

UNLOCKING THE
MYSTERIES OF

GENESIS

HENRY M. MORRIS III



HARVEST HOUSE PUBLISHERS
EUGENE, OREGON

All Scripture quotations are taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc.
Used by permission. All rights reserved.

Cover by Left Coast Design

Cover image © AstroStar / Shutterstock

UNLOCKING THE MYSTERIES OF GENESIS

Copyright © 2016 Henry M. Morris III

Published by Harvest House Publishers

Eugene, Oregon 97402

www.harvesthousepublishers.com

ISBN 978-0-7369-6798-3 (pbk.)

ISBN 978-0-7369-6799-0 (eBook)

Library of Congress Cataloging-in-Publication Data

Names: Morris, Henry M., author.

Title: Unlocking the mysteries of Genesis / Henry M. Morris III.

Description: Eugene, Oregon : Harvest House Publishers, 2016.

Identifiers: LCCN 2015049208 (print) | LCCN 2016014522 (ebook) | ISBN

9780736967983 (pbk.) | ISBN 9780736967990 (ebook)

Subjects: LCSH: Creationism. | Bible. Genesis--Criticism, interpretation,

etc. | Evolution. | Bible and science.

Classification: LCC BS651 .M697 2016 (print) | LCC BS651 (ebook) | DDC

231.7/652--dc23

LC record available at <http://lcn.loc.gov/2015049208>

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, digital, photocopy, recording, or any other—except for brief quotations in printed reviews, without the prior permission of the publisher.

Printed in the United States of America

16 17 18 19 20 21 22 23 24 / LB-JC / 10 9 8 7 6 5 4 3 2 1

CONTENTS

1. Creation or Chaos	5
2. Origin of Life	25
3. Human Life	47
4. The Fossils	69
5. Noah's Flood	93
6. The Age of Earth	113
7. Dinosaurs	135
8. The Ice Age	157
9. Ancient Civilizations	179
10. Origin of the Universe	201
11. The Unique Earth	221
12. The Big Picture	239
Index	259
Image Credits	269
Notes	273

CHAPTER 1

Creation or Chaos

Nothing captures the minds of human beings more than the question of where we came from. The oldest writings ever uncovered have dealt with that issue, and it is no exaggeration to say the question still causes heated debate today. In our era of scientific inquiry, the majority view insists everything is the result of eons of chance interplay between physical forces and random collisions between various atoms and molecules—all with no design or purpose, just the happenchance of blind natural processes.

The secular theories of origins are many, complex, and technical, but the common theme among them all is that there is nothing—absolutely nothing—supernatural in the equations. Everything must be explained in natural terms. All that can be understood about the past must be delved from the examination of present processes and scientific reasoning. Anything even hinting of a miracle, anything that cannot ultimately be explained by natural laws, must be rejected. The one absolute is that there is no supernatural involvement by a deity of any kind.

Oh, it is generally accepted that one can be agnostic about the possibility of a being or a mind of some sort within the vast reach of outer space. But if such a person or being exists, it would be both impersonal and detached from any involvement in the interactions of the forces within our universe. Some would conjecture that such a Force (capital F) might have caused the initial

singularity of that super-dense pinpoint of mass-energy that exploded in the Big Bang some 13-plus billions of years ago. But if so, whatever that may have been, it has long since dissociated itself from our reality.

Our universe is all there is. That is where the mainstream of academic thought is positioned today.



Figure 1.1—The Fertile Crescent

The Past

It was very different in the recent past. Up until the surge of scientific thought in Europe in the sixteenth and seventeenth centuries, most of the various centers of civilization held to some form of polytheistic or pantheistic explanation for the universe. Beginning with the organized people groups around the cities of Babel and Nineveh in the Fertile Crescent, various forces of nature were personified as deities or demigods, or the universe was seen as an Over-mind or Force that controlled everything. As these explanations gained prominence, they became religions with a plethora of gods and goddesses who held court on certain high places and dabbled with the forces of nature and the lives of humans.

The Egyptians developed a sophisticated system of temple worship that mingled the ruling dynasties with various deities—usually Ra, the sun god. The Nile, so important to their economic stability, was given deification in a series of gods and goddesses associated with the river, the fish in the river, and the annual inundation that fertilized their fields. Literally every facet of their daily lives was intertwined with gods or goddesses who at their whim could make life prosperous or miserable. There was no question in the minds of the Egyptians that supernatural forces were necessary to bring about the universe they lived in.

The Assyrian and Babylonian empires that followed were very similar. The names changed with the language and cultural emphasis, but gods and goddesses were still at the core of their world, making sure that all was developing according to their plan. Humanity could beg for insight from various oracles and pray to the gods, but it was the personified forces that ruled the universe. And the human rulers sought to identify with the most powerful god, often taking either a high-priestly role or, in some cases, claiming deity for themselves.

The Greeks and the Romans were great mimics of previous religious systems, often combining and assimilating the deities of earlier cultures or conquered territories into their pantheon, giving names to the deities of their more famous rulers or military generals. The Caesars of Rome typically deified themselves and demanded total allegiance, as well as claiming miraculous powers to keep rebellions in check.

Ultimately, each of these empires crumbled under the weight of mismanagement—and in some rather startling events, by the intervention of the very God of the universe whom they were all denying.

Ordinary Observation

The common denominator among all the various religious systems and the sequence of empires and tributary nations was this: The reality of our world is so complex, so intertwined with order and purpose, so obviously full of observable cause-and-effect relationships that supernatural power was required to create it in the first place and to keep it from falling apart over time.

Today, we would recognize such observation as a key part of the scientific method.

The more humanity learned about the sciences (mathematics, astronomy, medicine, engineering, etc.), the more people came to the conclusion that the makeup of our universe was so intricate and so endowed with unknown and inexplicable energies that something or someone outside and beyond our universe had to be involved. Thus, the gods and goddesses took on a greater reality as people's understanding of the enormity of the universe expanded.

Every culture even had some kind of “super-god” or “all-knowing god” that was a catchall deity who took care of the mysteries. As the apostle Paul once declared to the scholars in Athens:

Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD (Acts 17:22-23).

Engineering Design

Even the most uneducated person knows that things don't “just happen.” All our experiences in life verify that somebody made the things we use and play with. Red wagons and rag dolls do not pop out of raw dirt. Somewhere, someone makes them. There is a manufacturing process. Even if it is little

more than our mother or father, somebody makes the things we come in contact with every day.

Once we enter formal schooling, and ultimately when we enter the workforce, we become more and more aware that the houses we live in, the food we eat, the tools we use, the cars we drive, and the clothes we wear all come from a source, a place, a store, a company, and even a specific person or persons who are responsible for making them.

Everyone knows that!

What is it about the unknowable—like where the stars came from or how life got started—that makes us leap out of reality to suppose that those things happened by chance over long periods of time? Why is it that we absolutely *know* that the red wagon was made by somebody but are willing to believe that the far more complicated aspects of even the simplest life forms “just happened”?

Think with me a little bit.

In order for something to come into existence—such as a red wagon or a computer—a series of events have to happen in a specific order, controlled by a process that itself must be controlled. All of the technologies we use are designed by rather sophisticated and highly educated people using equipment and processes that have been previously designed by other people.

We are pretty good at understanding things today. Our microscopes and telescopes and measuring instruments are quite advanced, and we have been able to get at the core working parts of almost everything we can touch—and much of the universe that we can't. The human race has come a long way from the Dark Ages, when very few people could read or write and social structures were barely functional.

