

ACTS & FACTS



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WHY DOES THE UNIVERSE LOOK SO OLD?

*The Theological Costs of
Old-Earth Thinking*

Celebrating our 40th anniversary, we share with you one of ICR founder Dr. Henry Morris' favorite pieces of encouragement during his lifetime.

“Others May, You Cannot”

If God has called you to be really like Jesus, He will draw you to a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants you to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do

a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

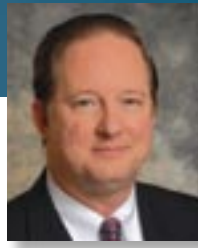
The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own.

He may not explain to you a thousand things which puzzle your reason in His dealings with you. But if you absolutely sell yourself to be His...slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

George Douglas Watson, 1845-1924
(public domain)





Pioneering a Global Movement

This month the Institute for Creation Research marks the 40th anniversary of this ministry, looking back with gratitude for four decades of God's faithfulness and looking forward to the plans and projects that lie ahead according to His will. We'll come together on October 7 for a joyous celebration of this significant milestone at our banquet in Dallas, featuring special guest Dr. R. Albert Mohler, president of the Southern Baptist Theological Seminary in Louisville, Kentucky. Read his feature article this month on the age of the universe.

In the early 1970s, I lived in San Diego, where our founder Dr. Henry Morris launched ICR along with Dr. Tim LaHaye, who was my pastor at the time. What I didn't know then was how many years earlier Dr. Morris had begun writing and teaching on the subject of creation science, even back to 1948!

Those today who declare they've come up with a "new" way of looking at the Genesis narrative or creation science are really just building on the concepts developed by Henry Morris, John Whitcomb, Duane Gish, and others who pioneered creation science many decades earlier. *The Genesis Flood*, that seminal work by Whitcomb and Morris, was published in 1961 and has been in continuous publication for nearly 50 years! Dr. Morris, even while serving as chairman of Virginia Tech's engineering school, continued to teach and write on the issues of science and the Bible, helping Christians understand that Genesis is just as true as the rest of Scripture and helping scientists understand that they don't

need to compromise their belief in the Bible as professionals. For more than two decades *before* ICR was founded, Henry Morris pioneered the understanding of modern science and the Bible, for which he is remembered as the father of the modern creation science movement, even by his detractors.

And yet, what did Dr. Morris reveal that was new? King Solomon wrote in Ecclesiastes 1:9 that "there is no new thing under the sun." I think Dr. Morris would be the first to say "Amen!" to this.

Perhaps we could say that he highlighted recent science data in light of Genesis, helping us all to see 1) that the Bible is true and can be trusted, and 2) that science, studied and interpreted properly, fits the creationist understanding of origins and earth history. He taught us that the Word of God always trumps the words of men, even learned men with Ph.D.'s like himself. He reminded us that despite Darwin's influence over modern science, God is not an evolutionist and His Word does not contain evolutionary ideas like the Big Bang, millions and billions of years, common ancestry, death before sin, etc.

A pioneer? Absolutely! But I think Dr. Morris would be the first to admit that he was simply pointing us all back to an unshakeable faith in the Word of God.

While we remember the life and legacy of our founder, we honor the object of his affections, our Creator, the Lord Jesus Christ, for whom Dr. Morris spent a lifetime in service.

Lawrence E. Ford
EXECUTIVE EDITOR

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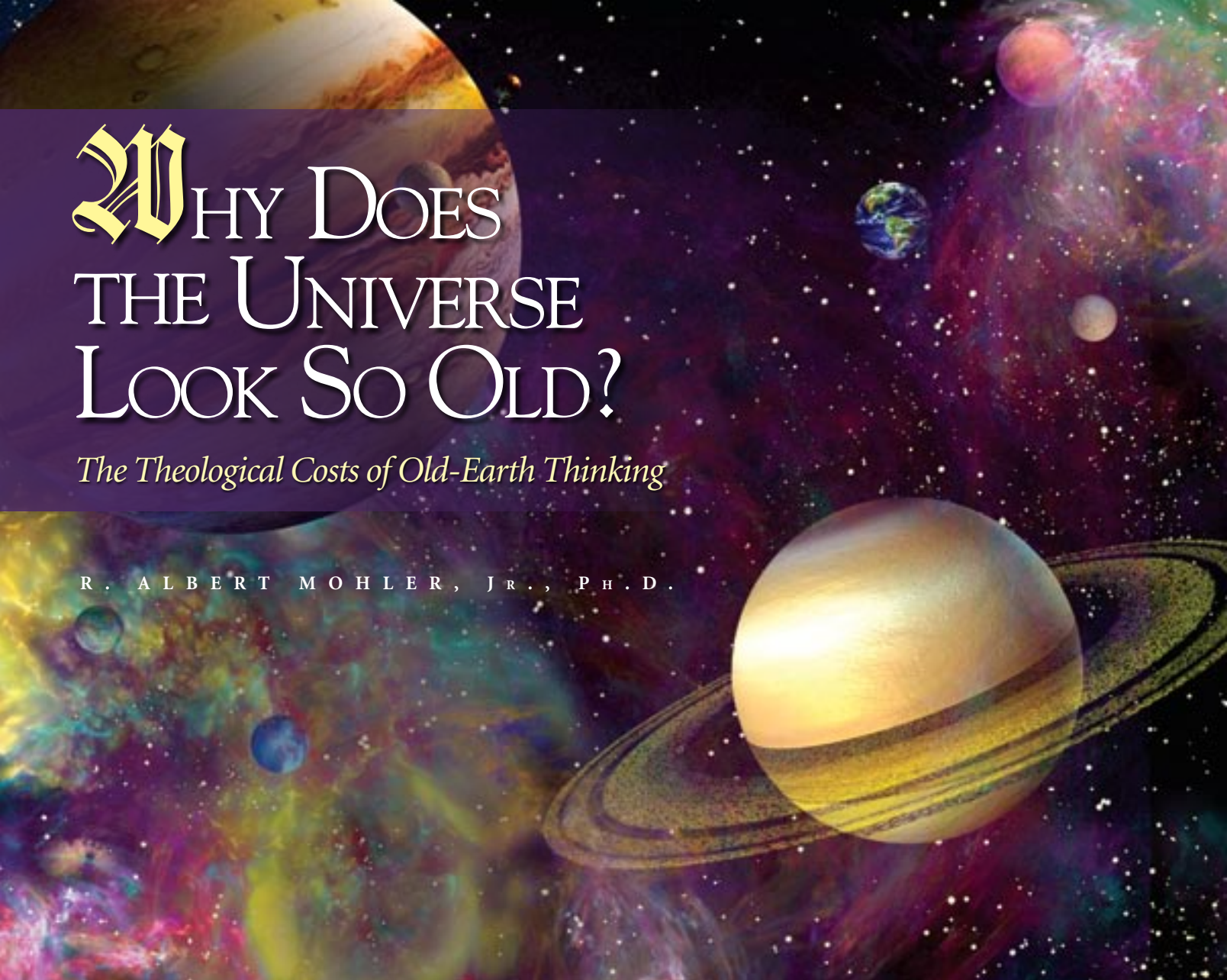
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WHY DOES THE UNIVERSE LOOK SO OLD?

