

Fostering fallacy

A review of
Reason, Science and Faith
by Roger Forster & Paul
Marston
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Andrew S. Kulikovsky

Roger Forster studied mathematics and theology at Cambridge and now heads up the London based Ichthus Fellowship. Paul Marston has degrees in economics, philosophy and statistical theory, and a Ph.D. in the history of geology from The Open University. He lectures in statistical theory and the history and philosophy of science at the University of Central Lancashire. Together, these two authors have written a couple of other books, one of which, *Reason and Faith*, is an earlier edition of this work.

Reason, Science and Faith is an attempt to harmonize currently popular notions of science and rationality with the teachings of Scripture. The book deals with a wide range of topics including personal identity, nature, theism, design, miracles, history, and the philosophy of science. Interestingly, much of this book (and it is quite large—479 pages including indices and appendices) is taken up with ‘refuting’ young-Earth creationism and subtly maligning those who hold to that position.

History of interpretation of Genesis

Forster and Marston claim that non-literal Creation ‘days’ (Genesis 1) is not a modern idea, but has been taught by important mainstream church leaders from the beginning and that this was the ‘mainstream position’ (p.

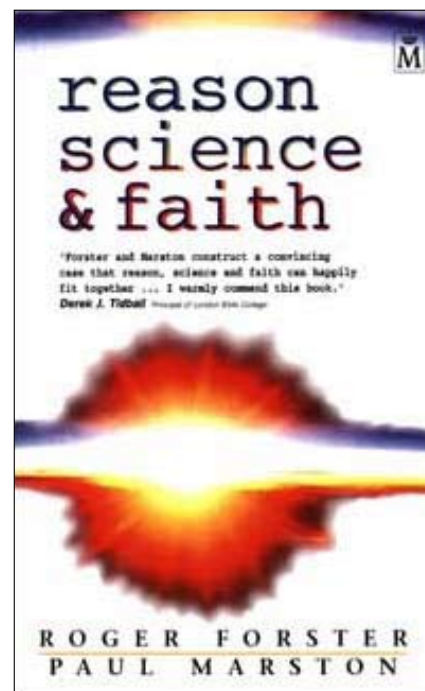
38). Indeed, they categorically dismiss John Sailhamer’s affirmation that Genesis 1–3 is literal history and that this is the traditional interpretation. They respond: ‘The writer is obviously sincere, but his statement is (in any normal sense of language) simply untrue—as we shall see’ (p. 189). Although Forster and Marston may be quite sincere, their statement is (in any normal sense of language) simply untrue—as we shall see. While it is true that a few church leaders held to non-literal Creation days, they were most certainly the minority and their interpretations were definitely not the mainstream position.

Jewish views

In support of the idea that the Jewish readers of Genesis 1–3 understood much of it as allegorical rather than as literal history, Forster and Marston appeal to Philo, *The Targums*, and later exegetes such as Rashi, Ibn Ezra, Maimonides and Gersonides. Such a claim, however, betrays particularly poor scholarship.

First, Philo was a Hellenistic Jew and therefore his writings are remarkably free of rabbinic concerns. Instead, he resorted to ‘an extensive allegorical interpretation of Scripture that made Jewish law consonant with the ideals of Stoic, Pythagorean, and especially Platonic thought’.¹ Philo was clearly more concerned with harmonizing the Old Testament with Greek philosophy, rather than with careful exegesis. Furthermore, his philosophical ideas and allegorical method had a direct impact on Christian theology through the writings of Clement of Alexandria and Origen. Thus, to appeal to Philo as a representative of all Jewish readers is particularly problematic.

Secondly, *The Targums* (Aramaic paraphrases of the Old Testament) vary greatly in their literalness and in the way they expound the text.² Citing a relatively minor Targum edition (*Targum Neofiti*, dating from



the third century AD) proves very little, especially since *Targum Onkelos* was actually the official version of the Babylonian Jews. An analysis of the Talmudic commentators would carry more weight, as would a summary of Josephus’ view (who certainly held to a literal view), yet Forster and Marston are strangely silent on both of these sources.