We're good at making things. But just what does it take to make something?

- There has to be a purpose for what we want to make. Usually there are multiple parts working together to accomplish a goal.
- Each piece must have a specific design that suits the purpose of the overall design.

- Each of the parts must have a precise size and shape—or they won't fit together.
- The fit must suit the purpose—or the pieces will come loose and fall apart (stop working).
- Finally, there must be a definite sequence for correct assembly. Each part must be specifically arranged and attached in the proper relationship with its mates or the purpose will not be accomplished. The thing won't work.

All of this seems rather obvious. That's because everything that exists follows this procedure all the time, whether we are talking about a peanut butter sandwich or a Boeing 787 Dreamliner jet.

Evidence for Design

The fundamental principle of science is *observation*. In fact, one of the main objections of scientists and philosophers who hold to naturalistic evolution—the view that everything in our world came about by chance over eons of unimaginable and unmeasurable time—is that creation is based on faith and is *not* observable. While it is true that the processes of the original creation are no longer observable, it does not follow that we cannot observe the *design* that is inherent in everything we can access in our universe.

It seems to defy the very logic we proudly depend on to say that even when design is obvious, the designed object has not been actually designed. Richard Dawkins is one of the more famous modern scientists. Here is the way that he expresses his blatant refusal to accept what is designed: “Biology is the study of complicated things that have the appearance of having been designed for a purpose.”¹

Perhaps it has become “scientific” to deny observations and insist on beliefs!

What Is Obvious?

As has been discussed, science is about observation. It is important, however, to distinguish between *empirical* (operational) observations and *forensic* (historical) observations. Empirical science is based on observable facts that can

be seen, measured, and recorded. Forensic science is based on *unobservable* and *unrepeatable* events of the past. Empirical science observes current events and attempts to determine how or why such events can be repeated or applied. Forensic science observes the results of a past event and attempts to figure out what made the past come about.

Empirical (operational) science begins with a measurement of currently observable events that is followed by analysis, hypothesis building, and testing. Repeatability of observations and measurements is what establishes scientific fact. Forensic (historical) science begins with the results of an event that is neither observable nor repeatable. Scientists must therefore make multiple assumptions, inferences, extrapolations, and conjectures about past events before a plausible explanation for the event can be developed.

Although both disciplines search for knowledge, only empirical science has the capacity to develop laws of science through the observation, repeated testing, and verification of results. Forensic science is often used to speculate about past possibilities and has gained a large measure of popular acceptance through the use of dramatic visualization through video animation. As a common example, various programs such as *NOVA* are well-known for showing how stars formed or how a planet became part of a solar system. But all of that which is presented is pure speculation and hypotheses. None of it has actually been observed by any human being living today.

The New Horizon probe's 2015 flyby of the dwarf planet Pluto was made possible by an enormous amount of engineering skill and mathematical planning. The data captured by the instruments on the spacecraft were stunning! We now have more empirical data about that part of the solar system than ever before—but speculation about how Pluto was formed or why the various moons were “trapped” around it (and other such questions) amounts to nothing but sophisticated guesswork. We know certain facts, but it is foolish to assert that we know how stellar bodies came into being in the first place. No human being was alive at the time of star formation, whether on Day Four of the creation week or billions of years ago of supposed evolutionary time. Certain scientists may assert knowledge they don't have, but no one *knows*.



Figure 1.2—Pluto

Overwhelming Evidence for Design

We have a mountain of observable and verified data about a stupendous number of magnificently designed objects and living animals on Earth. The scope of this book will not permit any kind of comprehensive listing, but a few of the more obvious and beautiful are worth reviewing. The following examples are taken from articles that present the science in such a way that most of us can recognize the wonderful mysteries that have been “unlocked” for us to see. Each example could be multiplied many times over, and more detailed information can be accessed through ICR’s website, www.icr.org.

Amazing Animal Eyes

Animals benefit from a variety of unique eye designs, but where did eyes come from? Most vertebrates have the classic “camera eye,” which uses a transparent cornea and convex lens to bend images onto a light-sensitive layer of tissue called the *retina* that lines the back of the eye. That’s the way our eye is designed.

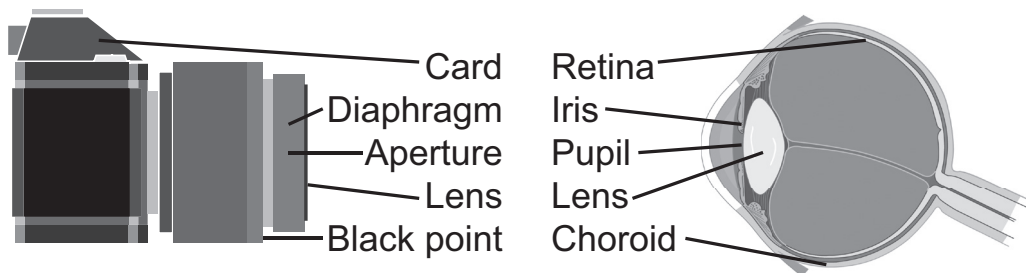


Figure 1.3—Camera and Eye

This camera eye is a whole lot more complicated than that, but the basic design is common among many land-based creatures. For example, spineless squids and octopi possess the same basic camera-eye anatomy as vertebrates—albeit with a few optimizations for life underwater. Even some jellyfish have small camera eyes. But if you would like to look at an exciting example of how the human eye works, check out ICR’s DVD series *Made in His Image: Exploring the Complexities of the Human Body*. Random evolutionary accident? Unlikely!

Other life forms with an internal backbone use completely different eyes. For instance, the deep-sea spookfish uses reflective mirror lenses, not refractive lenses. The chameleon has a pinhole eye design that uses concave lenses instead of convex lenses. These lenses spread out a narrow section of incoming light onto a broader retina. Similar eye designs, but unique features that “just happen” to fit the lifestyle and needs of the specific creature. Similar designs, but very different animals. Interesting.

The classic and unique compound eye works very well, as anyone who has tried to catch a fly knows. The many refractive lenses fit into round or hexagonal light-sensitive, tiny, tube-like units called *ommatidia*. The fly is part of a group of living things called *arthropods*. But some arthropods have completely different eyes. Odd. If natural selection is “selecting” for certain kinds of life, why would a single animal grouping possess a variety of radically different eyes?

In fact, compound eyes seem to pop up here and there without any particular preference to environmental needs—or to animal groupings. Some worms have compound eyes. Sabellids are marine tube worms, and each of their ommatidia consists only of two cells. Similarly, “most known starfish species possess a compound eye at the tip of each arm, which, except for the lack of true optics,” resembles the compound eye of the fly!² And clams from the family Arcidae have compound eyes. Other than their compound eyes, worms, sea stars, and clams have almost nothing in common with the arthropod body plan. Yet giant clams have pinhole eyes. The chambered nautilus, a cephalopod along with squids, hunts its prey with pinhole eyes without lenses.

Animals within one group use very different—and always fully formed—eyes, and certain animals from very different groups share the same basic eye structure.

What is going on here?

