

*The Creation of the Universe: an Annotated Account*

THE FIRST BOOK OF MOSES,  
CALLED  
GENESIS.

# THE FIRST FOUR DAYS

DELMAR DOBBERPUHL

## *The First Four Days*

Have you ever wondered what part (if any) science plays in the Genesis creation story? If so, *The First Four Days* was written for you. Physicist Delmar Dobberpuhl masterfully explains the scientific side of how God created the universe and rapidly matured it from Days 1 through 4 of the creation week. Instead of beginning with science and attempting to mold Scripture to fit it, Dobberpuhl starts his analysis with God's Word and describes the scientific processes that were involved in each step of the creation and maturation of a perfect habitat for mankind.

According to *Webster's New Collegiate Dictionary*, science is "knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method." As the author explains, the truths scientists have discovered about this world must be complementary and not contradictory to God's Word. In his book, *The First Four Days*, Dobberpuhl fills in the details of the creating-and-making account (CMA) in Genesis with speculation that is based on complementary scientific theories and discoveries. Furthermore, he provides new insights and answers to questions about what God did during Creation week.

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## Foreword

The chapters in this book were first written for a book that would have presented both a literary and a scientific exposé of the creating-and-making account (CMA) provided in Genesis 1:1–2:4a. Originally there were three of us who co-authored a viewpoint article for the *Journal of Creation* titled “Days 1–4”. It can be found in Volume 21(3) 2007 on pages 69–76 of that journal. In that article we described our new position on what the CMA reported for the first four days of creation week. However, my coauthors, who would have written the literary exposé, have indefinitely delayed the completion of their task. It was our joint opinion that the presentation of the scientific exposé included in this book could not wait. The scientific material presented here is based on current knowledge of the physical universe surrounding mankind, but that knowledge changes almost daily as new discoveries are made.

We limited this book to the creating and making of the physical aspects of the universe. We do not include the spiritual aspects of creation such as the angels and the spiritual heavens that God created for them. They could easily be included in the merism “the heavens and the earth” of Genesis 1:1. Their inclusion there would be supported by the statement in Revelation 4:11: “for You created all things, and because of Your will they existed, and were created.” Also the author of Genesis 2:1 reported that everything that exists in the heavens and on Earth was created and/ or made in the first six days. But creation of the non-physical aspects of the world would not be a topic that a scientist could study or analyze.

Each chapter of this book, except the first and the last, has the same basic structure. First, there are several paragraphs tying a new divine act by God to his previous acts. This includes a short summary that introduces the miracle to be described in the chapter. We then cite references to the new miracle from other places in the Bible and explain their significance. Then we introduce new scientific terminology that is related to the miracle and its products. Following this, we construct a new portion of the creating-and-making model (CM-model) based on the physical concepts provided in the CMA and complementary biblical and scientific material. The model extension is then followed by several paragraphs providing scientific evidence that supports it. Finally, a summary of the material presented in the chapter is provided. Hence the outline of the intermediate chapters is:

**The Next Miracle**  
**Extra-CMA Biblical Descriptions**  
**Additional Scientific Terminology**  
**Additional Facet of the CM-Model**  
**Supporting Scientific Evidence**  
**Summary**

An appendix has been added to provide the author’s exegesis of the verses from the CMA that formed the basis of the material covered. The verses are presented as a story instead of a translation because the author is not an expert in the Hebrew language. It provides information on transliterated Hebrew words of the original Masoretic text, and their translation that was obtained from various sources. This was done so that as little as possible of the CMA author’s intent would be lost in translation. Parts of the story differ from generally accepted translations such as the King James Version (kjv), New International Version (niv) and the New American Standard Bible (nasb). This was done to add clarification rather than modify the Hebrew text or its content. It is left to the reader to determine from the context whether this story reasonably follows the Hebrew text and contains only information available from it.

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# *Introduction*

## PURPOSE

This book attempts to explain in modern scientific terminology and recently developed physical concepts the series of events that are described in the first nineteen verses of the Creating-and-Making Account (CMA) in Genesis chapter 1. A model is constructed from these concepts, called the CM-model. The model was designed to follow directly the series of miraculous events outlined by the CMA for rapidly making and maturing all elements of the universe formed in the first four days.

We believe the words God gave mankind in the CMA that described his acts of creating and making the entire universe are the whole truth in outline form. Mankind's understanding of the universe may have changed the interpretation of those words for better or worse. In recent times, new understanding about mankind's physical environment has come almost exclusively from the physical sciences. The data scientists have collected, and especially the interpretations they have produced explaining those data, contain that new understanding. All evolutionary and even many recent creation models of the origin of the universe are based on such data and interpretations. Many of those models have assumed millions and billions of years of natural development. Theistic evolutionists, progressive creationists, and others have gone so far as to reinterpret the CMA text to make it fit their preconceived naturalistic models.