Thirdly, Rashi (Rabbi Shlomo Yitzchaki) was a grape grower living in northern France, one thousand years after Christ, who wrote a major commentary on the Babylonian Talmud and the Bible. Given that he was so far removed (in both time and space) from first-century Judaism, how can Forster and Marston claim Rashi as a representative of early Jewish exegesis?³ Likewise, Ibn Ezra lived around the same time (but in Spain). Maimonides lived about 100 years later and he, too, was heavily influenced by Greek (and Arabian) philosophy,⁴ while Gersonides, living in the 14th century, held that human reason rather than Scripture was the most important criterion for the determination of truth.⁵

It should be clear, then, that none of those cited as support for an ‘early’ non-literal interpretation of Genesis

carry any real weight. Interestingly, Forster and Marston acknowledge that

‘... it is not that it is impossible to find more literally minded Jewish commentators—just that the earliest and greatest by most judgements simply do not read the language of the text like this even when dealing with the “literal” level of interpretation’ (p. 195).

It seems they have it the wrong way round—one can find allegorical interpretations but they are quite uncommon, obscure and relatively late.

Patristic views

Their ‘survey’ of the history of interpretation of the Creation days among the early church leaders is similarly flawed. They consistently confuse the way early church leaders understood the days with the various ways they applied them in their theological exposition. The fact that Justin Martyr applied Psalm 90:4 to the days of Creation, in order to explain what he thought was a discrepancy in Genesis 2:4, does not mean that he actually believed the days of Creation were each one thousand years long.

Indeed, many early commentators saw the days of Creation as types for the whole of world history. They believed the world would only last for six thousand years before the return of Christ and the millennium. In other words, each day of Creation corresponded to (but was not equal to) one thousand years of subsequent Earth history, which was culminated by the millennium (the thousand year reign of Christ) that paralleled the seventh day (of rest), and the world as we know it would last no longer than seven thousand years. So it’s totally illegitimate to claim that they would have regarded billions of years as supported by Scripture.

Forster and Marston go on to cite a number of other church fathers including Clement and Origen who were part of the Alexandrian school, which was heavily influenced by

Philo and therefore prone to over-allegorizing. They, in turn, had a great influence on Augustine, who adopted a similar highly allegorical hermeneutic. But even Augustine and Origen believed that the Earth was only thousands of years old.

Forster and Marston also point out a number of occasions where various fathers adopted a metaphorical interpretation of other elements in the Creation account, claiming that this is proof that the majority did not accept a literal interpretation. This, however, is a straw-man argument at best, and disingenuous at worst. While it is true that some high profile young-Earth creationists hold to an overly literalistic hermeneutic, this is certainly not the view of most. We do not *a priori* deny the presence of metaphor, symbolism and idiom, but we believe there needs to be a good contextual reason for interpreting ‘day’ as anything other than a normal day.

In any case, for a far more careful, thorough and reliable survey of historical views on the days of Creation, see the treatments by J.P. Lewis, and J.L. Duncan and D. Hall.^{6,7}

History of Geology

Similar historical distortions can be found in their treatment of the early geologists. In an attempt to show that the idea of an ancient Earth was conceived independently of evolutionary assumptions and doctrine, Forster and Marston note that the geologic column was well established before Darwin published *The Origin of Species* in 1859. While it is true that the geological column (the rock and fossil sequence) had been established prior to Darwin publishing his treatise, it is also true that evolution and evolutionary ideas were circulating before Darwin (e.g. the schemes proposed by Lamarck, Erasmus Darwin, etc).

Forster and Marston refer to the geological time scale and the sequence of rocks and fossils (the geologic column) as if the two are synonymous. They are not. The

time scale has been imposed on the column on the basis of anti-Biblical philosophical assumptions. Indeed, one early 19th century young-Earth creationist geologist, George Young, did extensive fieldwork in Yorkshire that contributed to the development of the geological column, though he rejected the old-Earth interpretation of it.

