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A PHYSICAL SCIENTIFIC MECHANISM BY WHICH GOD CREATED
ACCORDING TO THE SCRIPTURES AND SCIENCE

Charles W. Lucas, Jr.
4511 Poppe Place
Temple Hills, MD 20748

ABSTRACT

A new translation of Genesis 1:1-5 is presented in which some of the processes used by God to create the earth and universe appear to be detailed. The resulting scientific model for creation is shown to be compatible with the polonium-210 halo data reported by Dr. Robert Gentry(30-38). Citing many scripture passages, the case is made for God using electromagnetic emanations to create the earth and universe, to daily sustain the universe, and to accomplish his will. A universe controlled by electromagnetic emanations from God is compatible with the new physics being developed by Barredo(1-11), Barnes(12-18), and Lucas(19-29).

INTRODUCTION

One problem that has plagued the creation model for the origin of the universe is the lack of information concerning the processes by which creation occurred. In the evolutionary models there are physical processes such as the Big Bang, the force of gravity coalescing the resulting hydrogen gas from the Big Bang into stars, the extreme pressures and temperatures in the interior of stars causing nucleosynthesis of heavy elements, the formation of molten planets by exploding stars or near collisions of stars, and the cooling of the molten matter into planets over millions of years by radiation of heat. These processes allow evolutionary scientists to write down equations, to make predictions, and to test their model in various ways.

The processes proposed by evolutionists for the origin of the universe take billions of years to produce the universe as we know it today. These processes are not candidates for a scriptural 7 day creation model. What physical processes could possibly have been used by God to produce the earth in 7 days?

The primary purpose of this paper is to retranslate portions of Genesis chapter 1 from a scientific point of view such that the physical mechanisms by which God created may be uncovered. This new translation is important for a number of reasons. First it appears to show that God created the universe in a way partially understandable by man. Secondly God did not plan to keep the mechanism a secret from man, because He left signs permanently embedded in the earth indicating how He did it.

One secondary purpose of this paper is to make sense of the polonium-210 halo data of Dr. Robert Gentry(30-38). This data seems to indicate that the time between nucleosynthesis of heavy elements and the crystallization of the host rocks of the earth is of the order of minutes not billions of years. Also Gentry has pointed out that granite cannot be produced in the laboratory from its molten constituents by any combination of temperature and pressure. Not even granite itself can be melted and cooled back to granite. This evidence casts doubt on the supposed mechanisms for rock formation in evolutionary models.

Another secondary purpose of this paper is to show the relationship of the new physics being developed by Barredo(1-11), Barnes(12-18), and Lucas(19-29) with the scriptural creation model. A variety of scriptural examples will be used to expand upon this notion.

HISTORICAL BACKGROUND OF GENESIS TEXT

According to tradition the Hebrew Old Testament received its final form in about A.D. 90 when rabbis meeting at Jamnia on the Mediterranean coast of Palestine recognized the canon as being limited to its current 39 books. Later in the sixteenth century the Protestant Reformers also accepted this canon.

About 500 A.D. the Jewish Masoretic scribes began to revise and add vowel pointings to the Hebrew Old Testament. They completed this task after 400 years of effort during the 9th century A.D. The Masoretic text is currently the oldest accepted, complete text of the Hebrew Old Testament. Other than the Dead Sea Scrolls, there are few portions of the Hebrew Old Testament older than the Masoretic Text.

The first translation of the Old Testament was begun in the third century B.C. Seventy Jewish scholars working near Alexandria, Egypt began a translation at the request and expense of King Ptolemy Philadelphus. This Greek translation became the Old Testament of the early Christians. Even the converted Pharisee, Paul, used this Greek translation. The translation of these seventy scholars is known as the Greek Septuagint or LXX. In it the Greek translation of Genesis 1:1 is simply "In the beginning God created the heaven and the earth". However, according to Masseketh Sopherim, "The Tractate of the Scribes" of the 8th or 9th century A.D., the translators of the LXX later altered a few selected passages of their work for Ptolemy Philadelphus. Genesis 1:1 was specifically noted as one of the altered texts.(39)

The Septuagint established the model for future translations. The Aramaic Targums were written around the first century A.D. and the Syriac Peshitta within a few generations after that. Both followed the Septuagint's altered translation of Genesis 1:1.(40) Other translations followed, each making the first verse in Genesis an independent sentence.(41) All early English translations also followed this now traditional pattern.(42)

In the late 11th century A.D. the celebrated Jewish scholar Rashi re-introduced what appears to have been the original Hebraic interpretation. He noted that proper exegesis should consider the first verse of Genesis to be a dependent clause, with the finite verb "said" in verse 3 as the main verb of the opening sentence, i.e.