In contrast, the purpose of this book is to present a model that follows what the CMA actually says, as well as providing speculation on what it does not say. We look at the words of the text from a scientific viewpoint and build a model that fits within the context of the CMA. The CM-model involves a large amount of material that the CMA never mentions directly. However, this material was deduced from what the CMA does say and from a current understanding of the final product: the universe that mankind experience today. The author believes that this material provides insight beyond those words God gave to mankind. Such deductions were added so that the reader can relate the words God provided to terms and concepts modern scientists use today in discussions of the origin of the universe. The scientific study of the origin of the universe is called cosmology.

The CMA obviously described the origin of the same universe as that studied by cosmological scientists who support evolution. Just as obviously, we find their analyses and interpretation of their findings differ significantly from the truth of the story told in the CMA. This occurs because they rely on natural processes alone and reject God's presence at the beginning and his work to make a fully mature universe.

## **The Nature of the Material Presented**

Some physical concepts presented in this book are highly speculative, just as all cosmology is, because no human being was there to experience and report on it. Speculation is required because scientists are all human and mankind's knowledge and understanding of the origin of natural processes will always be deficient by just studying the finished product. But, if the CM-

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model proposed fits God's Word without modifying it, the model certainly is worth consideration and is likely closer to what actually happened than models that are at odds with the CMA.

No one but God knows all the intelligent design that is waiting to be found in the almost boundless expanse of space external to the planet Earth and in the complexity internal to the world in which humans live. Only supernatural actions or miracles can explain how this world was created and made. Natural processes, as we know them today, were one of the products of that initial creating and making, not the ultimate cause.

The main premise we follow is that everything mankind have learned about this world was designed and built into it during creation week by an Intelligent Designer and Almighty Creator from nothing that now exists (see Hebrews 11:3 and Revelation 4:11). This is directly opposed to materialistic theories of origins (e.g., Big Bang, Steady State, Hyper-dimensional, etc.), which all include in their initial conditions something (in place of God) from which the now-known universe was formed by natural processes over long time periods. Evolutionary theories all miss the point that without God's action in creating the natural processes that mankind can observe, these processes would never have existed. A physical process could neither design itself nor naturally select its own characteristics but must blindly follow a law set down by the ultimate designer and lawgiver — the Creator God.

### **Creating and Making Defined**

This book is limited to the creating and making of the physical universe because that corresponds to what cosmological scientists are trying to determine: how the universe got here. We define an act of creation as bringing something into existence from nothing. *Scientists cannot study acts of creation, only their product.* The act of making is defined as the transformation of a pre-existing substance into something new and different. Creating is always miraculous. Making, in regard to the origin of the universe in only six days, is also a miracle. Only God could have performed these miracles.

For each day of creating and making, God reported the key actions he took, totaling twelve divine actions or commands. Three of the commands (Gen. 1:24, 28, 29–30) were not acts of creating or making but gave blessings and instructions to his living creatures. In the chapters that follow, we deal with the six actions God used to make the majority of the universe in the first four days. They were acts of making and rapid maturing that we call transformations. The actions of making and/or creating the living creatures on days five and six are left for another book. These creatures were created mature and required no rapid maturing.

We infer that God completed the rapid maturing of the universe by the end of the fourth day. One must accept a creative act by faith in the Creator and his report in the CMA alone. Likewise a miraculous act of transforming will make sense only if it is accepted by faith. For each act of transformation, however, the CMA recorded preexisting materials and conditions followed by the final products under new conditions. These are reported either explicitly or by implication. In this book we identify some of the scientific evidence that has been discovered — and still remains in the universe today — and that can be interpreted as residues of those divine actions of transforming.

The acts of transforming, in the sequence presented by the CMA, are described using known physical concepts sometimes applied in speculative ways. They have been added to better translate God's words into modern scientific terminology. This speculative material is not found in previous theological literature because it has been deduced from more recent scientific data. The speculations are intended to fill in what God does not specifically report, to provide insight

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into what the CMA does say. They go beyond what is reported in the CMA but were carefully selected not to contradict what the CMA says. They should be considered complementary to it.

### **Sources for the Complementary Material**

Some of the complementary material presented came from verses or passages in other books of the Bible that refer to events during creation week. Those sources provide additional information for a more detailed creation model than the CMA alone allows. They gave us further insight into the miracles God performed during creation week and how the scientific evidence could be interpreted to relate to the transformations.

