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IN SIX DAYS: DAY FIVE

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We are hearing about foreclosures these days. In fact, you may or may not remember that the whole national and international financial mess we're in actually began with the meltdown of the housing market, largely from two government sponsored entities, Fannie Mae and Freddy Mac. Even though both entities were found in recent years to have engaged in massive fraud and unsafe financial procedures, efforts to reform them during the Bush administration were blocked by cronies in Congress. These two giants finally were brought under government "conservatorship" in September, 2008, but because so many national and international investors had bought stock in the companies because of their ties to the government, when those two failed, there was a massive chain reaction. The results are with us today, and there are many empty homes around the country. You may have read about empty neighborhoods and empty condominiums. In fact, I read a story this week about a family that moved into a brand new thirty-two story condominium, in which they are the only tenants!¹

Now let me ask you: why do we make houses and condominiums and shopping malls and industrial complexes? *We make them to be inhabited!* Leaving them uninhabited is a shame, is a violation of their original purpose, and leaves them open to vandalism and decay. You've lived long enough to see an abandoned house, and you know that it's not a good thing.

So far in the creation account we have discussed the creation of the universe and the world up to a certain point of development. Here we are at the beginning of day five of creation. The world has light and heat and fresh water and abundant plant life. It has soil and nutrients. It has a finely tuned atmosphere. What does it lack? Inhabitants!

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else (Is. 45:18).

The earth is like a fully-furnished house, but uninhabited and very, very quiet. God is now ready to add living, breathing, moving creatures to His creation. Let's look at Genesis 1:20-23.

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

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

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

And the evening and the morning were the fifth day.

¹ The Associated Press, "N.J. Family Is Sole Tenant in Florida Condominium." *NJ.com*, 2 August 2009. Available at http://www.nj.com/news/index.ssf/2009/08/nj_family_is_sole_tenant_in_fl.html

Now, I know God doesn't have actual "hands," but speaking anthropomorphically, this first verse here just conveys the picture in my mind of God rubbing His hands together excitedly. He speaks the words, "Let the waters bring forth abundantly!"

I should mention here that when the King James Version was translated, there would have been no misunderstanding this to mean that the waters, or something in them, would evolve into marine creatures. The actual Hebrew here is just very emphatic. You can see this in the New King James Version as, "Let the waters abound with an abundance of living creatures."

We see from verse 20 that God created both marine life and flying terrestrial life on the third day. He made the seas to teem with life, from the smallest organisms to the very largest. This is no small feat. On the earth today, the oceans and seas cover 70% of the planet's surface. We don't know how much of this original creation was covered with water, but certainly we have an immense number of creatures. The waters abounded with them, as we see in verse 20 and again in verse 21.

The beginning of verse 21 has the second use of a very interesting word in this chapter: *bara'*. When we discussed Genesis 1:1, we talked about the fact that *bara'* means *created*. God is the only subject of this verb, because only God can *bara'*. *Bara'* means "to create, to make something from nothing." What did God create here? He created living things!

There's another interesting word here: *tanniyn* (tan-nēn). It's translated as *great whales* in the King James Version in this one instance; but just about anywhere else, it's translated as *dragon*. "Brother Jeff, are you suggesting that the Bible talks about fairy tale dragons?" No, of course I'm not; but what I am saying is that God made large creatures in the seas on the fifth day. Some of those creatures are undoubtedly extinct, but even so we have found traces of them in the fossil record. I remember visiting a mall that had a replica of the jaws of a species of shark. The jaws were open and the top of the opening was well above my head. It's a rare shark, the Megamouth shark, but you know what? Even though it's immense, it eats plankton and jellyfish!

