

Genesis 97-08-24b

Okay, we're ready now to resume. I appreciate your patience and your concentration. I know that as we have gone through, especially in some of these passages on light, it's a great concept, and it seems fairly straightforward, but it doesn't exactly get the adrenaline flowing.

It's not something that really just makes you want to leap up out of your chair and say, I see the light. But it's important, and here's why. I want to refresh your memory and draw your attention to two of the passages that we looked at in our first session.

Paul and I were talking about this on the break, and you know from studying the Scriptures in both the Old Testament and in the New that God is fond of what the Greeks called chiasm. Remember the Greek letter chi is like an X? It's a crisscross. And if you think about that, there is a pattern in a lot of places in the Bible where you have thing A, thing B, and thing C. And then in the same passage, immediately following that, you have a thing that corresponds to C, like C prime, and then you have a thing that corresponds to B, B prime, and then you have a thing that corresponds to A, A prime.

So it's like brackets. It's something in the center surrounded by two similar things before and after, and those things themselves are surrounded by something before and after, and it's a pattern. It adds a great richness and fullness to whatever passage is following that structure because we know some things.

Sometimes statements will be made about thing A that leave us scratching our head and saying, well, I wonder exactly what he means by this. Well, you can go down to thing A prime down at the other side of the chiasm, and there will be different statements made, and when you put those two complementary statements together, you get a greater understanding of those things that are being spoken of. Not only that, but a chiasm always draws attention to the thing that is at the center.

Whatever is in the middle of a chiasm is the most important thing, and these other things bracket and surround it. Well, in a sense, the entire scope of human history, the existence of our universe, is a giant chiasm. Jesus Christ at the cross is at the center of that universe, the center of human history, and at each end we have a bracket.

Now, we saw that passage in Revelation 21 that talked about the fact that in the kingdom of the Father, the furthest ahead that we can see, the end of human history as we can understand and comprehend it, we have the kingdom of the Father. And what is the status as far as light goes? There is light, and there is no sun, there is no moon, there is no physical light source. Why? What is the light? The Lamb is the light.

That great song, Peace in the Valley, when it's talking about the days of the kingdom and so forth, and it says the Lamb is the light, well, that's from Revelation 21-23. What did we see in John? John is most emphatic about the identification with Jesus Christ as the light. John records

Jesus' words, I am the light of the world.

The light has come into the world, and men love darkness rather than light, because their deeds are evil. John identifies Jesus Christ as the word, in the beginning. What does he mean, in the beginning? Well, that's the Greek translation of Genesis 1-1.

In the beginning, God created. In the beginning was the word. The word was with God, the word was God.

The word became flesh and dwelt among us at the center of the Chiasm, at the center of human history. It's Jesus Christ who is the light. It's Jesus Christ who is the word.

And that identification that we saw in the first session between the word of God and the light is bound up in the incarnation of Jesus Christ. He is the word incarnate. He is the light incarnate.

So, what conclusion might we draw when we go back to the beginning of the Chiasm in Genesis 1, and God has his presence over the face of the waters in the form of the Spirit of God. The Spirit of God is not creating or emanating the light, is he? Because there's darkness on the face of the deep, and the Spirit of God is hovering over the face of the waters. The Spirit of God, the life-giving force of God, the third person of the Trinity, God the Holy Spirit, is present and is hovering or brooding over the face of this emptiness and voidness that is the initial state of God's creation.

And then God speaks those two words, the first two words spoken in the history of our universe, Fiat lux, Yahi or, let there be light, and there is light. Who is the light? It's the Lord Jesus Christ. John is clear in his discussion of Christ as the light and as the word that without him nothing was made that was made.

John explicitly identifies Jesus Christ with the work of creation. And creation doesn't begin until the light comes in to that situation. That's when everything that's going to happen in time and space comes into being.

So, when God says, let there be light, the implication from John and from Revelation is that this is the entrance of Jesus Christ, the revealed member of the Trinity, into that process. And, of course, in Old Testament days, people would not have understood that, but we have the wonderful benefit of hindsight, and of the complete New Testament, that tells us who is the word and who is the light. And it's the presence of Jesus Christ and the presence of God the Holy Spirit and the presence of God the Father, all three acting in their assigned capacities, the capacities that they have taken on, have voluntarily, the Son and the Holy Spirit, have voluntarily subordinated themselves to the Father, even though they are co-equal and co-eternal.

