

The Mighty Acts of God - The Creation

When it comes to man's existence, and our presence on this planet, there are two choices. We can either believe in a special Creation, or we can believe in evolution. Both Creation and evolution, as theories of origin, cannot be subjected to the scientific method. Whether we look at the universe, or life itself, the same option exists. We either believe in a special Creation or in evolution. It is one or the other. Whatever choice we make, the fact is that neither theory can be proven scientifically. Both are predicated on faith and are religious in nature-something many evolutionists have not considered.

Believing in a special Creation is an act of faith. Why? Because no human being witnessed it. Believing in evolution is an equal exercise of faith. Why? Because no human being witnessed the solar system evolve to the condition that now makes it possible for man to live on the earth. Creationists believe God created all things; evolutionists believe in nature's ability to evolve. Since there were no witnesses to either, scientific analysis can neither prove nor disprove either belief. What should be apparent is that neither theory belongs in the domain of science. They belong in religion. What needs to be realized is: Evolution, by virtue of its total reliance upon the creative powers of the non-living, requires more faith than belief in the power of God. Many educated people today recognize evolution for what it is-an atheistic philosophy that attempts to interpret facts within its own framework. Even the evolutionist, Horatio Newman, reluctantly admitted, "Honesty compels the evolutionist to admit there is not absolute proof of organic evolution. The theory of geologic evolution, meets with scarcely any opposition today, although its foundation is no more securely based than those of organic evolution" (When Fact Became Fiction, by Ricki Pavlu, quoted on pp. 106-107).

Belief in a special Creation requires belief in God and faith in His Word-the Holy Scriptures. The Bible has much to say about God as the Creator.

Notice:

"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Ex. 20:11).

"Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

The oldest single book in the Bible is the book of Job. Notice what Job states:

He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).

Some examples from the book of Psalms include the following statements:

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1).

"The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter" (Ps 74:16-17).

"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Ps. 104:30).

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The Creation is first described in Genesis 1:1. The words “In the beginning” should be translated “In a beginning” which refers to some point of time in the past. As far as man is concerned, the Bible is addressing a beginning point of time that is relevant to man’s existence. Whenever this point of time occurred, God created the heavens and the earth. The Hebrew word for “created” refers to a creation from something that did not previously exist. We read in Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Men still do not know which basic building blocks of matter God used. We are aware of atoms, and particles that are even much smaller. All matter is made up of atoms and the various components involved. The only difference between the various elements is their atomic make-up, that is, how many protons, neutrons, and electrons are found in each atom, and their arrangement. However God implemented the building blocks of Creation, He created something that was entirely new. The root of the Hebrew word bara in Genesis 1:1, translated “created,” conveys the idea of something new.

Notice, the Word of God created all things. “In [a] beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made” (John 1:1-3). This “Word” (Logos) or Spokesman was none other than the One who became Jesus Christ. John tells us: “He was in the world, and the world was made by him, and the world knew him not And the Word was made flesh, and dwelt among us” (John 1:10, 14). Jesus Christ, the Logos or Spokesman, was the executive Creator of the Godhead. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16).

In Genesis 1 the Hebrew word for “God” is elohim. This is a plural, masculine noun. The Theological Wordbook of the Old Testament, by Harris, Archer, and Waltke, says that elohim represents the plurality of persons in the Trinity of the Godhead. Many theologians believe it refers to a plurality of majesty and includes angels. What is clear from the Scriptures, however, is that angels do not create. Only God does. The word elohim, in Genesis 1:1, therefore, does not include angels. Also, notice what we read in Genesis 1:26: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” After Adam and Eve sinned, we read: “And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever” (Gen. 3:22). A plurality in the Godhead is certainly substantiated by these texts. However, the concept of a Trinity was not an early church doctrine; it was an innovation that was adopted in about the fourth century AD. What John plainly tells us is that Christ was the executive head in the Creation under God the Father.

In Genesis 1:2, we see an unusual statement. “And the earth was without form, and void; and darkness was upon the face of the deep. . . .” (Gen. 1:2). The word “was,” the past tense of the verb “to be,” means “to exist,” or “to be,” or “become,” or “to come to pass,” “happen,” or “fall out.” Was the earth created “without form and void, in a state of confusion”? The Hebrew text uses the words tohu and bohu for “without form,” and “void.” If the earth had no form and was void, could it have even been a creation? The Bible tells us that God did not create it in this manner. “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 [tohu], he formed it to be inhabited” (Isa. 45:18). “For God is not the author of confusion” (1 Cor. 14:33). Then what really happened?

