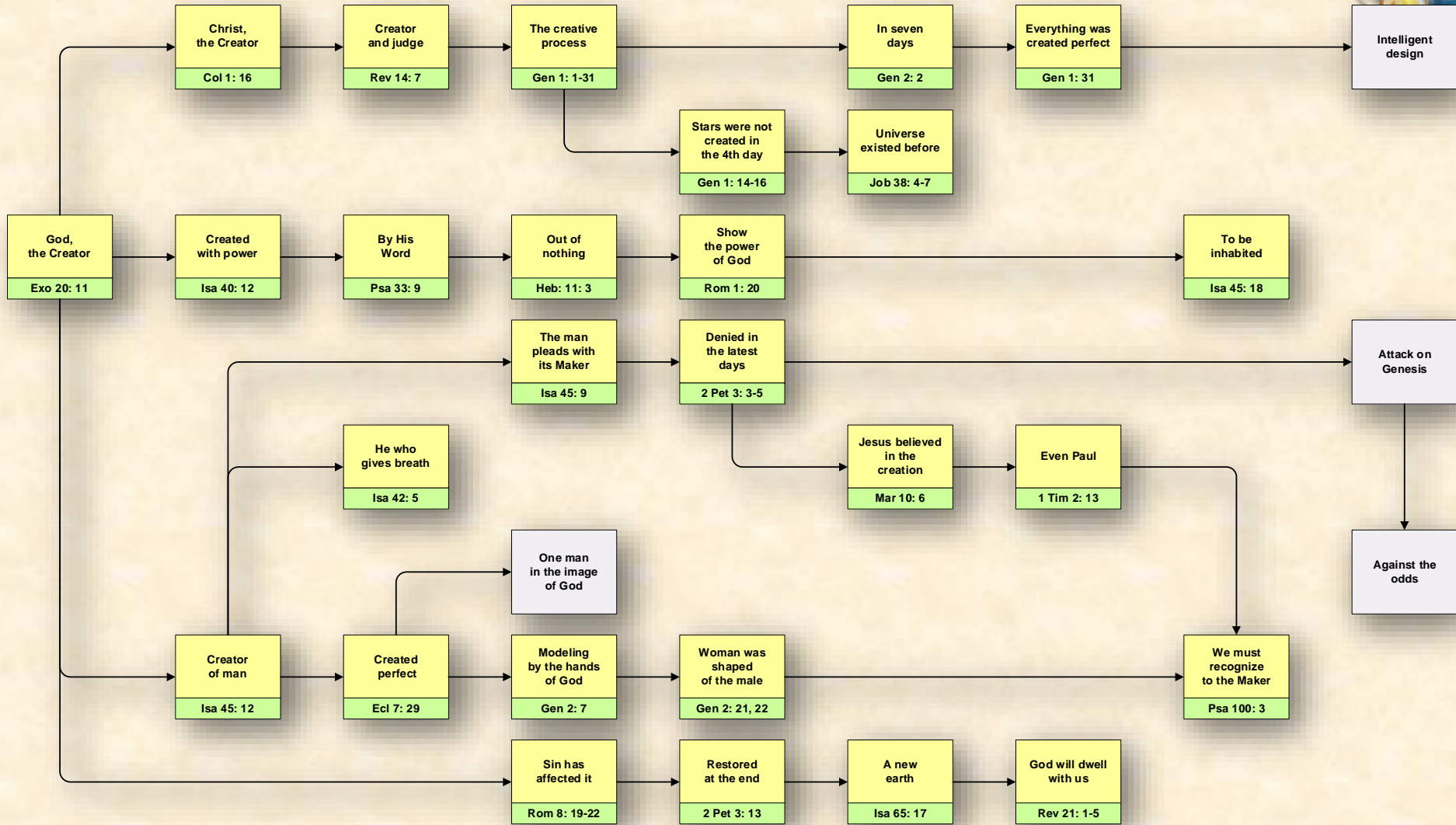


3. General Treatise Map





4. Treatise Map





5. Purpose of the Treatise

The purpose of the treatise is as follows:

- a. To present the creationist model of the origins of this world, from the theological point of view.
- b. To find the relationship between the acceptance of creation and some of the key doctrines of Christianity.
- c. To question the evolutionary model, including partially creationist conceptions.
- d. Link creation and recreation (restoration) of our world.

6. Development of the theme

6.1. Introduction

The theory of evolution seems to have triumphed. The general public who does not know that it is a theory (that is, something that has not been proven by the scientific method) considers it real, supported by science, and sustained by the (apparently) most brilliant scientific minds.

The creationist concept, besides being supported by a minority, very respectable, but minority at the end, is considered a model based only on religious fundamentalism, a model that cannot be seriously considered from the scientific point of view. This is evidently incorrect since there are very respected creationist scientists (among them some Adventists) who can support their opinions on scientific arguments as well, without abandoning their positions of faith. Besides, some apparent creationists have given their arm to twist and bend theories trying to reconcile the millions of years of the evolutionary theory of origins and the biblical account of creation. They do the sacred story a disservice.

The creation story is considered by most Christian religions, including the Roman Church, as a fable with a spiritual background, and Pope John Paul II even formally declared (ex-cathedra, that is, using his supposed infallibility) that the church accepts that man is descended from the monkey. Among the evangelical churches, the concessions to evolutionary science increasingly move the churches away from a creationist concept of origins, although it is fair to say that the parishioners of these denominations do not seem to accept such concessions, at least in their great majority.

In addition, theories emerge that it was actually UFOs that brought "our first alien parents" to earth, and these absurd theories have more credit than the Holy Word of God. There is even some "Christian" church that awaits the second coming of Christ in some flying saucer or similar... yeah, I know you also find it laughable.

We try to present in this treatise, a study on the support of the creationist position that the Seventh-day Adventist Church holds and preaches. I am not trying to write a scientific treatise because I do not feel fully capable of doing so, but I am trying to present some scientific arguments that seem to me can provide reasonable support for our creationist position. I hope that the theological arguments presented here will help you defend a biblical position and the scientific arguments will help you respond satisfactorily to some of the assumptions of evolutionary science.

6.2. The Creator

By setting forth for man the commandments at Sinai, God establishes his right to be the lawmaker based on his status as Creator. The fourth commandment, the Sabbath commandment, is the only one that presents God as the Creator of everything. Some Christians (in an effort to appease) maintain that God created the earth through a slow process (a focus considering the theistic evolution) reaching in the end what we find today in our world.

It would seem strange to me that God would justify His right to establish one of every seven days (not just anyone, the





seventh or Sabbath) as a holy day, with the argument that He created in six days “the heavens and the earth, the sea, and all that is in them” if it had not been so. If it wasn't six literal days, neither would the seventh be. I'll come back to this later.

For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Jehovah blessed the Sabbath day, and sanctified it.

Exodus 20: 11

But the Bible also states that God the Son, our Lord Jesus Christ is the Creator. Paul says that all things were created "through Him and for Him" indicating not only that he is the author but also the owner of the created. This Pauline statement emphasizes that he has created not only the visible but also that which is hidden from mortal sight.

For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him.

Colossians 1: 16

On the other hand, when John receives the vision of the three angels, so important to us Seventh-day Adventists, he conveys that the message of the first angel unites the concept of being a creator with the concept of being a judge. In other words, our Creator is also our Judge. And when we announce the investigative judgment that is taking place, we are jointly vindicating the Creator and creation. Note that both passages (with **Exodus 20: 11**) have a similar structure...

saying with a great voice, fear God and give glory to Him! For the hour of His judgment has come. And worship Him who made the heaven and the earth, and the sea, and the fountains of waters.

Revelation 14: 7

We will further detail the relationship between belief in creation and belief in the fundamental doctrines of Christianity. It is not possible to deny the Creator and accept His Word. We shall see that it is a contradiction in which we cannot fall without danger for our souls.

6.3. The creative process

In reviewing God's creative process one can observe two things: simplicity and grandiosity. While the parallel stories of that time (the epic of Gilgamesh, for example) speak of struggles of gods and creation of something based on the destruction of other things, and therefore of creation using pre-existing matter, the Holy Bible speaks of a simple process of creation based on the Word of God. This process is simple because God does it by following a logical sequence from less to more complexity, from the things that serve as the basis towards which they are dependent. But the process is great because the power to do this is beyond any human possibility.

