

The Inscrutable Question: Atmosphere: Genesis 1:6-8; Oceans, Land, & Vegetation, Genesis 1:9-13

- 12- There are three problems that must be resolved before the technique will work. Dr. Rimmer describes the resolution to each:

Rimmer, Harry. *Modern Science and the Genesis Record*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1937), pp. 73-75:

1. There is plenty of water in the ocean, but it must be transported.
2. The ocean water contains salt, which is fatal to plant life. Therefore, the water must be purified.
3. The great weight of the water, which is eight hundred times that of the atmosphere, must be overcome.

We will consider the solution of this problem in the reverse order in which we stated its three divisions.

The third factor, the weight of the water, is solved by heat. The law of nature is that heat expands an object; cold contracts it. Water is subject to marvelous expansions, steam being water that is expanded sixteen hundred times its original volume! The atmosphere is thus able to hold an unbelievable quantity of water, limited largely by the temperature of the atmosphere.

Water is about eight hundred times the weight of the atmosphere. The effect of solar heat, as the sun shines hour after hour, is to expand the water it affects to nine hundred times its normal bulk. That makes this resulting "vapor" one-eighth lighter than the atmosphere, so it ascends quickly and naturally. The vapor gathers itself in great bodies called clouds. ... the firmament is so extensive that it could hold in suspension several times the amount of all the water in all the oceans on the face of the earth! Here then is solution [number three] of our problem: the weight is overcome by solar heat.

The second section of the problem is solved the same way. The impurities of the water are all solids, they do not become vapor, except at very high temperatures. When the vapors rise in response to the sun's warm influence only the water is taken up. All the solids remain in the sea, so the water is purified.

There still remains the most difficult problem, that of transportation. This is where the "tides" and "currents" of the upper ocean function, and the atmospheric streams we call winds sweep the clouds irresistibly off and bear them to the far-distant lands.

How are we to bring the water down? Precipitation is made possible by loss of heat, resulting in contraction. As the clouds lose their heat, being cooled by the mountain peaks, or from the highlands below them, the vapor condenses back to its natural state and the water begins to fall, in the shape of rain.

- 13- Solomon understood these things when he wrote in:

Ecclesiastes 1:5 - The sun rises and the sun sets and hastening to its place it rises there again.

v. 6 - Blowing toward the south, then turning toward the north, the wind continues swirling along, and on its circular courses the wind returns.

v. 7 - All the rivers flow into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again.

- 14- After the introduction of heat and light the next thing on God's restorative agenda was the creation of an atmosphere which contained the elements by which the new species of life could survive and prosper.
- 15- "Then it became dusk and it became dawn—Second Day." Next, these creatures all need a place to live.

Genesis 1:9 - Then God said, "Let the waters below the atmosphere be gathered [קָוָה / qawah /] into one place and let the dry land appear," and it was so.

- 1- The mandate given to the waters was that they flow into permanent boundaries: depressions, basins, and the ocean beds from which they came before the cataclysm.
- 2- The verb "be gathered" is the Niphal imperfect of:
קָוָה / qawah / - "to collect; to assemble in one central location"
- 3- A combination of heat, light, and vaporization of gasses into the newly established atmosphere has depleted the volume of water on the earth's surface.
- 4- As the new melted waters rush to their boundaries they carve out fresh features that prepare the face of the earth for its new inhabitants.
- 5- Again Solomon was wise to these things, this time in:

Proverbs 8:27 - "When He established the atmosphere I [wisdom] was there. When He inscribed the circle—the terminator—on the face of the deep,

v. 27 - when He made firm the skies above [the upper waters], when the springs of the deep became fixed [subterranean aquifers],

v. 29 - when He set for the sea its boundary so that the water should not transgress His command, when He marked out the foundations of the earth ...

- 6- Once the waters had obeyed Him, God then established more nomenclature and then proceed with another mandate:

Genesis 1:10 - God called the dry land earth and the assembled waters He called seas and God saw that it was good.

v. 11 - Then God said, "Let the earth [the land] sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind with seed in them, on the earth; and it was so.

v. 12 - And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them after their kind; and God saw that it was good.

- 1- The Third Day of restoration brings a host of doubtful questions from the scientific community. In fact, if any one of the restorative days lends credence to the idea of long creation days, they assert it is surely this one.
- 2- Here's the list of divine accomplishments that occurred over the course of 12 hours;
 1. The seas and oceans of the world are formed.
 2. The continents of the world emerge as dry land.
 3. The plant kingdom with its flora of every region and area appear and flourish throughout the world.
- 4- The scientific community is cynical and skeptical about the entire affair. They respond with what they consider well-reasoned arguments:
 - 1) The oceans are refilled in one day?
 - 2) The land is instantly dry?
 - 3) Vegetation and trees engage in fruit bearing in a day out of what instead must be a salt-water bog?

- 5- What the scientists, the agnostics, the atheists, and the heathen with no faith miss is the omnipotence of God.
- 6- What is equally as amazing is the perception that Moses displays in his presentation of these events.
 - 1) Moses refers to the “waters” or oceans in the plural but they are all gathered into *one* bed. Dr. Rimmer offers an interesting perspective on this:

Rimmer, *Modern Science*, 87:

By consulting the globe you can see the Atlantic and Pacific oceans come together down below South America; that the Antarctic touches the Pacific; that the Arctic amalgamates with the Atlantic and the Pacific; and at the position of Gibraltar, the Mediterranean mingles with the Atlantic.

