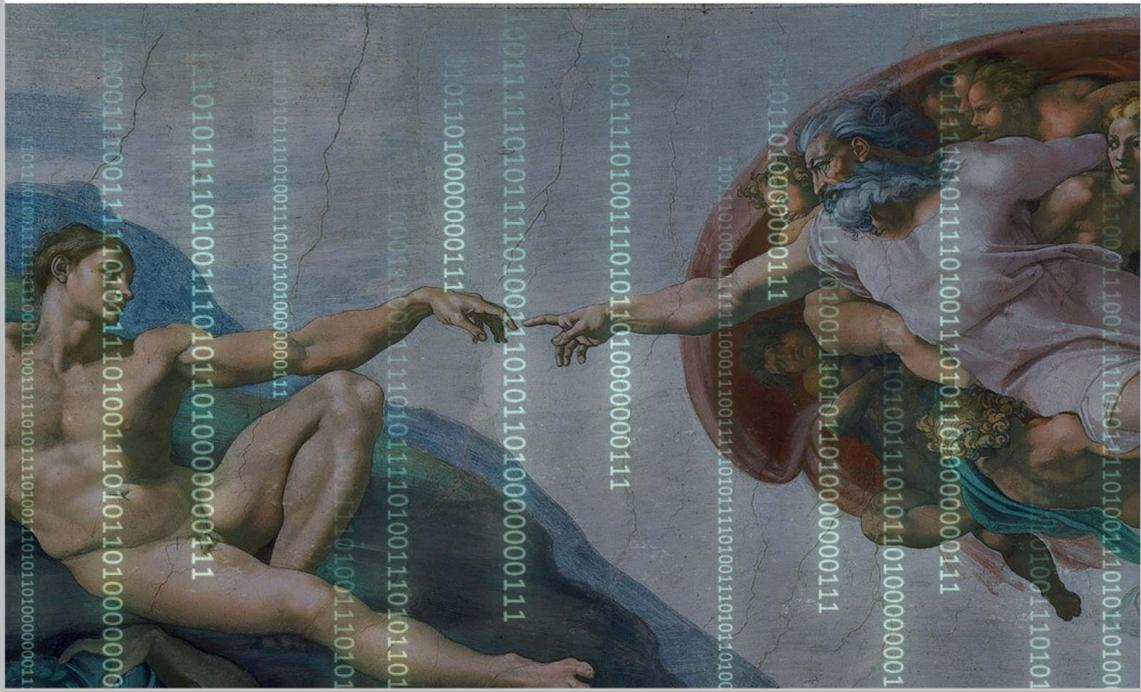


# The Creation Code

A theory about the true Code in the Bible

**DOUGLAS : MCBRIDE**



# THE CREATION CODE

A theory about the Code in the Bible

*By*

Douglas McBride

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Despite twenty–five centuries of debate, it is fair to say that no human knows what the meaning of Genesis 1 and 2 was precisely intended to be. We should continue to explore that!

—Francis Collins, *The language of God*

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## Foreword by author

This work comes as a product of some years of research by an independent Bible reader. Before coming up with this book I planned to share its subject with other Bible readers largely for comments and constructive evaluation. The initial results were the ones that showed that I was wasting time. As an independent Bible reader I have learnt that you just cannot have a calm and informative conversation with a subscriber to atheism, theism and other popular brands. At any instance, approaching someone will lead to a cascade of long and unfruitful debates, disagreements and self-defenses about one's beliefs and position. Among my many twitter exchanges I had in trying to share the concept behind this book, the one I greatly cherish is with the atheist writer Michael A. Sherlock. In this exchange I simply wanted to know his take on this concept of the code in the Bible that will be discussed in the volume of this book. After responding that he understood that this idea has long been debunked—a *response that wasn't surprising to me*—I then challenged him to consider my take that while the past theories about the code in the Bible may have been unimpressive, the whole idea that there is the code in the Bible is the one that seems to be merited. Soon the 140 twitter characters couldn't permit the conversation to proceed smoothly and also other people interfered and complicated everything. Notwithstanding, our exchanges ended brightly with him yielding to that he will look at my manuscript at another time since he was at that time occupied. Well, shortly after our exchanges I realized he tweeted to his followers the words that “people would say anything to defend their God”. That was the last time I heard from him and I also have never attempted to distract him again. I have also approached a couple of some outspoken rational enquirers on social media on this subject only to have invited to myself being unfollowed later. It is not only skeptics that I approached on this subject but also some theists. With this group of Bible readers, it was the same old story. You are with them or you can go to hell. Theists simply can't have their outlook challenged because they have a certain set of beliefs which cannot be repaired, even if you might be right that they need to be reevaluated. Actually, this element whereby we tend to differently understand one book, the arrogance that is shown by theists to those who believe unlike them and the bigotry shown by atheists and other rationalists towards the aspects that speak positively for the Bible is one of the key factors that motivated me to

come up with this title. The world as well deserves to know what is in the minds of those like me concerning this text because, to be honest, there no longer is any hope that the disagreement between theists and atheist is ever going to help us with arriving at the truth about this text. Perhaps it is high time independent Bible readers like myself come out in numbers and share their positive feelings about this text so that we might have variety of views on what may be the truth about the Bible. Who knows, may be the truth is with us and not those who are loud about this book.

The other thing is that since this title was not prepared to serve as an academic text, I have spared myself the demanding labor of citing sources and references. I was more concerned with that the reader gets my concept and not the quality of how I'm presenting it. Those questioning any factual assertions made here may verify them with Wikipedia, Google and other online search tools. Much of what I have to write about required clear understanding of some ideas, facts and concepts from so many areas of human enquiry like history, biblical studies, biblical criticism, psychology, anthropology, linguistics, ethics, epistemology, astronomy, biology, cryptography, geography, politics, Law, current affairs and scores of others. However, while I have done my best to acquaint myself with some topics and concepts under these subjects to properly write some parts of this title, it would be arrogance for me to proclaim this book to be inerrant. Yes, you might notice some hiccups here and there and if you can find any grave mistakes concerning factual matters, please calmly forward them to me so that I can quickly fix them.

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## Preface

The subject that the Bible must be approached as coded should not be the one that puzzles anyone because it would still be just another way of looking at this book among myriads of other known appeals to this ancient text. The appeal to the Bible is quite wide ranging and non-overlapping. It has for long been tirelessly appealed to by traditional Christians as the legitimate source and basis of their beliefs about God. In the west it is occasionally attacked by skeptics for making what to a secular reader seem to be intellectually low, false and unscientific claims about the universe and life in general. Politicians today are occasionally elevated to office through it, and it is regularly used in the courts of law as an instrument by which, together with a solemn vow, a witness has to impress the judge or the jury that he will be telling nothing but the truth. It can be found used in peculiar instances such as to create bumper stickers and lastly we occasionally find it being used as some magical item; being slipped underneath the pillow at night for one to have sweet dreams.

Something that even more motivate us to explore the subject of this book comes up once we ask ourselves if the Bible was really meant for these uses. Is the Christian Bible really relevant for swearing, making bumper stickers or even writing best-selling atheistic books? Does it have magical powers? Does it even contain any of the beliefs which many believe to derive from this book? It is a fact that many traditional Christian views are certainly not taken from the Bible and we time and again find ourselves struggling to corroborate some of these beliefs and practices with the text of this book. The common example is the doctrine of Assumption in which Mary the mother of Jesus is said to have also ascended to heaven. Certainly this view is totally nowhere to be found in the Christian Bible and those who hold it also did not get it from the Bible. Many practices and traditions surrounding Christian holy days like Christmas and Easter are also nowhere to be found in the Bible. Well, much has by now been written on this subject in the past and I do not want to bore you by repeating it here.

So, having looked at these seemingly uncompromising uses of the Bible today, we can't help but ask ourselves what is the Bible really teaching? What was it intended for? More important is the question of whether the Bible do even teach what most people

would take to be its undisputable teachings; teachings like creation of the literal universe, the literal second coming of Jesus, giving us rules which we must live by and many more.

The aim of this book is to share my finding that there is still more we can make with the text of this book. This finding is that the plain meaning of the ideas, thoughts and concepts in the Christian Bible seem to still not be the only thing that this book was meant to present. The Bible actually has some truths encrypted behind its text that we can know only once we are familiar with certain rules and methods of reading these truths. The biblical story of creation has been adopted here to explore this aspect of the Bible.

That should mean this book is again about the biblical story of creation. It as well seeks to explore these hidden messages in this story. This title is intended to be the first in a series of four or so upcoming commentaries on the hidden meaning of the biblical creation story.