The observations (the facts) do not fit the evolutionary expectation. So, those who do not believe in an omnipotent and omniscient Designer must speculate that the same eye designs evolved multiple times in separate organisms. And, since there is absolutely no evidence for any kind of multiple evolutionary episodes, the academic literature is full of magic words like “emerge,” “evolve,” and “appear” instead of a realistic explanation for each supposed gradual step in eye evolution. No wonder Charles Darwin wrote to American botanist Asa Gray in 1860, “The thought of the eye made me cold all over.”³

Beetles, Birds, and Butterflies

A very interesting spectacle leaps out at those who love the brilliant colors among living things. The surprise is that common color schemes are found across widely different types of animals. A strikingly iridescent blue is seen in some butterflies, beetles, and bird feathers. Although the color is very obvious, no blue pigment can be found! These very different creatures, and even some plants, reflect or absorb certain frequencies of light with the external chemical composition of their body.



Figure 1.4—Butterfly

The South American butterfly *Morpho rhetenor* has a regular grid of precisely constructed wedge-shaped ridges on its upper wings spaced at intervals of about 0.00022 millimeters. This pattern is repeated so accurately that the maximum deviation is only 0.00002 millimeters. No earthly workshop would be able to make one single wing scale with this required precision. Male peacock plume colors are due to variations in the tiny barbules of the magnificent feathers. Beetles of the genus *Hoplia* found in France have tiny scales within the exterior cuticle—scales so small that it takes a microscope to see them. All of these marvelous devices are tuned to specific light frequencies and absorb all of the light spectrum—except that which is reflected back in brilliant color.

There is no “survival” need here—just a flash and dash of beauty. One wonders how blind nature came up with these spectacular displays of color!

Spiral Spider Wonder

There is incredible detail and beauty in a typical spider web. How did these critters learn to make their webs? What trial-and-error process was necessary for nature to “select” the perfect design that would allow these marvelous creatures to trap their food? What was happening to the countless generations of evolving spiders that did not have the right tensile strength (too much or too

little) in their web strands? Fossil spiders look just like today's spiders. Where did the first spider come from? Nobody seems to know.

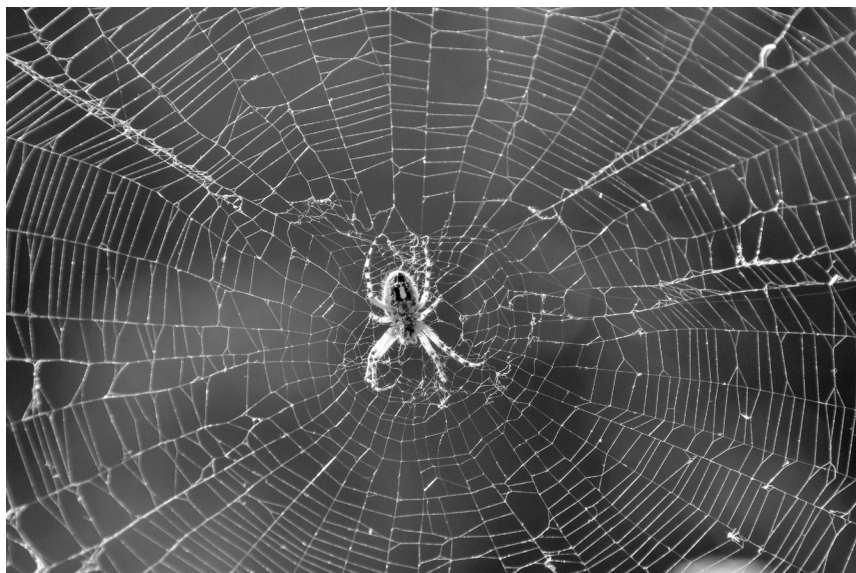


Figure 1.5—Spider and Web

Scientists have found that web strands are comparable in strength to fused quartz fibers. Zoologists discovered that spiders have one to four pairs of spinnerets located in their abdomen (the usual number is three pairs). In addition, there are seven silk glands, each making a strand for a unique purpose. Many dozens of tiny tubes lead to these specially designed abdominal glands. In a process not completely understood, a special scleroprotein-based substance is released as a liquid that then seems to harden as it is pulled from the spinneret.

One silk gland produces thread for cocoons, and another for wrapping up the prey. The two seem to be the same, but they require especially designed silk. Other glands make the walking thread so the spider doesn't get snagged herself, while still another makes the sticky material that captures the juicy dinner. Some of the finer threads are almost invisible to us unless the light is reflected just right. Yet spider silk is strong! Typically it has a tensile strength five times

that of steel and elasticity—strong enough to stop a lumbering bumblebee at full speed.

Each spider engineers a style of web characteristic of its species and builds it perfectly on the first try. These complex glands and intricate design patterns have every evidence of design. It is obvious that the spider does not have the intelligence in its brain to learn how to do this. It is equally obvious that the ability to create webs is already designed into the genetic instructions that were placed in the original spiders by their Creator.

Unlocking the Mysteries of Design

What we see around us gives overwhelming evidence of having been designed by “super” intelligence in the past. It is obvious the Designer is not creating things now, but our universe is filled with engineered systems of magnificent design.

Jesus Christ stated, “You shall know the truth, and the truth shall make you free” (John 8:32). If truth is knowable, then it should follow that there would be ample evidence of truth in and around our universe. While we each have unique, subjective experiences, there is an absolute, objective truth that is manifest to everyone.

Inescapable laws in nature exist for our benefit, our advantage, and our protection. We can observe these laws in action all around us. Scientific knowledge requires an absolute standard of truth that can be discovered. Such knowledge is not a collection of subjective opinions. Rather, it is a collection of explanations about objective reality that is based on observed or predicted phenomena. In addition, these explanations must be verified repeatedly to confirm they correctly model reality.

As our technical ability to observe reality improves, we are able to increase the quality and quantity of our observations. Better-observed data can challenge our explanations, some of which will no longer fit the observed facts. New theories are then formed and either verified or discredited. While our scientific knowledge changes rapidly, the absolute reality being modeled has never changed. The scientific method assumes an absolute reality against which theories can be checked.

The scientific method compares our limited understanding with reality. This method requires that a scientist test a theory based on observation or a predicated hypothesis. The scientist must formulate a theory or hypothesis based on what has been observed, then design a test by which the theory may be verified as valid or not. If that theory produces observed events that correspond with what was predicted beforehand, then the scientist has a serious beginning point from which to claim further science (knowledge) about the specific test.

Over the last several hundred years, a number of theories have been tested and verified so often that they are now considered scientific laws. Scientists are confident that these laws correctly model reality. Should someone claim they have had a subjective experience that contradicts one of these laws, the burden of proof is on that person to prove that they can repeatedly demonstrate that the previously observable law is wrong in some very important way. The standard of measurement remains true about reality, verified through repeated observation.

How to Evaluate the Past

Past events are different from events that are repeatable and observable. The scientific method is limited to what can be tested, reproduced, and falsified. What lies outside these parameters is not empirical science but passes into the realm of historical science or speculation.

Untestable assumptions about the past must be based either on the presumption of uniform natural processes that are believed to be consistent over all time, or the presumption that there is an eyewitness revelation of an intelligent being who was present when the past events were unfolding. Obviously, the first presumption is that there is no such eyewitness—and all that we can depend on are the current processes of nature. The remaining presumption is that there is an omnipotent, omniscient, and transcendent Creator.