The second source of complementary information was scientific literature that covers almost all aspects of mankind's scientific knowledge of the universe in the form of science textbooks and published journal articles. The sciences that have provided this information include astronomy, physics, chemistry, biology, and geology.

### **Limits of the CM-Model**

The author realizes that all models developed to explain the origin of the universe have limitations. This is due to the finite knowledge of any individual or group of individuals that developed the model. There are portions of any model that will require change as knowledge is gained of certain aspects of the created universe.

Also, the text of the CMA was extraordinarily brief and likely allows more than one creation model. To keep the book at a reasonable length and make the model easier to understand, only our own CM-model is presented in its entirety. Alternative models are not discussed in detail even when mentioned. The reader should consider the CM-model as an example of what fits the CMA and not as the only true model. It resulted from an attempt first to determine the proper interpretation of the verses—what the author intended—and then to propose a physical model that fits. Thus, the CM-model was designed first to fit the CMA and secondly, in its light, to suggest proper interpretation of applicable current and future scientific data. This emphasizes the truth in the story told by the CMA. It is left to the reader to generate an alternative model when he finds a problem with the CM-model and does not agree with it.

## **WHAT IS A MIRACLE?**

Creation week included a series of miracles performed by God. Therefore, a physical characterization of a miracle would be helpful in understanding the CMA. Throughout the Bible many examples of miracles are reported. A look at a broad sample of these suggested that each is a supernatural change to the existing physical world. No physical evidence remained to indicate how God performed the miracle. A sample list of such miracles includes both Old and New Testament references, e.g., Exodus 7:1–9:35, 14:21, 15:25; 1 Kings 17:22; 1 Kings 18:38; Matthew 8:3,13,15; Mark 7:34–35; Luke 8:55; John 2:7–8; John 6:21.

The main point to remember is that mankind and their science cannot explain miracles when only natural processes and physical laws are assumed without any supernatural component being involved. In physical terms, miracles are identified by a supernatural change in one or more of the three basic components of the universe: space, material substance, and time. God created all three of these with his first command for the universe to come into existence (Gen. 1:1). These components are so basic to everything physical that exists that only God can change them.

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In every miracle reported in the Bible, one or more of these basic components of nature are changed. Space is changed by objects moving in a supernatural way like the sea parting for Moses as described in Exodus 14:21. Material substance is changed from one type to another like water into wine as described in John 2:7–9. Time is changed when natural processes are accelerated to supernatural rates as demonstrated by the healing of a leper as described in Matthew 8:3. And all these things are done without causing a major disruption in the physical universe.

The misunderstanding of, or failure to comprehend, this concept that God can change even these basic components of our universe has led physical scientists to postulate the almost infinite timeline apparent in their evolutionary cosmologies. But a general rule should be applied concerning a miraculous event. When God gave a command himself or worked his will through his angels or prophets, a supernatural event occurred that cannot be explained by natural processes alone.

### **THE CREATION WEEK TIMELINE**

The important timeline to follow during creation week is the one provided in the CMA by the Creator himself. He specifically reported what he did for each of the seven days. This timeline implied that all physical concepts used to explain creating-and-making events during that formative week must fit within the days reported. For the three creating events, this was easy to explain because they happened instantaneously and may have left no physical evidence except the product. By definition of *create*, something cannot partially exist for a while, because one moment it does not exist and the next it does. For the six making or transforming events we will describe in this book, however, time probably was involved, and evidence of these miracles likely was left behind. If evidence was left, it could easily be misinterpreted without the supernatural element of the miracle being considered. From the short timeline given in the CMA, all of the mature results reported would have occurred much faster than scientists can understand based on natural-process rates that exist today.

The point to ponder is: if a physical process known to occur today at a certain rate does not fit his timeline, God could have used a supernatural action involving an accelerated natural process or an entirely different process. Either way this would have been miraculous because it showed God used time, space, and material substance as tools to meet his purpose after creating them.

To scientists looking at any evidence that remains, which is all that can be observed, the result of a miracle may appear the same as results from a natural process observed today. A majority of these scientists have assumed it took as long a period of time for the mature results to occur as that natural process would take at today's rates. This false assumption has led to the large cosmological and geological ages found in almost all scientific literature today.

In the following chapters of this book, God's miraculous actions are modeled in the form of accelerated processes to fit physical processes into his timeline where the CMA requires them. This follows from the main premise of this book that God created physical processes, and he controlled their use during that first week that fulfilled his purpose and timeline. He provided his Word to mankind so that they would realize what he had done in order to provide us with a fully mature universe to live in.