"At the beginning of the creation of heaven and earth, when the earth was unformed and void, and darkness..., God said, 'Let there be light!'"(43)

A generation later the Jewish scholar Ibn Ezra(44) suggested a third syntactical arrangement. He agreed with the dependent clause of verse 1, but disagreed concerning the main verb, which he assumed to be in verse 2. In this case verse 3 is a distinct sentence.

All three of these translations are found in modern English translations as shown below:

1. (Traditional) RSV: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, 'Let there be light'; and there was light."
2. (Rashi) Anchor Bible: "When God set about to create heaven and earth - the world being then a formless waste, with darkness over the seas and only an awesome wind sweeping over the water - God said, 'Let there be light'. And there was light."
3. (Ibn Ezra) An American Translation: "When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters. Then God said, 'Let there be light!' and there was light."

A NEW TRANSLATION OF GENESIS 1:1-5

The opening word of Genesis, *bereshith*, means "in the beginning" or "in the beginning of". In the traditional interpretation *bereshith* is in the absolute state, which is translated "in the beginning". According to the Rashi and the Ibn Ezra interpretation *bereshith* is in the construct state, which is translated "in the beginning of".

Rashi and Ibn Ezra correctly point out that the missing definite article in the Masoretic text militates against the absolute state which usually has the article present, while the construct state can never have the article present. *Bereshith* is the combination of *be* (the inseparable preposition "in") and *reshith* ("beginning" or "beginning of"). This combined form as seen in the Masoretic rendering of Genesis 1:1 (*bereshith*) is found elsewhere in the Old Testament only in Jeremiah 26:1, 27:1, 28:1, and 49:34 and only in the construct state ("in the beginning of"). Brown, Driver, and Briggs in their authoritative lexicon support this interpretation (45, p. 912) that "in the beginning when God created" is to be preferred over "in the beginning God created". The best English expression to capture the meaning of the opening clause of Genesis is "when God began to create..."

The meaning of the second word of Genesis, *bara* ("to create"), has been argued by many

scholars. It is not necessary to defend or dispute whether it means creation ex nihilo (Latin for "out of nothing"), because the meaning appears quite clearly from the context of the translation. That is, God creates by converting the invisible electrical energy emanating from Him into visible matter in agreement with Hebrews 11:3 "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." In this context "word" can refer to any emanation or expression of God. It is not limited to audible speech.

Thus the dependent clause of Genesis 1:1 may be translated

When God began to create the heavens and the earth.

In order to get the proper sense of verse 2 one must look at various key words such as bohoo. According to Strong's Hebrew and Chaldee Dictionary(46) bohoo (#922 in 46) means "to be empty, a vacuity". At this point every translator faces a problem. Is this term to be translated literally, figuratively, poetically, or scientifically?

In making this new translation of Genesis 1:1-5 some general rules were found appropriate to be followed. The first rule is that whenever a scientific term is encountered in a context where God ostensibly might be conveying precise scientific information, the scientific meaning is used. This rule is consistent with the omniscience of God. He was aware of all of man's future precise scientific terminology from the beginning. God's interest in communicating to man the details of creation combined with his righteousness and integrity, preclude him from communicating anything less than perfectly precise truth regarding the creation. Thus all of Genesis 1 is assumed to be very precise in the scientific sense.

The second rule is that the translation must be self-consistent with itself and other scripture passages. As we shall see none of the three basic translations above follow these rules.

Over time scholars have suggested many other rules for translation. One of them is that the translation should be limited to what the people to whom the revelation was initially given would have known and understood. This view is not appropriate for such passages as Genesis 1 in light of Paul's comments in Ephesians 1:10 that God has a plan for the fulness of time to unite all things in him, things in heaven and things on earth. From this point of view God's revelation is not only for the Jews but all mankind. Genesis 1 is one type of passage that is answering the question of origins for all mankind and not just the Jews. Moses and the Hebrews of his day may not have understood some parts of Genesis 1. Many of the prophets do not appear to have completely understood some of the prophecies that they made.

Following the rules above the preferred scientific translation for bohoo (#922 in 46) is "vacuum" or "an empty space". One poetic interpretation would be something like "uninhabited", but that is not compatible with the rules above. Also note that tohoo (#8414 in 46) has a scientific meaning of "without form". Thus the first part of verse 2 has the translation

the earth was without form and an empty space

At this point in the creation there is no earth, sun, moon, stars, etc. but only a vacuum. God is thinking about the earth he is going to create. In his mind he can see it fully formed in the future. Now there are no normal points of reference for man in this environment of a pure vacuum. But, of course, there are always reference points for God, because all the universe is referenced to him. In the second part of verse 2 God begins to describe things and events in terms of future reference points.