Scientists believe the physical earth has been in existence somewhere between three to six billion years. This may be arguable. The Bible, however, reveals that man has been here no longer than about 6,000 years. Geological dates are not a reliable indicator of time. Why? Because geological dates are determined by the fossils in rock formations. How do geologists know the age of fossils? They rely upon the theory of evolution. This method is a prime example of circular reasoning. The geologic column is

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dated by the use of index fossils, but the age of the fossil is determined by the stratum in which it is found. R. H. Rastall, the evolutionist, admits, "It cannot be denied that from a strictly philosophical standpoint geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of the organisms they contain" (quoted by Pavlu, 67). What this means is that the age of the strata is determined by the fossils found in the strata, but the age of the fossils is determined by the geologic column. Evolution is based on the idea that deposits of strata, referred to as the geologic column, exist which contains simple life forms on the bottom and more advanced ones on the top.

Evolutionists often make comments like this: "We now know that different kinds of animals and plants succeeded one another in time because life has continuously evolved; and inasmuch as organic evolution is worldwide in its operation, only rocks formed during the same age could bear identical fauna" (quoted by Pavlu, 66-67). Evolutionists would be better served by saying, "we think" rather than "we know." Why? Because evolution is a religious theory of the origins of life. The fact is: The geologic column exists only in theory. It has never been found anywhere on the earth. The layers of strata are intermingled throughout the entire globe. However, many fossils do tend to follow a pattern of corals, trilobites, and mollusks at the bottom; with man, elephants, horses, apes, and birds at the top. Between these two are fish and sharks, followed by amphibians, dinosaurs, and reptiles. Pavlu tells us that this is exactly the sequence we would find if there had been a worldwide flood. The first creatures to be covered by the sediments on the bottom would be the corals, trilobites, and mollusks. Creatures found in the waters would be next, that is, fish and sharks. The rising waters would then cover the land, and animals that lived in the transition zone would perish, such as amphibians. Land creatures and reptiles would be buried next, while the faster thinking animals such as men, horses, elephants, apes, and birds would be the last. The fossil record does not prove evolution, but it certainly proves a worldwide flood (Pavlu, 66-69).

What is known is that there is a marked distinction between the size of fossilized animals and present day species, even though many of the two are identical. The fossilized animals were much larger and much healthier than present day animals; present day animals are smaller and less powerful. Ancient locusts had a wingspan of more than seven inches. Dragonflies had bodies that varied from a foot to sixteen inches long, with wings that measured more than two feet from tip to tip. Fossils of frogs have been found with skulls that measured more than a foot from the chin to a point between the horns, and it is believed these frogs measured six feet in length. One frog fossil had a head that measured 20 inches, with a body length of about ten feet, and had jaws more powerful than an ox. One ancient mammoth was over twice the weight of modern day elephants, and was nearly a third taller. Lions, hyenas, and bears of modern times are dwarfed by comparison to fossils of the same ancient species (Evolutionary Geology and the New Catastrophism, by George McCready Price, pp. 277-286).

Price tells us on page 278, that as far as plants are concerned, ancient horsetails, ground pines, ferns and cycads were 30 to 90 feet high. Their carbonized stems and leaves make up many of our largest and best coal fields. By comparison, modern representatives of these fossil plants are mere herbs or shrubbery. A catastrophe destroyed the gigantic creatures that had existed in the past, and all we have today are the fossilized remains. The change that took place with the ancient species was abrupt and complete over the entire globe. But there can be no fossilized remains unless animals have been completely buried under tremendous pressure. Geologists know there has been some kind of a catastrophe in the past history of this earth—a catastrophe that buried countless numbers of both flora and fauna. This knowledge provides us with the key to understanding the difference between Genesis, chapter one, verses one and two.

We have already seen in Genesis 1:1 that in a beginning God created the heavens and the earth. Verse two then tells us that the earth became without form and void. What we see between these two verses indicates a time gap. No one knows how long, but if geologists are correct in their estimation of the earth's age, it could have been of a prodigious length. Man, however, was not created and placed on it until about

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6,000 years ago. So, what we are reading in Genesis, chapter one, is the recreation of the earth after a catastrophic destruction. Scientists have a good idea of what the world was like before this catastrophe. It had an even climate that could support gigantic creatures, but all the indications are that it was unsuitable for man. That world was destroyed, and recreated. God formed the present earth to be inhabited by man (Gen. 1:1-2).

Genesis 1:2, tells us of its condition at the time of recreation. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:2). The world was a chaotic form of a water mass, revolving around in the darkness. "And God said, Let there be light: and there was light" (Gen. 1:3). The Apostle Paul wrote: "For God, who commanded the light to shine out of darkness . . ." (2 Cor. 4:6). Continuing in Genesis: "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (Gen. 1:4-5). This was when God established the weekly cycle-seven days in all-established by the sunset, from even to even. Thus, a biblical day does not begin at midnight, but at sunset and ends the following sunset.

