

Commentary — From the Margins *Survival of the Fittest*

A recently asked on-line question about cave men and dinosaurs was answered from the premise of a sudden creation and a short pre-historic period. The question was answered within the generally accepted boundaries of the Genesis creation account describing a six-day physical creation that foreshadows and reveals a six-thousand-year spiritual creation. However, the declaration of the glorified *Logos* born as the man Jesus of Nazareth that He is “the Alpha and Omega, the first and the last, the beginning and the end” (Rev 22:13) suggests a plurality of foreshadowing that becomes progressively inclusive, thereby introducing complexity into what has previously been taught as a typologically simple one-to-one correspondence.

Physical evidence supporting the assignment of great antiquity to the universe is inevitably based on the decay rate of light mass particles [photons] that take in the quantum realm all possible paths between two points. The action of taking all possible paths increases distance traveled, thereby distorting the true distance between phenomena, for the light particle's decay becomes a measurement of how far the particle has traveled, not how far apart are the phenomena. The better measurement of distance, and by extension, of time would be through use of the decay rate of heavy mass particles, presently an unknown and determinable only from the expansion of space-time. The hypothesis that the expansion of space equates to the decay rate of dark matter or heavy mass particles has support in the background temperature of space being consistent [three degrees Kelvin] in all quadrants. This hypothesis now has the passage of time equating to the expansion of space within curved confines. If the universe were a sphere, an assignment of age based on heavy mass particle decay would be the inverse of an age assigned by light mass particle decay, meaning that the universe would be extremely young. But from arguments developed in other writings, the universe is [bowl shaped](#), parabolic and directionally oriented from a singularity. The decay rate of heavy mass particles for such a structure would assign an age to the universe consistent with Hebraic Scripture. So the assignment of great antiquity comes from the absence of being able to determine the decay rate of dark matter. However, the assignment of great antiquity is necessary to justify Darwinian evolution.

The Gap theory, a hypothesis that places an immeasurable period of time between Genesis 1:1 and 1:2 and a hypothesis that has considerable acceptance within the Christian community, incorporates the flaw of assigning great antiquity to the universe. This theory allows for biological evolution to occur without such evolution discrediting the Genesis creation account. It has become a Christian compromise position that has no textual basis and actually reveals a lack of spiritual discernment and a lack of understanding Hebraic poetry.

The flaw in Darwinian and neo-Darwinian theory that would have natural selection, or survival of the fittest producing both micro and macro changes is a

logical fallacy contained within the theory. Survival of the fittest only occurs after a biological change occurs. It cannot influence the production of the change. Thus, all changes occur only through random happenstance (or by its alternative, intelligent design). And in the process of random happenstance, genetic modification causes the loss of functionality within the life form unless the change is self-directed toward a specific goal. Very limited changes can occur and still allow functionality. Thus, all changes must occur without the help of adaptability, for adaptation comes in selecting which of many changes best suits the life form to survive. But the many changes result in the loss of functionality before the changes are completed unless the changes occur simultaneously. Therefore, natural selection cannot account for the production of increasingly complex taxonomy.

Although Darwinian evolution explains aspects of design that allows environmental adaptation within a species, it does not allow for increasing complexity even within unrestricted time. The obvious appearance of design doesn't develop from randomness, especially when the randomness is restricted. The appearance of design imparts such a large amount of biological information that the improbability of the particular arrangement of base elements precludes its production through randomness. Hence, the improbability of life evolving from simple to complex whether restricted by great antiquity or by a young earth exceeds reasonableness and must be relegated to being a poor explanation of higher taxonomy.

The above leaves the Genesis creation account (Gen 1:1 through 2:3) as the principle alternative explanation for creation, and an explanation based upon intelligent design. As such, the account opens itself to critical scrutiny, for the account has vegetable matter ripening on the third day, ripening before the sun is created on the fourth day. The account itself suggests that its first three days are not twenty-four hour periods, but are periods of darkness and light uninfluenced by the physical creation of a solar system. The account seems more mythic than scientific. The account, however, is the poetic abstract for the design plan of a supra-dimensional life form that is commonly identified as the Most High deity, a plan that has one day as a thousand years (2 Pet 3:8) and a thousand years as a day.