But it's the presence of all three that brings this incredible creation into being and infuses it with life and with the ability to produce fruit and to reproduce. And we know that that same possibility exists for us. We have been given the gift of the Holy Spirit.

It's the first thing that happens to us when we are given new life. What's the first thing that happens at regeneration? It's the indwelling of God the Holy Spirit. It is a necessary and a precursor to the indwelling of Jesus Christ and the indwelling of the Father.

The presence of the Spirit hovering over our soul, as it were, takes place at the point of salvation and is necessary to our regeneration. How does the indwelling of Christ and the indwelling of God the Father come to us? Is it automatic at salvation? Not according to Jesus in John chapter 14. In John 14, Jesus talks about the possibility of both He and His Father coming and making their home in us.

And what does He say in verse 23? If anyone loves Me, if anyone sees the light and responds to the light, we're not a lover of darkness. We don't run away from the light because it exposes our evil deeds. If anyone loves Me, he will keep My word.

This is obedience. This is not salvation faith. Love for God and obedience are not prerequisite to salvation, are they? But they are prerequisite to what Jesus says here in verse 23.

If anyone loves Me, he will keep My word, and My Father will love him, and we will come to him and make our home with him. Paul talks about Christ in you, the hope of glory. It's a hope.

It's an opportunity. It is a potential for us to experience the indwelling of the light, the indwelling of God the Father Himself, a work that has begun at our salvation. And of course, we will ultimately be in the presence of Jesus Christ and in the presence of the Father.

But we can have a preview in this life of that experience and enjoy its blessings by understanding what's at stake. We have the opportunity to walk in the light. We as believers also have the opportunity to walk in darkness.

So when we think about the creation account, it has a personal application to us. It makes a difference, understanding the dividing line between light and darkness and being able to see the difference. Do we go to the light? Do we go to the word, the word that is the lamp and the light to our path? Do we reflect and shine as lights because God's word is within us, because Jesus Christ is within us? Or do we put that under a bushel basket and stifle and hide the light and run from the light? It's a choice that we make every day.

It's a choice we make every time we choose, every time we reflect a priority in our lives. And it's not like God hasn't made this distinction clear. It's not like He hasn't emphasized it.

It brackets human history with the presence of the light, with the presence of the word. And it's right at the center. John especially describes the beginning, the middle, and the end of God's plan in human history.

And it all hinges on the light. It hinges on the word. It hinges on seeing the difference between the darkness and the light.

So we can learn a lot by studying the beginning of this great chiastic structure and seeing what God is up to. We are also going to see, as we continue in Genesis 1 this morning, that there is a wonderful structure in this creation account, and it is also a chiasm. There is a smaller structure right here in the creation account.

Smarter people than me have observed these things, and it is valid. I'm going to point out something that is in one of the textual commentaries that I have been studying on Genesis. But the author here says that Genesis is characterized by a number of recurrent formulas.

And we know this. And God said, let there be, and there was. And God saw that it was good.

These things recur. But it is interesting if you count them up because God speaks something into being, and He says, let there be eight times. In verse 3, verse 6, verse 9, verse 11, verse 14, 20, 24, and 26.

God says, let there be something, and it comes into being. The fulfillment formula, God says something, and then it is fulfilled. That fulfillment formula is repeated seven times.

And there is a pattern of sevens throughout this creation account. When it says, and it was so, that occurs seven times. And you can find those just in your account.

It is verse 3, 7, 9, 11, 15, 24, and 30. The description of what God does on these days occurs seven times. When it says, for example, and God made, and using the verb, seven times.

Verse 4, 7, 12, 16, 21, 25, and 27. And again, these are pretty easy to pick out just from reading the chapter. But how many times does God look and see that it is good? Do you think? Seven times God saw that it was good.

