

GENESES

BETWIXT TWO ODYSSEYS



NAVIGATING INTO THE LIGHT. . .

CHAPTER TWO

GENESES

STRAIGHT BETWIXT TWO

Larry M. Jaynes

Part One

Introduction

The Voyage Begins — Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries

Chapter Two

GENESES

STRAIGHT BETWIXT TWO



FIRST EDITION

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Why this eBooklet is free:

We are so glad that you chose to download this eBooklet as our gift to you. Jesus taught us in Acts 20:35, “It is more blessed to give than to receive,” and we aspire to follow our Lord’s teaching. The Apostle Paul also understood this concept, “What is my reward then {for preaching and giving the gospel away freely}? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge” (I Corinthians 9:18). Paul came to realize that to serve the Word *without charge* was both a blessing to those who received the Word and to himself personally because he understood that God Himself is the reward, “*I am thy shield, and thy exceeding great reward*” (Genesis 15:1, and see Hebrews 11:6). When you have God in your life as your *exceeding great reward*, then being *with God* you will have everything you need to begin enjoying the more than abundant life. Our prayer for you is that you come to know experientially that “with God all things are possible” (Mark 10:27).

Enjoy, and God Bless You!

GENESES

Scripture Notes:

Number one:

The verses quoted in this book are either from the King James Version of the Bible, or the Amplified Bible — Expanded Edition. When explicatory additions are used by the author in any of the Scripture verses they are enclosed in {braces}. Any other (parentheses) and/or [brackets] found in the Scriptures in this book have already been inserted by the Bible translators.

Example:

John 3:16 (The Amplified Bible):*

For God so greatly loved and dearly praised the world {the people in the world} that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him {God's Son, who is Jesus Christ} shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Number two:

All Hebrew and Greek words quoted in this book are transliterated into English, and will be typed in *italics*.

Example:

The verb “loved” in John 3:16 (above) is the Greek word *agapaō* and indicates God's love applied.

Number three:

In the Bible the words *son of God* and *sons of God* is an all-inclusive biblical language and includes men and women, boys and girls, young and old.

Example:

Romans 8:14 (The Amplified Bible):*

For all who are led by the Spirit of God are sons of God.

Introduction:

The Voyage Begins – Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries



Forward:

In the passage of Genesis 1:1 we read that “In the beginning God created the heaven and the earth,” and according to Isaiah 45:18, He “created it not in vain.” It is also clear from Deuteronomy 32:4 that all of “his work *is* perfect” meaning everything He created was created in perfection. However, by the time of the passage of Genesis 1:2 we read that “the earth was without form, and void; and darkness *was* upon the face of the deep.” Right up front in Genesis we learn that something changed the entire creation from perfection in the light of creativity into something of imperfection in the void of darkness.

In Genesis somewhere between verses 1 and 2 something of a cataclysmic nature and events occurred because that perfect work we read about in Genesis 1:1 became *without form, and void!* There are untold ages between those two verses, and untold eons of unaccounted time between verses 2 and 3 where the passages of Scripture reveal to us echoes of devastation and extinctions in and of the original creation and its life followed by a reconstruction project of the newer heavens and earth and its new life, which commenced beginning at the first of Genesis with verse 3 – thus we have our title **Geneses** – the plural of Genesis!

From the first Apostle we further learn that “the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished” (II Peter 3:5–6). In the following study you will find the why, when, where, and how of the mostly unrealized destruction of the first heavens and earth. From the pen of Peter we find out that there was indeed a past world; it was the first creation of Genesis 1:1, and Peter also tells us what it was that finally destroyed both the heavens and the earth —

water, the former heavens and earth *was overflowed with water, {and it} perished!* The passages relating to the distinction of *the world that then was* actually is accentuated throughout the entire Bible. Many writers of the Holy Texts fill in details of these events, commencing with Moses in Genesis chapter one – thus we have our title **Geneses** – the plural of Genesis!