The rise of uniformitarianism

The historical situation that led to the consensus of an ancient Earth is a little more complex than Forster and Marston make out. The founders of the two schools, Neptunist and Vulcanist, were Abraham Werner and James Hutton respectively. Both were deists (and thus were not particularly interested in what Scripture said), and Hutton believed that the Noachian Flood was tranquil, making it a geological non-event.⁸

Charles Lyell built on Hutton’s work and saw himself as ‘the spiritual saviour of geology, freeing the science from the old dispensation of Moses’, suggesting that he did not consider the Genesis account to be accurate and authoritative. Lyell also ignored facts if they conflicted with his uniformitarian theory. Forster and Marston claim that Lyell rejected evolution. But the historical reality is more complicated. Publicly he rejected evolution early on, but his private letters strongly suggest that as early as 1827 he believed in or at least was warm to the idea of evolution. And even though he was charmed by Lamarck’s theory, he didn’t think it to be any more than speculation.⁹ He did, however, as Mortenson points out,⁸ come to accept Darwinian evolution.

Thus, it appears that the acceptance of an ancient Earth was the result of a general trend towards the acceptance of scientific investigation as the most reliable record of historical information, and away from the final authority of Scripture. Indeed, the relationship of Genesis to geology was never discussed in the public communications of the Geological

Society of London, which was dominated from its inception by those who held to an ancient Earth.¹⁰

British Scriptural geologists

Forster and Marston also distort the competency and role of the British Scriptural geologists in the early 19th century, suggesting they were not empirical, did not account for all the data which had led to the mainstream consensus, were ‘out of date’, and their science was ‘mugged-up’ (p. 220). Later, they admit that ‘perhaps a couple of them [had] a reasonable level of local expertise’ (p. 334), but complain that only one (Andrew Ure) was a member of the Geological Society, and he was a chemist who joined in early days when membership requirements were more lax.

However, Terry Mortenson’s research on the Scriptural geologists tells a very different story. While some of the Scriptural geologists were largely ignorant of geology, many were well read and well informed, and a few, e.g. George Young, George Fairholme, John Murray (also a life-long member of the Geological Society of London), and William Rhind, were very geologically competent (both through reading and fieldwork), measured by the standards of their day. The latter were at least as competent as their old-Earth contemporaries, Sedgwick, Conybeare, Buckland and Lyell, when they started promoting their old-Earth theories.

Regarding membership of the Geological Society of London, Forster and Marston forget to tell the reader that the thirteen founding members were all wealthy gentleman who were enthusiastic but had very little geological knowledge. Furthermore, the cost of membership and the initial restriction of membership to London residents meant that most of the Scriptural geologists could not have joined even if they were committed to mainstream geology. Indeed, these same restrictions prevented respected ‘practical geologists’ such as William Smith, John Farey and Robert Bake-

well from becoming members.¹⁰

It is interesting that although Marston was one of Mortenson’s Ph.D. Thesis examiners, Forster and Marston do not interact with his findings in this book (presumably because his research contradicts much of what they say) and mention his work only in passing. It’s even more outrageous, since Marston admitted (in Mortenson’s exam) that Mortenson’s research had forced him to change what he teaches about the Scriptural geologists in his history of science courses. Most importantly, Mortenson points out that the objections and arguments of the Scriptural geologists (especially the geologically competent ones) were never answered or refuted—they were just ignored!

The George McReadie Price canard

The authors also repeat the frequently made claim that flood geology originated in Seventh-day Adventism, and they cite the comprehensive study by Ronald Numbers as proof. Not only is this a case of the genetic fallacy, it is simply not true—as Mortenson’s research on the Scriptural geologists clearly demonstrates.

Regarding some comments made by creationists about the history of geology, Forster and Marston write:

‘How is it that respectable Christian authors, whose expertise is in some other field of study, feel able to make up demonstrably false statements on subjects about which (it seems) they know nothing, and publish them in books carried in Christian bookshops world-wide? Their motives are not in question, but “young-earth” literature contains a great deal of such material. We find it puzzling’ (p. 334).