After God creates, or after God speaks something into being, God either names something or blesses it. And that happens seven times. Seven times God creates or makes something either by spoken word or by an act of creation or manufacture.

And then He will either name it or bless it. And that happens seven times. The days are mentioned seven times.

You begin to see that this is something more than a coincidence. Verse 5, verse 8, verse 13, verse 19, verse 23, verse 31, and again in chapter 2, verse 2, the days are mentioned. And even though there are ten announcements where it says, and God said, that occurs ten times, but they're grouped in seven groups in the passage.

So, we have the idea, we know the number seven means completion or perfection. It speaks of wholeness. Everything takes place in seven days.

And these are in fact seven 24-hour days, as we're about to see. But within the week, the creation week, there is also a structure or a parallelism. What happens on the first day? We have the creation of light and the separation of light from darkness.

Well, if you want to make a little chart to compare this, you can put on the first three lines, put day 1, day 2, and day 3. And then over to the right of that, across from day 1, put day 4. And across from day 2, put day 5. And across from day 3, put day 6. Because these correspond to each other. Day 1, we have the creation of light and the separation of light from darkness. What gets created on day 4, which corresponds to day 1? It's the luminaries.

You have the physical sources of light. The greater light to rule the day and the lesser light to rule the night, and the stars, which serve as signs and to mark the days and the seasons. But that's your back to the light idea.

What happens on day 2? What we're about to see day 2 is the creation of the firmament. It's the creation of the sky, the separation of the waters from the waters. What happens on day 5? You have the creation of the inhabitants of those things.

The creation of the birds and the creation of the fish. Where do the birds live? In the firmament. Where do the fish live? In the waters below.

What happens on day 3? What's created on day 3? You have let the waters be gathered into one place and let the dry land appear. And you have the creation of the plants. The seed bearing plants.

The grasses, the herbs, and the trees that reproduce and have their seed within themselves. What happens on day 6? Well, you have the creation of animals and man. And what is it that they eat? The plants.

The plants are their food. And they are the things that dwell on the land. They are not in the sky.

They are not in the water. They dwell on the land. So see, it's unscriptural to be a submariner.

Or to be an aviator. You should be a ground pounder. It's biblical.

Not supposed to be in the sky. Not supposed to be in the water. Supposed to be on the land.

That's where God created us. He didn't give us gills and He didn't give us wings, did He? So, you should either go infantry, artillery, or tanks. It's my personal application.

Now, not only this, but this narrative concerns itself with two poles. What is it in Genesis 1-1 that God creates? The heavens and the earth. Well, each of these days concerns itself in one or the other of those spheres or with both.

So on day 1, what are we focused on? The heavens. Right? That's where light appears. We don't have any mention of the anything taking place on the ground on day 1. It happens in the heavens.

On day 2, what is the focus? It's the heavens and the earth. We have the creation of the

firmament or the sky, which is in the heavens, but you also have the water divided and put down low as a part of the ground. You have the waters divided from the water.

So you have a focus on both heavens and earth. Then what about on day 3? You have the dry land and the plants, and that's all an earthly focus. Well, that same pattern repeats in days 4, 5, and 6. On day 4, you're focused on the heavens again with the creation of the luminaries.

On day 5, you're concerned with both. You have the birds in the air and the fish in the sea. And then on day 6, you have animals and man, which is an earthly focus.

So there is a very strong structure and an integrity to this account. This is important for a couple of reasons. First of all, the emphasis, remember, is always at the middle of a pattern like this.

And you have the creation on day 3 of the land and the plants, or actually the organization, you might say, of the land with being separate from the water. It's divided out, and you have the plants appearing. And on day 6, you have God's center of focus on the creation of man.

He's going to devote Genesis chapter 2 to a retelling of the creation of man on day 6. And so at the center of that on day 4, the center of the week, what do we have? It's the luminaries. And there's a lengthy description of the lights serving for signs and to mark off days and seasons and years. And that's at the beginning.

It's at the center where at the beginning you have the creation of light, and on the seventh day you have God resting. And so there's an integrity to this. Another reason it's important is that you have people who want to shred the Pentateuch and shred the book of Genesis and say that it is a composite from several different sources.