Peter further advances the narrative in verse 7, “the heavens and the earth, which are now, by the same word are kept in store” meaning that there had to have been a first set of heavens and earth and that we live on the second earth and above we view the amphitheater of the second heavens. These were reconstructed rather than recreated as this study will clarify for you. We are informed that *the world that then was overflowed with water* where in early Genesis 1:6–10 the Creator displaces to the outer firmament the bulk of water that destroyed the first heavens and earth, and reestablishes this present earth (for His man), the very same *heavens and the earth, which are now* – thus we have our title **Geneses** – the plural of Genesis!

Only through knowing these eternal truths of the two heavens and earths will we have the correct time and place for all of our paleontological and geological evidence to fit perfectly into both the sciences and the Scriptures. We can well conclude that all the fossils and remains from the antediluvian ages that are unearthed belonged to *the world that then was*, and as a result, we may remove all the friction caused by modern theories regarding the first and second heavens and earth leading to the misconception that there is only one continuous world – thus we have our title **Geneses** – the plural of Genesis!

The Apostle advances his readers in II Peter chapter 3 beyond *the world that then was* and further beyond *the heavens and the earth, which are now* by informing us in verse 12 that we are to “look for new heavens and a new earth,” bringing his readers’ view to the expected future with a third set of *new heavens and a new earth* – thus we have our title **Geneses** – the plural of Genesis!

Straight Betwixt Two

This work presents a journey that takes the reader through and then way beyond two leading concepts, one is the theory of evolution and the other is the belief of creation. True, these subjects are vastly separate; however, between them is a perfectly balanced platform for enlightenment where science and the Bible actually mesh together in the support of both physical and spiritual evidence.

In brief, this manuscript airs a refreshing approach into the origin of all species, recaptures lost periods of time, and returns many missing links to their proper foundation giving researchers in such fields of theology, evolutionary biology, paleontology, geology, etcetera, a fresh premise on which to forge ahead to understand the origins of all life's creations which will be revealed throughout the chapters in this text.

Normally seen is either a half full or half empty glass and rarely considered is that there could be something else betwixt the two which is the perfect amount, and that is where this book will uniquely come into its own to fill in the full story of creation and the Creator's universe and world-making process.

There is a vast reservoir of untapped information usually not approached because if scientific theory strays too close to religion there is scorn for being unscientific and if the religious stray too close to evolution it seems unbiblical. These concepts leave both parties barred from discovering the missing links of a full-on panoramic view of life and creation.

There are no known theories that can be applied to prove this manuscript to be incorrect, although all true science may be applied to prove this research to be totally spot-on, and there are no known dogmas of religion that can be applied to prove this research to be incorrect, although the Bible itself may be applied to prove this research to be completely true. Within these pages that reader will treasure a schematic that promotes a realistic view into creation's purposeful design.

The subject within is controversial and to compensate it is tenderly written with respectful attendance that caters to each reader, knowing full well that most will approach this subject from one of the two opposing sides. The manuscript originates from neither side, affording the author freedom to delve into untouched areas and to retrieve hidden gems, and when viewed in the light of day makes sense, feels right, and fits comfortably with sensible reason.

Chapter Two

Betwixt Two Odysseys

Navigating into the Light. . .

This study will display that God created precisely what you are standing on, a sphere, and in Isaiah 40:22 we find that, “It is he that sitteth upon the circle of the earth.” The Hebrew word for *circle* is *chuwg* and it means just that, a circle, a circuit, a sphere, or a compass. In fact, any inquisitive person on earth could have looked up at the moon on almost any given night and seen the earth’s shadow and deduce, especially over a twenty-eight day period, that the earth was obviously round. I’m relatively sure that I figured this out all on my own by age eleven or twelve.

Still, God and His elect the world round have always known that the world was spherical rather than flat, and knew this from the Word itself for centuries, way before Ferdinand Magellan in 1519–1522 sailed around the world. He set about to prove once and for all to an ill-informed, religious and educated world that the earth was not flat, but the earth was the sphere God made it to be.