Neither position is “science.” Both positions are belief systems. Both positions are mutually exclusive of the other. One must believe that the observable design that surrounds us in everything that we see demands a Designer—or one must reject that presumption and embrace the idea that everything we see has come about purely by natural processes with no intervention on the part of anyone or anything other than nature.

The assumptions the scientist brings to his or her study can obscure their interpretations of the evidence. Untestable events do not benefit from the repeatable observations that have served as the cauldron that verifies scientific knowledge, but science can test an assumption by evaluating the accuracy of the predictions of different ideas. The model (theory, belief, revelation) that best predicts what is observable is the more credible model of reality. However, because new observations cannot be made about past events, verification is limited.

Observable Cause

The best explanation for the cause of the reality we experience is an all-powerful, all-present, all-knowing, and loving God. While absolute proof of the existence of God cannot be realized by any human being—it is not possible to “test” omnipotence, omniscience, or transcendence—the great weight of evidence, when rationally evaluated, clearly balances the scales heavily in favor of God. We can demonstrate beyond a reasonable doubt that “He is, and that He is a rewarder of those who diligently seek Him” (Hebrews 11:6).

God has promised numerous times that He will help us understand what He has done for us. Indeed, there are promises that ensure our discovery of God’s existence—if we really want to know the truth.

For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart (Jeremiah 29:11-13).

If that promise is true, we ought to be able to “see” God in the physical world in such a way that knowledge of God would be obvious or intuitive through our everyday experience. In fact, that is exactly what God promises:

Since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead (Romans 1:20).

Even the “invisible things” are clearly seen by what is available to all of us. Are you aware that all science rests on an invisible law of science?

Cause and Effect

The most certain and universal of all scientific principles is that of causality, or the law of cause and effect. The implications of this principle have been fought over vigorously in theological and philosophical disciplines, but there is no question of its universal acceptance in the world of experimental science, as well as in ordinary experience.

During the first century AD, a high-ranking Jewish leader named Saul of Tarsus—also known as Paul—became so convinced that Jesus is the Son of God that he spent the rest of his life as a Christian activist. In fact, he became so famous that on his trip to Athens, the intellectual elite of that sophisticated city invited him to speak to the philosophical leaders at Mars Hill, next to the Acropolis. During his discourse, Paul told these men that they were looking for spiritual satisfaction in all the wrong places. The evidence for God was all around them—even in their own humanity:

Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising (Acts 17:29).

Scientific interpretation: Since we are here, the cause for humanity must be greater than, but similar to, us.

Everything Has a Cause

In ordinary experience, one knows intuitively that nothing happens in isolation. Every event can be traced to one or more events that preceded it and, in fact, caused it. We ask, “How did this happen?” or “What caused this?” or “Where did this come from?” Sometimes we try to get at the beginning cause (or First Cause) by asking, “When did it start?” or more incisively, “Why did this happen?”

When we try to trace an event to its cause, or causes, we find that we never seem to reach a stopping point. The cause of the event was itself caused by a

prior cause, which was effected by a previous cause, and so on. Eventually, we must face the question of the original cause—an uncaused First Cause.

A scientific experiment specifically tries to relate effects to causes in the form of quantitative equations, if possible. Thus, if a scientist repeats the same experiment with exactly the same elements, then exactly the same results should be produced. The very basis of the highly reputed scientific method is this very law of causality. Effects are in and like their causes, and like causes produce like effects. That is, everything that happens contains the “stuff” that made it happen—and the happening looks an awful lot like the stuff that made it happen.

Your kids look like you!

Science in the modern sense would be altogether impossible if cause and effect should cease. This law inevitably leads to a choice between two alternatives: (1) an infinite chain of nonprimary causes (nothing is ultimately responsible for all observable causes and effects), or (2) an uncaused primary Cause of all causes (the one absolute Cause that initiated everything).

The Effect Problem

Rationally, it must be concluded that all things began with a single uncaused First Cause, an all-powerful and all-knowing transcendent God who is above all and existed before all other causes. This universal law demonstrates the existence of an uncaused source or a First Cause by which all observable effects came about. In simple terms, every cause must be at least as great as the effect that it produces and will, in reality, produce an effect that is less than the cause. That is, all effects must have a cause that is greater than the effect that was produced.

But there are also two more related universal laws that are demonstrated in everything we examine in the world around us. There is no new mass-energy coming into existence anywhere in the universe, and every bit of the original mass-energy is still here. And every time something happens (i.e., an event takes place), some of that energy becomes unavailable.

These two laws are well known as the First and Second Laws of Thermodynamics.

The First Law of Thermodynamics tells us that matter (mass-energy) can

be changed but can neither be created nor destroyed. The Second Law tells us that all phenomena (mass-energy organized into an “effect”) continually proceed to lower levels of usefulness. When this universal law is traced backward, one is faced again with the possibility that there is an ongoing chain of ever-decreasing effects resulting from a chain of nonprimary, ever-increasing causes. However, what appears more probable is the existence of an uncaused and ultimate Source—an omnipotent, omniscient, eternal, and primary First Cause.

The Logical Implications

Everything we can observe—up and out to the seemingly infinite reaches of our universe or down and into the miniscule pieces of the world of the nature of matter—is exceedingly complex and fascinatingly related to everything else. All of our scientific intelligence is attempting to find the unifying principle of reality. Everyone knows that it exists; secular academia is sure that there is a foundational “god particle” of some sort, a cause from which everything else emanates. But while atheistic academia searches for the “unknown God,” all of empirical science depends on this absolute fact: Nothing can come from nothing—everything has a cause.

Applying these principles of cause and effect, it is clear that scientific logic indicates that the cause for the universe in which we live must trace back to an infinite First Cause of all things. Random motion or primeval particles cannot produce intelligent thought, nor can inert molecules generate spiritual worship.

- The First Cause of limitless space must be infinite.
- The First Cause of endless time must be eternal.
- The First Cause of boundless energy must be omnipotent.
- The First Cause of universal interrelationships must be omnipresent.
- The First Cause of infinite complexity must be omniscient.
- The First Cause of spiritual values must be spiritual.
- The First Cause of human responsibility must be volitional.
- The First Cause of human integrity must be truthful.

- The First Cause of human love must be loving.
- The First Cause of life must be living.

We would conclude from the law of cause and effect that this First Cause of all things must be an infinite, eternal, omnipotent, omnipresent, omniscient, spiritual, volitional, truthful, loving, living Being! Perhaps the words of the Creator Himself are worth quoting as we wrap up this chapter on design:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen (Romans 1:18-25).

CHAPTER 2

Origin of Life

Two fundamental questions regarding life remain unanswered from the perspective of secular scientists. First, and most often discussed, is “When did life begin?” The second, and more profound, question is “What *is* life?”

Most of those who do not give the biblical message any credence on this matter would suggest that life began with “curvaceous, worm-like strings of microfossils” that were discovered in ancient fossil beds said to be some 3.5 billions of years old.¹ Obviously, both the date and the fossils have generated a lot of discussion, with little agreement on the specifics except that life “happened” a long time ago.

Basic Story

I suspect you are familiar with the basic story that has been told and speculated about for nearly 200 years—especially since Darwin’s theory of a common ancestor for all life was generally accepted by academia. Essentially, the majority opinion is that inorganic chemicals came together to form amino acids, which then somehow bonded together to form proteins, which then (again somehow) began to replicate and connect together in a certain manner to form a living cell.