And the underlying symmetry and structure in this passage is one way of demonstrating that that is not so. Some people say, well, they tacked on this and they borrowed from there, and this is a hodgepodge and a collection and a mishmash of things old and new that have been patched together into an account. But it has a tremendous symmetry, and there are many others that could be pointed out.

Some of them exist just in the Hebrew when you look at the vocabulary and the way words recur and terms recur. So we have confidence that this is, in fact, the account that God delivered to early man. God, no doubt, communicated this history to Adam because nobody was on hand to write it down the first five and a half days of creation.

There wasn't anyone there to observe it other than the angels. How did we get this record? God, either personally or through angels, had to communicate this information to us. And it is a coherent, cohesive, unified account.

There's not the Yahwist and the Elohist and the priestly redactor and the Deuteronomist and all these other fanciful authors that people have claimed. And you might think, well, of course

that's ridiculous, but most of the scholarly literature on Genesis and on the Pentateuch assumes the existence of these authors, and it's hard to find an account that doesn't waste a lot of time comparing and contrasting and trying to make a case for these, and it's really a sad thing. Okay, so this has form and it has structure, and that form and structure accomplishes a purpose.

It draws our attention to certain things. This account, again, stands in contrast with other accounts of creation, other cosmologies, and other understandings of the universe because it presents God as separate, God as superior to and transcendent in creation. He's not a part of it.

He's not inherent in it. He speaks it into existence. He creates it.

He organizes it. He assigns it its place and its function, and He is separate and distinct from it. He pre-exists it, and there will come a time when this universe, heavens and earth, will be rolled up like a blanket and God will still be there, and those things that God has assigned an eternal life and an eternal destiny will survive the destruction of this heavens and this earth.

That tells us that God has a place of existence that is not in this universe or of this universe. Obviously, He lived somewhere before Genesis 1-1, and the angelic creation inhabits a realm that is outside of or above in some sense this heavens and this earth. Turn with me to Job chapter 38.

God speaks to Job out of the whirlwind. In verse 4, He says, Where were you when I laid the foundations of the earth? Tell me if you have understanding. Who determined its measurements? Surely you know.

Who stretched the line upon it, the measuring line? To what were its foundations fastened, or who laid its cornerstones when the morning stars sang together, and all the sons of God shouted for joy? Now we see in this passage through the parallel of the two lines in verse 7, that the sons of God and the morning stars are references to angelic creation. They were in existence and were observing when God laid the foundations of the earth. When Genesis 1-1 took place and God created the heavens and the earth, the stars sang together and the sons of God shouted for joy.

They saw this mighty act of creation on God's part and burst into songs of praise. Who shut in the sea with doors when it burst forth and issued from the womb? When I made the clouds its garment and thick darkness its swaddling band? When I fixed my limit for it and set bars and doors? When I said this far you may come, but no farther. And here your proud waves must stop.

That's what we have in the first three days of creation when God divides the waters from the waters and when He causes the waters to be gathered together and the dry land to appear. He sets limits. He makes a distinction.

He divides one thing from another. Verse 12 of Job 38, Have you commanded the morning since

your days began and caused the dawn to know its place, that it might take hold of the ends of the earth and the wicked be shaken out of it? It takes on form like clay under a seal and stands out like a garment. From the wicked their light is withheld and the upraised arm is broken.

You can see the similarity there to what we saw in our first session. Have you entered the springs of the sea? Have you walked in search of the depths? Have the gates of death been revealed to you or have you seen the doors of the shadow of death? Have you comprehended the breadth of the earth? Tell me if you know all this. Where is the way to the dwelling of light and darkness? Where is its place that you may take it to its territory, that you may know the paths to its home? Do you know it because you were born then or because the number of your days is great? And he goes on to describe other aspects of creation and moving on through the days of the flood and the institution of rain and rain clouds and so on.

But the idea here is that God transcends these things. God was present and there were angelic observers when creation took place. So God exists outside this universe and there are many understandings of that.

Is it a dimensional type of thing? Modern physicists such as Stephen Hawking and those up in his category of brain power have done calculations and have mathematically come to conclude that there are spatial dimensions that we don't have access to. The last I heard from reading was that there could be as many as seven spatial dimensions of which we have access to three. And that means that there are other realms.