God’s Word teaches that on this earth the direction of north goes just so far before the direction ends up going south, over the pole, and vice-versa in the southerly direction. In fact, every direction from the north pole is south and every direction from the south pole is north, but an east (or west) direction goes on forever, without end (and thank God because that is how far away from us He has “removed our transgressions”— Psalms 103:13). One cannot perceive and pronounce this global reality of distance and direction of an orbicular earth without possessing the knowledge of this divine truth, for as far as anyone knows no person had circumvented the earth before the Psalms were written many hundreds of years before the first century. Thus, I pronounce that the Bible was right all along and mankind was just not astute enough to read what is written.

Even the wind is explained to travel all around the earth because the wind “whirleth about continually, and the wind returneth again according to his circuits” (Ecclesiastes 1:6). The Hebrew word for *circuits* is *cabiyb* meaning round about, circulating, or compassing. *Cabiyb* is translated “round about” two hundred and fifty two times in the Bible, and compass or compassing seven times. The

winds could not circulate around the earth if the world was flat (which would then be understood as up and down or back and forth or left and right, but not around and back again as *cabiyb* indicates); this is how wonderful the words in the Word itself get us around to seeing the truth recorded within.

Since men of the world and their scientific communities have been slighting the Bible believer about holding to the belief of a flat earth and the supposed false age of the earth it is only appropriate to return the favor in kind. So we are off to Nebraska, to 1917 and a mysterious tooth that was unearthed by a geologist named Harold Cook, this tooth became universally known as the Nebraska Man. He was touted in the paleontological and scientific communities as the find of the ages. They believed that they excavated an ancient tooth and they lauded him to the sky as being the first higher anthropoid primate of North America. The world famous paleontologist, Henry Fairfield Osborn (a man committed to evolutionary publications), who was a former President of the American Museum of Natural History in New York, touted this tooth as a great find and identified it as a new species of ape man which he named *Hesperopithecus hardoldcookii*; the second added title of the Nebraska Man was in order to cash in on the find by joining both names with the tooth, thus attempting to ensure their places in history among the greats.

Enthusiastic evolutionists, artists, and writers built, via illustration and anecdote, a whole society and lifestyle for Mr. Nebraska with his hunting partner which included fabricating their entire bodies, the tools/weapons they held, the skimpy outfits they wore (although they would have frozen to death in those outfits), etc., etc., and all, all built around that one solitary tooth! At first the illustrations were only published in English newspapers, but eventually a mania caught on around the world. The scientific community lauded this discovery to the skies and became ecstatic with the favorable press!

A few years later they discovered more of the Nebraska Man's bones, and it became painfully evident that the tooth was a relation to a pig — oinks! They went to work trying to delete every trace of him in their history books, to no avail. For a time, evolutionists described Mr. Nebraska as an intricate part of the missing link. Now, they try and disassociate themselves from that scandal; they call it a prank and squeal that they were never fooled by that pig tooth in the first place. Nevertheless, the historical records state different and to this day they are still wallowing and squealing in the mire and aftermath of relentless, dissenting rhetoric from creationists “the whole world round.”

Anyway, the above is enough to show that both the creationists and the evolutionists have gone somewhat off kilter a time or two, and we all can get a chuckle out of it and hopefully learn from the past. These are not the first blunders from both sides and it is certainly not to be the last, and sometimes when seeking for understanding we do tend to error through our trials on our way towards the truth. Truth; this is what both sides are seeking, are they not?

In the search for truth, on one hand we have the evolutionists who are ever trying to explain why the Bible is wrong to highlight their side of beliefs, and some actually devote time and resources attempting to disprove the Bible and to debunk the ideas of religious disciples (many of these critics are highly educated people and hold PhDs) simply to find reasons why they in evolutionary disciplines must be correct in their search for truth. At your leisure, I invite you to peruse through any evolutionist website and read the evidence that they provide, and you will easily recognize that this is true. I have found five or six out of every ten websites are partially devoted to the practice of slighting creationist beliefs simply to bolster their own.