After a couple billion years of random replication, there was an “explosion” of life about 540 million years ago during the Cambrian period. Very

complicated marine invertebrates suddenly appeared in the fossil record—with no evidence of any change in the previous life ancestors. This is certainly a curious thing, but the story insists that such indeed did happen. Then, over the next 50 million years or so (a very short period of evolutionary time), most major phyla of the life forms now known appeared.

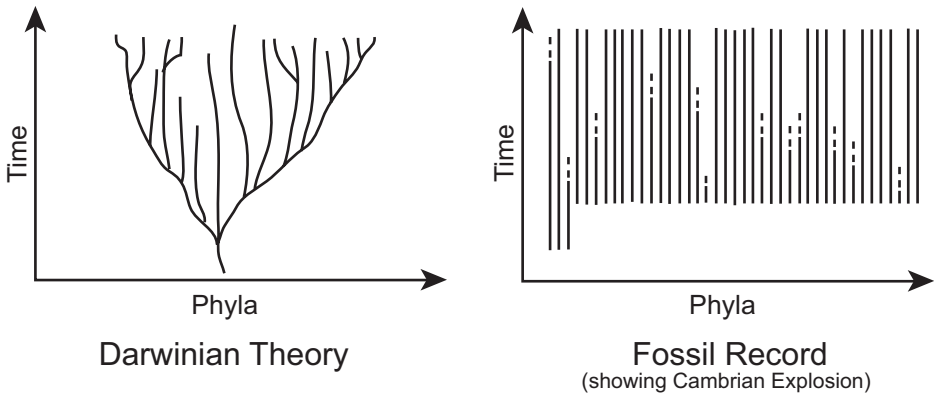


Figure 2.1—Fossil Tree and Lawn

After this explosion of living animals, the various “eras” or “epochs” of life began to diversify, finally coming to the apex of complexity with the development of mammals and man within the last two to four million years or so, depending on who is making the estimates. Each of these eras has its specialized types of life forms, with the more well-known period of the dinosaurs covering 230 to 66 million years ago during what is known as the Mesozoic Era.

That is a short version of the story that is most often taught and believed in the educated societies of the world. Similar stories have been around in more popular forms for millennia, however, with the ancient Egyptians, Babylonians, Greeks, and Romans having variations of a pantheon of gods who were responsible for the long development of the planet and its creatures. Evolution is not a new concept, simply a new word for an old story. It has just become more sophisticated in the past two centuries as scientists have sought a nonsupernatural explanation for the functioning life and processes around us.

ICR founder Dr. Henry Morris suggested in his commentaries and articles that the idea of an evolutionary development out of a watery chaos originated with none other than the great archangel Lucifer, who was the first created being to rebel against the Creator.

It is intriguing to note that God created the angels when there was only water all around them, probably on the first day of creation week...Among all these “angels of light” (note 2 Corinthians 11:14), none was more glorious than “Lucifer, son of the morning” (Isaiah 14:12), who was evidently the “anointed cherub,” hovering over the “holy mountain of God” in the heavenly “garden of God” (see Ezekiel 28:13,14)...

Since his first consciousness had been of the pervasive waters surrounding him and the other angels, as well as the throne of God, he must have assumed they all had in some mysterious way been “created” by the waters themselves. It was perhaps by such reasoning that he could rationalize his otherwise completely irrational rebellion against his Creator, a rebellion which is still continuing today.

It is probably no coincidence that all the ancient pagan cosmogonies—most notably those of Samaria, Egypt, Babylonia, and Greece, as well as others—taught that the world, with all its systems and inhabitants, evolved out of an eternal primeval watery chaos. The “deceiver of the whole world” (Revelation 12:9) has deceived himself most of all.²

Thus Lucifer became the first evolutionist, and this great lie by which he deceived himself became the basis of his later deception of Eve and then of the founders of all the varied pantheistic religions of the world, as well as modern evolutionism and “New Age” philosophies.³

Yes, those ideas are speculative—but no more so than the idea that there was no Creator! One would anticipate that any speculation based on a scientific methodology would have some evidential basis. All that we know is that life comes from life! Many, many experiments have been performed in attempts to demonstrate how organic chemicals could arise from inorganic matter. At best, the answers are not satisfactory. Everything we know, everything we can observe, everything we can test in a laboratory—all demonstrate that we must have a living cell to get life.

Geneticist Dr. Jeffrey Tomkins said:

The question of how life first arose on Earth is perhaps the greatest obstacle for the evolutionary paradigm. While the whole concept of biological evolution itself is full of serious problems, the origins of the first biomolecules and the first cell (not to mention the enormous amount of information contained within the cell) is a complete impossibility from a naturalistic perspective. In fact, without a plausible explanation as to the origin of the first cell, the whole evolutionary story collapses!⁴

Basic Science

As mentioned in the last chapter, the First Law of Thermodynamics states that matter can neither be created nor destroyed (the law of conservation of energy). The Second Law of Thermodynamics says that all processes tend toward a state of increasing entropy (the law of deterioration of energy). The First Law insists that the universe could not create itself. The Second Law maintains that the universe could not be infinitely old. The First Law tells us that the amount of energy in the universe remains stable. The Second Law tells us that the energy in the universe is becoming less and less available for work as time goes on. The First Law has demonstrated that nothing can come into existence by itself. The Second Law demonstrates that everything is dying.

Scientific Law	Creation Implication
First Law of Thermodynamics: Energy cannot be created or destroyed.	The universe could not create itself.
Second Law of Thermodynamics: The energy of a closed system will constantly decrease.	The universe could not be infinitely old.

Figure 2.2—Scientific Law

This is particularly significant when considering the origin of life.

To begin with, all living things are exceedingly complex. We now know, of course, that the DNA and RNA of living creatures are informational systems of the first order. To suggest that these unimaginably complex systems of chemical messages just “happened” is challenging, to say the least. The First Law would appear to prevent any form of “new” information coming into existence (it should have been there at the beginning), and the Second Law would seem to destroy any information that happened to be available—certainly over millions of years of deterioration!

It is possible, of course, to invent a workaround to all the problems in an evolutionary story. The multiple thousands of pages in secular textbooks that contain such explanations are a testament to that possibility. However, all those explanations are exceptions to the observations. That is, we do not find any observable data that provide evolutionary evidence for the so-called “explosion” of life recorded in the Cambrian strata. Nor do we find any observable evidence for a general “upward” shift of new or additive information in the DNA of living organisms over the supposed eons of evolutionary time. As already noted, the First Law would limit the addition of any new mass-energy, and the Second Law would generate an inexorable force toward disorder.

The laws of science are against the story of evolution.

Evolutionists often note that order can arise in one area as long as the rest of the universe loses more orderliness than is gained. But this phenomenon

fails to connect the gain in one area to the loss in another. A growing plant will organize energy into new tissue, but this comes about through the complex and wonderful process of photosynthesis. Intelligent and well-educated engineers can design machinery to convert certain energies into a more organized format, but these events come about by purposeful design, not random interplay across a mysterious universe.

The argument that the laws of science stand against “big picture” evolution remains fixed.

The Origin of Life

But this book is not about exposing the flaws of evolution, although there are many and they are obvious. The focus of the book is about unlocking the mysteries of Genesis. What, then, can we learn from the book of Genesis about the origin of life?

Creation

The Bible opens with an amazing declaration: “In the beginning God created the heavens and the earth” (Genesis 1:1). That statement is both unique and profound. It is unique in that no other religious book begins that way. It is profound in that it is both clear and precise, with an economy of words.