In this volume we will importantly look at the whole idea of the Bible code in details. In the first chapter (casually titled 'meeting Drosnin' but of course not literally) I begin with discussing what inspired me to take this line of understanding the Christian Bible. The second chapter shares some previous approaches of the Bible as a coded book that have existed just to acquaint the reader with this subject. The third will show that the thought that something is encoded in the Bible is actually the one that has been invoked even by the fundamentalist readers who profess to take the Bible strictly plainly. The main subject of this volume is discussed in the fourth chapter. The fifth will take us to those reasons why we certainly need to decode Genesis. The last chapter will look at the first category of hidden things that could be made in the first chapter of Genesis.

The subject of the code in the Bible was actively doing the rounds in the late 90's following Michael Drosnin's publication of *The Bible code* in 1997. In his theory Michael Drosnin with the use of the Equidistant Letter Sequencing (ELS) made predictions about some events, showing that they have been written in the Bible some thousands of years long ago. Notwithstanding it was not long before Drosnin's conception of the code in the Bible heaped to itself a variety of criticisms. Soon it lost popularity among the public, and since then it has remained an area of interest for some underground investigators. However, for most people today the Bible code is still understood in the Drosnin sense of the word and in relation to the use of ELS. I want to clarify that this book is not concerning itself with the forgotten Drosninian Bible code idea. The word Bible code is used here simply because the book observes that there are

certain truths encoded behind the text of the Bible that need to be deciphered. However it is not really concerning itself with any known method of deciphering these things. It introduces a completely new way of reading this text. Among others, this book makes the following claims that distinguish it from other Bible code books that have been before:

1. This theory does not rely on the ELS. Unlike the ELS which created completely new words, it shows that new senses can still be made for the existing words, phrases, expressions and sentences that are already there in the Bible. It observes that the form in which the Bible exists is actually a ciphertext which still need to be processed to reveal its intended teachings.
2. This book does not intend to make sensational claims about any future occurrences.
3. Unlike all other theories of the Bible code that have been before, it provides the device with which we can be enlightened theologically. It seeks to teach us about God by unveiling another message that has not been visible by plainly reading the Bible.
4. It does not suggest the use of any computer software, calculations or any deep mathematical computations.
5. It does not emphasize that a text must be in a particular language.
6. It helps us to see that what both skeptics and apologists have been viewing as problems in the Bible are actually nothing but the facets of this code in the Bible.
7. It offers the device that can help to resolve all the known problems that currently divide the Bible, science and many other areas of human enquiry.
8. It offers a theological perspective that can be attractive for any intelligent person who might have been troubled by reading the Bible plainly or say literally.

While I wrote this work primarily to present my findings about the Christian Bible, I must admit that I also had another eye on the positive impact it can have on the contemporary society which is largely cynical about the Bible. It is a fact that we are currently living in an epoch where the Bible (and belief in God which some base entirely upon this book) is under strong criticism from secularists, humanists and atheists. It is a fact that most if not all of the brightest of the minds living today one way or the other see the Christian Bible as having nothing positive about it. But isn't there the aspect of this

book which still eludes our brightest of thinkers, scientists, philosophers, theologians and other academics? Certainly, this is one of the questions that I think this volume can help to answer. In that way, this work is for the intelligible and general scholarly community. It is for you if you are the skeptic who still sees the Bible as a meaningless book that is full of absurdities and contradictions. This book can also give apologists the proper grounds for defending their faith. In short, this book is for you if you think on things.

## Chapter 1 Meeting Drosnin

Michael Drosnin and his findings were brought to my notice somewhat fortuitously after I encountered a catchy caption on the magazine of a colleague. “An Israeli mathematician has discovered a hidden code in the Bible that appears to reveal the details of events that have taken place thousands of years after the Bible was written”; that’s how it read. At that time I was pursuing my first year studies at a medical school, having just completed a two years preparatory program at the faculty of Sciences of a local university. Thus, such words were obviously the ones that would be curious to me even more so because the God question was one of the things that I passionately took seriously. I will not say I was any deeply religious believer. I followed the God question largely to enrich myself intellectually and perhaps also say to enable myself to make well informed judgments about other things in life. By then I had read much of the Bible and unfortunately for me there were some things that made me remain unsatisfied with it. Just at the outset of reading it, the Bible simply contradicted itself. Then it conflicted with very robust and well established scientific findings. The Bible taught a flat earth theory that had now been shown to be categorically wrong by modern science. It stated that at the time of the fall of certain ancient kingdoms the stars were to fall to the earth in the same way as fig leaves do when shaken by some strong wind. It went on to mention mythical creatures such as unicorn, leviathan and dragon. To make things worse, it was just not the right book for building up anyone to be any decent person. It advocated rape, incest, genocide and many other similar forms of morally detestable practices. As a recruit of science I felt I was now at the stage in my life where I should no longer remain undecided on these issues. There must be an ultimate solution over all these dilemmas and it was my duty to find it. Is the Christian Bible a problematical text or not?

It is for this reason that I passionately drew closer to that article to find out what a mathematician has to say on the text of the Bible. The subject that the Bible has been analyzed mathematically was important because it raised the expectation that my questions were at last to be answered. As a student of science I already knew that mathematical proofs and other methods of ascertaining things are objective, systematic and trusted. The article went on to relate the story about Michael Drosnin’s book *The Bible Code* and how he made some eye catching predictions from the text of the Bible

about some events that were to unfold in the future using the Equidistant Letter Sequences earlier discovered by some Israeli mathematicians. At the outset this sounded like something that will be helpful. Though, the article then seemed to pay much attention on the prediction of future events and other sensational topics. The paper just promised to say nothing on the issues of my interest. It was just not what I really expected; something that will help me get around the problems in the Bible that have been giving me a headache. Rather it was just a book that at best can warn people about what might happen. So, being a person not attracted to sensationalism, Drosnin's book turned up to be not my thing. However, the very thesis that the text of the Bible could somehow be manipulated to tell us something different from its surface meaning remained attractive to me. Having just lost interest in the Drosnin's theory of the code in the Bible, what soon came to my thoughts was the interest to find another theory of the code in the Bible that may answer my demands. Aren't there other methods of decrypting the Bible that can help us to get around my mentioned problems with the Bible? The fact that there are ELS in the Bible meant that there can be other means by which information is encrypted in the Bible still unknown to us.

Though, I must admit that before hearing about Drosnin's work and of course the whole thesis of the code in the Bible, other peculiar things in the Bible had already inclined me to the thought that the Bible might not be entirely a text that must be read plainly. The reader need to know that besides the fact that it is self-contradicting, it clashes with science and it raises similar other issues, there are still other forms of peculiar things in the Bible that may not be categorized as problematical for a thinking or scientific reader. In fact, the reader needs to understand that the mindset that some parts of the Bible are problematical for acceptance by a rationalistic reader (and that they cause one to be skeptical about that book) is actually a very poor and unscrupulous proposition about those parts of the Bible. The truth about the Bible is that it has so many forms of peculiarities. Most of them conflict with the conventional evangelical Christian view of this book as an inerrant word of God that must be read strictly plainly. Some of the peculiar things in the Bible are clearly what may not induce a sense of skepticism towards this book. But most important is that others even give us something with which we can engage ourselves with the Bible intelligently and rationally. One of those common characteristics of the Bible that have caught the curiosity of many questioning readers is the very fact that there are certain books that we actually can't read at the

moment. A lot of people who read Revelation have not ceased raising the concern that this work has been written in a way that it cannot be taken strictly directly. Even the book itself states clearly that it was written in signs or say symbols. (Revelation 1:1, KJV). It is generally accepted that no one knows what this book is really saying. A simple search on Google will tell you that there are four approaches of interpreting this book usually dubbed the *futurist*, the *historicist*, the *preterist* and the *idealist* interpretations. Surely, if we have four approaches of reading a book, it then means there isn't a single answer for the question of what does this book says. I well understand that knowing what a text says is to know one thing made from that text and not four possibilities.

So, Drosnin's book actually inspired me to start taking seriously those peculiarities like the book of Revelation and many more. It opened before me another door of thinking positively about those passages of the Bible I have been seeing as problematical. The mythological, self-contradicting, historically inaccurate, unscientific, sometimes plagiarized and even the not so morally tasty stories that form much of the Bible when read strictly plainly where no longer viewed as problems. I actually have not been reading them rightly. They might only be a packaging material intended to contain the real stuff. Like every packaging of any product, these things may not be used to gauge the taste of the content of the Bible.