But how is it that respectable Christian authors like Paul Marston, whose own Ph.D. directly related to the history of geology, feel they are able to make up demonstrably false statements on subjects about which they are supposed to have carefully

researched, and publish them in books carried in Christian bookshops worldwide? Their motives do seem to be in question, and anti-young-Earth literature contains a great deal of such material. I find it extremely puzzling.

Exegetical errors

The authors also betray a great deal of ignorance in their handling of various texts and interpretive issues.

Days of Creation

Regarding the interpretation of *yôm* when it occurs with a number they write:

‘... the argument has no linguistic value. Of course, in general when numbers are used it will be in a context where literality is intended. To argue from this that no one could use the same phrase figuratively in a prose-poem like Genesis 1 is absurd. Language just isn’t like that, and to suggest that “consistent interpretation” requires words to mean exactly the same in all contexts is untenable if not bizarre (pp. 246–247).’

While one cannot legitimately form a strictly grammatical rule based on the occurrence of *yôm* with a number, the fact that such a construction refers to a literal day everywhere else in Scripture (in narrative, legal writings, prophecy, wisdom literature and poetry), is very powerful contextual evidence. If one wishes to impose a figurative meaning on *yôm* in Genesis 1, then it is up to that person to present a strong exegetical case for doing so. In my own extensive research on the days of Creation, I have yet to see any such exegetical case which is even valid, let alone strong. Secondly, Genesis 1 is not ‘prose-poem’ (a term which the authors seem to have invented since it is never used in any of the standard texts on hermeneutics; nor do they define or justify it Biblically)—it is classical Hebrew historical narrative.¹¹

Forster and Marston often talk about ‘pressing the language to

answer questions it was not intended to answer'. But how does one decide what the intentions and the purpose of the text are? Ultimately, the intention and purpose of the text must be expressed in the text itself! How else can meaningful linguistic communication be possible?

Pre-Fall strife?

More exegetical errors can be found in their treatment of God's command to 'fill the earth and subdue it'. The authors claim that such a command 'seems to imply some degree of strife' (p. 258). But this command is better understood as referring to the mandate given to man to control and manipulate the Creation and its natural resources as he sees fit. There is no reason in the text describing the pre-fall Creation to see 'strife' as a necessary implication of this command.

Regarding Genesis 1:29–30, Forster and Marston claim that such a statement does not imply that all animals were initially vegetarian since elsewhere in the Old Testament it states that lions, ravens and eagles receive their food (meat) from God (Psalm 104:21; Job 38:39–41; 39:27–30). However, these verses merely affirm God's continuing providence—even after the Fall. Such verses do not imply (contrary to Genesis 1:29–30) that it was God's original intention for animals to eat meat.

The authors also deny that Isaiah 11:6–9 and 65:25 speak of the physical restoration of the animal creation in the kingdom of God, since Isaiah 35:9 states that there will not be any lions there at all which would imply that the references to the lion are not literal (p. 259). Yet even on the face of it, this line of reasoning is self-contradictory. In their attempt to prove the non-literalness of the lion in Isaiah 11:6–9 and 65:25, they apparently accept the literalness of the lion in Isaiah 35:9! In any case, the context of Isaiah 35:9 reveals that there will actually be no lion on 'The Way of Holiness'—the road which signifies the path to the kingdom (Zion). It does not say that

there will be no lions in the kingdom itself. Even if Isaiah 35:9 did say what the authors claim, it would actually be a contradiction, not a proof of non-literalness.

Genesis 1 and 2 contradictions?

More mishandling can be seen in their analysis of the relationship of Genesis 2 with Genesis 1. Forster and Marston claim that a plain 'literal' reading of Genesis 2:4 implies that 'all the succeeding events took place on the "day" mentioned, and in the order described'. This results in three possibilities: (1) the two accounts are contradictory, (2) one account is chronological and the other is not, or (3) neither account is chronological. However, this is a false trichotomy, and there is another valid option: the two accounts are, in fact, complementary. The rendering of *b'eyôm* in Genesis 2:4 as 'in the day' does not mean that the following events all occurred on one day. Rather, *b'eyôm* is an idiom for 'when'¹² and is not intended to precisely describe the timing of each of the Creation events. Furthermore, the following verses refer back to the state of the Creation at the beginning of the sixth day (note the circumstantial clauses in vv. 5–6) and then go on to describe the creative acts of the sixth day.

