

MEDIA INFORMATION PACKAGE

THE GENESIS ONE CODE

Author Daniel Friedmann



CONTACT

Author: Daniel Friedmann,
604-737-0840

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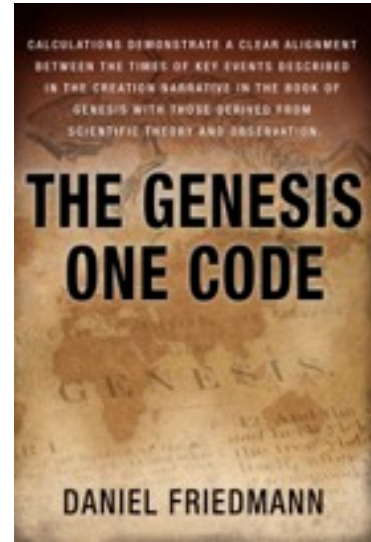
ABOUT THE BOOK

Were the heavens and the earth created 6,000 years ago, as the Bible suggests?

Or did the universe expand into existence nearly 14 billion years ago from a spontaneous “Big Bang”?

Both dates cannot be right. Or can they?

Imagine medieval manuscripts, written some 800 years ago, that could help us decipher Genesis and thereby pinpoint exactly when the universe began – an instant squaring, moreover, with our most up-to-date cosmological theories. Further, suppose these same manuscripts could help us extract from Genesis unequivocal timelines for the development of life on Earth, again precisely as identified by the latest scientific evidence derived from the fossil record.



The Genesis One Code carefully examines the relationship between scientific theory and biblical teachings. The book approaches the origins debate from a fresh perspective informed by both scientific and spiritual research. The book demonstrates an alignment between the dates of key events as described in Genesis 1 and 2 with those derived from scientific theory and observation. This alignment provides a compelling perspective deserving of thoughtful consideration.

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About the Author

Brief Bio

Daniel Friedmann is CEO of a large aerospace corporation. He is a professional engineer and holds a master's degree in engineering physics. He has 30 years' experience in the space industry, having worked on projects in fifteen countries while throughout the decades conducting extensive research. He has published more than 20 peer-reviewed scientific papers on space industry topics and cosmology. He is also a longtime student of religion.

Expanded Bio

Daniel Friedmann is a student of the origin of the universe and life on earth both from the scientific and biblical perspectives.

He is the author of *The Genesis One Code*, which demonstrates an alignment between the times of key events described in the creation narrative in the book of Genesis with those derived from scientific theory and observation. He is currently writing a second book entitled *Adam and the Homo sapiens* which will demonstrate an alignment between the key events and timeline recounting the appearance of humans in the book of Genesis with those derived from the fossil record and genetic studies.

Born in Chile and raised in Canada, he is currently CEO of Canada's leading aerospace company which built the Canadarms, and is involved in space exploration and the Hubble telescope. He is a professional engineer and holds a master's degree in engineering physics. He has 30 years' experience in the space industry, having worked on projects in fifteen countries while throughout the decades conducting extensive scientific research. He has published more than 20 peer-reviewed scientific papers on space industry topics and cosmology. He is also a longtime student of religion and for the past 14 years has attended the Vancouver Kollel center for learning. His work on reconciling



the biblical account with scientific observation utilizing his biblical clock formula has been reported in various newspapers, magazines

and radio talk shows. He is passionate about helping young adults put science and the Bible in correct context.

Daniel pedals to work, 45 minutes each way while listening to bible study lectures on an mp3 player. In summer months, the spry 56-year-old sea kayaks, hikes and rock climbs. From October to June, he loves skiing, especially in the backcountry.

BOOK EXCERPT

INTRODUCTION

Imagine there exist medieval manuscripts, written some 800 years ago, that could help us decipher Genesis and thereby pinpoint exactly when the universe began—an instant squaring, moreover, with our most up-to-date cosmological theories.

Further, suppose these same manuscripts could help us extract from Genesis unequivocal timelines for the development of life on earth, again precisely as identified by the latest scientific evidence derived from the fossil record. We are not talking about roughly similar timelines. We are talking about exactly the same timelines.

Currently, evidence obtained and compiled through use of the scientific method has shown the universe to be 13.7 billion years old. Similar scientific work has shown that life emerged on earth some 3.5 billion years ago and is further theorized to have developed by a process of Darwinian natural selection, eventually evolving into the numerous species we have today. Religion, which comprises sets of beliefs concerning the cause, nature, and purpose of the universe and humankind, is based on a personal faith in supernatural causes. For many believers, God created the universe and life in six days, and moreover, at a time less than 6,000 years ago. Scientific and religious timelines would indeed seem incompatible. However, could it be they are simply using different terms to describe the same phenomenon?