The key word in the next phrase of verse 2 is teh-home (#8415 in 46) or abyss. This is translated to have the scientific meaning of "surging mass of deep waters" or "oceans". Thus verse 2 may be further translated

the earth was without form and an empty space, and darkness was upon the face of the oceans

According to Genesis 1:1-2a when God began to create the heavens and the earth, there was absolutely nothing in space but a vacuum. There was no matter of any shape. There was no light striking the surface of the future oceans. From science we know that all matter gives off some light. The absence of both light and matter is self-consistent.

Everyone knows that as material is heated very hot it gives off visible light. As the material cools it stops giving off visible light and instead gives off infrared light. Soldiers in the military often use infrared sensors to see in the dark. As materials cool further they give off microwave radiation. We use this form of light to cook in microwave

ovens. Currently the general background blackbody radiation temperature of all the matter in the universe is measured to be about 3 degrees Kelvin. Thus the absence of all matter in space is a necessary condition to have total darkness on the site of the future face of the earth.

The key word in the second part of verse 2 is raw-khaf (#7363 in 46) meaning to brood. Now birds brood by sitting on their eggs until they hatch out. The heat energy from the birds incubates the eggs and causes them to hatch. In this case

the Spirit of God brooded upon the face of the waters (or oceans)

and the heat of God created. God conveys to finite man where the Spirit of God begins creation by referring to something that man could see later, i.e. the waters of the oceans covering the earth. The Spirit of God envelops the future volume of the earth and broods upon this region of space. Through the expenditure of heat or energy God then creates. This interpretation is driven by the requirement of self-consistency in the translation.

In verse 3 the key word is ore (#216 in 46) meaning luminary. According to Strong (46) this is the primary meaning of the word even though it is usually translated as "light". In astronomy a luminary is a spherical body in the heavens that gives off light such as the sun or a star. Our English word orb is very similar and refers to a celestial sphere. The traditional translation of verse 3 translates ore as just "light". This translation ignores the obvious root word meaning which is very appropriate in this context. Using this translation for ore verse 3 becomes

then God said, "Let a luminary be" and there was a luminary

Using the same translations as above verse 4 becomes in good English

And God saw the luminary, that it was good: and God separated the luminary from the darkness

where bawdal (#914 in 46) is translated as "separated".

In verse 5 there are 4 key words. The first is ore (#216 in 46) for luminary. The second is yome (#3117 in 46) meaning "to be hot" and often translated "day". The third is khoshek (#2822 in 46) meaning darkness. Finally the fourth key word is lahyelaw (#3915 in 46) which means "a twisting away of the light". Thus verse 5 may be translated

And he called the luminary, heat of creation (i.e. day) and he called the darkness a spiralling away of the light (i.e. night). And there was evening and morning the first heat of creation (i.e. day).

Many scholars have argued about the length of time yome (#3117 in 46) represents, and they may have missed the meaning altogether. The term appears to refer to the energetic acts of God in the creation. Following the energetic acts of creation, the sun appears to have been appointed to remind mankind regularly of the original pattern of creation, i.e. use of great energy for each creative act preceded by a period of darkness. The root meaning of yome (#3117 in 46) is "to be hot" such as the heat of the sun during the day or the heat resulting from the energy God expended during the brooding periods of creation. To a small extent the heat of the sun each day helps create new life on the earth reminding man of the original creation.

Combining the bits and pieces of translation above, the new translation is as follows:

1. When God began to create the heavens and the earth,
2. the earth was without form and an empty space, darkness was upon the face of the oceans; and the Spirit of God brooded upon the face of the oceans;
3. then God said, "Let a luminary be" and there was a luminary.
4. And God saw the luminary, that it was good: and God separated the luminary from the darkness.
5. And He called the luminary heat of creation (i.e. day), and He called the darkness a spiralling away of the light (i.e. night). And there was evening and morning the first heat of creation (i.e. day).

IMPLICATIONS OF THE NEW TRANSLATION FOR THE CREATION MODEL

The new translation of Genesis 1:1-5 above reveals many details of creation. Consider how these details combine to produce a coherent creation model that can make scientific

predictions that can be tested.

According to verses 1 and 2 when God began to create the heavens and the earth, there was absolutely nothing in space but a vacuum. There was no matter of any shape or size. There was no light. From science we know that practically all matter gives off some light. Thus the absence of both light and matter is self-consistent.