Many have tried to add to or subtract from it, but doing so requires long treatises or tomes to make it tell another story. The statement is purposely designed either to be accepted at face value and believed or rejected in its entirety. There is no room for a middle ground without going to great lengths to explain away the words used or to design a reason why the words do not mean what they obviously mean.

God created!

Many years after those words were recorded by Moses, the psalmist wrote a hymn of praise to the Creator, noting:

The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard (Psalm 19:1-3).

Just what is it that the universe “says” to us? Please recall the First Law of science: Everything that exists is in a state of conservation. Nothing can be created or destroyed. The various forms of energy can be changed, augmented, or transferred from other sources, but the amount of that mass-energy remains the same. If anything can be called an absolute fact, this First Law is as sure as anything we can know.

This information is really important! That law tells (“speaks to”) us *nothing* that exists today could cause itself to come into being. There must have been a beginning. And that beginning would have to involve processes, information, and energies that we have absolutely no knowledge of. Scientists argue all the time about how and when the beginning may have happened, but everyone knows that there must have been one.

The Second Law of all science has also been proven. Every time work is done in the universe—every time anything happens—some of the energy necessary to make the event happen becomes “used.” Some portion of the constant quantity of energy in the universe (the First Law) becomes unavailable for further work. The energy turns inward—the *quality* deteriorates. That measurable deterioration is called *entropy*, and it always increases over time, causing everything in the universe to “die”—slowly, but surely. Again, if there is anything that can be called a law of the universe, this Second Law is demonstrated in everything all the time. Some things can be maintained for a time (using mass-energy from other sources), but eventually everything wears out. Everything goes toward a state of disorder and ultimately becomes unusable. Everything! No exceptions.

There is no *ex nihilo* (“something out of nothing”) creation going on now. But here we are! We live, we think, we see—we gaze into the vast universe and see untold and uncountable galaxies of billions of stars, and we peer into the microscopic world of the molecule and are stunned with the complexity and vast interrelationships of the “world within.” Here we are! Here it is! How? When? Why? These questions blaze in our minds, and we sense the omnipotence and omniscience of the Cause of our universe.

And here is another universal “language” of the universe—the law of cause and effect. Simply stated, it is this: Everything that happens is caused

by something else. Every event has a cause that produces an effect. The source (the cause) of the event must have sufficient power and information to produce the specific effect. Even an apparently random event like an explosion (let's say the Big Bang) has to have the confined energy necessary to produce the explosion and the trigger necessary to start the explosion.

- The space our universe occupies is essentially limitless. The cause of that infinite space must of necessity be without measure.
- The reservoirs of energy in our universe are essentially immeasurable. The cause of that amount of energy must itself be essentially infinite.
- The interrelationships of all matter and energy require that the cause of such conditions must be everywhere present.
- The inability of our minds to conceive of an end to time requires that the cause must of itself be eternal.
- The very fact that humanity can think and reason requires that the cause of such phenomena must be rational.
- The inconceivable complexity of the universe—of life itself—must have a cause that is omniscient.

The existence of life, and especially human life, demands that the cause of living beings must be alive. In fact, that is precisely what we discover in the laboratory. Even though recent headlines touted that scientists had created life in their lab, the hyperbole was rampant. Geneticists had merely made exact copies of the DNA already present in the bacteria. These “creators” merely copied what was already created! In literature we would call that plagiarism, not creation.

Life itself is required before another life can be made to begin.

Life Is Created

As was discussed in the first chapter of this book, everything that we can see and measure has all of the elements of being designed by a Master Engineer and Planner. There is no evidence of haphazard or random relationships.

Yes, some things are difficult to understand, and there is a lot of evidence of bad things happening, but that does nothing to override the reality of order and purpose. If anything, those bad things only verify and hasten the impact of the law of entropy!

Creation is an act of omnipotence and omniscience. Creation requires the bringing into existence of something that did not exist before. Creation even requires a unique word to define it!

Most of us are aware that the older books of the Bible were written in the Hebrew language. Genesis certainly was, as were—with the exception of a few sections or verses—the remainder of the 39 books that have come to be known as the Old Testament. These books comprised the Bible of the Jewish nation, Israel. In that ancient language, that Hebrew word translated “create” is *bara*.

The term appears 54 times in the Hebrew text of the Old Testament. God is the only subject of the verb in all but four figurative uses of the word, and it is absolutely clear from the biblical text that God is the Creator who creates something from nothing using power and processes that we know nothing about.

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible (Hebrews 11:3).

...God, who gives life to the dead and calls those things which do not exist as though they did (Romans 4:17).

The New Testament stresses the creative power of God applied to the twice-born process that “creates” an eternal life where nothing existed before except something that was “dead in trespasses and sins” (Ephesians 2:1). All of self-conscious life will one day acknowledge that such action is unique to the Alpha and Omega of eternity. All will worship and confess that God alone is able to create—man is the created, not the Creator.

In simple language, only God can create.

You may recall that after God had created the universe on Day One, He “made” and “shaped” the stuff of the universe over the next three days. He made an expanse between the watery matrix that held the earth inside space on Day Two. Then he made the dry land and the seas along with the plants that were

to be for food on Day Three. On Day Four, God made the lights (light holders) of the heavens that were to be for timekeeping.

God had created (something from nothing) on Day One. God had then used the material of Day One to make everything else, including the stars, the sun, and the moon.

On Day Five, God created life. First were the water creatures and then the air creatures—“abundantly” throughout the planet. These living things were created, not made. On Day Six, He continued creating the “cattle,” “beasts of the field,” and “creeping things” that would live on the dry land. They were very different from the air and water creatures, but they shared the created life that set them apart from the food that had the ability to reproduce “after its kind.”

Then God paused for a very specific purpose. He would create a being that would bear His image and be in His likeness. A male—and then a female—who would be delegated the authority to rule over the planet that had been “created and made.” You may recall that God took some of the dirt that was created on Day One and formed the body of Adam. Here again, God used the “create” verb, but He also used a very personal term—God “sculpted” this body with His own personal involvement and breathed into this unique body (God made only one) the “breath of life.”

There is an old joke that may help us grasp the significance of the concept of creating as opposed to merely making or shaping—or even sculpting.

The Bible lets us know that the angelic beings were brought into existence sometime before the third day of the creation week (Job 38:7). Lucifer, the chief angel (Isaiah 14:12-14), was a created being (Ezekiel 28:13-15). All these angelic creatures watched from someplace outside the universe as these events were transpiring, and apparently Lucifer, who seems to have been the most brilliant and powerful of all of these spirit beings, thought he could do everything that he saw God doing.

The joke goes something like this:

Lucifer: “I watched you make Adam from the dirt. That was no big deal. I can do that.”

God: “Okay. Have at it. Let’s see what you can do.”

Lucifer reaches down to the ground and grabs a fistful of dirt.

God: “No, you don’t. Get your own dirt!”

And therein lies the difference between creating and making. God created the heavens and the earth. Lucifer was merely mimicking what he saw God making. Yes, the great Adversary is a powerful being and is far superior to our own abilities and understanding. But:

You believe that there is one God. You do well. Even the demons believe—and tremble! (James 2:19).