So what, then, of these 800-year-old medieval manuscripts? They exist, and one in particular has recently been translated into English and can help us further interpret Genesis, a key component of Judaism and Christianity. Hard to believe? It is worth reiterating: the rigorous approach of science and a careful and equally rigorous analysis of Genesis produce exactly the same timelines for the formation of the universe and for the development of life on earth.

Currently, the creation–evolution debate has pitched religion against science. But if the goal of this book is achieved, we will come closer to reconciling the two approaches and solve a highly contentious element of the dispute, the disagreement over timelines.

The creation–evolution controversy (or the origins debate) is a recurring cultural, political, and theological dispute (primarily in the United States) about the origins of earth, humanity, life, and the universe. The dispute is between those who espouse religious belief in the supernatural, and thus support a creationist view, versus those who believe natural explanations alone are sufficient to explain origins and thus accept evolution as supported by scientific consensus.

The creation–evolution controversy originated in Europe and North America in the late eighteenth century, when discoveries in geology led to various theories of an ancient earth, and fossils showing past extinctions prompted early ideas of evolution. Religious believers responded to the old earth evidence by interpreting the six days of creation as six epochs. This accommodation of the timelines allowed the dialogue between science and religion to continue into the early twentieth century. However, both sides have become more polarized in their views, and dialogue has decreased significantly during the past half century. Many religious believers have moved toward a fundamentalist interpretation of a literal six days, and scientists to a strict view of evolution as a struggle for survival among randomly mutating genes, with no room for God.

Today the general public remains divided by the origins debate. Surveys indicate that half believe God specially created the first humans. Most of the rest affirm that God guided evolution. Only about one in ten accept the Godless theory of origins that dominates science.

An unresolved component of the debate continues to be the timeline issue: 6,000 years versus 13.7 billion years.

Before we can establish a corresponding timeline between science and religions that are based on the six–day creation belief, we’ll briefly describe the basis of knowledge for each area of study. Our scope will be to explain the scientific approach as well as the biblical account of the beginning of existence as we know it. A comparison will explore the seemingly contradictory nature of both accounts and reveal startling parallel developments—albeit during strikingly different time frames among the scientific and biblical perspectives. As shall be seen, these two measurements of time do not contradict each other but actually flow in parallel fashion and are fully synchronized.

Science is the systematic process of gathering information about the world and organizing it into theories and laws that can be tested. To be considered scientific, a body of knowledge must pass certain objective tests. The scientific

method is a system of processes used to establish new or revised knowledge. A scientific approach is applied to collecting factual information. To be termed scientific, a method of inquiry must be based on gathering unbiased evidence through observation, experience, and experiment.

Of course, certain reasoning and logic have to be followed when testing theories and hypotheses. Objectivity is a defining approach to studies of this type. Following scientific observation, the results must be organized, summarized, and applied to develop and test theories. Typically, after the process of peer review, findings are shared with an audience of qualified persons in the field of study, as well as possibly the public at large or some portion of it. Scientists scrutinizing a test result or theory may attempt to prove or disprove the original study's findings by reproducing the observation or experimentation under identical conditions; scientists also may perform new tests.

The scientific approach works very well when applied to extant phenomena and events. But what about events that occurred long ago, say 13.7 billion years ago?

Amazingly, scientists today can observe the results of what happened almost back to the estimated date of the universe's origins. Nonetheless, there is no recording, written or otherwise, of what actually jump-started the birth of the universe. The only existing evidence of the universe's formation is derived from what we can perceive through instruments, these detecting primarily instances of light and sound within the physical world surrounding us and on to distant yet still perceivable heavenly bodies. For what stretches past our instrument-aided vision and into unexplored realms beyond—that is to say, what surpasses our ability to see as well as to comprehend—we must rely on conjecture deriving from theories and mathematics.

Further, our physical origins cannot be re-experienced. The beginning happened once before—only once—and it cannot be duplicated in precisely the same way.

Therefore, in the realm of scientific inquiry we are left with experimentation to prove the most reasonable theories of the universe's origins. Accordingly, scientists and researchers continue to conduct tests on multiple hypotheses based on observation of our present geological world and astral space, as well as to process experience gleaned from historical and current events recorded throughout Human Time. Satellite observations, meteor strikes, telescopic

studies, and even a moon landing are among the ways scientists are learning more about earth's place in the cosmos.