The second day is described in Genesis 1:6-8: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." The word "firmament" is translated better "expanse," as the marginal reference shows. It refers to the "atmosphere." By creating the atmosphere, God separated the ocean waters from the vapors that now make up clouds. A cloud is simply condensed water. So He created the waters below-the oceans-and the waters above-the clouds, with an atmosphere between them. Then He called the firmament "heaven." This was done on the second day.

On the third day, God made the land appear, at the same time creating the flora found all over the globe.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. (Gen. 1:9-13)

The oceans now makes up three-fourths of the earth's surface; the land mass is one-fourth. Scientists believe this ratio is extremely important because it requires that much ocean surface to produce the sufficient rain and oxygen needed to support life.

Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. (Ps. 104:5-10)

God had caused the landmass to develop and appear, the waters being forced into their present locations. So up to the end of the third day, we have light, an atmosphere, oceans and landmass, and a world filled with plants, trees, and shrubs of all varieties.

Now we come to the fourth day.

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And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day (Gen. 1:14-19).

These verses trouble some. They believe they contradict verses 3-5. They ask: "If God created light on the first day, why did He create two great lights on the fourth day?" The answer is provided in Psalm 104:19. There we read: "He appointed the moon for seasons: the sun knoweth his going down." The word "appointed" is the same Hebrew word used in Genesis 1:16, where it is translated "made." The heavenly lights were created at the very beginning as Genesis 1:3 indicates, but were then appointed for a specific purpose on the fourth day. What was that purpose? For signs, seasons, days, and years. These heavenly bodies established set patterns of time-yearly, monthly and daily periods-for the benefit of man. While these heavenly bodies were appointed on the fourth day, day and night were in operation earlier, as seen by what occurred before the fourth day.

On the fifth day, we see the creation of sea life and fowl. Many of these are smaller reproductions of what had existed before the catastrophe. These new creations include an almost limitless variety of creatures of the sea, both large and small, some that can fit on a pinhead. We read:

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. (Gen. 1:20-23)

George McCready Price gives us a good idea of life on the earth before the catastrophe. He points out why we have tons and tons of oil deposits under the earth's surface. We have all heard of fossil fuel. The oil and coal deposits were formed from gigantic shoals of fish and other life forms. These were rapidly compressed under great pressure, so that they were not able to decay in the normal fashion. Fossils are not created under normal conditions, as matter decays, and various scavengers and insects eat the flesh of dead animals, so that eventually nothing is left, not even the bones. The way fossils are preserved is by means of a catastrophe. This may happen in a limited way in a limited location, such as flora and fauna enclosed under a landslide, but the magnitude of the catastrophe that preserved the many fossils that are being found today was worldwide (Price 237-240).

During the sixth day, land animals of every type were created.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. (Gen. 1:24-25)

The Hebrew word for "creature" is nephesh. This word carries no connotation of immortality. What is significant is that this same word is the word used in Genesis 2:7, where it is translated "soul." We will take a closer look at this shortly. Regarding the beasts, we find God created these land creatures from the dust of the ground (v. 19), just as He did man.

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Then, on this same sixth day, God created His masterwork-man!

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. (Gen. 1: 26-27)

The creation of man far surpasses any purpose that God had in mind for all other land and sea creatures. The Apostle Paul tells us: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). Man is unique. He was made superior to every other creature. He alone was created physically in the image of God. His real potential is to be created spiritually in God's heavenly image. No other physical being has been given this opportunity. We have been given many of the attributes of God, able to reason even in the abstract. No animal has been given this capability. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

Genesis 2:7 emphasizes the fact that man is physical and has no immortal soul. We read: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The translation-"living being"-in the New King James Version is the accurate meaning of the word, nephesh. It is erroneously translated "soul" in the Authorized Version. Nephesh is the Hebrew word also used for "creature" in Genesis 1:20-21, 24. It simply means "physical life" and carries no suggestion of immortality. What happens to both men and beasts? "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity" (Eccl. 3:19). Can "souls" die? Yes, indeed! "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezek. 18:4). After they had sinned, God told Adam and Eve: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). The Bible warns: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:3-4).

Yet, man has a tremendous potential. The Bible tells us: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him" (Heb. 2:8). While given many of God's powers, man's unrealized purpose lies ahead. We have not yet gained power over "all things," but in the future, when the Kingdom of God is established on this earth, man can be in that kingdom for all eternity (Rev. 20:6).

Along with man, God created a woman.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. (Gen. 2:18-25)

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God completed His work of the sixth day. "Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day" (Gen. 1:31).