The creative process of the first six days (the seventh was discussed in the Sabbath study) could be divided into two parts: in the first three days God creates the life support structure and in the remaining three days he fills the created spaces in a progressive but wonderful way, clothing them with complex, varied and exuberant life. Please see the chart below.

Creation Week			
Structure		Content	
First day	Earth and light	Fourth day	Lights, major and minor
Second day	Atmosphere and waters	Fifth day	Birds and fish
Third day	Land, seas, and plant kingdom	Sixth day	Land animals and man
Seventh day	Creation of the Sabbath		

There is, therefore, a parallelism between the first 3 days and their content and the other 3 days, until crowning creation with man, marriage, and the Sabbath. Let us see them in detail.

6.3.1. First Day

Some argue that the creative process begins in verse 3 when it says, "And God said, let there be light. And there was light..." but the reality is that it begins in verse 1. "In the beginning" could have two



meanings: eternity or the beginning of the creative work of this earth. It will be evident from now on that the first choice is wrong. The biblical account says that "the Spirit of God moved on the face of the waters". The verb used here is that used to describe the flight of an eagle around its nest. I could better say "hovered"; I think it would better explain that the Third Person of Deity, participating in the creative work, hovered over the place where his creatures would be brought to life by the magnificent power of God. I would like you to notice that these verses point out that the earth was all covered with water.

After creating the earth, God begins with light, which defines a very important issue for man: the base time in which he moves, that is, the day. God points out that the day begins with the evening and ends with the morning. Therefore, the day is counted from sunset to the next sunset. The Hebrew word for the day is "yom" which indicates the length of 24 hours. It is not possible to say, because this is repeated almost every day, that these are long and indefinite periods of creation (of course... a fallacious argument to try to approximate creation to the slow evolutionary model).

In the beginning God created the heavens and the earth. And the earth was without form and empty. And darkness was on the face of the deep. And the Spirit of God moved on the face of the waters. And God said, let there be light. And there was light. And God saw the light that it was good. And God divided between the light and the darkness. And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the first day.

Genesis 1: 1-5

We sometimes make the mistake of limiting God. Some say: how could light exist if the sun was created on the fourth day? Of course, we are limited by our human nature and capacity, which thinks that a source is required for any energy. God is the creator of everything: of the sources, the energy, and the laws that generate it. God can create light without a source; he is the Almighty.

6.3.2. Second day

On the second day, God created the atmosphere of our planet. The story says that he created an "expanse in the middle of the waters" that is between the waters above and below. My impression is that God created an atmosphere (expanse) covered by thick watery protection ("the waters which were above the expanse").

This would mean a great protection against cosmic rays, which are the ones that produce C₁₄ (carbon 14, an isotope of C₁₂, based on N₁₄) that then falls on plants, is absorbed by them and passes to other living beings by ingestion. The living beings thus acquire a proportion of this isotope that remains as such while they live. When they die, they lose half of this content, each "half-life", which is transformed into nitrogen (N₁₄). The C₁₄ method aims to measure the age of the remains of living beings based on the half-life of this isotope (5.730 ± 40 years). This means that if half of the expected content is found, it would be thought that these remains "died" 5,730 years ago. A quarter would imply 11,460 years and so on.

I would like to point out that if a being had lived under this primitive atmosphere, much denser than the present one, it would have had much less C₁₄ content so it would have seemed much older.

And God said, let there be an expanse in the middle of the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. And God called the expanse, Heavens. And the evening and the morning were the second day.

Genesis 1: 6-8

I mention this because it seems that science sounds very reasonable when it talks about the remains of millions of years dated by this method. But a single error of logic in not knowing God's creation

leads to not understanding the results of the laboratory. When the flood occurred, this state of things changed, so that the present conditions do not correspond to those existing before the falls of the heavens





were opened. The new, lighter atmosphere is more receptive to cosmic rays and the percentage of the isotope has increased since then. But... we will deal with that more extensively in the study of the deluge.

If, as many Creationists propose, there was a vast layer of water vapor around the earth before the Flood, this may have shielded the atmosphere from cosmic radiation. Therefore, the amount of C₁₄ in the pre-flood world would have been significantly smaller than in the present. Thus, a pre-flood specimen might seem very old, or even infinitely old, because it had so little C₁₄ in it, making it seem to be decaying for thousands of years. Most coal is vegetation that grew before the flood and was buried by it, so it would not be surprising to find that coal and oil, for example, had no radiocarbon activity to be measured.

The measured exponential decay of the earth's magnetic field as described by Dr. Thomas Barnes proposes that as we go back in history, the strength of the field increases rapidly. A stronger magnetic field would mean greater protection from cosmic rays, therefore, less C₁₄ produced, and, again, this gives you artificially higher ages the further back in time you go.

How reliable is C₁₄ for dating, 3 (translated by the author)

But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present, but the time when these conditions existed can be learned only from the Inspired Record. In the history of the Flood, inspiration has explained that which geology alone could never fathom.

Ellen G. White, Patriarchs and Prophets, 112

6.3.3. Third day

On the third day, God separated the waters from the dry land. It is interesting to note that he speaks of "one" land and "several" seas, so it can be assumed that there would be only one continent with lakes or inland seas, besides the great surrounding sea.

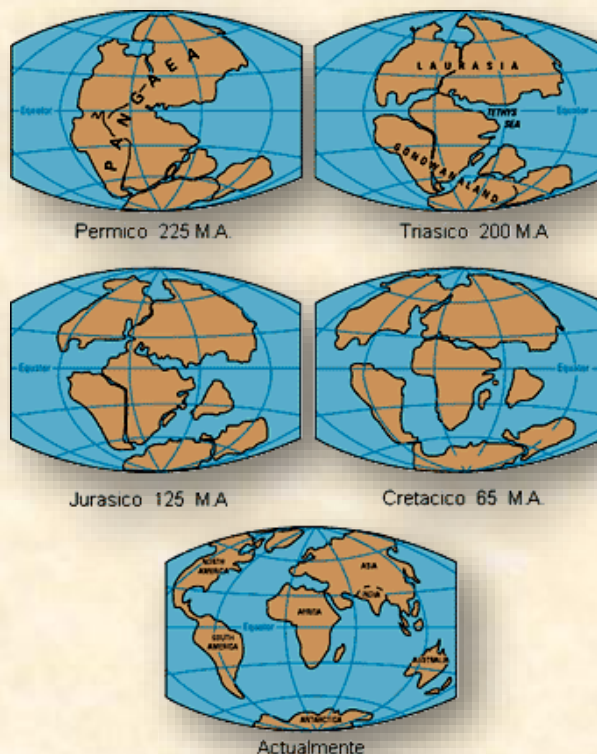
Alfred Wegener's theory, or the theory of continental drift, assumes that there was only one continent, which he called Pangaea (all lands), from which the continents were later formed. This theory seems to explain something as evident as seeing how Africa fits in with South America... something you will have seen some time ago.

Of course, this theory assumes that this happened over millions of years, which we creationists do not accept. But the deluge finds in Pangaea an interesting concept which, you know... we'll deal with it in another study.

And God said, Let the waters under the heavens be gathered together to one place, and let the dry land appear; and it was so. And God called the dry land, Earth. And He called the gathering together of the waters, Seas. And God saw that it was good. And God said, Let the earth bring forth tender sprouts (the herb seeding seed and the fruit tree producing fruit after its kind, whose seed is in itself) upon the earth; and it was so. And the earth brought forth tender sprouts, the herb yielding seed after its kind, and the tree producing fruit after its kind, whose seed was in itself. And God saw that it was good. And the evening and the morning were the third day.