Is the Fall an allegory?

One of the most incredible examples of the authors' exegetical gymnastics is their interpretation of the account of the Fall in Genesis 3. The 'tree of life' and the 'serpent' are viewed as symbolic (of what?); all references to Adam and Eve in Genesis 1–4 are merely generic references to humankind; and the whole story is taken as a divinely inspired allegory.

But such an interpretation reveals that Forster and Marston could not tell the difference between allegory and apples! Allegories use completely different symbols for the elements they intend to represent. This is illustrated in the real allegory found in Daniel 8.

The ram with two horns is symbolic of the kings of Media and Persia (v. 20)¹³ and it certainly does not represent any real historical ram running around beating up all the other animals. Thus, in the case of the Genesis account, if Adam and Eve are symbolic elements then they cannot be historical figures as well. Yet the Scriptures clearly teach that they are indeed historical!¹⁴ Furthermore, if Adam and Eve are allegorical, then how is it that they give birth to Cain and Abel which the New Testament also treats as historical and how is that the historical Jesus is genealogically linked back to Adam and is even called the 'son of Adam' (Luke 3:38)?¹⁵

Did the Flood change Earth topography?

Forster and Marston don't seem to have much idea about geography either. They argue:

'... holding that the whole face of the earth [was] changed by the flood, does face a major biblical problem. This is that the details of rivers etc mentioned before the flood in Genesis 2:14, match those after the flood' (p. 303).

Yet, one only needs to consult a good map of the Middle-East to see that the current (post-Flood) geography is nothing like the pre-Flood description. For one thing, instead of one river breaking into four, we now have two (Tigris and Euphrates), perhaps three (if one counts the Karun which joins much lower down), joining into one (Shatt Al Arab). Today's Tigris and Euphrates are different rivers from those which existed before the Flood, and were most probably named after the originals by Noah and his sons in much the same way as the River Thames and the River Trent in Ontario, Canada, were named after the rivers of the same name in England by the English settlers; and Moscow, Idaho, was named after the city in Russia, etc.

The history of Bible-science interaction

In reference to the history of science, Forster and Marston cite J.P. Moreland:

‘Even up to the 1850s and beyond, many men of science believed it was reasonable to hold a discontinuous, typological view of nature and to believe that the Bible recorded the actual history of the creation of life and could thus serve as a guide for doing science The creationists believed that science was logically and theoretically obligated to theology and that it was legitimate to consult the early chapters of Genesis as a guide for biology and geology Thus Darwin’s theory signalled the epistemic breakdown of theology as a vehicle for doing science’ (p. 410).

However, Forster and Marston claim this is a misrepresentation, adding that they are familiar with all the major British and American creationist scientists in this period, but know of none for whom this was true. They further claim: ‘This is not a matter of “perspective”, Moreland’s statement is simply, demonstrably, false.’ But who is really misrepresenting history here? First, one could cite the Scriptural geologists, along with Johann Kepler, Louis Pasteur, Lord Kelvin and Michael Faraday among others as examples of those who accepted Scripture as a guide for scientific study. Secondly, in their comments on Charles Lyell, Forster and Marston note that Lyell objected to those geologists who based their work on Scripture rather than on observation alone (p. 340), and thus they evidently contradict themselves. Therefore, Moreland is quite correct and Forster and Marston are quite wrong.

Theistic evolution

One of the most disturbing things about the book is the authors’ apparent ease with the idea of theistic evolution and their denial that it is incompatible

with Christianity. In order to justify their position they note that many of the leading scientists in the 19th century who accepted some form of evolutionary process were also deeply devout Christians—even evangelical Christians! Appealing to such individuals, however, does nothing to validate the compatibility of evolution and Christianity, but rather, simply highlights the syncretistic views held by those scientists. They go on to say ‘The language of Genesis 1 tells us nothing about the mechanism or mode of “creation” ’ (p. 276). Yet this is an obvious slighting of the often repeated phrases ‘And God said And it was so’.