Perhaps God and the angels exist in dimensions that are in a way co-located with ours that we can't see. That's why they can see us and we can't see them. And that's why angels and the Lord Jesus in his resurrection body could appear and disappear at will within locked rooms.

It wouldn't necessarily be a matter of passing through the walls so much as entering into a sphere of visibility and so forth. We know that angels are present. We know that our souls exist in some sphere in a concrete and material way that we have no perception of in this universe.

Our soul is a real thing. It has existence. We know that the angels have existence and can come and go at will.

We also know that there is the opportunity and the ability to observe the innermost thoughts and intents of our heart. How is that possible? Apparently our thinking and our soul is open and viewed by not only God but also the angels. This has implications in terms of demon possession.

How can demons get in and grab the controls of someone's body and speak and interact with someone's soul? They can see and take a hold of things in the soul that we have no ability to perceive. They are kind of like higher ground, a higher plane that I have found. Lord, plant my feet on higher ground.

Well, it's not just a philosophical higher ground. It is, in fact, a higher plane of existence where

God and the angels dwell. We say all of that to say that this universe is not all there is.

We tend to think, well, God... Remember when the astronomer said, well, we think we've found the throne of God. It's a far off galaxy x number of light years away. Where is hell? Well, hell must be in the center of the earth where we can't see it.

These things exist in a material way and in a material fashion that we don't have the ability to comprehend and that may be all around us. God is omnipresent and so forth. So we just want to understand that when God creates these things, this is a subset of the absolute reality in which God and the angels dwell.

This isn't all there is and we don't have to try to fit God or the angels into this universe. God says he will roll it up like a blanket. It will burn with an intense heat, Peter says, and melt away all of the elements of this universe.

And so God engages in this and that is why light can enter this universe when God says, let there be light. And it isn't that there was no light until that point, but there was no light in this universe until God spoke it into creation. God saw the light, that it's good.

God divides the light from the darkness. Then in verse 6 God says, let there be a firmament, a space, in the midst of the waters and let it divide the waters from the waters. Notice that this water starts out being all the same kind of water and then it gets divided.

Now our typical or traditional understanding of this is you've got water above in the form of the clouds and you've got water below in the form of the sea. But the Hebrew here makes no distinction and this is not an essential, it isn't something to die for, but I will tell you my personal understanding, especially from reading this account in Genesis 1, I believe that there was a liquid water canopy that was created on this day of creation. God divides the water from the water.

It's the same kind of water above as it is below. God creates a space between. There is evidence and support even in science and the laws of physics and so forth that this is possible and it explains a lot of things.

God divides the waters from the waters. God calls the firmament heaven. The evening and the morning are the second day.

So there is a space. There is an atmosphere between water above and water below. Then in verse 9 God said let the waters under the heavens be gathered together into one place and let the dry land appear.

And it was so. So how does dry land appear when evidently the planet was covered with water to begin with? Well part of it is when he takes that water up above, separates it up above, you have a smaller volume of water covering the planet and now the dry land can appear. And obviously you also have the need for a shoreline which implies elevation.

Some of the land has to be higher than the rest of the land so that the water is in one place and the dry land is in another. So God created some sort of an elevation and apparently this is a single continent on the earth because the water is all in one place and the dry land appears. And science itself you can get your multimedia encyclopedia and go back to the continental drift subject and they've got a little graphic in there and they'll show you how there used to be one continent and how the formation of the tectonic plates and continental drift and so forth that this one continent divided and separated and drifted apart and these continents used to be all one thing.

And you can see how Africa and South America and Europe and everything fit together. It's like puzzle pieces. They have found similar soils on these coastlines and they have found the actual rifts, the Great Rift Valley and so forth.

And volcanic action and many other things are explained by this separation of the continents. And we will see as we move forward in Genesis the time there's a man in whose lifetime the earth was divided. If you read your genealogies there's some fascinating information in there.

