

GENERAL PREFACE

*Grace be unto you and peace from God our Father and from the Lord Jesus Christ.*¹

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Section A - Preamble

Originally entitled “What I Believe,” I changed the title of this book to “A Biblical View of Nearly Everything” for two reasons: I wanted to put the primary focus on the Bible and I wanted to get “I” out of the title; I am unimportant in the scheme of things, and I do not wish to suggest in any way that what I believe has any authority or importance because I affirm it. I urge you to believe what the Bible says, not what I say, and, in the pages that follow, I hope to give you many reasons for doing so.

Section B - Purpose

I regard much of the theology, natural history, and human history currently held by the academy and promulgated by the educational establishment and the media to be muddled – that is, both (1) inaccurate and (2) confusing, contradictory, and even chaotic. Moreover, I regard much of the behavior of the people who are inculcated with these views to be disordered and destructive. The reason for this situation is simple: men have rejected God’s Word and substituted their own theories of natural history, human history, and human nature for His truth, and their theories are false and do not work.²

¹ 1 Corinthians 1:3, Philippians 1:2, Colossians 1:2, and 1 Thessalonians 1:1.

² The two most serious flaws in the secular world view are (1) the belief that man is basically good and (2) the belief that man is self-sufficient and not dependent on God (whether the secularist believes or disbelieves that God exists).

Why do not more people, including many fervent followers of Jesus of Nazareth, accept the Biblical world-view in its entirety? Because there is such a discrepancy between it and the secular world-view with which they have been bombarded since they entered kindergarten.

I tremble for my grandchildren and their contemporaries, because the world they are entering, which is being formed by that secular world-view, shows increasing signs of crisis and collapse. Such crisis will be ameliorated and such collapse avoided – if, indeed, it can be; the rot may have progressed too far - only if they are persuaded to turn away from the secular world-view and to adopt and act on the Biblical world-view.

How can they be so persuaded?

I believe in the power of order to persuade. Order is the hallmark of God’s creation and management of the world. So I have set out to communicate the order that I see in the Bible and to show how the facts – but not the theories – of modern science and scholarship can be fitted into that order.³

I will not argue for the veracity of the Biblical order itself. As I will point out in the course of this book, God neither (a) explains himself or his purposes nor (b) attempts to persuade men of the truth of his revelations, and he certainly does not need me to do so for him. He expects his creatures to accept his Word by faith – humbly, as a child accepts the word of his father.

Section C - Presuppositions

My work is based on two presuppositions:

³ Some readers may object to this approach, claiming that one must always start with the facts and then build theories which are based on them. In theory, that is a sound approach. In reality, however, that is not what most scientists and scholars do. Instead, they work within their time’s reigning paradigms (usually over-arching theories that attempt to explain what men know about Universe or a subdivision of Universe), attempting to show how the facts within their area of expertise fit into and are illuminated by that paradigm – usually without being fully aware that that is what they are doing. Two major paradigms exist today: Creation and Evolution. The first is 6,000 years old and receives its support from people of all walks of life who believe that the Torah (or Pentateuch) is the divinely inspired Word of God and therefore contains a reliable record of historical events, including God’s creation of Universe, the earth, and the earth’s flora and fauna, which includes man himself. The other is at least 2,500 years old (it can be found in the works of Anaximander (6th century BC) and Empedocles (5th century BC)) and receives its support from people of all walks of life who are prepared to amend or dismiss the Torah (or Pentateuch) to suit their individual beliefs. For example, Edward F. Malkowski in The Spiritual Technology of Ancient Egypt Sacred Science and the Mystery of Consciousness (2007) dismisses the Biblical record in the usual manner. He asserts that Moses got the story of the burning bush from Egyptian myths because “he had to get the idea of a burning bush from somewhere” (p.206) (Why not from his own experience?) and dismisses the virgin birth of Jesus with “This concept...defies biological law” (p. 268) (Just where does he find this law, and just who enacted it?). Malkowski is driven to make such statements because his world view does not include a personal, Creator God who is entirely independent of his creation and who manages his creation and manifests himself in it as he sees fit.