Genesis 1: 9-13

During this third day, God created all the plants, which would serve as food for animals and man. I delight in thinking about how the earth would come to be in the hands of the Creator every day. I imagine places with all the shades of green and brown of the trees and vegetation, the symphony





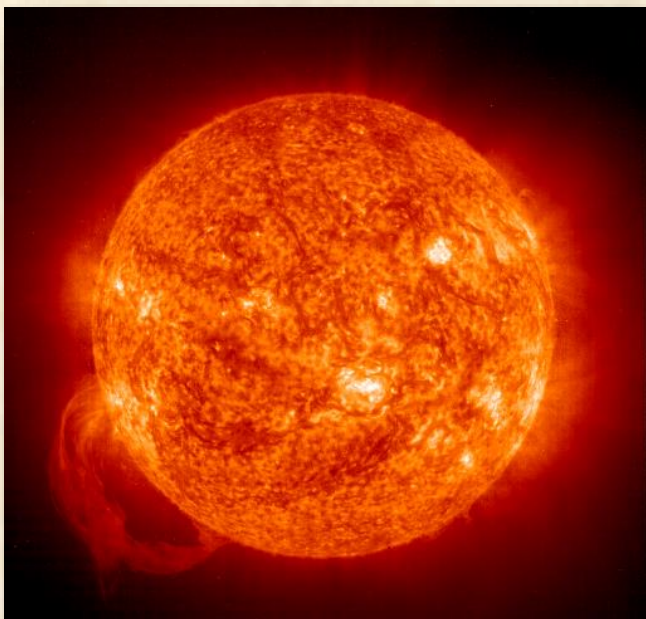
of colors of the flowers here and there. It must have been beautiful! Today, after some six millennia of sin and decay, we still find places whose beauty leaves us speechless.

6.3.4. Fourth day

The fourth day is parallel to the first day as we already mentioned. If God created light on the first day, on the fourth day he creates the sources of light to preside over the day and the night. Of course, the moon only reflects the light of the sun and is not a source of it. The story emphasizes the two luminaries as well as the stars. We will comment on the latter.

And God said, let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years. And let them be for lights in the expanse of the heavens 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 smaller light to rule the night, and the stars also. And God set them in the expanse of the heavens to give light upon the earth, and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day.

Genesis 1: 14-19



About the stars, we must clarify. You will notice that in some versions one verse says "made the stars also"; in reality, the verb "made" does not exist in the codices. What it really says is that God put the "smaller light to rule the night", "and the stars also", meaning that the moon and the stars would rule over the night. The Genesis account understood from the creationist point of view, allows us to define that what God created in those six days (physical creation complemented by the creation in the time of the Sabbath) was what we know as our solar system that could not be in

balance without the earth and the moon and, of course, without the sun. The stars that we see on clear nights are part of a vast universe of galaxies and constellations that existed long before the earth and are surely home to other worlds like ours, only they are not home to sin.

Therefore, we do not have to respond to the argument that it is impossible, that the whole universe was created in that week because we have already said that the Holy Bible does not sustain that it was like that.

6.3.5. Fifth day

The parallelism with the second day is again evident. The expanse and the separate waters on the second day receive the birds and fish. I imagine God just talking and then beautiful and innumerable flocks of thousands of multicolored birds filling the skies, the multiple species of marine animals filling the seas, lakes, lagoons, and rivers... What a wonder!

I would like you to notice that just as on the fourth day we speak of beings created "after their kind". Of course, the Bible is not a book of biology to talk to us in scientific terms about the way plants and animals are classified today. But it





makes it clear to us that there was classification and also limits between them. This is one of the great technical barriers to the theory of evolution, the barrier between species, the leap of which has not been able to be explained. There are no intermediate ancestors among the species (missing links) in geological deposits, nor do they exist today among living beings.

And God said, Let the waters swarm with swarms having a living soul; and let birds fly over the earth on the face of the expanse of the heavens. And God created great sea-animals, and every living soul that creeps with which the waters swarmed after their kind; and every winged fowl after its kind. And God saw that it was good. And God blessed them, saying, be fruitful and multiply, and fill the waters of the seas and let the fowl multiply in the earth. And the evening and the morning were the fifth day.

Genesis 1: 20-23

6.3.6. Sixth day

Finally, the sixth day parallels the third day by filling the dry land with all land animals. But this day would be special because in it the creation of man, the crown of creation, would take place. As I will discuss man's creation in a later section, I will focus on the creation of land animals. The issue of "after their kind" that we mentioned in the previous section is reiterated. It also talks about reptiles, the type of animal "creeping on the earth". Note that reptiles are created after sea animals and birds (the day after these) ...and not among them as evolutionism points out. Those who try to make a synthesis between the science fiction of evolutionism and creationism have one more obstacle since the sequence of appearance of the different types of animals does not coincide.

And God said, Let the earth bring forth the living creature after its kind, cattle, and creepers, and its beasts of the earth after its kind; and it was so. And God made the beasts of the earth after its kind, and cattle after their kind, and all creepers upon the earth after their kind. And God saw that it was good. 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 heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth. And God created man in His image; in the image of God He created him. He created them male and female. And God blessed them. And God said to them, be fruitful, and multiply and fill the earth, and subdue it. And have dominion over the fish of the sea and over the fowl of the heavens, and all animals that move upon the earth. And God said, Behold! I have given you every herb seeding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree seeding seed; to you it shall be for food. And to every beast of the earth, and to every fowl of the heavens, and to every creeper on the earth which has in it a living soul every green plant is for food; and it was so. And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day.

Genesis 1: 24-31

By the end of the sixth day, all physical creation was complete. There would be other things that God would create on the sixth day, which we will touch on a little later.

6.3.7. Everything in a week

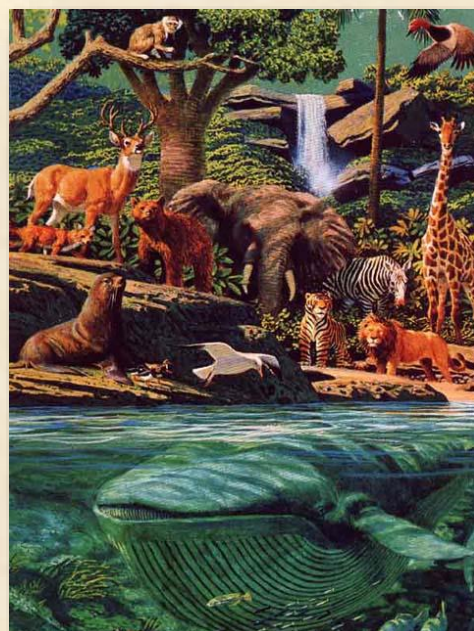
And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made.

Genesis 2: 2

God created all this beauty in one week. Some believe that the first verses of Genesis assume an earlier creation of the earth, that God then used pre-existing matter to produce His creation of that week. I remind you that at the beginning of this study when we quote **Exodus 20: 11** that in "in six days Jehovah made the heavens and the earth, the sea, and all that is in them"; we are stating that everything was created in that week. God does not need a pre-existing matter to create. God with the magnificence of his power can create absolutely everything from nothing.

It is also possible to ask why God did not create everything in an instant?

He has the power to do so, but God also wanted to give us a lesson about the time of man, the time for the things of man, and the time for the things of God. He





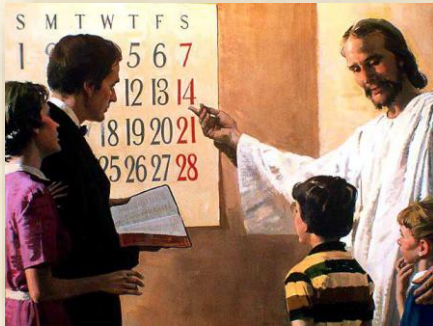
wanted to show us, for example, the week; six days for the secular labors and one day, the Sabbath, for our relationship with the Maker. He did this for us.

The six days of work, followed by a day of rest, have an exemplary function. This weekly cycle is unique in representing the way human beings should operate. This cycle is not determined by the cycles of nature, since ultimately men are not under the power of nature but under the direct loving power of the divine will. God created a race that is spiritually and socially structured in a certain way. Instead of simply informing it through the Word, he summarized it in his work of creation. Through the divine act of creation, God gave a model for human behavior, his plan for it. The newly created race would function in optimal conditions by working six days and resting on the seventh, through imitation (**Exodus 20: 8-11**). God revealed this to them by working six days and resting on the seventh.

Creation in six days means that, from the beginning, God had the human race in mind and an intention for it. He could have created in four days or even in an instant, but he chose to do it in six because he wanted to leave an example for our behavior. We prepare to serve others through work, and we find rest in God on the seventh day. We imitate God in our lives. From the very beginning, He came down to our level to reveal who we are.

