

Genesis – Interval Theory

We must keep in mind that there are a **several** theological **theories** of creation. Some affirm a young earth creation, while others support an old earth creation. My personal review of most of the more commonly known theories is that every single one of them, do present certain problems. Of course, it is possible that ALL of them may be erroneous, but the Word of God will **always** remain TRUE and INERRANT, above any theoretical concept or idea.

A review of the theories has made me incline towards a Theory referred to as the “Interval Creation Theory” which at the moment I do not feel violates any Biblical Theology -- not to be confused with the Gap Theory, which claims a pre-adamic “human” creation. I do not claim absolutism in the subject and I certainly **am willing to change my mind on the subject** if I see any “true” violation of the Holy Scriptures and it does not present poor interpretation of inappropriate allegorical nature. Most important, before I present the same, is to understand that this is simply a “theoretical” presentation of a subject in much debate, contrary to a “doctrinal” presentation.

The *theory* obviously takes, as one of its premises, what appears to be an outstanding scientific evidential fact pertaining to the age of the Universe. I do understand that this is troublesome to Young Earth Creationists, but it is very difficult for me, as much as I wish I could, to look at the evidence of the universe and the scientific method used to determine its age as in astrophysics and to simply dismiss the same. However, as it relates to a “theological” perspective, it is of great importance to understand that the Bible is known to be the history of the Redemption of Man, and NOT the history of the fall of Angels (although briefly understood to be mentioned), or the history of the dinosaurs, etc. Nonetheless, to ignore the existence of dinosaurs that scientific evidence seems to indicate that predated Adam and Eve, and to ignore the basic mentality of a Jurassic Park scenario, where Adam and Eve are walking by a population of velociraptors without being eaten alive by them or T-Rex’s is simply naïve and illogical thinking in my opinion.

An important aspect of the controversy that also seems to be creating confusion in the mind of both OEC & YEC is the fact that there “appears” to be evidence of an old earth and evidence of a young earth as well. My opinion is that this controversy may be resolved when carefully examining this theory. Unfortunately, just as in Armenian and Calvinistic argument, both sides are way too preoccupied on looking at an absolute opposite side of argument that we fail to see the obvious and middle ground. My hope, if any, is to have both schools of thought examine more carefully this middle ground and let us get rid of preconceived ideas of argument. For example, the lunar dust seems to be evidence of young age, while an observation of the universe by the Hubble Telescope and others of the singularity (called Big Bang) seems to mathematically indicate old earth of the Universe as a whole. These are arguments that we cannot ignore.

We seem to know the greatest proponents of each school of thought, as the Institute for

Creation Research (ICR), Reasons to Believe and Hugh Ross, William Dembski, Michael Behe among several others. **As a matter of fact, I seem to have disagreements with both major players** (ICR & Reasons) as it relates to points of argument, theological implications (particularly from Ross) but I equally have a huge amount of respect of all Christian Scientists in both sides, their capacity in scientific subjects, credentials, and of course, people who I consider to be God fearing people with enough courage as to stand for Christ and the Gospel in midst of a secularistic thought world. ICR for example, although upholds a YEC stand, it is comprised by a significant number of Christian scientists in both physical and biological sciences. In the same fashion, we have OEC Hugh Ross, Christian Astrophysicist and one of the greater proponents of Intelligent Design together with William Dembski and Michael Behe. Out of this whole composition of both schools of thought, something that has been solidified has been the science of Intelligent Design. There is no doubt that what it proposes has shaken the entire atheistic, skeptical and naturalistic world due to the threat that it presents to the philosophical views of naturalistic fashion. I for example, have read several contributions from Ross & Dembski that I consider to be thought provoking in a scientific way.

Now, as it relates to the theoretical thought, it obviously argues that there is an undetermined period of time expressed in Genesis 1:1-2. In Genesis 1 and in John 1 it speaks of a "beginning" which applies to an "indefinite" period of time. Although it says "beginning" nobody can determine with certainty when that beginning is at it relates to time, in contrast to verse 3-5 which clearly establishes a first day, of the story of redemption of man. However, what seems to be not very clear is the history of the fall of Lucifer and the implications of such fall. The Bible obviously is not that story. We do understand however, that the Bible seems to briefly speak of such event.

Verses 1 & 2 have been argued to imply a chaotic condition, which in essence does not represent the view we have of God as a creator. This argument is called the **ruin-reconstruction view**. The question then is why was the earth "without form and an empty waste, and darkness was upon the face of the very great deep?" Does this describe God as a God who creates emptiness and waste? We need a plausible explanation if God is not a God of ruins. We need to understand then, what could have *possibly* caused these ruins. To answer these questions, it is necessary that we examine some portions of parallel Scripture in Psalm 18: 7-16 & 2 Samuel 22: 8-16. Of course, in theology we understand that these passages take a prophetic sense, as not being to be applied in the ordinary and common fashion which is required by literal (in form of literature, which I subscribe to) proper interpretation prior to any other application:

Psalm 18:7-16 (KJV) -- see 2 Samuel 22:8-16:

"Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and **fire out of his mouth devoured**: coals were kindled by it. He bowed the heavens also, and **came down**: and darkness was under his feet. And he rode **upon a cherub**, and did fly: yea, he did fly upon the wings of the wind. **He made darkness his secret place**; his pavilion round about him were **dark waters** (see Gen 1:2) and thick clouds of the skies. At the brightness that was before him his thick clouds passed, **hail stones and coals of fire**. The LORD also thundered in the heavens, and the Highest gave his voice; hail

stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and **discomfited them**. Then **the channels of waters were seen**, and **the foundations of the world were discovered at thy rebuke, O LORD**, at the blast of the breath of thy nostrils..."