What did God do on the seventh day?

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (Gen. 2:1-3)

This day is Saturday-the seventh day of the week. Notice God's instruction in Exodus 16. The Israelites were commanded not to work on the Sabbath. Yet, some of them disobeyed. "And the LORD said to Moses, How long do you refuse to keep My commandments and My laws? See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day" (vv. 28-29).

The command regarding the Sabbath is detailed in Exodus 20.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (vv. 8-11)

How do we know our Saturday of today is the same as the seventh day of Moses' time? The New Testament states that Jesus Christ kept the Sabbath day (Luke 4:16). So did the Apostle Paul (Acts 17:2). In the time of Christ and the Apostles, the seventh day of the week was known and observed. Sunday, as a day of Christian worship, was unknown to them. The Jews have never lost sight of this day, and many still observe it. The calendar change that was made in 1582, during the days of Pope Gregory, did not alter the weekly cycle. It only dropped ten numeric days out of the month, not the number of days of the week. So, the weekly cycle of our day is the same as in the days of Christ and the Apostles. Jesus never sinned (1 Pet. 2:22). He kept the correct seventh day. Jesus said the Sabbath was intended as a blessing; it was made for man (Mark 2:27).

So, the recreation of the earth took place in six days, and the Sabbath was created on the seventh. Some believe the days in Genesis 1 and 2 were periods of 1,000 years each. This is often referred to as "theistic evolution." Is this possible? We read that the flora was created on the third day. Yet, all other living creatures were not created until the fifth and sixth days. This surely had to include insects. If these "days" were 1,000 years each, how could the flora have possibly survived without pollination? They would have had to live at least 1,000 years, or possibly 2,000 years without reproducing-an impossibility.

One other view that needs mentioning is the opinion that there is no gap between Genesis one, verses one and two, and that these verses describe the original Creation that took place about 6,000 years ago. There are some very plausible arguments to support this view. Those who hold the view that there is a time gap between verses one and two are considered to be supporting, in some way, the theory of evolution. But this is not necessarily true. There is no need to even bring evolution into the picture. The view that there is no time gap, disregards the texts that say that God did not create the earth in chaos and confusion. Compare Isaiah 45:18, 1 Corinthians 14:33, and Psalm 104:30. Also, some say that there could have been no dinosaur ages filled with predators and carnivorous creatures of all kinds because God does not create evil. The entire dinosaur scenario reeks with the theory of evolution, but as far as God creating evil, notice Isaiah 31:2; 45:7; 47:11, and Job 42:11.

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The next Mighty Act of God, recorded in the Bible, was a second worldwide catastrophe. The evidence of this catastrophe, as well as the one that occurred before the recreation of the earth, is seen in the same archaeological dig now taking place in Oregon.

The Knoxville News-Sentinel, September 10, 2001, p. B3, reported on an archaeological dig, taking place in the Willamette Valley of Oregon, near the town of Woodburn. The dig is yielding some important evidence regarding both catastrophes. Archaeologists however, steeped in the theory of evolution and the glacial theory, view the finds to be the result of the breakout of a huge reservoir that existed near the present city of Lewiston, Idaho. Supposedly, the water was released from the reservoir when an ice lobe gave away. The dig has been yielding fossil remains of huge animals-bison eight feet tall, sloths weighing as much as 9,000 pounds, saber-toothed tigers, and raptors with a wing span of 14 feet. A mastodon femur was found, which had been fractured. Other bones had spiral fractures, which indicate they were broken when fresh. More than 200 bone or bone fragments have been found, along with seven strands of human hair. Hints of stone and bone tools were also there. Archaeologists estimate that the wall of water that inundated the area of the dig was 1,000 feet high, and left the Willamette Valley under hundreds of feet of water, as far south as Eugene. According to Chuck Hibbs, co-director of the project, the layer of gray silt found there has been traced as far as eastern Washington and was left by the receding floodwaters.

The truth is: More than likely, the layer of silt is the result of a turbidite that inundated the area from the gigantic waves of the Flood. A turbidite is a sedimentary deposit consisting of material that has moved down the steep slope at the end of the continental shelf. It appears highly unlikely that a reservoir that broke a few hundred miles away from the Willamette Valley could have produced a wall of water 1,000 feet high. In the dig near Woodburn are the fossil remains of the giant animals that existed on the earth before the first catastrophe, and also the turbidites that occurred as a result of the Flood.

As far as man is concerned, the Creation, or more specifically the recreation of the earth, was the beginning of God's Mighty Acts. "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Ex. 20:11). As noted above, we will see in the next article a Mighty Act of God that brought about another catastrophic event upon this earth, yet at the same time preserved what God had already created. This was the worldwide Flood.