## Chapter 2 The Bible code in the past

Many beliefs about the code in the Bible and near-Bible-code practices of manipulating a text in the Bible have been there from antiquity. Michael Drosnin simply popularized this idea and perhaps the very word 'Bible code.' One of those earlier practices is perhaps the hermeneutics of Philo of Alexandria on which he wanted to unify the Hebrew Bible with Greek philosophy by simply substituting the concepts in the Hebrew Bible with some ideas he derived from some ancient schools of Greek philosophy. The Gnostics as well believed that there are some esoteric truths to be found not only in the Christian Bible but many other religious texts from different cultures of the ancient time. Perhaps what gives a more or less modern understanding of the Bible code resurfaced with the use of Gematria in the medieval age; a practice in which people assigned some numbers to some letters in a word to find some hidden meanings that was rife importantly in the medieval times within the circles of the Jewish Kabala mystics. Everyone has heard about the famous English mathematician and physicist Sir Isaac Newton. Besides his adventures in physics and mathematics Newton is also known to have so closely concerned himself with the Bible. In chapter 2 of his book on which he made his observations on Daniel and Revelations<sup>1</sup>, Newton ingeniously expressed the entire language about the natural world as depicting some aspect of the political world. What characterizes all of the above approaches of the Bible is an element where something in the Bible was used to represent an idea or thought that may not be made by a plain reader. These readers took anything from the words, thoughts, concepts, sayings, sentences, numbers, tone, structure, organization and some patterns in the Bible to express certain things that cannot be known by treating these things in the ordinary and everyday way of understanding them.

However, none of the above practices of reading the text of the Bible are common amongst Bible readers today. Equally, Michael Drosnin's approach of the code in the Bible also heaped to itself a couple of criticism in spite of however ingenious it initially appeared. The question that we might need to come to is whether these practices are really bad. In brief, Drosnin's idea relied on a method where words can be composed from a text by taking every  $n^{\text{th}}$  letter in a text when spaces, punctuation and other special characters are removed from that text. For instance in the text '**R**ips **e**xplained **t**hat **e**ach code is a **c**ase **o**f **a**dding **e**very fourth letter to the fourth word', we can make the words

‘READ THE CODE’ once we pick a letter and skip four to pick another one. For Drosnin, when words which could be understood in a certain context cross each other, it implied some associated event. For example, for the words ‘coronation’, ‘Johnny James’, ‘year 2099’ to cross or appear in close proximity would mean a certain Johnny James would become a king in year 2099. However, Drosnin’s method soon attracted a couple of critics and criticisms came thick and thin from various directions. One of those criticisms was that his findings were actually nothing special because his method could be applied over other texts (e.g. *Moby Dick* and Tolstoy’s *War and peace*) and still produced results similar to what was produced with the Hebrew Bible. The other was that most of the things which he predicted didn’t occur. Surely, Drosnin’s version of the code in the Bible slowly lost popularity and remained something which many modern Bible readers did not take seriously.

Nevertheless, criticisms of Drosnin however do not really debunk Drosnin’s idea either. Whereas it is true that Drosnin made some predictions that later did not become fulfilled, what is known is that he was still right with some of his predictions. The whole thing about a man who took a flight to Israel to deliver a warning about possible assassination which later occurs appears somewhat peculiar to me. Note that the criticism that this was just chance is actually not debunking his theory. It only tells us about other people’s reservations. In fact, even bringing an instance on which his prophecies did not turn up to be true surely does not really incite us to think skeptically about his idea. It may mean that his method needed to be further refined. The other objection that Drosnin’s method worked on some texts does not at the first place undermine the concept that there is a code in the Torah but rather that Drosnin’s method worked with other texts. This criticism is showing that the Hebrew Bible is not the only book with the mysterious property whereby one can predict some future events by the help of the ELSs in a text. Therefore, the reader must underline that most criticisms of Drosnin’s work were actually showing that we can still think alternatively about his method. They did not debunk the method.

Notwithstanding, my most serious problem with the critics of the approaches of the Bible as coded is actually that they do not and cannot account for the very motivation for perceiving the Bible as having codes. Perhaps I must first clarify that Drosnin’s work was actually the hijacking of the findings of an earlier work by Doron Witztum, Eliyahu Rips, and Yoav Rosenberg. In a paper “Equidistant Letter Sequences in the Book of Genesis”

which they published in *Statistical Science*, vol. 9, no. 3 (1994) Witztum and the others actually showed that through the use of the Equidistant Letter Sequences and performance of statistical analysis there is something peculiar and inexplicable in the Hebrew text of Genesis. Though, they did not make claims about what this amount to. As most writers commented on their findings, 'to date there is no good explanation of the results in the 1994 paper. The three authors do not make any claims about authorship of the original Genesis text, only that their results show that the process is not random, and you would assume it should be if men wrote the original text.'<sup>2</sup>

The reader must be reminded that the tendency to approach Biblical texts (or any other text or observation) as coded roots from provocation of one's faculty to find meaning or relationship from some observations. History will attest to that man always wanted to know that which is hidden. Therefore, it will be strange to submit ourselves to being cold on some inexplicable patterns, peculiarity and regularity without making efforts to make meanings and relationships from these observations. That is not characteristic of human spirit and it is quite unfair for an intelligible and thinking human mind. Without doubt, the Bible code is at some level the result of a yearning for deeply understanding things. Delving into codes has the similar cause to what has inspired the great scientists and other revolutionaries that have lived in this world and it is no wonder that all Bible code believers in the past have been intelligent and enquiring people who even did not really have interest in pushing the traditional and theistic beliefs about the scriptures. Surely, criticizing belief in the code in the Bible is like saying ignorance is bliss.

So, what we know is that the 1994 paper has actually established that there is peculiarity in the Book of Genesis. Hence, that is why people like Michael Drosnin hijacked the result of this finding and formed some algorithm with which they claimed they could foresee some events. It is not a bad thing to attempt to explain a phenomenon which no one possesses an explanation about. Therefore, even if their efforts may have been shown to be unsatisfactory we rest assured that there is still something peculiar with the Bible which we can't explain with the everyday and literalist view of this book. We cannot crucify those who go out there to find out what is hidden behind this peculiarity. These people did what they have to do because it is an intellectual obligation to look for meaning and relationship from patterns and regularity.

Nonetheless, Drosnin's work and the findings of 1994 paper by Rips and the others attracted so much criticism and a lot of responses have been made with counter responses

also returned from the side of Drosnin and Rips and his team. I didn't really bring these researchers here to argue for or against their findings but simply to appreciate the previous contributions on the subject of the code in the Bible. Though, what I wanted to express here is that while all the known theories of the code in the Bible might be viewed as unsatisfactory, it must be known that attempts to understand the Bible as a book that is encrypted with some truths are still valid. The validity lies in that these approaches are attempt to explain some observed patterns in the Bible. For these men, the peculiarity manifested in the presence of ELS. For us, the peculiarity is the presence of the very absurdities and other problematical elements we can find in the Bible when we read it plainly.

#### *NOTES OR SOURCES*

1. Newton, Isaac (2011-03-24). *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John* (p. 7). Kindle Edition.
2. <http://www.cs.umd.edu/~mvz/pub/biblecode.pdf>

## Chapter 3 The Bible code in Fundamentalism

The reader should know that the way the Bible is understood today as supporting certain theistic beliefs like the creation of the universe, the origin of sin and other common Christian beliefs do not altogether involve reading the Bible plainly. The reader has to first alter and tweak the passage so that it can appear to be teaching these views. Let us take the example of how the first three chapters of the Bible are understood. Reading them plainly, the first, second and the third chapters of Genesis cannot say anything meaningful. Take the instance of gen3 where we read the account that ‘the serpent was more subtle (or discerning or even say intelligent) than all the wild animals which God has formed. (Subtle in Genesis 3 actually permit the sense ‘rational’ or ‘discerning’ and not necessarily tricky or deceitful as the expression is widely understood today. See the full notes on this point at the end of this chapter.<sup>3</sup>) This snake is also mentioned as not only speaking but also advising Eve that she may eat a certain fruit she was earlier forbidden to eat. So, we are having two problems here. (1) Genesis says snakes could talk. (2) Snakes were smarter than humans. In this way, this passage would be as good as to reject as a mythological writing with no historical truth in it. Not even to mention that they are smarter than us, snakes do not talk nowadays.