Angel M. Rodriguez, Scope of Creation, 2 (translated by the author)

The week is an inexplicable phenomenon for scientists. The other measures of time, such as the year, the month, or the day can be explained by stellar phenomena such as a rotation of the earth on its axis, the phases of the moon, or the complete rotation of the earth around the sun. But the week has no explanation. It comes to us from different cultures, apparently disconnected from each other. Why did all peoples choose a week of seven days? Why didn't some choose to make it of six, eight, or n days?



The answer is simple: the week is a creation of God and its origin is the story of the creation of our solar system as it appears in the sacred record. There is no other way to understand it. When, during the French Revolution, attempts were made to uproot the idea of God and everything that reminds us of Him, the week was changed to a more "productive" period of 10 days, 9 days of work, and one day of rest. Shortly thereafter, the seven-day week was returned. Some scientists have found a relationship between this period of seven days and the renewal of the forces (physical, intellectual, and emotional) of the human being. God knew this from the beginning and that is why he created the week and its culminating day, the Sabbath.

On the other hand, God reiterates almost every day of creation that what he had made "**was good**", but when he reaches the end of the sixth day, he says that "**it was very good**". At the culmination of the physical part of his creative work, God contemplated his work, and he saw it that way.

And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day.

Genesis 1: 31

I imagine, by contrast with theistic evolution, God watching the struggle between species to survive, destroying the strong to the weakest, I imagine him watching a beast progressively transforming into a man while he broke the skull of his own species, while he fought for scarce resources or to keep his "ape" women. This is the scenario put forward by Christians who believe in this kind of evolution and who think that one can harmonize the falsely called science with the Genesis story. Could God have said that he was "**very good**" in that scenario? No, certainly not.

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.

Ellen G. White, Patriarchs and prophets, 44

Other people, in their eagerness to oppose creationism, try to say that those of us who defend it maintains that the whole universe was created in that week. Those who do so have not studied the



Scriptures. When God dialogues with Job and his friends, they ask them some questions concerning the creation of our planet.

Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what are its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Job 38: 4-7

God points out that when he created the earth "the morning stars sang together and all the sons of God shouted for joy". God is Creator, it is His nature and He has been creating for endless eons. The earth is not his first creation, nor has it been, nor will it be his last. The worlds and their created inhabitants rejoice every time God extends his creative power and gives new life to creatures who can enjoy the beauty, prodigality, and magnificence of his creative work.

6.4. Creative power

Sometimes we say that a person is creative when we see their talent to make or build something outstanding. We human beings are destined to transform rather than create, as we shall see. When Isaiah wants to talk about the power of God, he uses some figures of speech with some poetic license that I like very much. It seems to me like the story of a child building a sandcastle on the beach using his fingers to form it... What a powerful God we have; to form the immense scenes of this world like a child making a sandcastle!

Who has measured the waters in the hollow of his hand, and measured out the heavens with a span? And who has shut up the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Isaiah 40: 12

But the power of God's word is immense. The psalmist says that God "commanded, and it stood". Only God has to speak and his word becomes action and creation. By the power of God what is decreed by his word emerges with the order and perfection that only God can do. I would like you to notice that if we had the same capacity to transform the word into a creative act, it would mean at the same time that we have thought about every technical detail of what is created so that it works. I believe that we would not be able to do it with a simple electronic device, much less with this complex universe.

For He spoke, and it was done; He commanded, and it stood.

Psalms 33: 9

Paul further argues that God creates from nothing, He only needs to speak out, and what it does not then become. God does not require as we do of pre-existing matter to transform it. Absurd theories such as the theory of the gap (that a world existed before that was destroyed and that the desolate and empty earth is the result of that previous attempt) have no place if we think of an Almighty Maker.

He can create everything from nothing, and therefore He can do the same in my life or yours, He can create a new heart and give us a new life. There is nothing that limits His power.

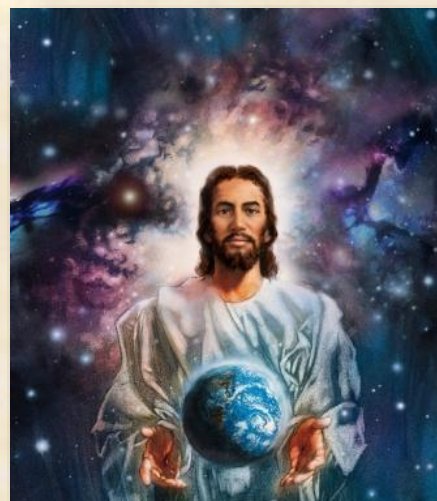
By faith we understand that the ages were framed by a word of God, so that the things being seen not to have come into being out of the things that appear.

Hebrews 11: 3

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth.

Ellen G. White, Testimonies for the Church, Volume VIII, 258, 259

When we contemplate His work in nature, even though it is affected by sin, we can find glimpses of God's creative capacity, there is still beauty that sin and the destructive and greedy hand of man have not





finished affecting. So those who deny God are inexcusable because the nature that He has created cries out clearly about its Creator.

For the unseen things of Him from the creation of the world are clearly seen, being realized by the things that are made, even His eternal power and Godhead, for them to be without excuse.

Romans 1: 20

Another important statement is that of Isaiah who says that God created the earth to be inhabited. Fears of man's self-destruction of the planet through nuclear war may fit any imagination but that of a Christian. This passage also tells me that when God created the earth it was to be inhabited. He did not create it and then resume his creative activity eons later as some claim. God began and ended his work that week with the unlimited power of a God who has no boundaries, not even for sacrifice; he showed this with our Lord and Savior Jesus.

For so says Jehovah the Creator of the heavens, He is God, forming the earth and making it; He makes it stand, not creating it empty, but forming it to be inhabited. I am Jehovah, and there is no other.

Isaiah 45: 18

6.5. Questioning the Creator

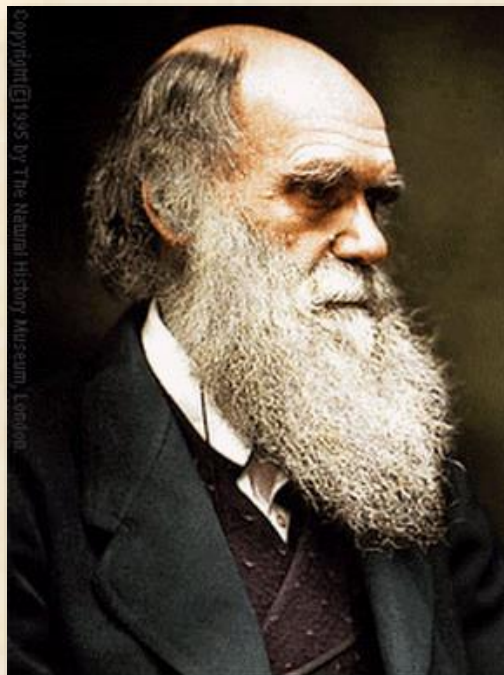
Woe to him who fights with the One who formed him, a potsherd among the potsherds of the earth! Shall the clay say to its former, what are you making? Or your work, He has no hands?

Isaiah 45: 9

Man, with scientists at his head, fights with his Maker and pretends not to know him. When, shortly after the middle of the 19th century, Charles Darwin published his book "The Origin of Species", he laid the foundation for what is now known as the theory of evolution. Since then the evolutionary concept has become a kind of scientific dogma, accepted... without applying the scientific method.

The scientific method says that in order to establish a law, a hypothesis must be created, tested in the laboratory (or reality), and based on that, a thesis must be elaborated. This has not been followed with the theory of evolution, of course, neither with the creationist theory, but Christians can appeal to faith, based on arguments that the Word of God itself gives us to trust in its veracity.

Darwin did not understand in his time the complexity that science today assigns, with knowledge, to the apparently simplest organs, to their physiology. Even the small cell has become so complexly unknown that we are only now opening up the record of knowledge about how it works and the parts that make it up. See a simplified diagram on the next page.



A couple of quotes from an article will help you understand the scientific distance between Darwin and his basic statements.