Other creatures, like the ichthyosaur, are assumed to be totally extinct today. (I say *assumed* only because the oceans are so vast and we do from time to time find creatures thought to be extinct, like the coelacanth). Ichthyosaurs were reptiles that looked kind of like dolphins, with a long snout and flippers. Early scientists who examined their fossil remains were astounded at the many complex features these creatures showed. For example, the jaws of that long snout were not made of one long bone; instead, they were made of layers of plates, and thickest where the most strength was needed. If they had just one long jawbone, the jawbone would have snapped under the force of the jaw's closing. Dr. William Buckland, an early paleontologist who studied these creatures back in the early nineteenth century, compared the jawbone to a compound bow--strong but flexible. They had a ring of bones around their enormous eyes (four inches in diameter in one specimen) for protection, and the eyes would have made them very adept for swimming in deep, dark waters. They also had a special set of bones connecting their ribs which would have allowed them to take on large amounts of air, so they would not have needed to surface as often as some of the marine mammals like dolphins and whales. It's very possible that these and other creatures like the plesiosaur are the "sea dragons" that we find referenced in so many ancient cultures.

"Wait a minute, Brother Jeff! Don't you know that most scientists today think ichthyosaurs and plesiosaurs went extinct 65 million years ago, long before man came along?" I'm aware of that. The

ichthyosaur's evolution is a great mystery to evolutionists. This is what prominent evolutionist Steven Jay Gould said: "This sea-going reptile with terrestrial ancestors converged so strongly on fishes that it actually evolved a dorsal fin and tail in just the right place and with just the right hydrological design. The evolution of these forms was all the more remarkable because they *evolved from nothing*—the ancestral terrestrial reptile had no hump on its back or blade on its tail to act as a precursor."² We'll come back to this subject in a later sermon. For now, we choose either to accept God's testimony that He made the *tanniyn*, the great whales, the "sea dragons," on the fifth day, or to accept the evolutionists' testimony that lizards spontaneously developed sophisticated swimming apparatus.

Before I move on, though, let me point out another instance in the Bible in which this word *tanniyn* is used of sea creatures:

Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters
(Ps. 74:13).

This Psalm was written about 3,000 years ago. Whereas some cultures worshipped sea creatures (you may remember that the writer of this Psalm fought against the Philistines, who worshipped a fish-god named Dagon), the Bible points out that Jehovah God created the sea monsters and subdues them at His will.

The next word of interest in the passage we are studying is *nephesh*, or living creature. The word is also used to mean "soul," both of animals and man. It is never used of plants. Plants are merely replicators, with no consciousness; but animals and humans share a "soulish" nature. That much is easy for us to understand on the level of pets and large animals. We understand that animals can be trained, that they have certain mental powers, that they show evidence of feelings such as a tail between the legs. Some, like Koko the gorilla, have been taught to communicate with humans, and the communication is robust. With other animals, we may wonder what sort of *nephesh* they have. What about mosquitoes? Fleas? But the point is that God made living things for the water and the air on the fifth day.

God says next that He made them "after their kind." That is, He made certain classes of animals; and all of their descendants remain of that original "kind." We don't know how many "kinds" He made. We do know that He has programmed each kind to be able to adapt and even to develop into sub-species; but one "kind" never ever becomes another "kind." For example, an original dolphin-type kind would have broken down into the various subspecies we see today, including our dolphins and porpoises; but they have not become a different kind of animal. They are bounded by the limits of the DNA they are programmed with.

Let's take a moment to compare evolutionary doctrine on this point. According to evolution, life developed in the seas. At some point in the distant past, a sea critter crawled up on land, didn't die, and adapted to this new environment. All land critters developed from this early explorer. At some point, as these new land critters became more and more highly evolved and complex, some developed the ability to fly. Others went back into the water and became the forerunners of dolphins and whales. So the process goes from sea to land to air and sea. The Bible informs us that God made sea and flying creatures on the same day; that there was no evolution from simple to complex; and that, in fact, he