However, a large part of humanity still believes this passage is literally true. Surely, to believe this passage is true means one has some way of accounting for the fact that the snake talked and reasoned. The popular view to go around this problem is that the snake of Genesis was incarnated by Satan. It wasn't the literal snake that acted or talked in that passage but a spirit that entered the snake. If that is so, then you may think we have successfully alleviated the mythological part. But if you can look closely this treatment does not solve anything. In fact it has just worsened everything. The matter basically is that if we would want to say the snake at Genesis was actually possessed just because it talked then we will have to settle for that quite a lot of things in Genesis were also possessed. If the reader can closely look at the text in question he will see that there is what grammar students call a superlative adjective in the description of the abilities of the snake. (That is, the word “subtlest” or “most subtle”. Again see the note at the end of this chapter on what this means.)<sup>4</sup> From the fact that Genesis has used this grammatical device, we then know that the other life-forms which God created as well could talk and

were as well rational, though at a considerably less degree compared to the snake. When you say one person sings better than the other you are not saying the other can't sing at all. You still mean that she can sing but at a much less exciting way in comparison with someone else. Therefore, cattle and all other life-forms of the account of creation were as well capable to talk and reason. You can now see that we are here still in the same situation as that of the snake above. Certainly we must account for this gap. We must also state what possessed everything else, if the idea of possession is the one we all agree to take. Notwithstanding, this gap is normally not accounted for. Our Bible commentaries tend to shed a conspiracy of silence on this apparent problem and move on.

This is not the only known problem here. The whole of what we read in chapters 1, 2 and 3 of Genesis just do not add up. The reader needs to know that Genesis chapter two actually teaches that God didn't have any interest in creating mankind and his existence is secondary; seconding that of vegetation. The beasts likewise were created to be the helper of Adam. Yes, a "helper" – *someone or something that helps someone to do something*. The story starts cheerfully stating that 'No shrub of the field was yet in the earth, and no plant of the field had yet sprouted, since God by that time had not sent rain upon the earth, and there was no man to cultivate the ground.' (Genesis 2:5). So, what we see above is clearly that vegetation is given superiority over moving living things. It is only inexistent because there was not yet water to sustain it and the man to look after it. God then courses a mist to spring out of the earth and then creates man out of the dust of the ground. So, now we have the two requirements that have been deterring God to have formed vegetation. Indeed the following record proceed to state that God then planted a garden eastward in Eden and put the man whom he have formed, 'to work it and to take care of it. A river flows out Eden to water the garden—*more resources for the creator's beloved and exquisite garden to flourish.*'

Up to this far, the reader can see that the flow of this story is centered on the exquisiteness of the garden and vegetation, with man serving the purpose of looking after it. After some time the creator sensed that man cannot be alone. He actually needed 'an appropriate helper.' From there the creator proceeded to create the rest of other life-forms and handed them to Adam for naming. Surely, the loneliness and help envisioned in the creation of other life-forms is in the context of the theme of tilling the ground and taking care of it already introduced. So cattle, lion or cheetah were originally made to till the ground.

Well, later these life-forms do not satisfy the creator. Actually, what do you expect from cows, giraffe, elephants and other grazers to do on a garden filled with their only source of food? A more suitable helper was needed. God creates Eve from Adam's rib and handed her to Adam. All of a sudden Adam break the silence and at a glance approves that this is indeed an appropriate helper. You will think we are done with nonsense by this point. But no, we are not done. The other nonsensical part now concerns the sentence which God meted Adam and Eve. After the serpent beguiled them, the creator finds Adam and Eve guilty and declared over them a sentence that will also affect their descendants. One here wonders why everyone has to be held accountable for the "sins" that were committed by someone who lived thousands of years ago. Last but not least, Genesis still have some space to tell us that the punishment that was meted the snake is to feed on soil and dust forever and ever. Surely, snakes do not feed on dust or soil, right? I don't think I have to continue showing how really ridiculous and weird the whole Genesis story is for literalist interpretation.

In outline, what the reader can see here is that we have actually not been reading Genesis plainly and directly. We have been tweaking its words and twisting it to conform to what we believe about it. However my contention is that the moment we twist and tilt it is as well the very moment when we are losing what it says plainly. Any attempt to explain the record that the snake talked and all other mentioned peculiarities above would still mean that we have to abandon the rest of what could be taken to be what this whole story is supposed to teach when read plainly. Moreover, to resort to that the snake was actually possessed is as well surrendering to the view that Genesis is encrypted because this is the finding which is not predicated by its plain reading. But if that is really how to read it, still not all of us want to solve the above dilemma by positing that the snake was really possessed. Another person might feel that there are other proper ways of going around the above dilemmas. Therefore we can have so many ways of 'tweaking' and 'twisting' the Bible. Surely, the aim of this work is to attempt to find that most valid method or rules of objectively and systematically reading the Christian Bible indirectly.

*NOTES OR SOURCES*

3. Traditionally the word 'subtile' used in King James Version of the bible is understood to mean that the snake was the crafty or cunning character within all the living creatures that were created. However, the reader must note that the word permit to be rendered positively with uses of words like 'rational', 'smart' or 'intelligent'. The word subtle (or synonyms like shrewd and searching) is the one that does not tell us whether the character of the snake was negative or positive because this word can carry both negative and positive connotations. But the context can tell. The context in Genesis 3 actually allows the more positive renderings like rational, smart or intelligent and not the negatives like crafty or insidious. The reason actually is that this word is used in comparing the snake with all other creatures. Remember that the passage does not say the snake was subtle. It says it was the "most subtle." It was more subtle than any other thing that existed meaning that other things were as well subtle. Therefore, since the words like cunning and crafty are negative words, it could not have been what the author purported to say, unless of course if we want to add more problems to Genesis. We will be saying all the creatures which God created were actually devious, sneaky, insidious or deceptive. The snake here is the most deceptive of them all. So, plainly read, what is said about the snake is rather a compliment and not defamation of its character.
4. In grammar a superlative adjective is a phrase of the form '**most subtle**' or say '**subtlest**' that shows that something is the most outstanding with view to a given quality or ability. Superlatives are also related to comparatives which in this case are expressions of the form '**subtler than**' or '**more subtle than.**'

## Chapter 4 Understanding the real code in the Bible

A quick Google search will define a code for you as ‘a system of words, letters, figures, or symbols used to represent others, especially for the purposes of secrecy.’ In Cryptography (the practice of coding) and Cryptology (the science of codes) the following three basic concepts are identified as what constitute a code. (1) The one is the presence of a plaintext; i.e. what you read or can see before a text is encoded. (2) The second is a cipher or say a process or algorithm or a set of rules that specify the steps needed to encrypt or decrypt information. (3) The last is what is called the ciphertext which is the text with the hidden message or say the outcome of encryption. Surely, for me to say there is a code in the Bible I seek to be understood as saying one of the above three concepts can be identified with the Christian Bible. I must be understood to say some passages suggest some truths quite incompatible with the overall plain meaning of the text of the Bible. I am also saying a collection of some passages in the Bible count as a ciphertext, and I also mean that I have some unconventional means by which I can read this text. Therefore, the aim of this chapter is to show the existence of any of the above three concepts in the Bible.

### **The ciphertext of the Bible**

In cryptography a text that is encrypted may be made to look not meaningful and may altogether not be readable depending on the purpose it was encoded for. If a ciphertext is required only for hiding information, the encoder may not worry about the form in which the resulting ciphertext would exist. It may be some meaningless arrangement of letters and numbers with no readability whatsoever to someone without the algorithm to decrypt it. However, for some reasons, the encoder may still have interest in encoding information in a way that the ciphertext still seem to mean something when read plainly. For instance, if a certain coach during a soccer match has some secretive way to tell his players to engage a particular strategy of play at a particular moment during the game, he might shout the words ‘retreat, stay back...’ when actually he is asking them to attack, put more numbers forward and press for a goal. This of course will hide the intension from the other team for a moment. However, soon the members of the opposing team will notice the awkwardness whereby people who are supposed to have retreated to the back

and protecting the ball are now energetic, they are kicking, they are running and they are constantly shooting for a goal. In this way the other team would have actually intercepted this method of communication.

To intercept the code in the Bible is also to find the elements which are awkward when treated strictly literally or about which we can't make any sense altogether. Well, we already know that so much of such things exist in the Christian Bible. These are the very seemingly absurd, contradicting and problematical passages which have been identified by attempts the Bible plainly throughout the ages. Therefore, these elements are by our definition the very ciphertext of the Bible.