Still, all the knowledge that continues to be collected regarding the nature of our universe leaves some questions unanswered. Many who study the science believe the theory of a 13.7 billion-year-old universe and a 4.5 billion-year-old earth is relatively accurate, based on findings to date. But for many, this body of information is inadequate, or even inaccurate. For them, God is the architect of creation as revealed through His inspired Word in the Holy Scriptures known as the Bible.

For many Christian and Jewish believers, the Five Books of Moses are considered to be the revealed Word of God. To some, this means the words contained in the Five Books of Moses, along with other scriptures and the oral tradition that elaborates and explains the five books, were given to Moses exactly in the form we have them today. To others, this means that God spoke to men—mainly prophets—who recorded His words in the book widely known as the Bible. Scholars estimate that the Bible was written by 40 people over a span of 2,000 years. Finally, to non-believers the Bible is a collection of ancient myths and fables. The Bible itself has been translated into numerous editions, with the most widely read version likely the 1611 King James Version. Newer and more recent translations are perhaps better understood by many today owing to the use of contemporary language rather than the early modern Elizabethan dialect that seems stilted and inaccessible to twenty-first century readers.

Genesis is the first book of the Bible, and the first of the five books of the Law (the Pentateuch) ascribed by tradition to Moses. Beginning with the creation of the universe and humankind, the narrative relates the initial disobedience of the man and the woman and their consequent expulsion from God's garden.

Genesis, which means beginnings, contains the entire creation account; the first chapter of Genesis contains 31 verses describing God's acts of creating the universe and the world within a six-day period. The second chapter of Genesis, comprising 25 verses, elaborates on God's creation of human life in a man He called Adam, and from his side, a woman who was named Eve and became Adam's wife. From this pair of ancestors and their children, we are told, came all human life. The third chapter of Genesis describes the downfall of

Adam and Eve as a result of their sin (see Annex A for the full text of the first three chapters of Genesis).

The Genesis account provides a six-day creation period of the universe while revealing a specific order of events: 2

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Many adherents of two major world religions—Christianity and Judaism—accept the Genesis account as factual and literal. We will more closely examine the religious implications of the Genesis account in a later chapter. But it should be mentioned that the five books of Moses are not just a collection of religious scriptures. They include an account of creation, some early history of human life, and many laws and commandments.

The relationship between the holy books of these two religions is illustrated below in Figure 1.1, showing that both religions share the five books of Moses and Psalms, in addition to other texts.

The Holy Bible, the sacred writings of the Christian religion, includes the Old Testament (containing 39 books of Hebrew scripture, including the five books of Moses), and the New Testament, which includes the four Gospel accounts of Jesus' life and teachings, as well as letters, mainly from the Apostle Paul, that were written to encourage and inspire new church groups that sprang up in the wake of Jesus' ministry.

Not shown in Figure 1.1 is the Islamic holy book the Qur'an and other revelations, which most Muslims believe were dictated by God to various Islamic prophets. These revelations include the Tawrat (given to Moses and which is close to the five books of Moses), the Zabur (revealed to David and close to Psalms), and the Injil (teachings revealed through Jesus). The account of creation in the Qur'an is similar in some ways to the account in Genesis. However, Islamic teaching on creation differs in critical ways. In particular, although the Qur'an does declare that creation occurred in six days, days are interpreted not as literal twenty-four hour periods but as stages or other periods of time.

AUTHOR INTERVIEW Q&A

1. What was the motivating factor to writing the book?

To become an engineer I studied engineering physics, which had a large physics and cosmology component. I realized then that some answers were missing in science, and continued to search for them both in science and in Kabbalah, which I began studying 13 years ago.

2. Why now?

Once my nephews entered high school and university, I found they had similar questions, and in discussions with them, I became motivated to work harder on the issues.

3. How long did it take to do the research, write the book, find a publisher and have it published?

I have worked on and off on the issue for a dozen or so years. However, once I focused on this topic it took about 18 months of dedicated work. The bulk of the writing occurred in parallel with the research as I tried to rigorously document what I was finding. Then it took a further few months to write the introductory and background chapters.

4. What was that process like?

Initially I searched for publishers that I thought would be interested in this topic and wrote individual letters to them – this was a slow process and produced no results. Then I found an online service to blast an email to 250 publishers that yielded interest from 20 or so, and finally 3 publishers and one agent were willing to go ahead with the book. From the initial email blast to signing a publishing contract took about 2 months. The publishing process was quick, about 4 months, and very focused on editing and formatting.