(1) God exists. More specifically, the Godhead exists and consists of three persons: God-the-Father, God-the-Son, and God-the-Holy Spirit. **God-the-Father** designed Universe and wrote its script. **God-the-Son** created Universe in conformance with God-the-Father's design and manages Universe in conformance with God-the-Father's script. **God-the-Holy Spirit** energized Universe and breathed life into Universe's *flora* and *fauna*;

(2) The Bible is the Word of God. More specifically, God-the-Holy Spirit inspired the Bible's authors to write what they wrote in the exact manner in which they wrote it and then inspired the Church's leaders to select the very documents which make up the current canon, which does not include the Apocrypha.

Section D - Propositions

My work puts forward four main propositions:

- (1) The Bible contains an unbroken and reliable chronology from Creation to the crucifixion, death, resurrection, and ascension of our LORD.
- (2) The Bible refers to a series of cataclysms that are dated with sufficient precision to permit the division of ancient history into eras and sub-eras.
- (3) These cataclysms were responsible for the different strata that are recorded in the geologic column, and thus most of these strata represent events rather than time periods (one exception is the Pleistocene Epoch).
- (4) The resulting calendar of cataclysms provides a framework into which human history fits quite neatly.

Section E - Perspective

The structure of this book reflects two organizing principles: the sequence of the above presuppositions and propositions and the manner in which I view human activity and knowledge.

Regarding human activity and knowledge, every attempt to organize them will be unique – they are too complex to lend themselves to easy categorization. My view takes as its point of departure Henry Morris's division of these subjects into five main categories: (1) Investigation (for which I substitute **Science**), which is the Discovery of the Truth, (2) **Technology**, which is the Application of the Truth, (3) the **Humanities**, which is the Interpretation of the Truth, (4) **Commerce**, which is the Implementation of the Truth, and (5) **Education**, which is the Transmission of the Truth. In some cases I follow HM's sub-categories, but in others I do not.⁴ (**See my *Prolegomenon* – in fact, I urge you to read**

⁴ Morris, Henry M., Biblical Basis of Modern Science, The, Baker Book House, Grand Rapids MI, 1984.

it before you read this book. Although there is some overlap between the two books, it presents in greater detail the reasons for us accepting the Bible as our standard of truth, against which everything else must be measured.)

Section F - Plan

This book is put together like a building.

- **Part 1 – The Foundations** represents the underpinnings and ground floor of the building, - i.e. its basis and point of entry. It consists of three chapters:
 - ***Chapter 1 - The Bible*** presents the reasons for accepting the Bible as the Word of God and therefore as completely reliable.
 - ***Chapter 2 - God in the Bible***, presents the designer, builder, and energizer of Universe, without whom one simply cannot understand the purpose and nature of reality, life, etc.
 - ***Chapter 3 - Mankind in the Bible*** presents the truth about mankind, without which one cannot understand the world, let alone build healthy individuals, families, churches, and civil governments. These three chapters cover the essential matters that must be understood before exploring the rest of the building.

- **Part 2 – Ancient Chronology** represents the second floor of the building. It consists of two chapters:
 - ***Chapter 4 – The Chronology of the Bible*** presents a time-line of events from Creation to Messiah’s Ascension. This time-line is the chronological skeleton (or trunk) which supports the chronological flesh (or branches) of all natural and human history.
 - ***Chapter 5 – A Synchronization of the Sacred and Secular Calendars***, which establishes the point of contact between the Anno Mundi calendar of the Bible and the Gregorian Calendar of today.

These two chapters establish the chronological framework into which both natural history and human history must fit.

- **Part 3 – Natural History** represents the third floor of the building. It consists of three chapters:
 - ***Chapter 6 – The Cosmology of the Bible*** presents the origin of Universe and the implications of the Biblical account of its creation by God.
 - ***Chapter 7 – The Catastrophes of the Bible*** presents the cataclysms that have occurred and molded the earth over the past 6,000 years, and which divide history into six main eras ⁵ and many sub-eras.
 - ***Chapter 8 – The Geologic Strata – An Hypothesis*** presents a possible ordering of the geologic strata which are associated with the eons, eras,

⁵ (1) The Edenic Era, (2) The Antediluvian Era, (3) The Postdiluvian Era, (4) The Turbulent Era, and the Current Era, which I divide into (5) The Historic Era BC and (6) The Christian Era for theological reasons.

periods, epochs, and ages of the orthodox geologic column, thereby permitting a reconstruction of the geological and paleontological histories of the ancient world.