The reader must understand that some of the things which skeptics perpetually view as absurdities and problems actually qualify to be viewed as not allowing a literal reading and not at all to be viewed as problematical. While the Bible has been accused of bearing mythological teachings, it is however known that some of that alleged mythology is not mythology at all. Let's first look at what is mythology in the Bible. In the Bible, the mythical elements are those creatures like unicorn, behemoth and leviathan that can be identified in other mythological systems like those of the Babylonian, Assyrian and Greek. But, the so-called mythological creatures in Revelation can raise the question of whether they were altogether intended to be mythology. The problem is basically that Revelation has indicated that it is written in pictures and symbols. So, this means this writer could use anything to symbolize a concept of his interest. This writer may have picked some mythological entities not to show that such thing exists in reality but to represent some thought and truth. Surprisingly some mythological concepts are already represented by certain things in this book. The dragon is clearly shown to have not been a literal dragon but a symbol for Satan. Many other things are also represented by other things.

The other anomaly with the mythology of Revelation is that it is too exaggerated. Let's face it the so-called mythology in the apocalypse is more or less artificial in nature and it is clearly not intended to represent anything that has ever existed. The description of those locusts in Revelation 9:7-11 totally does not tell us that the author was thinking about real things. The beasts in Revelation chapters 13, 17 and 18 are also too exaggerated enough to tell us the author believed there ever were such mythical beings. Therefore, the observation about the entire mythology of the Bible—whether mythology or not—must be that it was intended to assist in communicating some hidden truths. This

finding now brings on the foe the understanding that, if the Bible can invent some mythical things to express some concept, then it can still borrow existing ones with the same intention to communicate cryptic messages. With this view, it would not be valid to be seen complaining that the Bible has talking snakes and unicorns.

Others may just be inexplicable, awkward and ambiguous passages which do not really tell us that the Bible is misleading or wholly problematical. In Judges we read that the sun was stopped to give the Israelites enough day time for slaughtering their opponents in battle. At the first glance you will think the Bible is making a statement that is incoherent with what we know about the universe today. However, soon you will realize that the fact that this statement is inconsistent with current knowledge does not even matter because the same passage continued to say the prophet also prayed for the moon to be stopped. Surely, for the Bible to say the prophet prayed for the moon to be stopped for the battle to continue after just having made the same request with the sun clearly bring the confusion of what the prophet wanted. If the Israelites were to have enough daylight to complete their massacres, then to stop the sun would not only be enough but also convenient. There wouldn't be any need to later stop the moon at night. I will say, this is the type of a passage we can't say it's misleading. It is simply an awkward. But awkwardness may mean so many things.

In a nutshell, we can see that the Bible must properly be viewed as a difficult book to understand. The problematical label is simply the characterization by those who do not think there is any alternative way of reading it.

### **The “sealed” books**

If the arguments above are not convincing, the reader need to rest assured that there still is a ciphertext in the Bible. There are some passages in the Bible that says there are those books or parts of the Bible written or that must be read cryptically. For instance, Revelation 1:1 states that it was written in symbols (pictures) thus indicating that we cannot take this book to have been intended to be a literal narrative. To read it requires one to first process the symbols or call them pictures. In the final chapter of the book of Daniel we read these words; “But you, O Daniel, **shut up the words, and seal the book,** even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Dan.12:4.) To agree with this record, in Revelation 20:12 we would read that “...**the books were opened.** Then another book was opened, which is the book of life. And the

dead were judged by what was written in the books,” So, according to the two passages there are certain books in the Bible that are sealed or closed. Those books will be opened together with the book of life at the last days. One of those books is the biblical book of Daniel. Literally, a book that is sealed will be the one that has been secured from being opened or its details being accessed visually. However, the book of Isaiah shows the true property of a book that has been sealed. In Isaiah 29:10–12 we read these words; “The Lord has brought over you (the Jewish prophets) a deep sleep: He has sealed your eyes (the prophets); he has covered your heads (the seers). And the vision of all this has become to you like the words of a **book that is sealed**. And if they give the book to someone who can read, and say, “Read this, please,” they will answer, “**I can’t; it is sealed.**” Or if it is given to someone who cannot read, and say, “Read this, please,” they will answer, ‘I don’t know how to read.’” Now, there it is. The words of a book that is sealed are simply the ones which are difficult to unravel in the same way as certain visions were too deep for some Jewish seers and prophets to explain, and not those which have been concealed from being accessed by any literate or learned reader. From this observation, what we see is that there exists those books in the Bible, or some parts of some books in the Bible, that are sealed—that is to say, those we can’t read for now. One of those books now known to us therefore is the book of Daniel. This is even an interesting revelation because the book of Daniel (together with Revelation) is the one which has been severely studied over the ages with people failing to agree on what these texts are really teaching.

### **The cipher of the Bible**

In this topic we will acquaint ourselves with the nature of the very algorithm with which we must decipher the hidden things in the Bible. To intercept this cipher, we must first hope that there are instances in the Bible where certain things have already been decoded. From there we can thoroughly study some features and properties of that decryption to conjecture the general idea of decryption that can be applied over any other passage that is encoded. Luckily for us, both Revelation and Daniel have parts with certain things that have already been decrypted. In Daniel 7 the writer made this saying; “The beasts thou saw is the kings that will arise out of the earth.” Revelation 17:18 says, ‘The woman who thou saw is that great city.’ In Revelation 17:15, ‘The waters which thou saw...are people, multitudes, nations and tongues.’ The trend we see with these passages is that one

thing is assigned the literal sense of a certain other thing. Therefore, what we can hope is that any other passage in the Bible is deciphered by assigning some key concept in that particular passage the literal sense of another concept.

Though, the question still remains how do we decide what sense fits a certain word then? How do we go about picking some words to serve as the senses for others at certain passages? Surely, the above passages do not reveal any ways of answering this one. Therefore we need to look up once again. Thankfully there is another passage at Revelation 11: 8 where the author is as well assigning some sense to some concept. In that passage the author made these peculiar words; ‘their bodies will lie in... the great city **which is figuratively called Sodom and Egypt**; where also our Lord was crucified.’ What we see in this case is, like in the above cases, the property that the reader is required to know something by assigning a certain sense to a given concept within the text. However, this passage brings something new together with itself namely that it discloses the formula by which the reader can choose the words which he can use to assign their senses to certain concepts. This formula consists in the fact that the reader has to look at what ‘Sodom’ and ‘Egypt’ symbolize elsewhere in the Bible. (Indeed, there are certain occasions elsewhere in the Bible where Sodom and Egypt are used to resemble Jerusalem.)<sup>5</sup> Now what we see from this passage is that we can form a conjecture that the meaning of a given concept is derived by examining how the same concept is used figuratively elsewhere in the Bible. When one thing represents another in a figurative expression, this would mean the thing represented is the hidden meaning of the figurative thing at a given passage. For example, let’s take this example; “The *kings* came and fought. Then fought the kings of Canaan in Taanach by the waters of Megiddo.... They fought from heaven; the *stars* in their courses fought against Sisera.” (Judges 5:19). Surely, we have a figure of speech here where stars are likened to a group of some kings. By our method, this should mean that ‘kings’ can function as the hidden meaning of ‘stars’ elsewhere in the Bible. Therefore, what we see here is that—*if we all agree that this is the correct rule*—we can now freely read any given passage in the Bible that we feel it has something behind it. You just have to look at what senses certain concepts in that passage are assigned in figurative or literary devices elsewhere in the Bible.

However, not all figurative expressions in the Bible were intended for the function of assigning senses to some things. Also, one thing in the Bible may carry more than one

symbolic sense. Notwithstanding, there are some trends in the Bible that shows how we can choose to suppose that some figurative usages assign senses to some concepts. The first is when something constantly used to represent another throughout the Bible. The second is when these concepts are used in so many literary devices. The other trend is that the Bible may show that a concept that has been used as a figurative pair in many instances are actually showing that the one assigns a sense to its partner. The words ‘waters’ and ‘multitudes’ appear together in a couple of passages in the Bible thus;

- (i) In Psalms 144:7 the author wrote; “Send your hand from above and deliver me out of **great waters**, from the hand of **strange children**.”
- (ii) In Samuel 22:17–18 the author wrote these words; “He sent from above and took me; he drew me out of **many waters**: he delivered me from my **strong enemy** and from **them that hated me**.”
- (iii) Isaiah 17:12. “Woe to the **multitudes of many people**, which make a noise like the noise of the **seas**; and the rushing of **mighty waters**.”