In the search for truth on the other hand we have the creationists who are ever trying to explain why the Bible is right to highlight their side of beliefs, and some actually devote time and resources attempting to disprove the evolutionist and to debunk the ideas of Darwinist disciples (many of these critics are highly educated people and hold PhDs) simply to find reasons for why they in creationist disciplines must be correct in their search for truth. At your leisure, I invite you to peruse through any creationist website and read the evidence that they provide, and you will easily recognize that this is true. I have found five or six out of every ten websites are partially devoted to the practice of slighting evolutionist beliefs to bolster their own.

I say, it certainly is strange times we live in — if I was so inclined to study what the creationists reason out, I can simply go to an evolutionist's website and find all I need to know and vice-versa. It is remarkable how they quote their respective opposites so accurately, although sometimes the quotes would be understood a little different when read in the larger context of where the quote originated. What a world we live in to find that the evolutionists quote passages of Scripture and/or the opinions of men and women of religious disciplines and display DNA studies with proofs about the animate operation of amino acids. If they were to turn their Academic dress inside-out they would fit right in with their

counterparts and no one would be the wiser. And the creationists return the favor in kind and quote reams of evolutionary theories and/or the opinions of men and women of the sciences and display DNA studies with proofs about the inanimate operation of amino acids. If they were to turn their Geneva gowns insideout they would fit right in with their counterparts and no one would be the wiser — I say, it certainly is strange times we live in.

Just for the record, I am not making fun of the robes, caps, and gowns worn by the separate groups. I personally would like to wear a cape (with a matching fedora or top hat) if capes ever come back into style. Although I would like to add that God looks within the heart rather than on one's outer appearance (I Samuel 16:7, I Chronicles 28:9, and Psalms 139:1).

Besides, originally God gave Moses and Aaron the designs for Holy Robes that were to be worn by the Levitical Priesthood, and these were eventually imitated by pagan religions, and then incorporated back into Christendom, and later on these were again emulated into academia, so they all originated from the same tree, even though Jesus abolished the Levitical Priesthood which would include all its caps and gowns (See the Book of Hebrews, and Ephesians 2:15).

For the believer, he or she receives an adornment from on high and worn within, as Isaiah proclaims "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels" (Isaiah 61:10). You see, this is the raiment God dons on the righteous, not by degrees, but by grace and by grace alone.

As an amazing sidebar, the arguments that both creationist and evolutionist offer in regards to the creation give an impression of logical soundness. For the most part they use the same books, have before them the same studies of research, and quote the same people and papers and journals, and still their conclusions are set equidistant apart while also appearing as mirror images. Equal in many ways, they are highly educated and accredited in their fields, stand on principle, and are just as committed as their challengers are who are highly educated and accredited in their fields, stand on principle, and are just as committed, but in their wakes they leave debris fields of confusion that continuously undulate in the emotional part of the brain for anyone who is desperately searching for truth, purpose, and reason for life.

Both parties affirm with equally great minds and reasoning that they are tapping into the keys and secrets of the universe and are coming to understand the building blocks of life itself, one via their physical resources and one via their spiritual resources.

Within the separate groups of creationists, some of them believe in evolution as godly designed principles of life, and within the separate groups of evolutionists, some of them believe in a Supreme Force, Being, or Creator who designed the principles of life. Combining the whole lot sets the stage for even more confusion for the onlookers who are searching in sincerity only to find a fog of organized confusion as the agendas of each entity are so often seen as faultfinding simply to find and make disciples who will follow after them in their own image. There is something out there for everybody to believe in no matter where one is coming from or where one was hoping to go.