If it could be shown that a complex organ existed that could not have been formed by numerous and slight successive modifications, my theory would fail completely.

Charles Darwin, in The Origin of Species...

For Darwin, the cell was a "black box"-its inner workings were completely mysterious to him. Now, the black box has been opened and we know how it works. Applying Darwin's criteria to the highly complex world of molecular machinery and cellular systems that have been discovered over the past 40 years, we can say that Darwin's theory has "completely fallen apart".

Michael Behe, biochemist, and author of Darwin's Black Box

Thomas Woodward, Facing the challenge of Darwin, 1 (translated by the author)

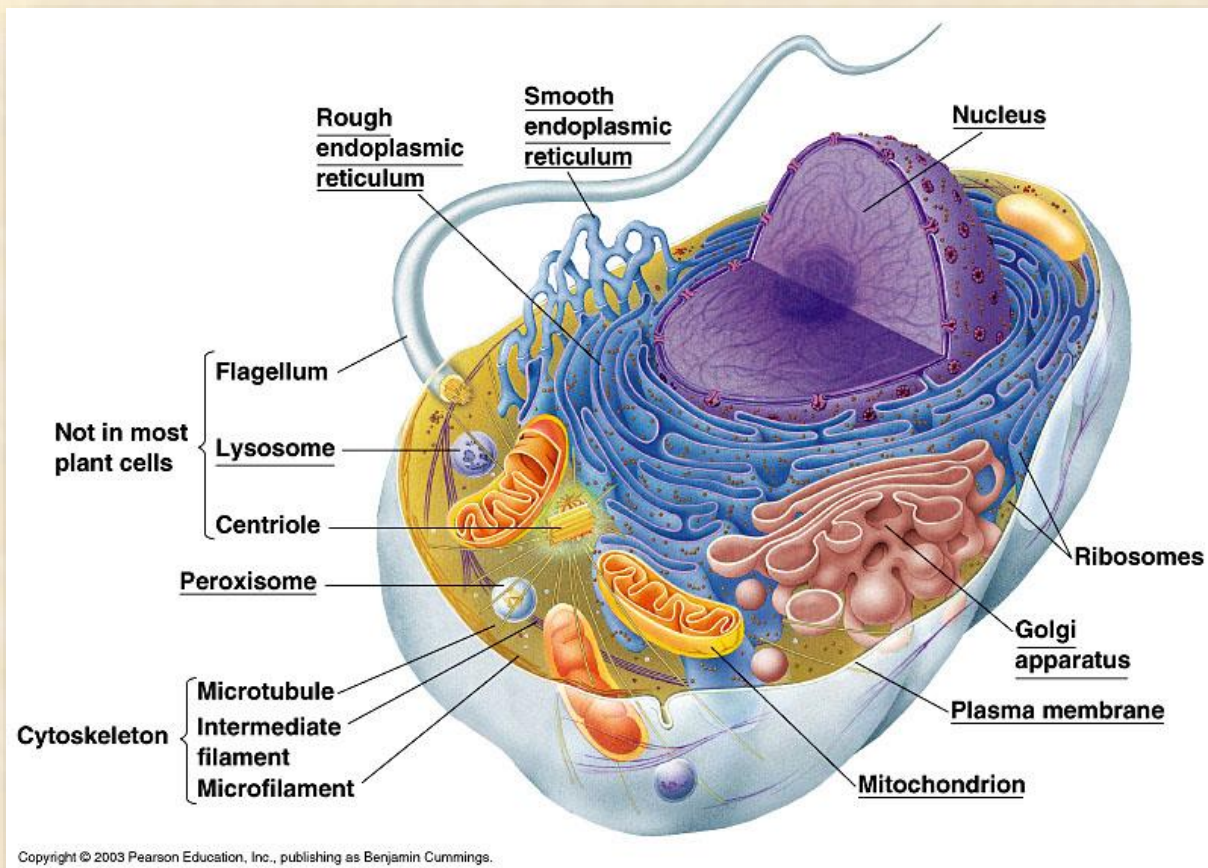
There are many theoretical variants between our creationist position and evolutionism. Some evolutionists are absolutely materialistic and of course, do not accept in their equations anything that implies



divine intervention. These materialists give matter the capacity to self-order itself, that is to say, instead of tending to disorder as the Second Law of Thermodynamics says, it tends to order. This is in evident contradiction with the laws of scientific logic, which apparently, they defend.

Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws.

Ellen G. White, Patriarchs and prophets, 114



Others have put forward different models of divine intervention (theistic evolution), assuming that God established laws for a universe in chaos and that after very long periods He gradually advanced more primitive forms of life until we came to man. Others give it a more interventionist touch by saying that when there was a monkey or primate, close enough to us, God intervened to give it a "soul" (this is the current Catholic position).

Some come closer to the creationist concept but assume that God created what Genesis says but over long periods (among them, Jehovah's Witnesses say that each day of that week lasted 7,000 years, even though there is no biblical support for this claim). Variations in this type of thinking are very, very numerous.

Anything but accepting that God could do it as He said He did. Anything but accepting the week of creation, because otherwise... how to deny the Sabbath. The enemy, who encourages this supposed free thought, knows that when he questions the validity of creation many other theological concepts crumble.

Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life.

Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they



degrade man and defraud him of the dignity of his origin.

Ellen G. White, Patriarchs and prophets, 44, 45

The Bible went on to tell us that among the men of the end times (you and I know that we are in those times) there would be those who would make fun of religious conceptions; such as the second coming and creation.

However, I am passionate about the fact that Peter, in writing, has left a sign for this time by saying that these mockers would say that "all things continue as they were from the beginning of creation"; that is, they would speak of uniformity (one of the pillars of evolution) in contrast to the catastrophism that is considered basic to the creationist concept to explain sedimentation and geological formations.

First, knowing this, that there will come in the last days scoffers walking according to their own lusts and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. For this is hidden from them by their willing it, that the heavens were of old, and the earth out of the water, and through water, being held together by the Word of God,

2 Peter 3: 3-5

A key concept to explain creationism in contrast to evolutionism is catastrophism. While the theory of evolution is based on slow and progressive changes in a uniform environment to explain the supposed geological processes, creationism relies on catastrophism (violent movements caused especially by the catastrophe of catastrophes: the flood) to explain the same. It is important to note that for Jesus the Genesis account was not a fable as some Christians claim.

They think that God "explained" complex events in the language of children's stories so that we can understand it. I refuse to believe that Jesus would validate this (which is tantamount to lying) and that Paul would follow the same concept. It is clear that for Jesus the creation story was an accurate account of the events in which He actively participated as Creator.

But from the beginning of the creation, God made them male and female.

Mark 10: 6

The words of Jesus as recorded in the four canonical gospels contain ten references to creation. Jesus does not only refer to as **Genesis 1-2**. In his speeches, we also find people: Abel (**Matthew 23: 35**) and Noah (**Matthew 24: 37-39; Luke 17: 26, 27**), and events: the flood (**Matthew 24: 39**), which occurs in **Genesis 3-11**.

When we read these brief passages we get the clear impression that, according to Jesus, Noah and Abel were not mythological figures but true human persons, that **Genesis 3-11** is a historical narrative that should not be understood symbolically, and that the flood was a global event that actually occurred (**Genesis 6-8**). It is therefore to be expected that Jesus would use the same approach to biblical interpretation when referring to creation. And this is exactly what we find in the Gospels.

Ekkehardt Mueller, Creation in the New Testament, 2 (translated by the author)

For Adam was first formed, then Eve.

1 Timothy 2: 13

Paul proclaimed the "living God, who made heaven and earth, the sea and all that is in them" (**Acts 14: 15**), which is probably a reference to the Sabbath commandment (**Exodus 20: 11**). This God "made the whole race of men" (**Acts 17: 26**). In **Romans 5** Paul mentions Adam by name and discusses the consequences of his sin but also the gift of salvation in Christ Jesus. "In Adam, all die" but "in Christ all will be brought back to life" (**1 Corinthians 15: 22**). Creation groans and suffers and desires to be freed "from the bondage of corruption" while Christians wait impatiently for final salvation (**Romans 8: 18-23**). Paul knows that Eve was deceived (**2 Corinthians 11: 3**) and that Adam was created first and then Eve (**1 Timothy 2: 13**). The catalog of vices mentioned in **Romans 1: 18-32** is presented in the context of creation.