What we see here is that the word “waters” has been used consistently to represent a concept that has connotations of “a crowd of people in a state of upheaval” in three counts. Therefore, for this metaphor to occur so often in the Bible, it incites the feeling that the biblical authors wanted to communicate something deeper. However, the good reason is that there is a passage in the Bible where the author hijacked this pattern to obtain the sense of the concept that is symbolizing the other in order to read another part of the Bible. In Revelations 17:15 the writer said that; “The **waters** which thou saw...are **people, multitudes**, nations and tongues”. So, what we see now is that the author of Revelation has actually hijacked the sense assigned the ‘waters’ in some figurative expressions to decode what this word represent in Revelation. So, what we see is that the more a concept symbolizes another, the more it is likely to be its hidden sense elsewhere in the Bible.

The use of figurative language is not the only means of assigning senses to some concepts. There are other far clearer methods that can be invoked to assign a sense to some concept in the Bible. For instance, we have already seen that there are those passages that directly assign senses to some concepts at certain passages. For example, the ‘waters’ is directly shown to represent ‘a crowd of people’ in Revelation. However,

there may be another encrypted passage in the Bible with the 'waters' now not directly shown to mean anything. Surely, we may require the sense already assigned this concept at Rev.17:15. The other way certain things have been directly assigned some sense is in the interpretation of those parables made by Jesus in the gospels. We can also derive new senses for some things contextually. If the word 'stars' is shown represent some concept in a passage, then this means related words like 'heaven', 'sun', 'falling' and 'moon' in the same passage may also easily be assigned some senses strictly based on what was assigned to 'stars'. There other somewhat complex methods that require exploring the structure and literary style engaged in composing a passage.

To close this discussion on the concept of deriving one thing's sense from elsewhere, I want the reader to notice that there are those parts of the Bible which you can't read in the absence of those ones that look to have been intended to provide some means of decrypting them. For instance, in the thirteenth chapter of the biblical book of Revelation we read about a certain beast coming out of the sea that had seven heads, ten horns, ten crowns on each horn, and upon each head the name of blaspheme. As the specifications continue the beast is said to have been like a *leopard*, its feet as those of a *bear*, and it had the mouth as that of a *lion*. Surely, had not one read Daniel, he would not have known what that text is really up to. In Daniel 7:1–8 the author wrote a similar story about four great beasts which came from the sea diverse one from another. The first looked like a *lion*; the second like a *bear* and another was like a *leopard*. But later in that book Daniel tells us that 'these four great beasts are four kingdoms that shall rise out of the earth.' (Daniel 7:17.) What we see above then is that Daniel has surely given us something by which we can understand the beast of Revelation. If there wasn't Daniel in the Bible, it would have been difficult if not completely impossible to grasp what the apocalypse is altogether intending to teach. It is true that almost all the key words, phrases and expressions in Revelation can be found elsewhere in the Bible.

So, from the observations made above you see that we actually have what we may view as the proper algorithm of reading the Christian Bible cryptically. This algorithm is based on the rule that senses of some concepts in a passage that we think is encoded can be known by examining what sense is assigned the same concept elsewhere in the Bible. Most of the things carry the senses of the things they symbolize in figurative expressions. However, things may still be assigned meaning directly or by use of other literary devices and writing styles.

## **Closing Remarks**

Let us summarize the whole chapter here. In this chapter it has been shown that the following patterns exist in the Bible. (1) The one is that there are peculiar elements in the Bible that incites one to question if the Bible is a text that must be understood by reading it in the ordinary or plain way. It has been observed that peculiarities can mean only two things, namely that either the Bible is problematical or it was intended to not be read via its plane language. (2) It has been shown that there are certain passages, books and themes which the Bible has shown that they cannot be read plainly. The Bible speaks about these books (parts of the Bible) as sealed. For me, there is no better word today to use other than that this is the very ciphertext in the Bible. (3) It was shown that there exists an algorithm of reading a text indirectly in the Bible. This algorithm consists in assigning senses to some things in the Bible based on how those words are assigned some senses elsewhere in the Bible. Concepts can be assigned senses directly or indirectly by using metaphorical expressions and other literary devices.

So, from these three basic observations, we have actually gathered all the three fundamental concepts needed for the view that there is a code in the Bible. The parts of the Bible like Revelation, Daniel and others can be viewed as a ciphertext which can be read by assigning senses to some words or phrases in those passages based on how these words and phrases were used elsewhere in the Bible.

In other words there is a language in the Bible which a searching reader of this book must acquaint himself with before he can further read this book without which he cannot know its intended teachings. When reading any passage or exploring any theme or subject in the Bible, we need to closely examine how the words used to present that theme are used elsewhere so that we can get the correct understanding and teaching of that subject. The author of this book believes that the theme of creation in the Bible can very well be read in this manner and still make some sense.

### *NOTES OR SOURCES*

5. In Isaiah the author said the following words about Jerusalem; “hear the word of the Lord you rulers of Sodom. Give ear to the teaching of our God, you people of Gomorrah.” This was actually the prophet

rebuking the Jewish authority and not the administration of the cities of Sodom and Gomorrah that weren't even existent by that time.

## Chapter 5 Why we must certainly decipher Genesis

Every student of the Bible today will tell you that there are only two books of the Bible that are encrypted namely Revelation and Daniel. For sure someone asks why the creation narrative this time? Let's face it. If the creation story must be understood plainly, then this text is the one that should be considered problematical for being taken to express anything meaningful and literally true. First and foremost the text is self-contradicting. Any middle school student will easily see that Genesis chapters one and two clearly contradict each other when read strictly plainly. Consider what Genesis tells us about the order of creation. In the first chapter of Genesis vegetation is created in day three and marine & aerial life-forms in day five. Here birds are created from water and that is also true with the fishes and whales. The creation of wild-life and humanity occurred in day 6 with the beasts coming first. As such the sequence of creation here is clearly in this order: (1<sup>st</sup>) *vegetation*, (2<sup>nd</sup>) *birds*, (3<sup>rd</sup>) *wild-life* and (4<sup>th</sup>) *humanity*. Now, let's turn to what is said in Genesis two. Here man is created first and then God plants a garden eastward in Eden and makes to grow all trees from the ground. Man is put in the garden to take care of it. Animals and birds however are made later to assist the man and their creation is simultaneous unlike in chapter one. Also, contrary to what have been implied in chapter one, here birds are made out of the ground instead of from water. While in the first chapter the creation of man and woman is simultaneous, here these events are separated by the creation of other things. Then, quiet contradictory to what is in chapter one, the sequence of creation here goes this way: (1<sup>st</sup>) *man*, (2<sup>nd</sup>) *vegetation*, (3<sup>rd</sup>) *birds & wild animals* and then (4<sup>th</sup>) *woman*. Note other obvious clashes between these first two chapters. The pre-creation setting in chapter one is a watery chaos, while in chapter two the situation before creation is a dry land. In Genesis 1 the creator is vast—not describable in terms of space and time and he have to operate only through a series of commands. As put in Wikipedia, “God creates by spoken command (“*Let there be...*”), suggesting a comparison with a king, who has only to speak for things to happen.”<sup>6</sup> In two God is some kind of a busy human-like figure who is identified by those actions that we know about human beings like walking, breathing, calling, molding persons, doing surgical operations on Adam and planting trees. Interestingly, here God can even show some human weaknesses like having to look around the garden to find

where Adam and Eve were hiding. He has to first come up with several sketches, by creating beasts and fowls, for what was to be Adam's helper until he finally arrives at Eve. In one God creates the heaven and the earth in six days. In two God creates them in a day. (Gen.2:4).