From verses 2 and 3 we see that on day 1 of creation the Spirit of God brooded in space just above the future surface of the earth. In other words the Spirit of God enclosed a spherical volume of space the size of the earth and brooded using heat energy just like a mother bird broods upon an egg and incubates it until it hatches. In this case, however, a luminary is created instead of a baby bird. Note that the root word for luminary used here is an astronomical term for a spherical light such as the sun or a star.

According to the biblical pattern for creation, each creation event or day starts with darkness then has a period of light. On the second day of creation, Genesis 1:6-8, God makes the earth covered with waters. This occurs with the coming of darkness. From a scientific point of view the luminary at the position of the future earth is converted into matter, i.e. the earth covered with waters.

The new translation of Genesis 1:1-5 above allows one to make many scientific predictions that can be tested. Let us consider a few of them.

First, the age of the earth appears to start with day 2 of creation. One would expect all legitimate methods for measuring the age of the earth and universe to give the same age of 10,000 years or less according to the biblical record.

Second, nucleosynthesis of the heavy elements in the earth appear to have occurred on day 1 of creation. The rapid conversion of the energy of the luminary to condensed matter should leave traces of all the original elements synthesized in the luminary. Thus it should be possible to find traces in the host rocks of the earth of these primordial radioactive elements. Also from the diameter of the earth and the length of time allotted for nucleosynthesis, it should be possible to predict the relative abundance of the primordial elements produced.

It is interesting to note that Dr. Robert Gentry(30-38) appears to have already discovered the decay remains or halos of some of the primordial radioactive elements such as polonium-210 which decays with a halflife of a few minutes. In this case we have strong confirming evidence found throughout the surface of the earth that the transformation of the luminary into matter took place in less than a day of 24 hours. Also Gentry has pointed out that the granite rock can not be made in the laboratory from its melted constituents under any conditions of temperature and pressure cooling slowly over time. It seems to be made by an entirely different process.

There are many other implications of this model of interest to science, but the most interesting one is the connection between light and the activity or action of God. The next section explores the possibility that God not only created the universe, but sustains it daily and performs miracles by the use of light or electromagnetic energy.

A POSSIBLE MECHANISM BY WHICH GOD CREATES AND SUSTAINS THE UNIVERSE AND PERFORMS MIRACLES

In 1905 Henri Poincare(47,48), a famous physicist and mathematician, published one of the first logical arguments to prove that all phenomena in the physical universe were electromagnetic in nature. At that time there were four known force laws believed to govern all interactions in the universe, i.e. the electromagnetic force, the gravitational force, the strong nuclear force, and the weak nuclear force associated with beta decay. The relativistic version of each of these force laws agreed well with the data and involved the velocity of light c . Since c is an electromagnetic fundamental constant, Poincare reasoned that all fundamental force laws were ultimately electromagnetic in nature. However, the majority of scientific leaders at the time objected to this argument claiming that relativity theory was responsible for this apparent electromagnetic nature of the universe and the appearance of the velocity of light c was due to the fact that the velocity of light is a finite constant affecting all measurements.

Later in the 1970s and 1980s scientists such as Barredo(1-11), Barnes(12-18), and Lucas(19-29) independently published a series of papers in which they showed that the effects of relativity theory are not based upon the measurement assumptions of relativity theory, but in fact result from the self-field effects of real elastic finite-size elementary particles. When real finite-size elementary particles composed of + and - charges move, they induce magnetic fields which interact back on the particle changing its shape from spherical to elliptical. This change in shape produces the so-called "relativistic effects" involving

the velocity of light c . Thus the main objection to Poincare's argument was invalidated.

The collection of papers by Barredo(1-11), Barnes(12-18), Lucas(19-29), and others is known by the name of "the new physics". The new physics implies that not only is the universe electromagnetic in nature, but God himself must have something to do with electromagnetic forces since he created the electromagnetic universe as well as sustains it daily. The rest of this section consists of a brief survey of some key biblical passages describing God and how he interacts with the universe in an electromagnetic fashion, i.e. via lightning, thunder, fire, and rays of light.

God's nature is revealed to the children of Israel when they see him at Mount Sinai.

And the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day; for on the third day the Lord will come down upon Mount Sinai in the sight of all the people... On the morning of the third day there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all the people who were in the camp trembled... Now when all the people perceived the thunders and the lightnings and the sound of the trumpet and the mountain smoking, the people were afraid and trembled: and they stood afar off, (Exodus 19:10-11,16, 20:18 RSV)

We see this same nature in Ezekiel's vision of the throne of God.