Ekkehardt Mueller, Creation in the New Testament, 5 (translated by the author)

6.6. The creation of man

I wanted to speak apart from the creation of man (and woman... don't be startled). It seems to me to be of singular importance because the human being is the crown of a perfect creation and differs from all other beings that God had brought into existence that wonderful week.

First of all, we will affirm what is already evident: God created man in a voluntary, planned act, thought out with a wonderful design, which increasingly surprises the men of science. Secondly, we will affirm that



the creation of man is methodologically different from that of the other entities in the vast nature. Thirdly, God has a different purpose for man, a being capable of responding to God's love in an intelligent way, with a powerful free will, with the capacity to link himself with his Maker.

Interestingly, Isaiah records God speaking of creation as a personal act and not simply as a Supreme Being who sets in motion universe forces guided by physical laws that culminate in the emergence of life on increasingly complex levels, as the theistic evolutionists contend.

I have made the earth, and created man on it; I with My hands have stretched out the heavens; and all their host have I commanded.

Isaiah 45: 12

The same prophet points out that He has not only created but sustains this creation. Isaiah uses the concept of breath, present in Adam's creation, saying that God "gives breath to the people on it"; not that He gave it in the past or when each person is born but that He continues to give it, as a continuous process of sustaining.



So says Jehovah God, He who created the heavens and stretched them out, spreading out the earth and its offspring; He who gives breath to the people on it and spirit to those who walk in it.

Isaiah 42: 5

It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom "we live, and move, and have our being". Acts 17: 28. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets and keeps them in position in their orderly march through the heavens.

Ellen G. White, Patriarchs and prophets, 115

I must point out, although it may seem to me to be far from the subject, that God is in no way to blame for the fall of man, that it was not because of a deficient creation (imperfect characteristics that could lead to malfunctioning, I don't know... like a defectively constructed receiver) that made man fail the test; but that endowed with free will he decided to seek "many inventions". God did not create robots without the capacity to decide, nor forced to obey, he created free entities because he could not accept the love of his creatures in any other way than this.

Lo, this only I have found, that God has made man upright, but they have sought out many inventions.

Ecclesiastes 7: 29

He said that the creation of man was singular, remarkable. All previous beings came to life through the Word of God, without physical contact, but God made man with his own hands. With the eyes of faith, I can see Jesus kneeling on the ground creating with his own hands something like a clay doll. I can imagine the animals, curious, surrounding him without really understanding what he was doing.

I can see him paying attention to every detail (internal and external) of man's body so that it would be perfect, not only in the aesthetic part but also in the functional part, as it would correspond to all of God's creation.

When he was satisfied with his creation, he leaned over even more and, bringing his lips closer to the still inert Adam's nose, he breathed into it the "breath of life". When Adam opened his eyes the first thing he saw was his loving Creator looking at him satisfied and happy to have someone else with whom to share



his creation. You know what? God made us with his hands; we are not a serial creation. God took the time to make something special out of you and me.

When the man came forth from the hands of his Maker, he also possessed strength and intellect far, far greater than we possess today. It is because of that powerful life force that man has survived six thousand years of sin, disease, and environmental damage.

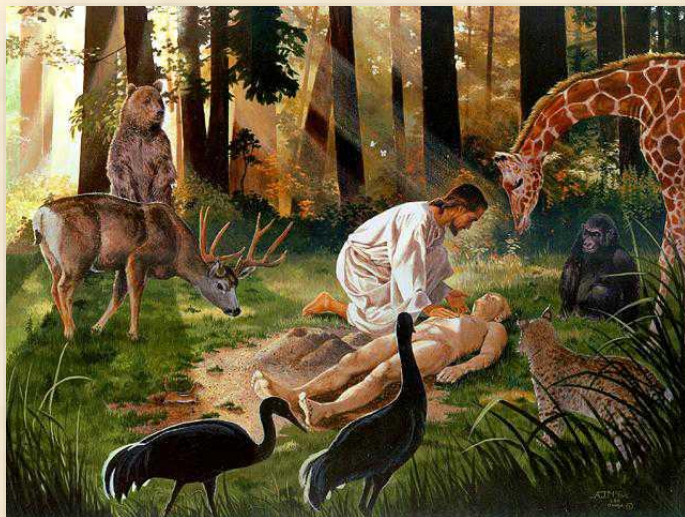
And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2: 7

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years.

This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation... If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct...

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence.



Ellen G. White, Conflict and Courage, 21

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God said to His Son, "Let us make man in our image". As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful... Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful.

Ellen G. White, Lift Him Up, 47

In the creation of woman, God did the same, but I believe that He surpassed Himself, if that is possible... because He made a perfect being to be the ideal companion of man. Thank you, Lord! I can imagine Adam being amazed at the companion God had given him. He must have said "Wow!" as I said when I realized that I was in love with the one who is now my wife.

The first time Adam opened his eyes he saw his Creator, the second time he opened his eyes he saw Eve, I don't know what he would have expected from the next time he opened his eyes... because what he had received was more than enough. God created to accompany man a being that would be his complement, in the same way, that man would be for woman. God created them with the same rights but different, different in form, in character, and even in gifts. I do not know why some strive to make us the same if God made us different, neither better nor worse, different and complementary.

And Jehovah God caused a deep sleep to fall on Adam, and he slept. And He took one of his ribs, and closed up the flesh underneath. And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man.

Genesis 2: 21, 22

God Himself gave Adam a companion. He provided "a help meet for him"—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was



not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation.

Ellen G. White, Patriarchs and prophets, 46

I cannot help but recognize that God has done wonderful things, and when I study about the body God gave us, I am fascinated by its complexity and wonderful capacity, how He has thought through every detail of its functioning. When one analyzes the organs of our body and the tremendous harmony between each of them one cannot help but be surprised and praise God for his magnificence.

Science, which in some cases seems to want to take us away from God by being misused, can teach us wonderful lessons, about the wisdom of God, if we study the functioning of our body, from the amazing brain processes to the almost infinite complexity of a single cell.

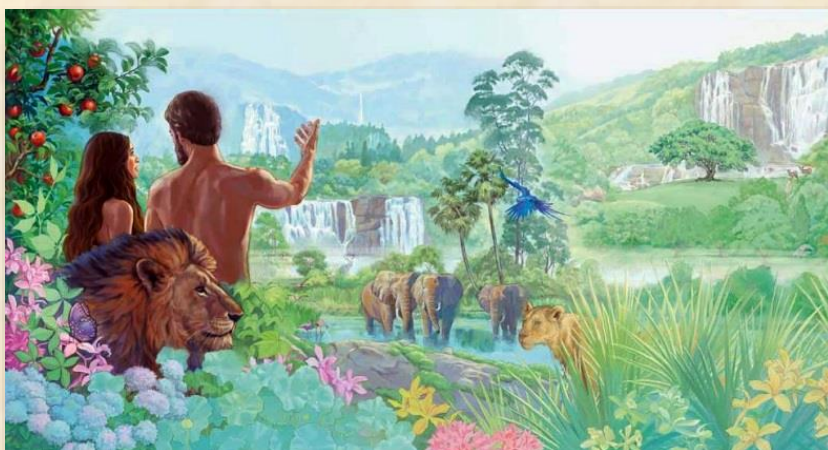


Know that Jehovah, He is God. He has made us, and not we ourselves; we are His people, and the sheep of His pasture.

Psalms 100: 3

6.7. The restoration

Today when we contemplate creation, we still see it beautiful, in some places, especially in those where man has not meddled too much. But at the same time, we see it suffer when we observe the pollution



of rivers, the destruction of the ozone layer, the violence of earthquakes, or the devastation of floods or hurricanes. When we see animals destroy each other or suffer at the hands of man. Paul feels this way too, he feels that nature also suffers under the heavy burden of man's sin.

For the earnest expectation of the creation waits for the manifestation of the sons of God. For the creation was not willingly subjected to vanity, but because of Him who subjected it on hope that the creation itself also shall

be delivered from the bondage of corruption into the glorious liberty of the children of God. And we know that the whole creation groans and travails in pain together until now.