- 7- In a time when the ancient world believed the earth was flat, Moses perceives a world made up of numerous seas and oceans all collected into one bed. Whether he understood the earth to be a sphere is unclear but it is conceivable.
- 8- Other writers of Scripture seem to have understood this truth as it was revealed to them under the power of the Holy Spirit. Four examples:

Job 22:13 - [Last speech of Eliphaz] “You say, ‘What does God know? Can He judge through the thick darkness?’

Job 22:14 - ‘Clouds are a hiding place for Him so that He cannot see; and He walks on the circle of heaven,’”

Job 26:10 - [Job responds] “He has inscribed a circle on the surface of the waters, at the boundary of light and darkness [**the terminator**].”

Proverbs 8:27 - [Personification of wisdom] “When He established the heavens, I was there, when He inscribed a circle on the face of the deep.”

Isaiah 40:22 - It is He who sits above the circle of the earth and its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain and spreads them out like a tent to dwell in.

- 9- It is apparent that if Eliphaz, Job, Solomon, and Isaiah understood the concept of a spherical earth they did so through divine revelation and not from the science current in their day.
- 10- After the seas were divided into their one place the land that emerged is said to be dry. This means the dehydration process took place immediately. And even more miraculous the soil was not left salinized by the receding ocean waters.
- 11- So far only inorganic matter has been restored. The first order of life is that of plants defined first by the general term “grass,” or “vegetation.”
- 12- The Hebrew word is **עֵשֶׂב** / **deshe'** / and means “new grass” or “vegetation.”
- 13- As soon as the land was high and dry these plants suddenly sprouted from the soil and grew to maturity within a matter of hours and probably instantly.
- 14- How do we know this? Because the Written Record informs us that they were yielding seed. Miraculous? Indeed! But you that’s not all.
- 15- Then we are told that fruit trees sprouted, grew and produced fruit. Name the tree and it sprouted from the soil, grew to maturity, and produced fruit with seed in them—that day!

- 16- By the time it became evening the landmasses of the world were covered with grasses, vegetables, flowers, bushes, shrubs, and trees.
- 17- And much to the dismay of the evolutionist we find that each species bore seed that reproduced "after its own kind." This prepositional phrase includes the preposition, **le**, plus the masculine singular noun **min**, to which is attached the masculine singular suffix **o**:

למינו / **lemino** / - "according to its kind"

- 18- This prepositional phrase is important in the creation/ evolution debate. Of help is this analysis from:

Harris, R. Laird. *Theological Wordbook of the Old Testament*. Vol. 1. (Chicago: Moody Press, 1980), 1191:

Three significant grammatical points: **1. min** is always used with the preposition **le** "to" or "in respect to, according to" and thereby provides specification or "technical enumeration." **2. min** always occurs in the singular form. But it is in fact a collective noun. **3. min** always is followed by one of five suffixal pronominal endings.

Affixation of these endings strongly suggests that each form has his, her, or its own generic group to which it belongs by order of the creator.

God created the basic forms of life called **min** which can be classified according to modern biologists and zoologists as sometimes species, sometimes, genus, sometimes, family or order. This gives no support to the classical evolutionist view which requires developments across kingdom, phyla, and classes.

- 19- God is very clear that, from the very beginning, the life forms within His creation are not subject to macroevolution although they may become involved in microevolution. The difference is explained in:

Davis, Percival and Dean H. Kenyon. *Of Pandas and People: The Central Question of Biological Origins*. (Dallas: Haughton Publishing Co., 1989), 10-11, 61:

Scientists sometimes give the impression that any change is evidence of evolution. But evolution is not just any change. It is a very special kind—the transformation of one type of organism into another.

Breeders can produce sweeter corn or fatter cattle, but they cannot turn corn into another kind of plant or cattle into another kind of animal. What breeders accomplish is diversification within a given type, sometimes called **microevolution**. What is needed is the origin of new types, or **macroevolution**.

Macroevolution refers to wholesale changes of physical and behavioral characteristics requiring the input of new information or greater complexity.

- 20- Another interesting aspect of the Third Day of restoration involves the coming sequence of events in days five and six. This is a subject addressed by:

Hasel, Gerhard F. "The "Days" of Creation in Genesis 1: Literal "Days" or Figurative "Periods/EPOCHS" of Time?" *Origins* 1994, 17:

The creation of vegetation with seed-bearing plants and fruit trees took place on the third day (Genesis 1:11-12). Much of this vegetation seems to need insects for pollination. Insects were created on the fifth day (vs.20). If the survival of those types of plants which needed insects for pollination depended on them to generate seeds and to perpetuate themselves, then there would be a serious problem should the creation "day" consist of long ages or aeons.

The type of plant life dependent on this type of pollination process without the presence of insects could not have survived for these long periods of time, if "day" were to mean "age" or "aeon."

In addition, "consistency of interpretation in the 'day-age theory' would demand a long period of light and darkness during each of the ages. This would quickly be fatal both to plant and animal life."

- 21- The Lord's intent was to bring plant life into existence up and operational. The "sprouting" process was instant although the text indicates that the plants sprouted from the soil and achieved instant maturity.
- 22- The seeds of both plants and trees were a part of this process indicating that the Lord intended for these floras to perpetuate themselves.
- 23- Assigned to assist many of them in this process are insects but these little creature do not appear until the Fifth Day of restoration.
- 24- As mentioned above, if the "day-age" theory of creation were subscribed to then the pollination of many of these plants would not occur for millennia.
- 25- Thus again we find yet another clue pointing toward the 24-hour restorative day. This day was number three.

Genesis 1:13 - And it became dusk and it became dawn—Third Day.