These chapters present the natural history of the ancient world:

➤ **Part 4 – Human History** represents the fourth floor of the building. It consists of seven chapters:

- *Preface – Introduction to Human History,*
- *Chapter 9 – The Early Prehistoric Era (3977-2321 BC),*
- *Chapter 10 – The Middle Prehistoric Era (2321-1464 BC),*
- *Chapter 11 – The Late Prehistoric Era (1464-665 BC),*
- *Chapter 12 – The Early Historic Era (665-2 BC),*
- *Chapter 13 - The Middle Historic Era (2 BC-1453 AD)*
- *Chapter 14 - The Late Historic Era (1453 AD-Present)*
- *Chapter 15 – Ancient Religions.*

These chapters present the human history of the ancient world.

➤ **Part 5 – God’s Chosen People** represents the fifth floor of the building. It consists of four chapters:

- *Chapter 16 – Israel: The Race,*
- *Chapter 17 – Israel: The Religions,*
- *Chapter 18 – Israel: The Region, and*
- *Chapter 19 – Israel: The Realms.*

These chapters present the people through whom God has chosen to reveal his truth to the world. Moreover, I argue that the Jewish people are unique and that human history since 1894 BC is incomprehensible unless this uniqueness is taken into account.

➤ **Part 6 – God’s Institutions** represents the sixth floor of the building. It consists of four chapters:

- *Chapter 20 – The Individual,*
- *Chapter 21 – The Family,*
- *Chapter 22 – The Church (Ekklesia), and*
- *Chapter 23 – The State (Civil Government).*

These chapters present the institutions of society which God himself established and the roles and responsibilities which he has assigned to each.

Each chapter of the book is divided into sections. Each section is devoted to a particular idea and may be substantiated by one or more appendices, tables, or photographs which support and/or expand upon that idea.⁶ I hope that the accumulated force of these ideas will accomplish my purpose.

⁶ The appendices are included in the text of the book. The tables and photographs are located on the CD-ROM which accompanies the book..

Section G - Precision

I place a high value on the truth, and thus I have made every effort during the writing of this book to be accurate. I hasten to add, however, that I am not infallible; I am a fallen sinner living in a fallen world. Thus I am sure that what I have produced here contains its share of errors. I will rely upon the Holy Spirit to reveal these errors to my readers and to raise up from among them other followers of Jesus who will correct and improve upon my work.

Section H - Problems

At the very outset, I acknowledge that I do not proffer solutions to all the problems which my reorganization of natural history and human history create (e.g. (a) my assignment of most segments of the geologic column to events – not ages – in the last six millennia, which is bound to upset those scientist who are committed to the uniformitarian theory of geology and to an age for the earth of 3.5 billion years, and (b) my postulate of massive flooding, not just at the time of Noah’s flood in 2321 BC, but also in 1870 BC, 1464 BC, and possibly 1008 BC as well, which will upset many creation scientists who are committed to the idea that Noah’s flood was responsible for all evidence of death and destruction due to raging waters). I expect that my successors will solve these problems.

Section I - Predecessors

I acknowledge an immeasurable debt to many authors who have preceded me. Although I have made considerable effort to identify them (my sources), I know that I have missed many. I have been a voracious reader over most of my eighty plus years, and I have made liberal use here of the ideas and even phrases that I have encountered in my reading. That some of them lack citations can be explained - but not excused - as follows:

- First, much of the material in this book was written over the course of more than 30 years, usually with the purpose of ordering my thoughts and without the intention of ever publishing it.
- Second, until I entered my late sixties, I was blessed with an excellent memory, and thus I stored much in my head.⁷ When years later I transferred a given thought to paper, I was not always aware that it derived from someone else. Now when I return to such a thought to improve my expression of it and perhaps to add a footnote to it, I cannot remember from whence I got it.