But there's a man and it says in his lifetime the earth was divided and this is when you no longer had a single continent. But God says let the waters under the heavens be gathered together in one place and let the dry land appear and it was so. So you have the formation of this continent.

God called the dry land earth and the gathering together of the waters he called seas. Now why is it seas and not the sea? Well all of the water on the planet is contiguous, isn't it? You can get in a boat and sail anywhere in the world you want to go but yet we call the Atlantic Ocean a different name than the Pacific Ocean. Why? Because one of them is on one side of our continent and the other is on the other side of our continent.

When there was a single continent there was a sea to the north, a sea to the south, a sea to the east a sea to the west. We don't know exactly what shape that initial continent took but if you look at the scientific retrogressions it was roughly circular. It was more or less a round kind of a continent.

So you would have seas on each side. God in verse 10 saw that this was good and God said, Let the earth, let the land bring forth grass, the herb yielding seed, the fruit tree yielding fruit according to its kind whose seed is in itself on the earth and it was so. The earth brought forth grass, the herb that yields seed according to its kind and the tree that yields fruit whose seed is in itself according to its kind and God saw that it was good.

There was evening, there was morning, day three. Now, here's another fascinating observation. Plant life grew before there was a sun.

It is the light that pre-existed the luminaries and in this light plant life grew. What happens by the way in the kingdom of the Father in Revelation 21? We don't have a sun. We have the light

from the lamb and we have plant life growing in that light and bearing fruit.

Don't we? There's a different fruit every month. So, God said now in verse 14, Let there be lights in the firmament of the heavens to divide the day from the night and let them be for signs and seasons for days and years and let them be for lights in the firmament of the heavens to give light on the earth. And it was so.

So, God is going to in some sense substitute the luminaries as sources of light and whatever has been providing the light which we can it's at least an implication from the rest of scripture that this is the personal presence of Jesus Christ as the light and in some way the sun is going to take over this function. And this is where apparently we have the firing up of the stars including our sun and they now provide the light and the rotation of the earth provides the evening and the morning function which corresponds to the evenings and mornings that God has created in whatever fashion he did prior to that arrangement. Let them be for lights in the firmament of the heavens to give light on the earth.

And it was so. Then 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.

The Hebrew words for sun and moon are not here. He says it's a greater light and a lesser light. Now this account is given to us from what perspective? Where do we stand as we watch creation unfold? We're on the earth, aren't we? We see the entire account from the standpoint of someone on the earth.

If there is a liquid water canopy surrounding the earth when the sun and the moon are put in their places and the nuclear furnace is lit, what are you going to see through that liquid canopy? You're not going to see a point source of light, are you? You've got clocks and microwave ovens and dashboard lights and so forth that are made of clear plastic. The light bulb is over at the side but the entire thing glows, doesn't it? And on a lot of your bedside clocks you've got a button you can push for bright and dim or on your dashboard you can turn your light switch and your dashboard lights get brighter and dimmer. But you don't see the actual bulb, do you? You're seeing the distribution of that light through this clear plastic.

Much the same thing would take place if you can imagine a spherical layer of liquid water surrounding the earth and a point source of light outside. You're not going to be able to see the sun or the moon clearly. You're not going to see the clear disc in a blue sky or a black sky.

You're going to instead see an even distribution of light or fairly even, a greater light in the day and a lesser light in the night. Another implication of this takes place at the flood. Do we have any rainbows prior to the flood, prior to Noah emerging from the ark? We have a mist of water that comes up from the ground and waters the earth, don't we? Have you ever had your sprinkler on on a sunny day and looked at the mist of water droplets? You can see a rainbow in it, can't you? There's refraction that takes place.

Why is it you don't see that on a cloudy day or if the angle of the sun is not just right? Because to create a rainbow in a mist of water droplets or in a cloudy sky after a rain, you have to have a point source of light. You can create an artificial rainbow in a room if you can get a mist going and get a small bright bulb behind it. But to create a rainbow, you have to have a point source of light and you have to have water droplets or some other refracting mechanism like a prism to separate out the bandwidths of light.