I am the LORD, and there is no other; there is no God besides Me. I will gird you, though you have not known Me, that they may know from the rising of the sun to its setting that there is none besides Me. I am the LORD, and there is no other (Isaiah 45:5-6).

There is one God and one Mediator between God and men, the Man Christ Jesus (1 Timothy 2:5).

Life Is Unique

Animal and human life is different from that of the plants and vegetation of Earth. But we have so comingled the terms that we often overlook the fact that the Bible text uses a unique word for “life” that is never applied to plants and vegetation.

The first use of such a term is in Genesis 1:20-30, where God describes His creative action on Day Five. The word choice of the Holy Spirit is the Hebrew term *chay* (and its derivatives) and occasionally the word *chayah*. Together, those words are used 763 times in the Old Testament—never applying that quality to plants or vegetation.

Then God said, “Let the waters abound with an abundance of *living* creatures, and let birds fly above the earth across the face of the firmament of the heavens.” So God created great sea creatures and every *living thing* that moves, with which the waters abounded,

according to their kind, and every winged bird according to its kind. And God saw that it was good...

Then God said, “Let the earth bring forth the *living creature* according to its kind: cattle and creeping thing and beast of the earth, each according to its kind”; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good...

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth...

Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is *life*, I have given every green herb for food”; and it was so (Genesis 1:20-30).

Please note that last phrase. The beasts, birds, living creatures, and various creeping things were to find food from the “green herb.” In no place in the Scriptures are plants ascribed the life that living creatures possess. Plants are food. They do not possess the life of animals and man. They are, indeed, marvelous, beautiful, complex, and able to reproduce “after their kind,” but they are designed by the Creator to be a source of energy to maintain life—they are not alive, as we will soon see.

Life Has Independent Movement

This may seem like either an obvious point or an irrelevant one. However, one of the descriptive terms that the Creator applied to living creatures was “moves” or “creeps.”

God created great sea creatures and every living thing that *moves* with which the waters abounded, according to their kind, and every winged bird according to its kind (Genesis 1:21).

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that *creeps* on the earth” (Genesis 1:26).

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that *moves* on the earth” (Genesis 1:28).

“Also, to every beast of the earth, to every bird of the air, and to everything that *creeps* on the earth, in which there is life, I have given every green herb for food” (Genesis 1:30).

The Hebrew word here is *ramas*, used 17 times in the Old Testament—never of plants or vegetation of any kind. It is used to describe birds gliding through the atmosphere. It is used of insects “sneaking” around on the floor of the earth. It is used of large beasts “stalking” and moving freely through the wild lands of the earth. It is never used of trees, plants, grass, or vegetation of any kind.

Living things move. Not just swaying in the wind, not just spores drifting along or pollen hitching a ride on bees, but independent, conscious, willful movement. Almost all plants are rooted to the earth—they are “sprouts” of earth. Plants do not travel from one location to another—except on the backs of animals or carried by water or wind or in trucks driven by humans. They are rooted. They do not have the power of *ramas*.

Science has had an interesting time trying to sort out some of the smallest of moving things. Most of us have looked through a microscope at the “wigglies” in a drop of pond water. They are amazing critters! Some of them ooze, like the amoeba; others bounce around, like the *Paramecium*. If we are able to watch long enough, we can see them split into two—reproduce right in front of our very eyes. Fascinating!

But there are real questions about the myriads of organisms in the microscopic domain. Most scientists would appear to agree that bacteria are alive (that is, they move and reproduce rather normally). Viruses, on the other hand,

don't seem to behave at all like bacteria. Some viruses are more dangerous, and we have a much more difficult time controlling or overcoming their harmful effects on living bodies. There is much we do not know about the microscopic world. The Creator has designed these miniscule elements for purposes not yet fully discovered. The damage appears to be the result of mutation, and that phenomenon seems to have arisen at God's judgment on Earth because of Adam's rebellion (Genesis 3:17).

But what we do know, what we have observed and tested repeatedly, is that living things have the ability to move independently—and plants do not.

Life Has Blood

"The life of the flesh is in the blood," announces Leviticus 17:11. There is so much in the Scriptures about the significance of blood as the evidence of life that it seems somewhat superfluous to speak of it. The bulk of the sacrificial system under Mosaic law was centered in blood sacrifice. Again and again, the dictates of that law required the shedding of blood to kill (execute) an innocent animal in a temporary substitutionary atonement (covering) of the sins that people had committed.

The whole Christian gospel is founded on the necessity of the shedding of the Messiah's blood during the crucifixion as evidence that His life was given on behalf of the "sins...[of] the whole world" (1 John 2:2). The death of Jesus Christ was made necessary, "for it is not possible that the blood of bulls and goats could take away sins" (Hebrews 10:4). These are broad and oft-repeated principles.

When God was instructing Noah about his responsibilities after the global Flood of cosmos-destroying judgment, God insisted that "you shall not eat flesh with its life, that is, its blood" (Genesis 9:4). The sacred life that was contained in the blood was so important that God even insisted that "surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man" (Genesis 9:5).

The dietary laws of the nation of Israel specifically restricted any consumption of blood in their meals. The blood was the life source of all living things, and was, therefore, to be held sacred.

...for it is the *life* of all flesh. Its *blood* sustains its life. Therefore I said to the children of Israel, “You shall not eat the blood of any flesh, for the *life of all flesh is its blood*. Whoever eats it shall be cut off” (Leviticus 17:14).

Only be sure that you do not eat the blood, *for the blood is the life*; you may not eat the life with the meat (Deuteronomy 12:23).

Those restrictions were a far cry from the blood drinks and blood puddings of the pagan societies of their day—not to mention the practice of blood-letting that abounded from ancient pagan Egypt until the “enlightenment” of naturalism and medical practice in our own country. Had the Christian physicians of earlier centuries observed the clear principles of God’s instructions to Israel, many would not have needlessly suffered and lives might well have been extended during the “Dark Ages” of history.

The concept was pretty simple. If a moving creature had blood, it was alive. If it had blood, it had life. This is not very difficult to understand, but it is often either ignored or disputed.

Life Has Nephesh

This Hebrew word is used 753 times in the Old Testament and is translated by the English word “soul” 475 times. Another 117 times the translators chose “life” as the best way to express the term, but there is no doubt that the basic idea is that *nephesh* speaks of the noncorporeal part of life—perhaps best equated with the self-conscious awareness that “I” exist. Frequently, *nephesh* seems to be used to express the emotive side of living things as opposed to the thinking side.



Figure 2.3—Romans 6:23 says, “The wages of sin is death.” This means that there could be no death of *nephesh* creatures that have blood (Leviticus 17:11) before Adam’s sin.

My *soul* shall be joyful in the LORD; it shall rejoice in His salvation (Psalm 35:9).

The *heart* knows its own bitterness, and a stranger does not share its joy (Proverbs 14:10).

I will greatly rejoice in the LORD, my *soul* shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels (Isaiah 61:10).

Nephesh is often used in the same context as the “heart” of man—that mysterious inner part of us that responds and reacts to events as well as seems to be the place where we make (or at least treasure) long-term commitments.

Only take heed to yourself, and diligently keep *yourself* [*nephesh*], lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life (Deuteronomy 4:9).

You shall love the LORD your God with all your heart, with all your *soul*, and with all your strength (Deuteronomy 6:5).

Now set your heart and your *soul* to seek the LORD your God (1 Chronicles 22:19).