Romans 8: 19-22

In their original perfection, all created things were an expression of the thought of God. To Adam and Eve in their Eden home nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye and was received into the heart; for they communed with God



in His created works... The earth is now marred and defiled by sin. Yet even in its blighted state much that is beautiful remains.

Ellen G. White, The Faith I live by, 25

But God has promised to restore our world when sin is eliminated forever. I look forward to that moment.

But according to His promise, we look for new heavens and a new earth in which righteousness dwells.

2 Peter 3: 13

What God offers us will make us forget even the best in our world. The most beautiful thing we have ever seen will not be comparable.

For, behold, I create new heavens and a new earth. And the things before will not be remembered, nor come to mind.

Isaiah 65: 17

The most important thing is that God will be with us there. As in Eden, we will be able to sit under the beautiful and then eternal trees and talk to the Almighty. And you know what? You and I will never cry again, or be separated from those we love... I want to be there already.

And I saw a new heaven and a new earth. For the first heaven and the first earth had passed away. And the sea no longer is. And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of Heaven saying, behold, the tabernacle of God is with men, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God. And God will wipe away all tears from their eyes. And there will be no more death, nor mourning, nor crying out, nor will there be any more pain; for the first things passed away. And He sitting on the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful.

Revelation 21: 1-5

Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages, the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin—a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan.

Adam is reinstated in his first dominion. Transported with joy, he holds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored.

Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in “the beauty of the Lord our God” (**Psalm 90: 17**) ...

Ellen G. White; God's Amazing Grace, 360

7. Complementary material

7.1. Attack on Genesis

The systematic attack on the Genesis account by the enemy is intended not only to attack God as Creator but to remove the foundation for some of the most important doctrines of the Holy Scriptures. This attack has as its instrument not only atheistic scientists but also Christian theologians who seek to compromise with evolutionary science, trying to find a common interpretation of science and religion, sacrificing the latter.

I would like, therefore, to present a warning voice about the danger of accepting any change to the Genesis account. If the Genesis account is not true and we must accept some of the explanations of theistic evolution, then:

- a. If Adam and Eve are not persons but represent a set of beings that evolved, then the sin of our first parents does not exist, nor does the temptation of Satan, his earlier rebellion in the heavens, the fall of our first parents, Edenic perfection, and so on.
- b. If there is no sin then there is no need for a Savior.
- c. If the six-day narrative is symbolic or is a fable for childish minds, the creation of the Sabbath is also symbolic, so the Decalogue is false in referring to a week of creation that did not exist.



- d. If evolution is true, then we are not declining but improving, which is contrary to what the Bible holds. We would have to recognize that the passing of time has allowed the existence of a better and better humanity, which does not need the future intervention of God to reach happiness.
- e. If evolution existed, death is not an intruder but a means for the development of the species, where the fittest survive and the others succumb. Death is not an enemy to be defeated but an ally to improve the species.
- f. If this is true (the evolutionary process) our God is not a God of love but of violence, who lied when he said that everything was in a great way good when his violent creation ended with the appearance of the primitive man, with his wild face, as evolutionary scientists usually present it to us. God then lied every day of creation by saying that everything "was good", and lied even more after creating man by saying that everything "was very good".
- g. If everything is like this Paul, Peter, Jesus and many others have lied in the sacred record. The Bible would be a record of pleasant fables and lies.

I could go on ad infinitum but I think it is clear what point we want to make. One cannot be an evolutionist and a Christian at the same time, especially if we want to accept the Bible as the Word of God. These are incompatible positions.

But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible.

Ellen G. White, Patriarchs and prophets, 111

The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected, either wholly or in part, by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it as an evidence of weakness to place implicit confidence in the Bible; they think it a proof of superior talent and learning to cavil at the Scriptures and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt.

Ellen G. White, Conflict and Courage, 210

7.2. Comments on intelligent design

I found an analysis in an article that seemed simple enough but profound enough to talk about how certain observable things in nature allow us to understand that there must have been intelligent design in the total creation.

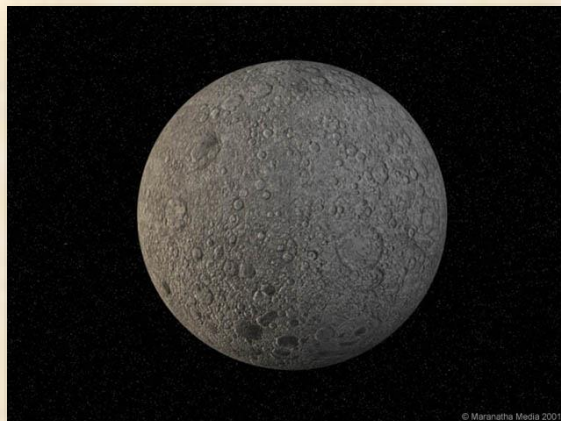
Let us consider the following facts, which almost everyone can observe and verify for themselves, without leaving their own home turf:

1. The Earth. The Earth itself, with its amazing combinations of soil, water, air, animals, plants, fuels, flavors, perfumes, light, heat, sound, and color, is wonderfully equipped and adapted to be the home of man and other living things. Who planned and executed this complex and ingenious combination of desirable factors?
2. Earth Rotation. The Earth, a spherical-shaped planet, hangs unsuspending in space, turning smoothly and quietly on its axis, like a giant platform or a carousel, at an invariable speed of 1,600 km. per hour. The length of the day and night is perfect for work and rest, study and relaxation, social activities, and time alone with oneself. Who put it in rotation? Who keeps it spinning? Who regulates the speed?
3. The Earth's Orbit. As the earth rotates it also travels through the space of its orbit around the sun, at an appropriate speed, approximately 30 km per second, 1,800 km per minute, 108,000 km per hour, following its regular orbit which never deviates. The tilt of the earth on its axis and the shape and length of its elliptical path are also the correct ones to produce the essential seasonal changes. Who determined the earth's dimension, weight, composition, shape, temperature, motion, direction, and speed? Who calculated the distance of its annual journey and the angle of its tilt? Who kept these factors from century to century, in perfect balance, and the right relationship to each other?
4. The Sun. The Sun has the right size, the right distance, the right composition, and the right temperature to give the light, heat, and energy necessary to sustain life on this earth. It contains the right matter to hold the earth in space by the mysterious pull of gravity. Imagine



how disastrous it would be if there were just a slight error in the size of the sun, in its heat, in its composition, or in its distance from the earth. Who calculated and organized this intricate combination of factors, and who maintains it?

5. The Moon. The Moon is the right size and distance to influence the tides of the Earth's oceans and to clear its harbors. It also occupies the right position and has the right nature to act as a giant reflector of sunlight.



6. The Air or Atmospheric Layer. The terrestrial atmosphere, while providing the breath of life for man, birds, and beasts, protects them from the incessant bombardment of meteoric particles from outer space. The atmosphere softens their impact and causes most of them to burn up long before they reach the earth...

7. Ozone Gas Umbrella. The "indispensable umbrella", "filter" or "curtain" of ozone gas that is suspended in our atmosphere, protects all living things from deadly cosmic and solar rays. This wonderful protective layer of gas extends from 20,000 to 35,000 meters upwards, with its maximum concentration of approximately 27,000 meters. Could any rational man attribute this ingenious protective element to an accidental process, to a whim of chance? It is a screen of the right thickness and the right composition to avoid the accelerated death of every living thing on the face of the earth.

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8. The Water. Water has unique properties that make it absolutely necessary for the existence of all living things on earth.

9. The Sea. The sea, which is constantly held in place by invisible bonds, has the power to preserve life on earth by purifying itself of all dirty, decomposed, and polluted matter that enters it. It also contributes to balance the temperature of the earth and rain.

10. Animal and vegetal life. Animal life in its thousands of forms ministers to plant life, supplying carbon dioxide, which plants use to make food. Plants, in turn, serve animal life by converting animal waste into useful food, and by providing pure and precious oxygen, which means life for man and beast.