Misrepresenting young-Earth creationists (YECs)

The authors consistently misrepresent the YEC position. Young-Earth creationists are painted as being naïve literalists who think science begins with Biblical exegesis rather than observation. While most YECs claim that they interpret the Bible ‘literally’, that does not mean they *a priori* rule out the use of metaphor, figures of speech and idiom. A literal interpretation is not the same as a ‘literalistic’ hermeneutic.

The hermeneutic employed by most YECs is best described as the historical-grammatical method in which historical narrative (such as the book of Genesis) is interpreted as literal history, prophecy is interpreted as prophecy, poetry is interpreted as poetry, etc. Many YECs prefer to describe their hermeneutic as ‘plain’, to take this into account, and avoid precisely the caricature which the authors present.

Furthermore, it is inaccurate to say that YECs believe that science begins with Biblical exegesis. Rather, the propositional revelation of Scripture provides the philosophical basis and starting assumptions for scientific research.

Failure even to minimally research the view they attack!

Scientific misrepresentations are also legion. The authors state, ‘young-earthers who wish the whole universe to be only about 6,000 years old can only either relapse into “Gossism”¹⁶ or come up with the wildest ideas—such as a radical reduction in the speed of light’ (p. 423). They are obviously not acquainted with Russell Humphreys’ White Hole Cosmology.¹⁷

Regarding Flood deposits, they suggest that Flood geology implies that the existing strata were laid down ‘all within a period of a few weeks during one short flood a few thousand years ago’ (p. 424). Flood geologists do not believe any such thing, pointing out the role of Creation Week and post Flood catastrophism.^{18,19} The authors are either totally ignorant of Flood geology or simply disingenuous. Either way, this is a gross misrepresentation of the complexities of Flood geology.

The authors’ ignorance and quality of research is epitomized by the following statement regarding plate tectonics:

‘Current evidence is greatly in favour of the idea that continents are parts of plates which move across the surface of the globe. The impact of India as it moves north has been shown to be a means by which the Himalayas were created and the Tibetan plateau produced. There is simply no room for this on the Flood-geology model, as plate tectonics necessitates great periods of time after many of the strata have been laid down’ (p. 425).

The irony about this is that John Baumgardner’s catastrophic plate tectonics model has become a key basis for a model for Flood geology widely popular among YECs!²⁰ Of course, if Forster and Marston had done their homework, they would have known this.

Indeed, a look at the extensive bibliography reveals that Forster and Marston have completely ignored virtually all of the current young-

Earth creationist research and thinking. There are only two articles listed from the *Creation Research Society Quarterly* (both of which are cited favourably) and none at all from *Creation Ex Nihilo Technical Journal* (now *TJ*). Neither will one find any listings of the numerous technical monographs of the *Institute for Creation Research*, or its Impact articles, nor any of the research papers presented at the International Conference on Creationism. Instead, they seem content with ridiculing some minor errors in the Biblical and historical works of Henry Morris, and a number of lesser-known creationist popularizers, rather than dealing with their main arguments for the YEC position. Furthermore Marston and Forster fail to deal with the current YEC mainstream research and theories about the details of the YEC model.

This is also the reason why their criticisms of actual YEC science are limited to attacking the moon dust argument (which creationists themselves have refuted years ago²¹) and the thirty-year-old work on magnetic fields by Thomas Barnes (with no mention of the more up-to-date research by Russell Humphreys that predicted rapid field reversals which were later confirmed²²). Such ignoring of current literature is inexcusable for a book that is an updated version of a previous work.

Conclusion

There are many, many more Biblical, logical, factual and scientific errors contained in this work, but if I were to document and refute all of them this review would be as long as the book itself. The few examples I have cited should, however, suffice to show the consistently poor quality of this work. Indeed, one is hard pressed to find a single page which does not contain some historical distortion, factual error, misrepresentation or Scripture bending. In addition, the book has a subtly hostile tone hidden beneath a veneer of sophistication, but the authors' condescension and smugness shows through. In summary,

this is one of the most appalling and irresponsible pieces of scholarship I have ever come across. The book's serious unreliability, makes it worthless as a source of accurate information of any kind on Creation, evolution, history or Biblical interpretation.