It appears to me that these passages seem to indicate a great judgment upon the earth as a result of God's wrath. When it speaks of a Cherub, we understand it in popular interpretation to be referring to Lucifer, whom the judgment comes upon. This judgment lets us see that God himself, upon his wrath, places Lucifer in darkness, as Lucifer is not worthy any longer of enjoying anything but darkness. We apply, obviously, this punishment to the event that cast Lucifer from heaven:

Isaiah 14:12 (NAS)

"How you have [b]fallen from heaven[/b], O star of the morning, son of the dawn! **You have been cut down to the earth**, You who have weakened the nations!

Ezekiel 28:17-18 (NIV)

"Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. **So I threw you to the earth**; I made a spectacle of you before kings. By your many sins and dishonest trade, you have desecrated your sanctuaries. **So, I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.**"

Lucifer in his fallen state was not worthy of the beauty of the heavens and the earth as in the "beginning" and is placed in punishment to darkness. We must always keep in mind, that Lucifer appears in the Genesis event, as a fallen angel, as Satan, that old serpent (Gen 3:1; Rev. 12:9; 20:2). Therefore, the event of his fall is prior to the creation of Eden.

If it were so, we can presuppose that the dinosaurs (animals) were part of this original creation "in the beginning" and taking consideration that scientific evidence seems to indicate that these animals do not appear to be of the Adam and Eve period. Those who oppose this idea, are quick to introduce Romans 5:12 as a foundation to refute such idea, in an attempt to indicate that "death" could not have occurred prior to the fall of "man". However, proper theological interpretation demands that we properly interpret all passages in the **context** of which it is actually presented. Therefore, when we read Romans 5, we examine in "context" that it is in fact speaking of the **justification and redemption of "man"** without any relation to "animals". To erroneously apply this passage and similar as 1 Cor. 15, to animals would demand an erroneous application of justification and redemption of animals as well and that would be a long stretch from what Scripture actually say. The **proper** interpretation of the passage **MUST** include its context. Thus, demonstrating that such refuge is an erroneous stretching of Biblical truth.

In addition, for those of us who understand the universal 2nd law of thermodynamics, we understand by definition, this to be the universal law of thermal death (equilibrium). All physical process, as walking, eating, sitting, life growth, eating of living organisms as

plants, plant death by the eating, etc demand increase in entropy as a universal law. This law of universal death and disorganization appears to be intact in the Garden of Eden and required for those simple process seen in the Garden. In my early studies of the Edenic Physics I suggested a type of negentropy to justify (no death) continuing organization and eternal life of Adam and Eve, but then realized that the answer was even much more simple; the answer was found on an additional Devine catalyst or mechanism called the fruit of the Tree of Life (Gen 2:9).

Unfortunately, the proponents of the Gap Theory, take reality out of its context by adding a soul-less sub-human creation, which will violate Romans 5 and the death of humans. This is NOT a biblical idea and will violate a serious doctrinal tenant.

One thing that caught my attention when I read Psalm 18, was the similarity that it had with a scientific theoretical postulation describing a possible cause for the extinction of the dinosaurs called the Nemesis Theory presented by a scientist called Richard A. Muller, a physicist at University of California at Berkeley. Understanding of course, that this does not mean that this is biblical fact as described by Theory, but it certainly seems plausible as means of how God did do the same, as the event described in the Psalm 18 and 2 Samuel 22. In a nut shell, this is what the theory states:

During this passage through or near the Oort Cloud, the gravity of Nemesis would scatter a furious storm of primordial comets that had been relatively undisturbed for 4.5 billion years, since the solar system came into being.

Dislodged from their once-stable orbits, millions or billions of these comets would travel to the inner solar system over millions of years, pulled toward the Sun by its gravity. A handful would run into Earth along the way, and the flurry of would result in mass extinctions. – Space.com, Nemesis: Does the Sun Have a 'Companion'?

Whether or not, this describes how it happened or not may be questionable, but it certainly does fit the description.

Renewal

Therefore, if it is true that the chaotic status of Genesis 1-2 is a product of God's judgment upon Satan and his angels, which resulted in the extinction of the dinosaurs, we must reconcile Genesis 1:3 and forward as a process of "renewal" of the existing earth with the ultimate intent found in his greatest creation, Man (Gen 1:26), and his Plan of Redemption.

For those of us who await new Heavens and new Earth (2 Peter 3:13; Rev 21:1), this is not a foreign or strange subject of discussion. Certainly, God is able, and there is no reason why it could have not happened in Genesis as well. Psalm 104:29-31, sheds some light on renewal as well,

Psalm 104:29-31 (NIV)

When you hide your face, they are terrified; when you take away their breath, they die and return to the dust. When you send your Spirit, they are created, **and you renew the**

face of the earth. May the glory of the LORD endure forever; may the LORD rejoice in his works.

Renew = Chadash = to be new, renew, repair, make anew = to be restored to a former state.

In conclusion, I lean towards this theory of creation, I am sure that there will be objections to the same, yet I have considered all theological implications, and I do not seem to have a conflict so far. It is possible that the same may be erroneous, and I am not necessarily married to any idea in particular. However, it will require solid theological argument to the contrary.

In Christ,
Rey Torres