In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God... As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures... In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning... And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness as it were of a human form. And upward from what had the appearance of his loins I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it were the appearance of fire, and there was brightness round about him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. Such was the appearance of the likeness of the glory of the Lord. (Ezekiel 1:1,4-5a,13-14,26-28a RSV)

Note that the throne of God consists of something like sapphire, an electrical insulator. It is raised above the heads of those in heaven that they might be protected from the great energy emanating from God.

When God speaks to the Persian king Cyrus, He indicates that one of his most important attributes is that he forms both light and darkness.

I am the Lord, and there is no other, besides me there is no God; I gird you, though you do not know me, that men may know from the rising of the sun and from the west that there is none besides me; I am the Lord, and there is no other. I form light and create darkness, (Isaiah 45:5-7a RSV)

Going to the New Testament, we see the role of light when Jesus commissions Saul on the road to Damascus.

"As I made my journey and drew near to Damascus, about noon a great light from heaven suddenly shone about me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth whom you are persecuting'. Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. (Acts 22:6-9 RSV)

Another good example is when Jesus is transfigured before Peter, James, and John.

And after six days Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light.

(Matthew 17:1-2 RSV)

The activity of God is clearly marked on the day of Pentecost when the disciples received the Holy Spirit.

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each of them. (Acts 2:1-3 RSV)

The disciple John had a New Testament vision of the throne of God while on the Isle of Patmos.

At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald... From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire which are the seven spirits of God. (Revelation 4:2-3,5 RSV)

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, loud noises, peals of thunder, an earthquake, and heavy hail. (Revelation 11:19 RSV)

Also John's vision included a glimpse of the new Jerusalem and paradise.

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb... And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever. (Revelation 21:22-23, 22:5 RSV)

In addition to the type of passages above, there are other passages that specifically link God with light and his power with light and heat energy.

The Lord reigns; let the earth rejoice; let the many coastlands be glad! Clouds and thick darkness are round about him; righteousness and justice are the foundations of his throne. Fire goes before him, and burns up his adversaries round about. His lightnings lighten the world; the earth sees and trembles. The mountains melt like wax before the Lord, before the Lord of all the earth. The heavens proclaim his righteousness; and all the peoples behold his glory. (Psalms 97:1-6 RSV)

Bless the Lord, O my soul! O Lord my God, thou art very great! Thou art clothed with honor and majesty, who coverest thyself with light as with a garment, (Psalms 104:1-2a RSV)

Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. (James 1:17 RSV)

This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. (I John 1:5 RSV)

Perhaps the clearest passage of all is the one in Habakkuk.

God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was like the light, rays flashed from his hand; and there he veiled his power. (Habakkuk 3:3-4 RSV)

All the passages above clearly point to God's use of lightning, fire, thunder, light, and other electromagnetic means to rule and interact with the heavenly hosts as well as the physical universe.

The account of creation in Genesis chapter 1 was translated to show the role of light. Actually there are two creations that are described in scripture, i.e. the original creation and the creation of the new heavens and the new earth. Peter describes the original earth as being melted by radiant energy from God for the purpose of fashioning the new heavens and

the new earth.

But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up. Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells. (2 Peter 3:10-13 RSV)

Concerning the first creation the disciple John indicates that Jesus, the word of God, created all things. In the same passage Jesus is also identified as the light. There is a parallelism between the word of God and light.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that lightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. (John 1:1-10 RSV)

SUMMARY AND CONCLUSIONS

Portions of Genesis chapter 1 have been retranslated in a manner that reveals many new details concerning creation. These details are sufficient to construct a scientific model for creation that is capable of making numerous predictions that can be tested and verified by normal scientific procedures. In fact Dr. Robert Gentry(30-38) may have already discovered some of the scientific data validating the creation model. It should be possible to scientifically determine whether the creation model or the evolutionary model is correct, because they take nearly opposite points of view.

The biblical description of the creation, visions depicting the throne of God, and other scripture passages seem consistent in identifying electromagnetic emanations as the means that God uses to create, daily sustain the universe, and accomplish his will. It is likely that miracles, too, are accomplished by high energy light emanations that are outside man's normal range of vision, just like x-rays and gamma rays.

Finally the work of scientists like Barredo(1-11), Barnes(12-18), and Lucas(19-29) in producing a new unified theory of science is compatible with the scriptural account of creation and the nature of the universe. The promulgation of the "new physics" will make science compatible with scripture, as it was in the past.

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