In this work before you we will be putting the missing link back where it belongs and without any fanfare simply because you will notice that all the so-called discovered missing links and so-called recaptured times of men living before the Paradise of God will effortlessly fade away into the shadows, and all on their own, like water off a duck's back, and we will be standing on high ground and flooded with the light of God.

The evolutionists are often half correct on many of their assumptions and consequently also half wrong, and the creationists are often half correct on many of their assumptions and consequently also half wrong. Thankfully, there is another way, a Straight Betwixt Two, to which we are heading. We have already sent a few salvos at both sides, not in the spirit of meanness, but in the spirit of enlightenment and fairness which should give us a little more breathing room while we pass beyond some of the squabbles and further into illumination.

Have you ever read Homer's Odyssey about Odysseus? On his ten-year attempt to return home to Ithaca after the Trojan War; at one point Odysseus had to navigate the frightening narrow Strait of Messina between Sicily and the Italian mainland. On one side of the Strait lurked a monster named Scylla which would eat any sailors within her grasp. On the other side of the Strait was Charybdis, a whirlpool type of monster that would suck a ship down into the depths of the sea. Thus, we have a phrase, "stuck between Scylla and Charybdis," often quoted by George Washington in his personal letters. To be stuck between

Scylla and Charybdis means to be caught in a situation that is awful difficult to see a realistic way out of or through, as moving away from one side only brings one closer to the other, and between lays a narrow and precarious course to navigate through.

Peter did not begin to sink into the sea until he took his eyes off of Jesus, who is the Word! When Peter looked out on the sea that night into the fright of a storm and felt the boisterous wind, he was afraid and knew that he should have sunk into its depths (perhaps that experience was similar to the undertones of Scylla and Charybdis), but “immediately Jesus stretched forth *his* hand, and caught him” (Matthew 14:30–31). We only need to reach for him in our troubles to realize that his hand is already stretched out to us and for us. Jesus said, “I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand” (John 10:28–29).

Psalms 25:15:

Mine eyes *are* ever toward the LORD; for he shall pluck my feet out of the net.

A novel direction is not only needed to clearly pass through, but is required to permit an opening between two leading concepts that has caused mental paralysis, anxiety, and often overbearing convictions. Even though at this moment there appears to be no logical way to get through and all appears to be unbridgeable and that any choice made or any direction taken would only prompt a greater stress, being stuck between the Scylla and Charybdis is the equivalent of our more modern saying, “Being caught between a rock and a hard place,” but if we can find the true Rock of Ages; then we can stand atop rather than between. “Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength” (Isaiah 26:4). The two words *everlasting strength* in the Hebrew Text is *owlam tsuw* meaning, The Rock of Ages. This eternal Rock is discovered and enjoyed in proportion to our trusting in the LORD JEHOVAH which we will gain through this study.

I understand that you may have none or very little reason to trust in Him (because of the erroneous doctrines that both sides have laid on Him through their speechifying, either qualifying or trying to deteriorate Him for their own purposes), but allow yourself a little time as time is the reward He returns for trusting in Him and His Word.

The Bible has a Greek word *akribōs* meaning exactly, accurately, diligently, perfect; it is translated “circumspectly” in Ephesians 5:15, and the Greeks used *akribōs* for climbing up to the summit of a mountain, and then in awe to take in the astounding panorama. This type of upward expedition requires great planning, care, diligence, nicety, and being precisely aware of one’s surroundings and footings.

Ephesians chapter five reveals a three part walk with God that builds trust in the Rock of Ages, first part is to “walk in love, as Christ also hath loved us” (verse 2), second part is to then “walk as children of light” (verse 8), and finally in part three, “see then that ye walk circumspectly {*akribōs*}” (verse 15). Christ’s love and God’s light is what we will need to lead us completely past the Straight of all confusions and up to the summit of truth.

The Greeks have another word with its roots in *akribōs* relating to the skill and talent of acrobatics, it is the word *akrobato* (*akros* meaning highest, and *batos* meaning to go), combined they mean going to the highest point with a skillful talent through patient practice, such as being a tightrope walker or acquiring gymnastic skills or the high flying trapeze artist.