Thus I am quite willing to give others the credit for anything here. If you encounter either a good idea or a nice turn of the phrase which you have seen elsewhere, in a book or article by another author, give him or her the credit. If you encounter a bad idea or an error, however, assign the blame solely to me.

⁷ Now, of course, I have trouble remembering what I ate for breakfast this morning!

Section J - Preferences

Re designations of the scriptures and of the Lord: The Jews refer to the scriptures from Genesis to Malachi as “the Tenakh;” the Gentiles, as “the Old Testament.” The Jews refer to the first five books of the Tenakh as “the Torah;” the Gentiles, as “the Pentateuch.” The Jewish followers of Jesus refer to Him as “the Messiah;” the Gentiles, as “the Christ.” In most cases, I will use the Jewish designations to underscore the facts that (a) the Jews were chosen by God to be “the Oracles of God,” (b) the Jews bore the seed of the Messiah from Abraham to Mary, (c) Jesus was born a Jew, (d) Jesus lived as a Jew, upholding and observing all the Jewish laws, (e) Jesus said that He had come to minister “to the lost sheep of the House of Israel” (Matthew 15:24), and (f) He told His disciples to minister “to the lost sheep of the House of Israel” (Matthew 10:6). Gentile believers must never forget that they are grafted into the cultivated Olive Tree, which is Jewish, to join the Faithful Remnant of Israel; believing Jews *are not* grafted into the Wild Olive Tree, which is Gentile, to join the believing Gentiles (see Romans 11).

Re calendar designations: Many different calendars were used in the ancient world, which will be discussed later. The three to which I refer most frequently will be: (1) *Anno Mundi* (Latin for “year of the world”), which is usually designated by “A.M.,” and the correct manner in which to express a date in its frame of reference is A.M. 3999, which means that this date occurred in the year following the 3,999th birthday of world; (2) *Before Christ*, which is usually designated by “B.C.,” and the correct manner in which to express a date in its frame of reference is 2 B.C., which means that this date occurred in the year between the start of 2 B.C. and the start of 1 B.C., which was originally believed to be the birthday of the Lord;⁸ and (3) *Anno Domini* (Latin for “year of the Lord”), which is usually designated by “A.D.,” and the correct manner in which to express a date in its frame of reference is A.D. 2012, which means this date occurred in the year following the 2,012th birthday of the Lord (chronologically incorrect, I believe, which will be discussed later). For reasons of both consistency and ease of comparison, however, I choose to alter this methodology slightly. Henceforth in this book, I will always place the number of the year first and the identity of the calendar in which the date falls second, and I will omit the periods which customarily follow such abbreviations.

Re hour designations: In a twelve-hour clock, there are two twelve-hour periods in a twenty-four hour day: (1) the first runs from midnight to noon and is designated “a.m.,” which stands for *ante meridiem* (Latin for “before noon”). (2) the second runs from noon to midnight and is designated “p.m.,” which stands for *post meridiem* (Latin for “after noon”). In this book, I will omit the periods which customarily follow such abbreviations.

⁸ In the B.C./A.D. frame of reference, there is no zero year, which leads to endless confusion and mistakes in chronological calculations. For this reason, astronomers dispense with the BC designation, set the Lord’s birthday at 0, and refer to years prior to that date with negative numbers. Thus they date the solar eclipse which was predicted by Thales of Miletus to May 28, -584, not May 28, 585 BC.

Re time segment designations: In order to avoid confusion between Biblical time segments and historical time segments, I will refer (a) to the major Biblical time segments, of which there are nine main divisions, as “ages” and (b) to the major historical time segments, of which there are two main divisions and six sub-divisions, as “major periods” and “eras” respectively (the latter are further divided into “ages” and “minor periods,” but I think at this point in the temporal hierarchy the reader will not be confused).

Section K - Pretensions

I have none.

I do not claim to have received any special revelation from God. What I have written is merely the result of paying very close attention to what the Bible actually says.

I do not claim to be either a scientist or a scholar. What I have written will undoubtedly need refinement by people more knowledgeable than I am.

I do not even claim to have any special abilities as an architect. As I practiced my profession, however, I did discover that I have an unusual ability (a) to see patterns in apparent disorder and (b) to organize information, people, and things in workable ways – a discovery which actually led me away from architecture and into planning of all kinds.