As he thinks in his *heart* [*nephesh*], so is he. “Eat and drink!” he says to you, but his *heart* is not with you (Proverbs 23:7).

They eat up the sin of My people; they set their *heart* [*nephesh*] on their iniquity (Hosea 4:8).

Whether *nephesh* is translated as soul, life, person, mind, heart, creature, yourselves, desire, or appetite, it is never used of plants. Ever.

Life Has Ruwach

The other noncorporeal term used by the Holy Spirit to describe and define life is the Hebrew word *ruwach*. Of the 389 times the word or its derivatives appear in the text of the Old Testament, it is translated “spirit” 232 times, “wind” 92 times, and “breath” 27 times. The clearest connection between *ruwach* and life is the phrase “breath of life.”

Behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the *breath* [*ruwach*] of life; everything that is on the earth shall die (Genesis 6:17).

They went into the ark to Noah, two by two, of all flesh in which is the *breath* [*ruwach*] of life (Genesis 7:15).

All in whose nostrils was the *breath* [*ruwach*] of the spirit of life, all that was on the dry land, died (Genesis 7:22).

These sweeping statements, made by God Himself and by Noah, who witnessed the events, are clearly inclusive of every kind of living creature that lived on the dry land and breathed air. The only creatures not included would have been plants, marine animals, and some insects that neither breathe air nor have blood (as we know it).

Several passages suggest that the “spirit” of man and of animals is more than merely the ability to breathe.

Blessed is the man to whom the LORD does not impute iniquity, and in whose *spirit* [*ruwach*] there is no deceit (Psalm 32:2).

All the ways of a man are pure in his own eyes, but the LORD weighs the *spirits* [*ruwach*] (Proverbs 16:2).

Who knows the *spirit* [*ruwach*] of the sons of men, which goes upward, and the *spirit* [*ruwach*] of the animal, which goes down to the earth? (Ecclesiastes 3:21).

The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the *spirit* [*ruwach*] of man within him (Zech-ariah 12:1).

Several other passages seem to differentiate between the *nephesh* (the soul-ish part of life) and the *ruwach* (the mental/intellectual part of life).

They were a grief of *mind* [*ruwach*] to Isaac and Rebekah (Genesis 26:35).

The Spirit of the LORD fell upon me, and said to me, “Speak! “Thus says the LORD: “Thus you have said, O house of Israel; for I know the things that come into your *mind* [*ruwach*]”” (Ezekiel 11:5).

What you have in your *mind* [*ruwach*] shall never be, when you say, “We will be like the Gentiles, like the families in other countries, serving wood and stone” (Ezekiel 20:32).

Then his *mind* [*ruwach*] changes, and he transgresses; he commits offense, ascribing this power to his god (Habakkuk 1:11).

Life Summarized

There are several key elements to life that distinguish it from all the other molecular forms and compounds of Earth. To begin with, although Earth was created along with time and the heavens on Day One, the making and shaping

of that which was created did not require another *bara* (creation) until Day Five. On that day, after the earth and the universe had been prepared in such a way that environment, time references, and food sources were available and fully functioning, God created:

- Life itself—*chay*
Self-contained, independently functioning, reproducing “kinds” of living creatures
- Things that *move*
Self-directed, independent movement
- Things that have *blood*
Blood is the source for life
- Soul—*nephesh*
Self-aware, feeling, emotively responding
- Spirit—*ruwach*
Mental consciousness, intuition, instinct

חַי

chay — life

שָׂרָם

ramas — movement

נֶפֶשׁ

nephesh — soul

דָּם

dam — blood

רוּחַ

ruwach — spirit

Figure 2.4—Life Nouns in Hebrew

In none of the hundreds of biblical passages that deal with living creatures are plants ever declared or compared to that which God created to carry His

life force. Plants were made from the raw dirt of Day One and were specifically designed to be food for the life that was created on Days Five and Six.

Here's the dilemma: In modern scientific terminology, we apply the term *life* to almost everything that reproduces. We study the ever-expanding knowledge of plants and call it botany. *Plant life* is such a common term that we never give it a second thought. And indeed, the absolutely wonderful, beautiful, and amazing complexity of plants is stunningly exciting!

It wasn't until the mid-1700s that the process of photosynthesis was discovered by Jan Ingenhousz. Until then, we just ate the plants. Now we know that we literally could not live without them. That food takes in carbon dioxide and gives back some of the oxygen we need to survive—both as a people and as a planet. That makes plants pretty important. They feed us. They shade us. They protect us. They hold our planet together—and they even please us!

Who doesn't love to get or give flowers? When Jesus was living, He suggested that we “consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these” (Matthew 6:28-29). All over this planet, the magnificent blooms and arrays of color and structure strut like peacocks in full majesty. Yet they exist for only a few days or weeks “and tomorrow [are] thrown into the oven” (Matthew 6:30).

We spend billions of dollars of research funds and multiple thousands of highly educated man-hours trying to make a better peanut or a juicier tomato. Many of the economies of the world are based around growing, harvesting, and distributing plants. Everything we *know*, everything we *observe*, is that plants are *food* for living things—just like the Bible says:

God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food”; and it was so (Genesis 1:29-30).

Although plants are absolutely wonderful, complex, beautiful, and necessary for the functioning of our planet and for all living things, they do *not* have life! When we eat salads or cook veggies, we do not *kill* the lettuce or the broccoli. They are reproducing “earth” that the Creator of Earth caused to have “seed [within] itself” and to be able to replicate “according to its kind” (Genesis 1:11-12).

Yes, I know that this distinction goes against the majority of modern classifications of biology. However, it is theologically very important. If Earth is billions of years old, then there has been billions of years of death and destruction—before man and, according to the Scripture, before sin (Genesis 3:17-19; Romans 5:12-19; 6:23; 1 Corinthians 15:21).

One of the “proofs” given for death being a normal part of creation is the logic that plants are alive. Except for the record in the Genesis account, in every scheme of development plants were around for a long time before any kind of animal life—even the so-called explosion of life during the Cambrian Era. Every scenario of naturalistic development (even the theistic evolution and day-age theories) insists that plants were living and dying for eons prior to animals of any kind. Thus, if plants die, then death is a normal part of creation—and such a Creator would have made death the mechanism of bringing into existence the better (the “fittest”) things.

If indeed death is normal and necessary, then a whole array of Bible teaching is negated. Death is certainly not the wages of sin (Romans 6:23). Neither is death the last enemy that must be destroyed prior to the new heavens and new earth (1 Corinthians 15:26). The whole concept of immortality, eternal life, and the victory of the resurrection becomes meaningless (1 Corinthians 15:51-57). But far more important than that would be the unnecessary “mistake” of the death of the Lord Jesus on the cross (1 Corinthians 15:3-4). If death was part of God’s creation, if God created death, then He (the Father in heaven) executed His only begotten Son for no justifiable reason at all!

Yet it pleased the LORD to bruise Him; He has put Him to grief.
When You make His soul an offering for sin, He shall see His

seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities (Isaiah 53:10-11).

One of the most observable and provable of all scientific principles is that life is so unique that it is absolutely necessary to have life to produce life. No scientific experiment has ever produced it! None. Not one. Many have tried, and countless millions of dollars have been spent on efforts to get life out of non-life. All have failed. Even after the greatest brains and research labs of the world were able to clone life, they still had to start with a living cell.

The Bible simply puts it this way:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men (John 1:1-4).