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3. Also, Rashi's eisegesis of clear OT prophecies to avoid the implication that they were referring to Jesus of Nazareth is further indication of his unreliability. See Fruchtenbaum, A.G., *Messianic Christology*, Ariel Ministries, 1998.
4. See, Teaching of Moses Maimonides; in: Broderick, R.C. (Ed.), *The Catholic Encyclopedia*, Thomas Nelson, 1990; available on-line at <www.newadvent.org/cathen/09540b.htm>.
5. See, Gersonides; in: Zalta, E.N. (Ed.), *Stanford Encyclopedia of Philosophy*, Stanford University; available on-line at <www.plato.stanford.edu/entries/gersonides/>.
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8. Mortenson, T.J., British Scriptural geologists in the first half of the nineteenth century: Part 1, historical setting, *CEN Tech. J.* **11**(2): 221–252, 1997; see pp. 229–230.
9. See Lyell, K.M., *Life, Letters and Journals of Sir Charles Lyell*, Bart, Murray, London, **I**:168–169, **I**:467–468, **II**:36–37, 1881.
10. Mortenson, Ref. 8, p. 230.
11. *Gesenius' Hebrew grammar*, 2nd Ed., trans. Cowley, A.E., Oxford University Press, Oxford, 1910, states (pp. 132–133): 'One of the most striking peculiarities in the Hebrew consecution of tenses is the phenomenon that, in representing a series of past events, only the first verb stands in the perfect, and the narration is continued in the imperfect.' Indeed, this is exactly what we find in Genesis 1. The first verb, בָּרָא (bara, 'created', v. 1), is a perfect, which is then followed by a series of imperfects, including וַיֹּאמֶר (wayyomer, 'And ... said', v. 3), and וַיְהִי (wayehi, 'and there was', v. 3).
12. See, for example, Holladay, W.L., *A Concise*

Hebrew and Aramaic Lexicon of the Old Testament, E.J. Brill, Leiden, p. 131, 1988.

13. Note also that when allegory is used in Scripture the meaning of the allegory is always clearly expounded by other Scriptures.
14. E.g. Romans 5:12–14; 1 Corinthians 15:22, 45; 1 Timothy 2:13–14; Jude 1:14.
15. E.g. Matthew 23:35; Hebrews 11:4; 1 John 3:12; Jude 1:11.
16. After Philip Gosse (1810–1888), a leading 19th century British zoologist and devout Christian, is famous for his 1857 book, *Omphalos* (Greek for navel). Much of Gosse's argument is sound, but he ruined the book by promoting the misguided idea that God created Adam with a navel and rocks with fossils in them. The YEC idea that, for example, Adam and Eve were created functionally mature as adults not zygotes, is completely distinct from Gosse's idea of gratuitous apparent history. Gosse suffered most in posterity not from *Omphalos* but from *Father and Son*, an autobiography by his embittered apostate son, Edmund, according to Rendle-Short, J., *Green Eye of the Storm*, Part One, Banner of Truth, Edinburgh, Carlisle, PA, 1998.
17. Humphreys, D.R., *Starlight and Time*, Master Books, Green Forest, USA, 1994.
18. E.g. Austin, S. (Ed.), *Grand Canyon: Monument to Catastrophe*, ICR, Santee, 1994, identifies various Grand Canyon strata as early or late Creation Week, pre-Flood, early-Flood, late-Flood, post-Flood.
19. Tas Walker's Biblical geology model also clearly differentiates Day 1, 3, 'lost [pre-Flood] world era', inundatory and recessive stages of the Flood, and post-Flood rocks, and the defining characteristics of rocks formed in each stage, <www.uq.net.au/~zztbwalk>.
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22. For a summary, see Sarfati, J., The earth's magnetic field: evidence that the Earth is young, *Creation* **20**(2):15–17, 1998, and Dr Humphreys' papers cited therein.