11. The Light. With its mysterious and infinitely beneficial properties, light is ever-present everywhere.

12. The Fire. Fire, the most brilliant and useful element in the service of man, is never out of reach.

13. Sound and Music. Music emerges from the throats of countless birds; it hides among the foliage of the forests; it whispers in the wind; it sighs in the restless sea; it murmurs in the languid harmony of the oceanic shells, and everywhere the heart of man rejoices.

14. Color and Beauty. Color, the magic artist, shines in the rainbow; it sprinkles the clouds of crimson and gold at sunset and sunrise; and it shines in thousands of hues from gardens, fields, trees, and sky. Beauty and harmony combined with the intricate order and design of an infinite variety of combinations of shapes and colors are found in the flowers, ferns, leaves, seeds, birds, butterflies, fish, seashells, snowflakes, etc., etc.

15. Adaptation. There are countless examples of ingenious adaptations. For example, eyes and light; ears and sound; waste and those who collect it, such as bacteria; bees and flowers; beauty and our ability to appreciate it; instinctive desires and the means to satisfy them.



16. Rhythm. Regularity and rhythm are everywhere. For example, the orderly march of day and night, the parade of changing seasons, the cycles of carbon, oxygen, and nitrogen, the ebb and flow of the tide, the beating of the heart, the breeding and migratory habits of mammals, birds, insects, and fish.
17. The Means of Healing. The means of healing, in the form of a wide variety of medicines on the one hand, and amazing healing powers on the other, are available or work throughout creation.
18. The Laws. The indispensable laws governing light, heat, sound, energy, motion, gravity, electricity, growth, heredity, etc., act with invariable stability whose origin or control is beyond the power of man.

Common Sense Applied to Creationism, 2-4 (translated by the author)

7.3. The permanent frustration of the monkey typist

A couple of decades ago (or maybe more) an article with this title appeared in an Adventist magazine. The author, whose name I don't remember (I don't have the magazine anymore to give him the deserved credit) made an ingenious game of mathematical calculations to prove the inconsistency or fallacy of those who hold the theory of evolution. These people argue that it only takes time for anything, that can happen, to happen, if the event is repeated enough times.

The author wondered what would occur if he tried to have a monkey (evidently in honor of those who think we are descended from this nice animal) by chance write the title of Charles Darwin's book: The Origin of Species (the title of the book when it first appeared was more extensive). I presume that the author, quite ironically, had selected this book in particular. Since he found the title still too long, he said that "the origin" would suffice.



As I cannot remember his calculations (he used a typewriter and a paper at the same time placed on the roller of this machine) I have recreated the results assuming the following:

- a. The monkey is in front of a computer like mine with 102 keys.
- b. I will assume that I can get him to concentrate on the task at hand, but he is a monkey and probably interested in many other things...
- c. The monkey randomly types any key and when it has completed all 10 strokes (number of keystrokes in the words "the origin" including the space) the computer automatically instructs the laser printer to print a paper that records the result.
- d. A man is ready to replace a batch of 500 new sheets in the printer to continue the process when each ream is exhausted.
- e. Let's assume that neither the monkey nor the man is distracted by other trivial matters such as eating, sleeping, and going out with the family and is totally focused on this science experiment.

The results of the science experiment are as follows:

- a. The probability that the monkey will choose the letter "t" as the first letter is 1/102 or 0.98%.
- b. That he types the 10 keys in the requested order (always on a random basis since he is a monkey) has a probability of $8.2 \text{ by } 10^{-21}$.
- c. This means that he would have used $1.2 \text{ by } 10^{20}$ papers to do it at least once. If you are not familiar with numbers (I don't know if I told you that I am an industrial engineer and I am passionate about mathematics) this indicates an amount of 120 times a million, times million, times million.
- d. If I use blocks of 500 sheets of paper, I would need $2.4 \text{ by } 10^{17}$ blocks of paper. If I had to transport this paper to the experiment site in railroad cars, I would need 1 per 10^{13} cars.
- e. If I lined up these wagons, they would run through the earth 5 million times. Yes, yes, you read that right.
- f. Assuming that every time a block of paper ran out in the printer a man replaced a new block in 10 seconds, it would take more than 77,255 million years. Since one man could serve, say, 25 years for this task and pass the torch to the next generation, we would need a little more than 3,090 million generations. Of course, it would also require a similar number of monkeys and many, many ships



loaded with ink...

It is evident that the experiment shows the error of those who maintain that time is enough for anything to happen. I want you to note what the Adventist Bible Commentary says in an interesting article:

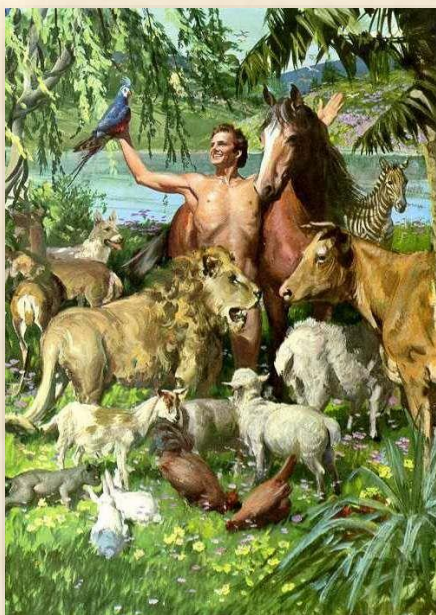
In a sequence containing only 20 different amino acids in which each kind occurs only once, 2×10^{18} (2 followed by 18 zeros) different sequences can be formed. It has been calculated that for a protein consisting of 288 amino acid units there are 10^{300} (1 followed by 300 zeros) possible combinations if only 12 kinds of amino acids are used. If only one molecule of each of these combinations existed on earth, then the total mass of these sequences would be 10^{280} grams; yet the total mass of the earth, inorganic matter and all, is only 10^{27} grams.

SDA Bible Commentary, Volume I, 25

That is, it would take 10^{253} piles of the earth (1 followed by 253 zeros, I don't even know how this number would be read) for there to be one of each of these possible combinations if chance allowed it. Imagine how complex it would be for DNA to be generated spontaneously, at random. It takes more "faith" to believe in this science than in the Word of God. I prefer to believe in an Almighty God who can make everything out of nothing with the power of His Word, a power that I have also proven in my life and in the lives of countless others who have been touched by Him

7.4. A man in the image of God

Today it is still possible to appreciate the beauty of nature and still see in the men and women of this world some features of their Creator. However, most of the image of God in both the physical and the spiritual has been disappearing. The entrance of sin has blurred the image of God in man and we have almost lost all resemblance to our Maker.



God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God" ...

His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.

He [Adam] was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful... Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble,

perfect in symmetry, and very beautiful.

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear.

Ellen G. White, Conflict and Courage, 11

The 6,000 years of sin (remember that this is only a round figure, approximate, etc.) have affected man so much that if God had not made him so wonderfully perfect and strong, we would have already disappeared.

Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand



years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.

Through the successive generations since the Fall, the tendency has been continually downward. Disease has been transmitted from parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of their parents...

Ellen G. White, Counsels on Health, 19

Let me use some logic to make a free analysis of this:

- a. If Ellen G. White says that the man was more than twice as tall as a modern man, it is possible that he was about 4 meters tall.
- b. If Eve was slightly taller than Adam's shoulder (considering that the aesthetic proportion of head and body in an adult is 1:8) then he must have been about 3.6 meters tall.
- c. If he was well-proportioned (I am stating a truth, not a doubt) then, being that a well-proportioned and athletic man (using the golden ratio, like Da Vinci) who is two meters tall should weigh about 125 kg, then a man twice that height should weigh 1 ton (8 times, 2^3 , since his height, width and thickness increase in the same proportion). I already told you that I like math...
- d. This 1-tonne man would have children weighing about 25 kg (about 8 times what a normal newborn baby weighs today). Thank God the mother was also big, otherwise what a birth!
- e. Of course, his brain would also be 8 times larger in volume than ours; and if, as they say, today the most intelligent human beings use barely a tenth of their brain capacity, then Adam would have about 80 times the intellectual capacity of our most enlightened citizens.
- f. Also, his physical strength and potential would be notably greater than the best exponents of our time. What would these men and women with such brilliant physical and mental capacities not do! The world records of our best athletes would be very, very little. Not to mention their ability to learn...

God bless you.