Well, the rainbow doesn't exist until after the flood and one of the reasons is there's no point source of light. A mist comes up from the ground and waters the earth but no one sees a rainbow in it because you have a very beautiful illumination that comes from every point in the sky and at night you have a lesser illumination. So the account reflects that.

You have a greater light by day and a lesser light by night. And it mentions the stars. God set them in the firmament of the heavens to give light on the earth and to rule over day and over the night and to divide the light from the darkness.

And God saw that it was good. The evening and the morning were the fourth day. Yet another implication of this has to do with what the sun does in the regions of our outer atmosphere.

The isotope of carbon, carbon 14, which is used for dating purposes, is created when sunlight hits oxygen in the outer atmosphere and the interaction of that radiation from the sun and the oxygen and carbon that are united in carbon dioxide and so forth in the outer layers of the atmosphere, the carbon forms an isotope, carbon 14, which then is in the atmosphere, comes down, organic life takes in that isotope of carbon, plant life especially, we know, takes in carbon dioxide and gives out oxygen and incorporates the carbon into itself. Carbon is the basis of all life. So you have these carbon isotopes incorporated into organic life.

Well, a carbon isotope has a fixed rate of decay. We know how long it takes for carbon 14 to break down. And by measuring the amount of breakdown, we can go back and find out when that carbon isotope was created.

And it gives us an age of whatever it is that breathed that in or ingested it or whatever and then died. And so this is the whole basis of carbon dating. Well, carbon 14 is created by sunlight impinging on the outer layers of the atmosphere.

If you have the atmosphere surrounded by a liquid layer of water, the sunlight doesn't impinge on the atmosphere and there is little, if any, carbon 14 formed. So, what does that mean? Any living thing that lived under the canopy, when it dies, is going to have virtually no carbon 14 in its cell structure, in its bones or its cellulose or whatever they might discover by archaeology. So when they go to test the carbon 14 level, what are they going to find? My goodness, there is virtually no carbon 14 in this at all.

It must be exceedingly old. For all that carbon 14 to have gone away, it must be millions of years old, hundreds of thousands of years old, because it assumes that the rate of formation

and ingestion of carbon 14 has been a constant throughout human history. Well, under the canopy that's not so.

People tend to live a long, long time before the flood, don't they? Why is that? Well, a liquid layer of water surrounding the Earth is going to block solar radiation, ultraviolet radiation, things that cause mutations, things that cause the breakdown of DNA and other unhealthy things on the Earth. Immediately after the flood, you see the lifespan shortening, shortening, shortening. We go from 800 years, 900 years, 700 year lifespans down to 200, 150, 180, 120.

By Moses' day, Moses lives 120 years and it has steadily decreased until you have your 3 scoring 10. The existence of this canopy, which is explicitly described in Genesis chapter 1, helps us understand the observations we make of geology and archaeology and so forth, especially the flaw in carbon dating. When you find something that is thought to be hundreds of thousands or millions of years old based on carbon dating, we need to be cautious, because it's like the Bible says, men assume that everything goes on as it has from the beginning, that nothing has changed.

And things have changed. There was a great catastrophe that took place in Genesis when you have the account of Noah and the flood, and a lot of changes took place on the face of the Earth, and the canopy collapsed. And what a stark sight it must have been when Noah and his family stepped out of the ark and saw a completely different sky and a much harsher climate.

Many of the animals that lived in that ecosphere, if you will, prior to the flood were unable to cope with the harsher environment after the flood, and that's why you have the disappearance of some of the life forms, such as dinosaurs, such as many of your reptilian forms of life who rely on having a constant temperature. Reptiles reflect the environmental temperature, and when you get a snake cold, it quits moving. And lizards, and so on.

Well, many of these dinosaurs were reptilian forms of life, and due to their size and the radical fluctuation in temperature and so forth, they didn't do well. The last remaining holdouts from that category of created life were the ones who lived in the sea. Why? Because the water moderates the temperature.

And that's why Leviathan and Behemoth and some of your other dinosaur holdovers that survived down to the time when Scripture is being written are all sea dwelling because that's the last place where they could find an environment to not become extinct. We'll see some of that as we go forward, but it's fascinating to see that much of what science observes and tries to explain in its own fashion is explained much better.