2 Steven J. Gould, "A Darwinian Paradox," *Natural History*, January, 1979, p. 40. Quoted by Geoff Chapman in "Ichthyosaurs--Created to Live in the Sea," *Creation* 18(2) (March, 1996): 14-15. Available at <http://www.answersingenesis.org/creation/v18/i2/ichthyosaurs.asp>

made them distinct “kinds.” There are massive problems with the evolutionary dogma here. For a land mammal like a cow to go into the water, for its hind legs to fuse into a tail, for its forelimbs to become flippers, for its nostrils to travel from the snout through the brain to the top of the skull to make a blowhole, for the size of the creature to change from a cow-like animal’s size to a whale’s size--all of this requires a complete reworking of anatomy and the creature’s DNA; not only that, but a “gradual” transition would have been fatal as the animal would have been suited for life neither on the land or in the sea. It’s even more complicated to change from reptiles, which are cold-blooded and scaly, to birds, which are warm blooded and feathered. Scientists point out that feathers and scales are made of the same substance, keratin; but they don’t point out what anyone can see, and that is feathers are structured far differently. Not only that, but the instructions for making feathers come from a different part of the DNA. Again, a creature “in the process” of developing flight would not have survived because the creature would have had almost no mobility with half-formed wings. And yet this is held forth as the most likely, most scientific understanding of the existence of birds.

Let me tell you about one particular species of bird today: the American woodcock. It’s not a very big bird, but it shows evidence of incredible design. This little bird is aware that when the ground is dry, earthworms go deeper, where it’s moist, so the bird will actually drum the ground, imitating rain. Earthworms swiftly propel themselves up closer to the surface when it rains so that they won’t drown. The Woodcock also has ears located between its eyes and its beak, which allows it to hear the worms under the soil. It knows where to poke! Not only that, but the beak is actually flexible and has sensitive nerve endings so that it can tell when it has grabbed a worm! There’s more, though: its eyes are situated high on its head, which allows it to see 360 degrees, and the range of vision overlaps in front, so that it still has depth perception. It also has special feathers which it uses to generate noise for courtship and to stun predators. Now, that’s just one kind of bird with unique features. My point is that God’s glory and wisdom are shown prominently in the natural world. Those who say “I don’t see any evidence of God” have no excuse. He has revealed Himself in His creation.

One final consideration here is that scientists take great delight in classifying animals into different kinds. They love finding new species, whether in the fossil records or in remote areas of the world. But if evolution be true, why should there be distinct kinds of animals at all? What we should find instead is all manner of animals in various stages of becoming other kinds of animals. There should be really no discernible, completely distinct kinds of animals at all. What we find, however, is exactly what God describes: we find animals that reproduce after their own kinds. “Modern genetics has shown that all replicating systems function in the framework of the marvelous information program in the DNA molecule. The DNA for each kind is programmed to allow for wide individual variations within the kind, but not beyond the structure of the DNA itself.”³

Let’s stop for a minute and look at the symmetry of the days of creation so far. One day one, God made time, space, matter, and light; on day four, He made the heavenly bodies that now emit light. On day two, He made the hydrosphere and the atmosphere; on day five he created sea life and flying animals. On day three, He made dry land and plant life; on day six, he made terrestrial creatures and man. There is order and beauty and wisdom not only in the outcomes but in the process itself.

3 Henry Morris, *The Genesis Record* (Grand Rapids: Baker Book House, 1976), 70.

Let us declare with the Psalmist of Psalm 148:

- 1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.*
- 2 Praise ye him, all his angels: praise ye him, all his hosts.*
- 3 Praise ye him, sun and moon: praise him, all ye stars of light.*
- 4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.*
- 5 Let them praise the name of the LORD: for he commanded, and they were created.*
- 6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.*
- 7 Praise the LORD from the earth, ye dragons, and all deeps:*
- 8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:*
- 9 Mountains, and all hills; fruitful trees, and all cedars:*
- 10 Beasts, and all cattle; creeping things, and flying fowl:*
- 11 Kings of the earth, and all people; princes, and all judges of the earth:*
- 12 Both young men, and maidens; old men, and children:*
- 13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.*
- 14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.*