Other than self-contradictions a more serious problem arises when squaring it with scientific explanations and findings about the natural world. Because this story is importantly appealed to by most believers as the source of the information concerning the existence of virtually everything, then it must be corroborated with what science tells us about the natural world; its beginning, its operation, its composition and its structure. But the literal reading of the creation story does not reconcile with robust scientific findings in so many basic and ordinary ways. For instance a literal reading of Genesis brings many people under the impression that the universe was created in six days and is less than 10,000 years old. Science teaches us that the universe took millions upon millions of years to form, it is about 14 billion years old and the earth and our solar system dates back to about 4.5 billion years.<sup>7</sup>

The other important reason for why I bundled the Genesis story together with Daniel and Revelation has to do with my observation of the marked opposition we see in the creation narrative and Revelation. When examining the Genesis creation narrative, it was immediately noticed that Genesis has too much of some elements that can be found in the apocalypse of St. John. The books just oppose one another. In that way, if Genesis is an antagonist of Revelation, then it may as well be read the same way as Revelation is read; that is to say, it must as well be taken as a text that must be understood cryptically. On closely comparing these two polar ends of the Bible, you will learn the unparalleled relationship between the creation narrative and the Apocalypse whereby one of these polar parts of the Bible quite diametrically opposes the other. What you may have observed is that when Genesis recites the story of creation Revelation on the other hand details the destruction of the very same things said to have been created in the first book. Secondly, while most of the wording and phraseology found in Genesis chapters 1–3 appears systematically in the different parts of the Bible a case can be made that their use in the book of Revelation is just almost unrivalled by any part of the Bible. The trees, grass, rivers, luminaries and other aspects of the visible universe are the hallmarks of the beginning and the end of the Bible. There is a very peculiar reference to Euphrates, paradise, the serpent and the tree of life in these passages. Thirdly, we see as we read

these two opposing books an extreme use of mythological elements. There is nowhere in the Bible where mythological figures appear so violently as in these polar sides of the Bible. The Genesis characters of trees that can transmute people into sinful beings, animals that must help people, humans who existed many centuries and the reasoning and talkative snake are immediately matched up by the dragon, the beasts, those mythical and human-shaped scorpions with the teeth of lions and other similar mythological characters found in Revelation. Indeed there is no way by which we can escape the stunning proximity between the composition of the creation story and the book of Revelation. But this admission excites yet another profound question. If Genesis is the very direct antithesis of Revelation and there are some practices of reading Revelation indirectly, does that mean we should draw a similar conclusion with how we have to read the creation account? If it could be shown that Revelation and the creation account has similar style then we are also saying they have to be read the similar way.

The last important observation is actually that the traditional literalist reading of the Genesis story still does not tell us what this story is teaching. The first problem here is that there are so many commentaries with various and opposing views on the nature of literal creationism. For instance, you have to know that there are two or so supporters of literal creationism namely young earth creationists and old earth creations. It is a fact that literal creationists do not agree among themselves on what this story really teaches. The question then is what is the difference when another reader of the Bible chooses to be none of them? Secondly, even if one were to choose any of the versions of literal creationism that exists, there still are things they can admit to not know. For example, let us pick any commentary and see what it has to say on the first verse of the Bible. (That is the words *'in the beginning God created heaven and earth'* found in Genesis 1:1). Here is what the 'ABC'<sup>8</sup> commentary has to say on this opener of the Christian Bible;

The first verse can be read as a summary statement that God created everything—the heavens and the earth and everything in them (1:1). The rest of the chapter is then seen as the expansion of this whole summary.<sup>9</sup>

This commentary is here telling us that 'the beginning' mentioned in verse 1 of Genesis 1 is the entire term of creation. It identifies the rest of chapter one of Genesis as an expansion of what was briefly introduced in verse one of that chapter. However, what

the reader will learn is that even after having made the above comment, the ABC still have to continue and offer not only a completely different but also contradictory comment on what this verse really says. Here is how it goes;

However, it is also possible that these words outline the first step in creation, with the words *in the beginning* being equivalent to 'first'. The idea then would be that the first thing God did is to create the raw shell (heaven and earth), and then for six days he created that raw shell with content. He did not create the whole universe as a finished product in one grand gesture, but worked to create it.<sup>10</sup>

Surely, what you see above is a completely different and contradictory outlook about Genesis one to the first one above. In the first commentary 'the beginning' represented the entire six days of creation. Here this beginning is a preliminary step that will be followed by another period spanning six days.

The one thing that also strikes the reader after the above words is the atmosphere of uncertainty that still lingers even after the commentators have made their earnest efforts to enlighten us on what is really going on in Genesis one. The author made the expression, "*however, it is also possible*". Surely, the expression "however, it is also possible" is also another way of saying 'I don't really know what this part of the Bible is really saying altogether but I will try.' So, you can see that the writer here has failed us in two ways. First, he has plainly admitted ignorance on explaining the structure of Genesis one and secondly he has effectively created a contradiction with his attempts to enlighten us on this passage by suggesting two possible but conflicting comments.

Some commentaries of course do not provide both of these two comments. Some just choose the explanation of their preference and remain quiet on the other. Others pick theirs and go some length of trying to show that the other may not be the proper one. Whatever the case might be, the bottom line remain that when reading traditional Christian commentaries and books on the Bible we do not get informed. Rather, what we learn is that this brand of Bible readers actually consist of people who do not know what this book is teaching but somewhat shy to admit it.

In fact, the reader can see that we are really interested in approaching the Bible cryptically because those reading it for us plainly still do not agree among themselves on what it really teaches.

*NOTES OR SOURCES*

6. [http://en.wikipedia.org/wiki/Genesis\\_creation\\_narrative](http://en.wikipedia.org/wiki/Genesis_creation_narrative)
7. <http://www.thinktoomuch.net/2009/04/28/how-to-resolve-genesis-vs-science>
8. ABC is my shortened form for the somewhat long title 'African Bible Commentary.'
9. Tokunboh Adeyemo (General Editor), Africa Bible Commentary, WordAlive Publishers, Nairobi, 2006,  
p.g. 10
10. Ibid

## Chapter 6 The code in Genesis One

This chapter has two purposes. First, it is intended to give instances of how one may apply the concept of alternatively reading something in the Bible introduced in the fourth chapter. The second is to serve as introduction to the code in the subject of creation found in Genesis one. While the study of the whole of the first chapter of Genesis will be covered in a different title, I understand that the reader still needs a taste of the good things to come. The peculiarities in the first chapter of the book of Genesis take two forms. The one form expresses itself in the very words, expressions and phrases used in that chapter. The other expresses itself in the structure or organization of that chapter. In this chapter I will look at the second form of peculiarities. The observation upon the words, thoughts and concepts in that chapter will be a subject of the next title under this series.

Here I want to importantly focus on proving that there is peculiarity. I will just ignore what this peculiarity can be decoded to mean because that may be too abstract for an untrained reader to digest at this point of following this project. The first such peculiarity in gen1 is that this chapter is organized into seven creative episodes that involve seven days. However, since it can be shown that the number seven does not always carry the literal meaning of numbering or assigning quantity to things, we also might suspect that there is something deeper with the usage of this number here. The next pattern is the presence of a pattern which we may term **“the Six plus One”**. The other red flag we will explore concerns the classical observation that the first day of creation and the fourth show the creation of one thing. Last is the observation that, based on tone, this chapter can be organized into three parts (Genesis 1:1, Gen. 1:2 and Gen. 1:3–31) which then result to two possible theories of literal creationism. As we shall see here, it is actually not cast in stone that gen1 teaches the commonly accepted idea of creation on which the creator formed things from nothing. Rather, there are two completely contrasting theories that can be made from gen1 based on how the reader relates the first verse and the second, and literalists have actually been promoting one of these two theories. The other theory is simply less famous, not on the merits of the other, but because no one is pushing or speaking on its behalf. Let us at once look at these things in details.

**1). The number “7”:** The first peculiarity in Genesis one that I want us to discuss

concerns the very number seven that marks the days of creation. When reading the Bible certain numbers stand out to have been used somewhat peculiarly. Numbers like three, seven, twelve and four can easily be shown to not suggest what they literally denote. The number seven has a very peculiar appearance in Revelation. Think about the greetings of John to the seven churches (1:4), the seven thunders (10:3), the seven heads of the dragon (12:3), the seven angels having the seven last plagues (15:1) and the seven seals (chapter 6–8.) Seven is also used very peculiarly elsewhere. In Joshua 6:4 God commanded Joshua to tell the Israelites that “seven priests shall bear before the ark seven trumpets...and on the seventh day they shall encircle the city seven times, blowing their trumpets.” Isaiah 30:26 tells us that when God redeems his people, when they come to dwell in Zion, the moon will shine like the sun and the sun will be seven times brighter, like the light of seven full days. Well, the list goes on and on. (Also, you may see Ruth 4:15, Matthew 12:45, 22:25, Daniel 4:14, Genesis 41:1–7.) In Genesis 4:15 God decreed that whosoever slays Cain vengeance shall be taken on him sevenfold. Here we may not think God meant that any vengeance act was to be repeated on the murderer of Cain for seven rounds. The most likely punishment for Cain’s murderer would have been death penalty—*eye for an eye, remember?* (Exodus 21:23-24, Matthew 5:38-42). Then how could that punishment be instituted sevenfold? Instead we obviously understand this saying to suggest that the murderer of Cain was to be punished fully; i.e. without any mercy and forgiveness. We also have seven here in the creation story. So, there is no point to not think that the seven of Genesis has something to do with its symbolic meaning.