5. Can you describe your various types of education, both secular/academic and Jewish?

My secular education is in the sciences with a specialization on physics and electrical engineering. My religious education was pretty elementary until about 12 years ago when I started attending regular studies

6. The book is organized from the perspective of time -- physical dynamics of the universe all the way to the human/anthropological. How did you choose how to order the book?

The order of the book was natural – I started at the beginning of time and then moved forward chronologically.

7. How did you pick the points to compare?

The chronology of Genesis and science agree for almost everything so it was straight forward to compare everything. The points of comparison focused on the events described in Genesis. Although science has a more detailed chronology Genesis contains the key highlights.

8. Who is the audience for this book, primarily?

My main target audience is the 15- to 30-year-olds that come out of our secular system believing science has all the answers and the Bible has become somewhat irrelevant at explaining our origins. I wanted them to know that the Bible actually has answers to questions that remain unanswered by science. Since I started writing the book, I have seen interest from all ages.

9. How has the book been received, both by those in the religious world and those in the scientific community?

The book is being well received by much of the religious world – although some of those that hold to a literal 6-day interpretation of Genesis have issues with it. The scientific community has not really engaged yet, although a number of scientists have read it and found it thought provoking.

10. You refer to Genesis as a “key component of Judaism and Christianity.” How did you access information about Christianity (and/or Islam, for that matter — see next question)?

The fundamental text for the book is Genesis which of course is central part of the Torah and the Old Testament in Christianity. Genesis is also a key text in Islam. All sources other than Genesis are exclusively Jewish sources, although I am finding that some commentaries, like Rashi, are read by other religions.

11. While you focus almost exclusively on Jewish texts, did you “leave out” Muslim texts or Islam for any particular reason?

I focused on Jewish sources because that is my background– and it will take me a few lifetimes to understand those without getting into any others!

12. You write in the Introduction, “Not shown in Figure 1.1. Is the Islamic holy book the Qu’ran and other revelations ...” I’m not sure I understood why it isn’t included here. If days are understood to be “stages of time,” doesn’t this still correspond to your reading of Creation Time? Can you further explain this perceived difference? What are its implications, if any?

In the books’ introduction I explain how Genesis forms part of other religions as well. In Judaism and Christianity there are schools of thought that interpret

the 6-days both literally and as epochs of time. In Islam it seems the epoch interpretation is the predominant view- as such in agreement with my book.

13. Is there one big hurdle that stands in the way of reconciling creation with science or is it a series of mini-hurdles? Do you see society going towards a reconciliation - ever? Is there some aspect of the two that you cannot reconcile or that remains unanswered for you that you would like to explore in future, either in a follow-up book or in another format?

Most items reconcile. The one exception is the age of the earth. The biblical timeline predicts a much older earth than science currently holds. The book discusses this in detail.

The whole history of Homo sapiens is not dealt with in the book and is the subject of my next book - **Adam and the Homo sapiens**. I am happy to report that here too there is good agreement between our religious sources and the latest science.

14. What do you hope non-scientist/religious scholar readers will take away from your book?

My main hope is that they will look at the science presented in the book, take it seriously, not dismiss it, then feel a need to reconcile it with the Bible, and explain that reconciliation to our young adults. In this way young adults will see the Torah in agreement with observation of the creation made via the scientific method.

15. What has science failed to explain?

The central nugget of the book is that (1) Genesis clearly states that God made most of the universe and life using the powers of nature, and as such, we should not be surprised that we are able to understand most things through the scientific method; (2) the answers that science has recently found have been in our Scriptures/sources for thousands/hundreds of years; and (3) we are told in Genesis exactly where events outside of nature occurred and therefore where the scientific method will fail - and that is where it has failed so far! For example, science has failed to explain the beginning of the Big Bang, or the nature and source for the human soul.

REVIEWS

The Genesis One Code by Daniel Friedmann

“Daniel Friedmann’s breakout book, The Genesis One Code, provides the reader with an excellent comparison between biblical teaching and scientific theory. It is a read you don’t want to miss.

When was the dawn of creation? Six-thousand years ago with a divine act or 14-billion years ago with the Big Bang? Friedmann does not try to influence readers one way or the other. The Genesis One Code is masterfully done and is sure to create a lot of controversy.”