Because time can be written as a function of gravity, time or rather, space-time is part of the material creation, with the passing of time required for matter to relocate or reposition itself. The restriction of a paradox is that two material objects cannot occupy the same space at the same time. Movement is required, and movement requires the passing of time. On a biological level and as a matter of theological dogma, the presence of life and the absence of life cannot co-exist within an entity at the same moment. In order for a living entity to die, the passing from one moment to another moment must occur, and because one moment passes into succeeding moments, the possibility for every living entity confined in time to die is definite. Either through design (i.e., intelligent intent) or through randomness, the loss of functionality of critical components inevitably results in death. Material life is perishable. Therefore, the material creation exists

as a special case death chamber that breaks and devours, as if it had iron teeth and bronze claws, all life forms, for death needs only the occurrence of randomness over time to produce the loss of functionality.

The supra-dimension commonly identified as *heaven* is timeless, for it exists apart from the material creation. Movement is not restricted by the passing of time. Objects have form without having the apparent solidity of matter. Thus, movement occurs within the same moment (the present), thereby creating the mandate that what is must co-exist with what was and what will be. Movement becomes a dance of oneness. All that is must exist in unity as one functioning entity. The present remains the present and doesn't become the past. Activity or movement within the present must co-exist with every other activity, so plural living entities within this supra-dimension function as one entity. A crude example: as one entity flows into a location, the entity residing in that location must flow out of the location in a harmonious manner as if the two entities were one. Multiple entities must move in absolute harmony one with another so that the whole functions as one (John 17:20-23).

Co-existence is heaven's defining characteristic. So when iniquity was found in an anointed cherub (Ezek 28:15), iniquity concealed until found through apparent conscious agreement, a rebellion began that required the containment or confinement of the rebels, for these rebels no longer functioned in unity or oneness with the Most High entity. Thus, God cast angels that sinned (or in which was found lawlessness/iniquity) in *Tartarus*, the outer realm of darkness in Greek mythology's concept of hell (2 Pet 2:4). These lawless angels were confined to darkness, the status of the earth during the night portion of the first day in the Genesis creation account (Gen 1:2). Within the text of the synoptic gospels, these lawless angels manifest themselves here on earth and were cast out of individuals by Jesus of Nazareth. So the outer darkness into which lawless angels were bound and the spiritual darkness of the earth become synonymous realities. These lawless angels have been cast into time, into the death chamber that is the material creation. So too will be that old dragon, Satan the devil, cast to earth (Rev 12:9-10) for a time, times and half a time (*v.* 14) before the return of the Messiah, with the last year (or seventh year of the Tribulation) constituting the wrath of God. These lawless angels have been bound in time, its primary characteristic being change.

The presence of life in the timeless and thus changeless supra-dimension identified as heaven precludes the possibility of the absence of life, so life is everlasting for the moment is also everlasting. But that anointed cherub in whom iniquity was found has, when cast into time, fire come out from its belly and "shall be no more forever" (Ezek 28:18-19). Hence, angelic beings that in the supra-dimension have life everlasting become subject to change, and by extension, to death when confined in time. They will be judged by glorified saints, with death as one judgment that can be administered.

In the Genesis account, the Spirit of God [*Elohim*] hovers over the darkness as a hen hovers over her clutch. Light comes, thereby forming the first morning. And that light is the light that came among men (John 12:35-36), for all things

were created by the *Logos* born as the man Jesus (John 1:1-3, 14). But Jesus was born at the close of the fourth millennia of the historical narrative inscribed in Hebraic Scripture; He was born as a human being on the fourth day if a thousand years is as a day. And the great English pun of Son and Sun takes root in the juxtaposition of day four. The prophet Malachi writes,

For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. (Mal 4:1-2)