**2). The “Six plus One” pattern:** The other pattern that is in the first creation narrative is the one that I simply termed “The Six plus One pattern”. While the Bible is well known to use seven, it also must be known that the use of this number can be when an event is mentioned six times (or as six items) and an additional final one. This has been achieved importantly in two forms.

(i) In the first appearance this formula seems to show that six things are seven things. Job 5:19 says these words;

He shall deliver thee in *six* troubles:  
yea, in *seven* there shall no evil touch thee.

Here we see that some troubles first spoken as being six are then stated to be seven. Thus, there are “six plus one” troubles. Note also the following one we find in Proverbs 6:16;

These *six* things doth the Lord hate:  
yea, *seven* are an abomination unto him.

Something that God hates is as well an abomination to him, right? Therefore, we still find that the things which were six are now spoken as being seven hence leaving us asking ourselves if six equals seven in the Bible.

In the creation story we have six days of creation and one extra day of rest. Does that mean God created the universe in seven days and not necessarily six? I leave the reader to reach chapter seven of this work for possible answers.

(ii) The other way the “six plus one” formula appears is when seven events which were supposed to be consecutive are interrupted by mentioning something after the sixth event. In Revelation seven different events are constantly “broken up” into six events plus one crowing event. After the first six seals of the scroll have been opened in chapter six there is then an “interlude” during which John hears the number of the sealed and sees the great multitude before the throne. Only then is the seventh seal opened. Similarly, the first six trumpets are blown in chapters eight and nine but before the seventh trumpet is blown there is another “interlude”. John sees the mighty angel with a scroll which he, John, then eats and then measures the temple of God and hears about the two witnesses. Only then is the seventh trumpet blown. Of course, the reader is to notice the absence of such a break between the “sixth” and the “seventh” in the next major series of seven, the bowls poured out in chapter sixteen. By now, however, he knows that in the book of Revelation, though seven is often seven, sometimes seven is actually six plus one.<sup>11</sup>

The creation story as well has something closer to what we see above. We see the first six days of creation which are then followed by the seventh day on which God rested. Another interlude consists in the sense that the account of the seventh day is recorded in Genesis chapter two and not in the first chapter as context suggests.

**3). Repetition in Genesis 1:** There is what looks like retelling of one event many times in Genesis one. To put the reader into perspective, it must be recalled that the retelling of something is one of the most common patterns in the Bible. The known

example is in the first four books of the New Testament (the gospels) which state nearly one account namely the account of the life and the works of Jesus on earth. The other important repeated things can be found in the books of Deuteronomy, Exodus, Leviticus and Numbers. Also compare these parts of the Bible: the second Chronicles with 1 Kings & 2 Kings, 1 Chronicles with 2 Samuel and Ephesians with Colossians. So, before going any way, the reader must know that this is not any new phenomenon. In fact the creation story itself is written twice in two chapters.

However, not only in gen1 and 2 do we find this retelling of something but also uniquely in Genesis one. When read plainly, the creation outcomes of day one are also exactly the same as what was made in day four. Both accounts narrate the coming to existence of light and the day. The slight difference however may be that what is said at one day may either add some extra details or elaborate on what was said or will be said on any other day. Perhaps, the right word is that they overlap. For instance, the first day stated only that there was light and it was divided. However, the fourth day describes the means by which the night was divided from the day. It mentions the formation of the luminaries in the sky which comes out at different times.

Now, the question has been how should we deal with this phenomenon? The one proposition can be that actually all the events of the six days of creation are actually one event. When we read the text plainly we can only notice that day 1 and day 4 say one thing. However, when the rest of the chapter is decoded it will be made clear that the outcomes of day 2, day 3, day 5 and 6 of creation also overlap with what is made in the first and fourth days of creation. We are actually having one event which for some reasons is spread over six days. To wit, the six days are actually just a day of creation. “Day” not in the ‘24 hours’ sense of the word but in the sense we make from Genesis 2:4 which says;

These are the generations of the heavens and of the earth when they were created, in **“the day”** that the Lord God made the earth and the heavens.

In this summary of what have been made in the six days of creation we find in Genesis 2:4, God made the earth and heavens in a ‘day’ and not six week days. Surely, the six here might not be having a ‘Monday–Saturday’ sense. (Or Sunday–Friday sense is you

are Adventist). It has to do with something which we can know once we explore the entire story.

**4). Creatio ex materia:** Almost everyone today shares the understanding that the creation was done just from nothing. God simply spoke things into existence and it just happened. However, that is not what we actually make up by reading the Genesis story. Instead, there are actually two schools of thought on how literal creation proceeded and they are both limited by how one prefers to relate the first two verses of Genesis chapter one. After Genesis 1:1 has said '*in the beginning God created the heaven and earth*', verse 2 goes on to say that '*the earth was with no form, void, and darkness was upon the face of the deep.*' Now, the thing is that the latter statement brings a subject of at what exact moment during the course of creation does verse 2 describe the state of the earth? That is to say, does it give us a picture of the state of things before the creation that will be narrated in the rest of that chapter or it says that there was some preliminary creation before the major one narrated in verses 3–31?

If you believe that the creation was done from nothing you will certainly be interpreting verse 2 as suggesting that the creator initially created an imperfect heaven and earth (supposed to be stated in verse 1) only to later be perfected during the six days of the creation activity that is covered in the verses 3–31. This view can be referred to as *creatio ex nihilo* meaning creation from nothing.

However, a closer examination and crossing of different parts of Genesis one shows that this view that is popular among literalists is actually not biblical. This then takes us to the second view of the Genesis story.

If the reader can look closely at the second verse of Genesis 1, he will notice that it can be understood to be describing the state of things prior to the creation mentioned in verse one has started, obviously indicating that there were still certain things before the creator could create anything. With this view, the first verse is understood rather as a summary or introductory line of what will follow in the rest of the first chapter of Genesis; that is to say, in all the six days of creation that run from verse 3 to verse 31. Verse 2 now is a way of stating the condition of things prior to the work of creation. With this view, we would be having the earth and water existing prior to any act of creation having been mentioned. This view may be called *creatio ex materia* meaning creation from something.

The reader can see clearly that we are here having a very critical moment in this story that we have to at the outset address before we can go on with individually dealing with the verses of Genesis one because for us to read Genesis alternatively we still need to accurately know what it says plainly. Therefore, let us see what theory is supported by Genesis.

The first point I want to call the attention of the reader to is to observe that none of the verses of Genesis 1:3 – 1:31 do at all mention the creation of those things already shown to be existing in verse 2. If you can look closely at the narrative of six days which are supposed to be stating in detail the progress of creation you will learn that there is altogether no mention of the creation of the earth and water. Rather God worked on the waters that were already there to form certain things. God divided the waters from the waters to give rise to the waters that were above and those that are beneath. He then gathered the waters that remained beneath to form the seas. The dry ground appeared from this gathering of waters. Definitely, that is not creating water and it is not creating the earth. There is nothing said that give the hint that God formed the earth's core, crust and mantle in Genesis one.

The next point is that the very treatment of Genesis 1 as supporting *creatio ex nihilo* is actually the one that is creating some contradictions. The reader have to note that, like already said, for Genesis to teach that creation was done from nothing, then we have to take 'the beginning' mentioned in verse 1 as not introducing the subject that will be expanded in the narrative of the six days of creation but as stating the first step in creation. In other words, this view establishes that there were two stages involved during creation; the one mentioned at verse 1 and the one covered by verses of 3–31. However, this seems to be contradictory to what Genesis is really teaching because there is contrary information within the six days of creation. If the six day stage of creation is stating the filling up process then it should have shown the filling up of both the heaven and earth with things and not the creation of any of these two things. Albeit, in these six days of creation we read the account of God creating from scratch (and not from a preliminary imperfect structure already established in first creation supposed to be mentioned in verse one) all the components that make up the heaven. In the second day of creation God creates from scratch the sky and in the fourth day he creates the sun, the moon and the stars. Surely, if we have the sky, the sun, the moon and the stars in day two of the creation calendar, then there isn't any way by which we can ever say there was any

aspect of the heaven before day two when by that time there wasn't any sky not to mention the sun, the moon and the stars.

The other point that the reader need to know is that the thought of creation from something is still there in the creation story. Man and wildlife were created from the ground. Soon, in Genesis two we will read that the woman was made by taking the rib of a man.

*NOTES OR SOURCES*

11. Information in this paragraph is based on an article from the website <http://www.davidpfield.com/published-articles/Seven-blessings.htm>

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