Richard Sand: Award-Winning Author

“The author shows exceptional courage in this book. He attempts to reconcile the timing of the beginning of the universe

and the timing of the development of life on Earth, as described by science and religion. Irreconcilable you say? If you have the courage to follow his analysis, you may be treated to one of the most significant synthesis of these two great forces in the world today.

Think of it. The words of an 800-year old manuscript used to interpret Genesis, to predict and agree with what science has arrived at in the last decades. The meaning of such a discovery would be incredible. Read the book and judge for yourself.”

H. B. PhD Psychology, BSc Physics

“The Genesis One Code was extremely well researched and provided a holistic view of religious and scientific standings, and creation theory. From the perspective of someone who holds, what felt like a basic understanding of the religions covered, I appreciated Friedmann’s synopsis of key religious texts to provide a supportive base for his theory.

What I enjoyed is that throughout the text Friedmann asks profound questions that are usually interpretively answered and amalgamates them with scientific knowledge that makes these beliefs more palatable to either the ambivalent or deeply invested reader. His ability to find and navigate through a grey area of interpretation is a feat in itself. By challenging two polarized truths Friedmann succeeds in offering a conflicting perspective in a way that is not threatening to a deeply religious or scientifically inclined individual. It seems he has found compromise in a debate that has raged since the intellectual revolution—a huge accomplishment in my eyes!

This book could cause a revolution.”

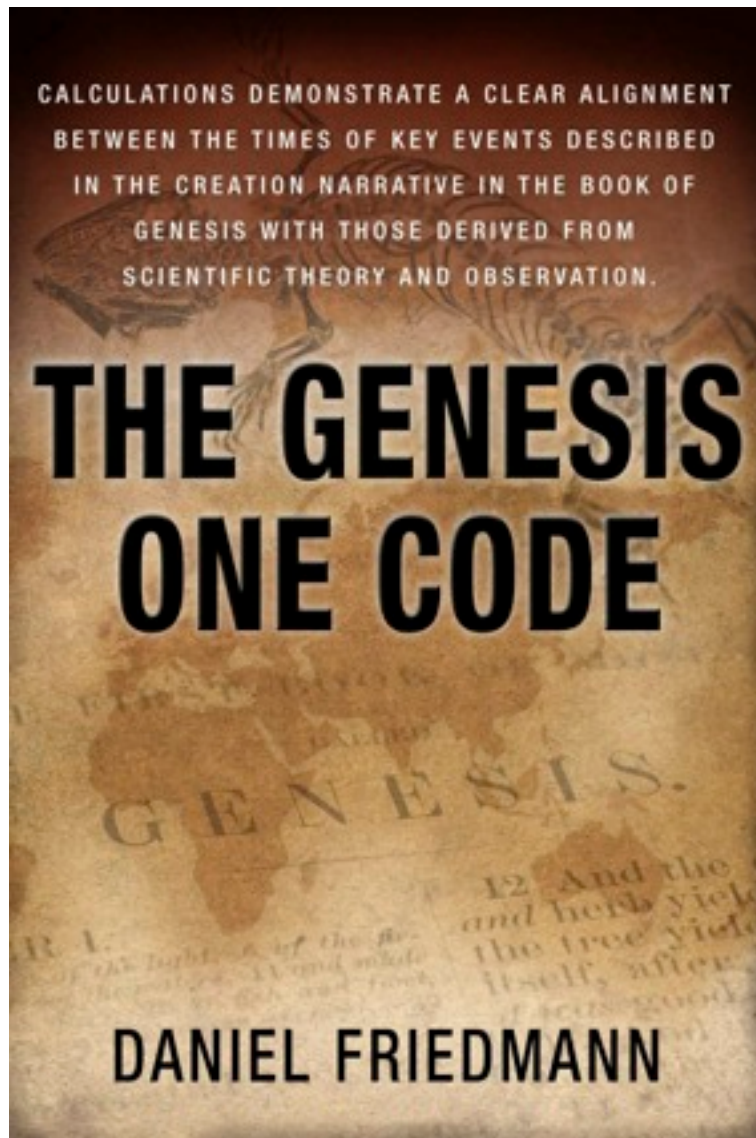
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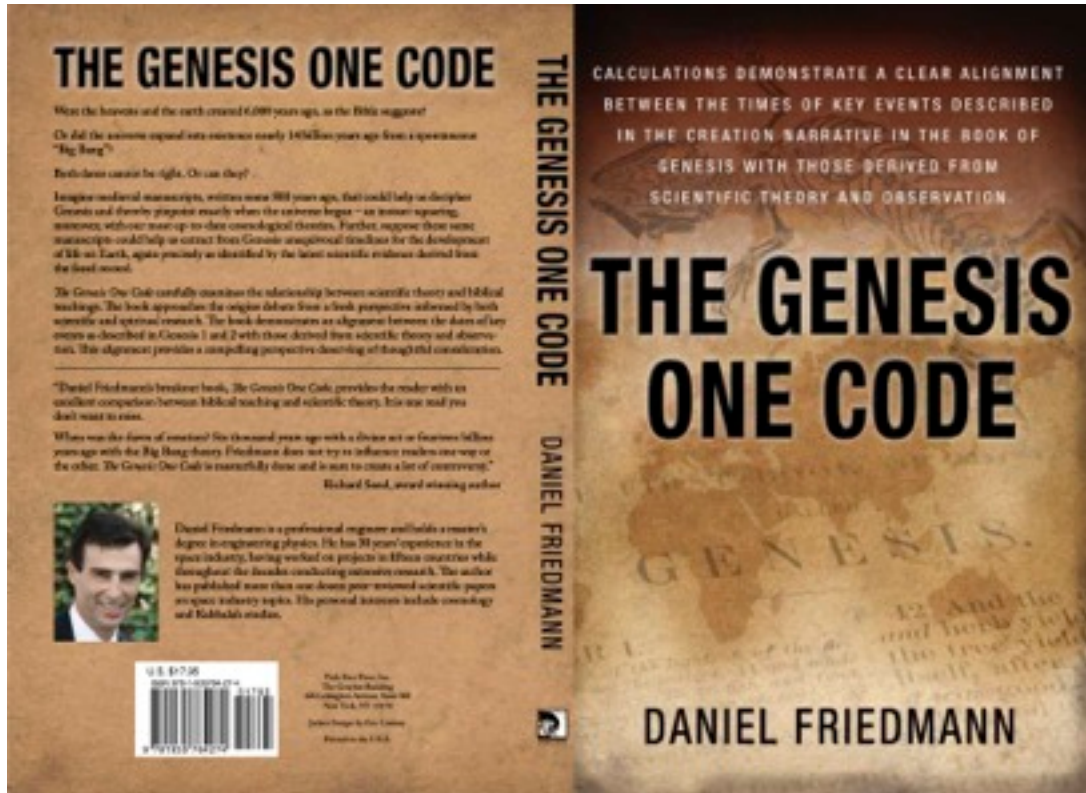
Daniel Friedmann