As I stumbled through life (as most of us do) and read through thousands of books on a wide variety of subjects, I noticed a congruence between (1) what the Bible says about reality and (2) what either (a) I had experienced or thought myself or (b) others had experienced, thought, and recorded. It is this congruence which I hope to convey in this book for, as I wrote in “My Purpose” above, “I believe in the power of order to persuade. Order is the hallmark of God’s creation and management of the world. So I have set out to communicate the order that I see in the Bible and to show how the facts – but not the theories – of modern science and scholarship can be fitted into that order.”

I stress that I am writing about what I see. Again, I admit that there are tens of thousands of Biblical scholars, ancient historians, and scientists who are more knowledgeable than I am concerning the areas on which I touch. I have read thousands of their books. What I have failed to find, however, is a satisfactory attempt to fit what we know about the world and its history into the Biblical framework.

If the Bible is reliable, which I believe it to be, then the Academy’s current view of many things cannot be true. For instance, the Academy’s current textbooks exhibit the following ages: 13.7 billion years for the age Universe,⁹ 4.5 billion years for the age of Earth, 3.5 billion years for the age of early forms of life, and 200 million years for the age of mankind. According to my understanding of Biblical chronology, however, Universe was created circa 3977 BC, nearly 6,000 years ago, which requires that all the foregoing

⁹ Down from an age of 20 billion years not so long ago.

events be fitted into six millennia. Then the Academy claims recent terrestrial history has been relatively serene – without significant upheavals. According to my understanding of what the Bible says, however, there have been many serious cataclysms during mankind’s time on Earth, which have served to divide human history into ages – e.g. a change in Universe’s fabric in 3977 BC, a global flood in 2321 BC, a close encounter between Earth and a comet in 1464 BC, and a close encounter between Earth and another planet in 665 BC. These cataclysms divided human history into the Antediluvian Era (3977-2321 BC), the Postdiluvian Era (2321-1464 BC), and the Turbulent Era. (1464-665 BC) which were followed by the Early Historic Era (665-2BC) and the Late Historic Era (2BC-present).

The above scenario creates a series of problems for the Biblical historian: How can the history of ancient Egypt from the Pre-Dynastic Period to the 13th Dynasty be fitted into the Postdiluvian Era, at the end of which occurred the Exodus of the Jews and the influx of the Hyksos? The latter appear to have occupied Egypt throughout the early phase of the Turbulent Era (1464-1008 BC). How can the New Kingdom and the Later Period be fitted into the last two phases of the Turbulent Era and the Early Historic Era (i.e. from 1008 BC to 323 BC)? Might the Heroic Age of Greece be fitted into the middle phase of the Turbulent Era (1008-754 BC)?

The above scenario also creates a series of problems for the Biblical geologist: How can the geologic columns eons, eras, periods, epochs, and ages be fitted into six millennia? Might the cataclysm in 1464 BC have caused the Great Dying, the creation of the Paleogene and Neogene strata, and the onset of the Pleistocene Period (Ice Ages)?

I will be content if what I have written serves to get at least a few people curious about these problems and begin working on them seriously.

Section L - Plea

Here I address myself to my Christian readers. To whatever extent you do, stop trying to fit the Bible into what modern science and scholarship claims is reality. Such efforts are a waste of time. God is the ultimate reality, and he designed Universe, created Universe, energized Universe, sustains Universe, redeems Universe, and will judge Universe. He gave us the Bible so that we could understand what he has done, is doing, and in many cases will do. Accept what the Bible says and then start trying to fit the facts of modern science and scholarship into what the Bible claims is reality. You will be surprised by what you discover.

Section M – Prayer

Dear Reader:

If fervently pray for you the following:

*Almighty God: Please bless this reader abundantly. Use the contents of this site to provide him or her with **compelling reasons** to view Jesus as the Word of God incarnate and his or her Savior and Lord and the Bible as the Word of God written and therefore trustworthy in all its particulars. In the name of the Father, the Son, and the Holy Spirit, I pray. Amen..*

May God be with you in your reading.



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New York, NY
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