When the Son of Man comes, the sun of righteousness rises with healing in its wings. But the light that was among man returned to the supra-dimension, leaving darkness over the face of the earth except where the little lights of disciples shine as diminutive forms of Jesus of Nazareth, shine as stars in a black sky. Healing has been restricted to a number analogous to the number of little lights. Healing has not been, for the past two millennia, poured out upon all of humanity as death was in the days of Noah, or as death will be when the earth is baptized by fire (2 Pet 3:5-7). Healing comes through receipt of the Holy Spirit, which, since Jesus sent the Comforter (John 14:26), hovers above the sea of humanity as the divided waters (Gen 1:6-7) hovered over humanity before the deluge. All of humanity will be baptized by the Holy Spirit (Joel 2:28 & Matt 3:11) as the 120 were on that day of Pentecost. This baptism will occur with the rising of the sun on the fourth day of seven days of Unleavened Bread, mid-year of the fourth year of seven, endtime years of tribulation.

Three baptisms: by water, by Spirit, by fire. The Genesis creation account becomes the abstract for the plan of God that incorporates these three baptisms, with the compression or expansion of this abstract accounting for the timing of each of these baptisms. In other words, the Genesis accounts describes a physical creation that becomes the shadow of a spiritual creation that first encompasses the individual, then a peculiar holy nation, and finally, all of humanity. The desire is that none perish, but that all come to repentance (2 Pet 3:9). However, since the defining characteristic of the supra-dimension identified as heaven is co-existence, which only comes about through love manifest as the keeping of the laws of God, mortal human beings who cannot co-exist together now because of disobedience will become stillborn sons of God. Universal opportunity for salvation does not equate to universal salvation. Because God is not a respecter of persons, universal opportunity will be afforded to all who have been born of water. Salvation comes through birth-from-above by Spirit (John 3:5-8), by [enduring to the end in faith](#) (Matt 10:22), by hearing the words of Jesus and believing the One who sent Him (John 5:24). So there are qualifications for salvation that create the condition of many being called but few being chosen (Matt 22:14). Those who are chosen, those who have tread the narrow path are those who have demonstrated their desire to co-exist with one another in a physical dance of oneness. Again, the earth is a beautiful death chamber to those born within the confines of time.

From the perspective of Hebraic poetry, the word translated as “created” [*bara*] can best be understood as “to fatten”; thus, *Elohim* fattened the earth, making in the first verse of the Genesis account, through word choice, the entirety of a creation story, one of sudden creation. Verse two now repeats this story of sudden creation, adding the detail of how creation occurred. Verses three through five again repeats the story of *one creation* that doubles as *the first day*—and within the first chapter are multiple (possibly five) retellings of the story of *one creation* initially told through “to fatten,” each retelling itself becoming a shadow of the spiritual creation account. So the darkness and light of the first three hourless days, and the darkness of the fourth day can authoritatively be said to cover that period of the biblical record prior to the *Logos* entering His creation as the man Jesus of Nazareth. Thus, one abstract serves to describe and to reveal two creations. (A longer, more detailed explanation of thought-logic being presented in narrative units will be forthcoming in a new article about [typological exegesis](#).)

The theoretical constructs of Darwinian or neo-Darwinian evolution have leveraged three hourless days into first unbelief, and now disbelief of Holy Writ. These constructs created a straw man, then beat him into stubble. Within academia, born again Christians are thought to be nut cases, but within the realm of ideas, survival of the fittest works against all theories of macro evolution and a universe of great antiquity. It will be those who have, by faith, believed God that prevail. The only question that remains is will Christ find faith on the earth when He returns.

The structure of Scripture has what is first describing itself and revealing what is last. Thus, the end of a matter, known from the beginning in the spiritual realm through the attribute of timelessness (of being able to see both from one perspective), has been disclosed to disciples by the layered complexity of the beginning. To His friends, the glorified *Logos* born as the man Jesus has, from the beginning, revealed what will happen at the end of the age. This end is upon disciples; the time of the end has begun. And as a wheel within a wheel, the narrative units of Holy Writ roll toward completion regardless of how many listen to the voice of the true Shepherd.

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