Daniel Friedmann







CONTACT INFORMATION

**DANIEL FRIEDMANN,
604-737-0840
FRIEDMANN.DANIEL@YAHOO.COM**



Publisher

Park East Press, 420 Lexington Avenue, Suite 300, NY, NY 10170
Books

THE GENESIS ONE CODE

by Daniel Friedmann

“The author shows exceptional courage in this book. He attempts to reconcile the timing of the beginning of the universe and the timing of the development of life on Earth, as described by science and religion. Irreconcilable you say? If you have the courage to follow his analysis, you may be treated to one of the most significant synthesis of these two great forces in the world today.

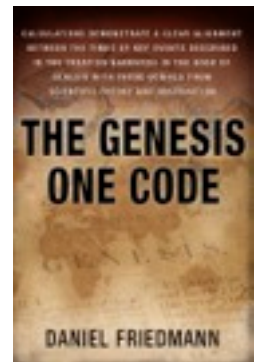
Think of it. The words of an 800-year old manuscript used to interpret Genesis, to predict and agree with what science has arrived at in the last decades. The meaning of such a discovery would be incredible. Read the book and judge for yourself.”

H. B. PhD Psychology, BSc Physics

Devotees to creationism and evolution will finally recognize common ground by which to resolve their long-held differences.

Calculations demonstrate a clear alignment between the times of key events described in the creation narrative of the book of genesis with those derived from scientific theory and observation.

Daniel Friedmann is CEO of a large aerospace corporation. He is a professional engineer and holds a master's degree in engineering physics. He has 30 years' experience in the space industry, having worked on projects in fifteen countries while throughout the decades conducting extensive research. He has published more than 20 peer-reviewed scientific papers on space industry topics and cosmology. He is also a longtime student of religion.



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MARKETING

- Media Exposure: PR Web, National Post, The Wall Street Journal and key online websites
- Virtual Book Tour November 2012