We read in Psalms 18:33 that God “maketh my *feet* like hinds feet, and setteth me upon my high places.” A *hind* is a female deer and as she walks on the steep cliffs where the slopes are gravelly, rocky, and often slippery, she first places her two front feet to test whether or not the ground could safely support her back feet and her entire weight. Then she jumps up and places her back two feet in the exact spot where her front feet were. This example offers us good understanding and the pictorial definition for the word *akribōs*: “Order {direct or guide} my steps in thy word” (Psalms 119:133); it is as though God steps first with His Word, then we can become like the back feet on the sure foundation that God directs through His Word. So, if you ever feel you are walking on shaky ground and feeling unsafe in a particular situation, please recall God’s promise to set you on safer and higher ground.

The Greek word *akribōs* is also used in law for the perfect defense that will allow an accused person to walk free even when all the evidence points to their guilt, just as ours once was: “all the world may become guilty before God” (Romans 3:19), for “all have sinned, and come short of the glory of God” (Romans 3:23). An *akribōs* defense is required if the accused is to walk free, and Jesus Christ was our

substitute for sin as he provided for us an acceptable *akribōs* defense by being our champion and defense attorney: “we have an advocate with the Father, Jesus Christ the righteous” (I John 2:1), and he desires to present our ever present case in favorable terms “to God the Judge of all” (Hebrews 12:23), which brought spiritual freedom, “having obtained eternal redemption *for us*” (Hebrews 9:12). We now sit on His side of the bench, never to be sentenced to anything more than to everlasting life. “Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*” (I Corinthians 1:10), because Jesus “was delivered for our offences, and was raised again for our justification” (Romans 4:25).

This liberating freedom is the walk that we may expect to enjoy when we are walking in love (Christ’s love) and light (God’s light) because then we will be seeing things from a much higher plateau at the summit of God’s truth. Views are spectacular up to the Rock of Ages and above the affray and confusion, “thou also hast lifted me up on high above them that rose up against me: thou hast delivered me” (II Samuel 22:49). It is Christ’s love and God’s light which brings “my soul out of prison, that I may praise thy name” (Psalms 142:7). This is the mission of the written and spoken Word, “To proclaim liberty to the captives, and the opening of the prison {worldly mental prisons} to *them that are bound*” (Isaiah 61:1; also See Luke 4:18, Acts 26:16–18).

True, this book before you is bringing you here to the precipice of *akribōs*, and hope you decide to continue upward, taking flight with your Savior’s love and God’s light. Remaining with the familiar on the well-tread ground that you have been content with thus far may seem more comfortable. My hope is that you advance to the heights where the road is less traveled to find the place where the spiritual views will become increasingly spectacular. You must decide to close the book, or choose to “be renewed in the spirit of your mind” (Ephesians 4:23), and “prove what *is* that good, and acceptable, and perfect, will of God” (Romans 12:2), for only then can you be assured that, “it is God which worketh in you both to will and to do of *his* good pleasure” (Philippians 2:13). And bringing you up into His kingdom is His greatest pleasure (Psalms 35:7, 113:4, 149:4, and Ephesians 1:5), as when Jesus said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:33).

Chapter One of Geneses is titled:

Six or Seven Days, Six or Seven Thousand Years, Millenniums or Eons
The Distance a Theory Can Travel. . .

Chapter Three of Geneses is titled:

Both Sides and a Centerpiece
Introducing His Book in this book. . .

Note to the reader:

GENESES is a book in the making; rarely does the reading public have the chance to look at a manuscript before it is completed and officially published. The complete book is projected to be a series of three books. We offer an exciting new way of publishing wherein we can offer one chapter at a time until the whole work is completed and released.

Every time there is a new chapter it will be immediately uploaded for you. The Appendixes will be offered separately as they are completed and uploaded.

Reference Table:

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