The Theological Costs of Old-Earth Thinking

R . A L B E R T M O H L E R , J R . , P H . D .

The mention of Genesis 1:1 in today's academic circles, whether secular or Christian, evokes far more heated responses than one might assume in our science-saturated culture. Secular atheists are confident that the question of origins is a matter answered only by approaching the evidence through naturalistic science. There is no room for God in their conclusions. Christian intellectuals, on the other hand, are even now wrestling with this subject in the context of trying to discover harmony between science and faith, between the assured results of empirical scientific pursuits and the bedrock doctrines of biblical Christianity. Can there be harmony between the two? And if so, at what cost?

The question that brings focus to the conversation between science and the Bible is one that highlights several key issues regarding the trustworthiness of science, the reliability of the Scriptures, and the worldviews that govern our understanding of both. The question is: Why does the universe look so old?

Our answers are limited. Maybe the universe looks so old because it is so old. Perhaps it is not actually as old as it looks. Some

might simply say, "We can't answer the question," or even, "The question isn't important."

On the contrary, the question is extremely important and one for which Christians should be ready to give an answer. That answer, however, must satisfy both the text and the grand narrative of Scripture.

The straightforward and direct reading of Genesis 1:1–2:3 describes seven 24-hour days—six days of creative activity and a final day of divine rest. It is clearly a sequential pattern of creation. This view, while not absolutely unanimous or without controversy, was the untroubled consensus and traditional view of the Christian church until early in the 19th century.

Over the last 200 years, four great challenges to the traditional reading of Genesis have emerged.

The first challenge was the geological record, which revealed to post-Enlightenment explorers, scientists, and Christians a story about fossils and strata around the globe that gave them pause when attempting to understand this new data in light of the traditional, biblical account of early earth history.

Secondly, the emergence of Darwin's theory of origins by means of natural selection, which has since become the bedrock for evolutionary theory across the sciences, presented a direct challenge to the traditional interpretation of Genesis.

The third great challenge came with the discovery of ancient Near Eastern parallels to the Genesis account, such as the *Enuma Elish* and the *Epic of Gilgamesh*. As scholars began to study these documents, some began to see Genesis as just one more ancient Near Eastern creation story.

Finally, higher criticism played a major role in challenging the authenticity, accuracy, and, ultimately, the authority of the Genesis account of origins and earth history. Predominantly seen through the use of the Documentary Hypothesis (or JEDP theory), theological criticism at this level sought to cast doubts on the authorship of the Old Testament books, which led these scholars to view the books of Moses and other writers as merely human documents.

The answer to the question "why does the universe look so old?" must be considered with these challenges in mind.

So, just how old does the universe look?

Currently, the scientific consensus suggests the earth and our own solar system are approximately 4.5 billion years old. The age of the universe is now said to be about 13.5 billion years old, which is essentially a mathematical extrapolation of data from radiometric dating evidence, the estimated start of a Big Bang, and theories related to the expansion of the universe.

The major scientific assumption controlling the long ages of the earth and the universe is the idea of *uniformitarianism*, a theory made in the early 19th century by Charles Lyell and others that suggests the processes we observe today are a constant guide to how physical processes have always operated. If processes appear slow and gradual today, and if these processes have always operated in this manner, then the earth must be much, much older than religious texts, such as Genesis, suggest.

In contrast, the inference and consensus of the church through all of these centuries is that the earth and the universe are very young, only several thousand years old.

Thus, the disparity between evolutionary theory and the biblical account on the age of the universe is no small matter. Rather, it is one that comes with huge theological consequences.

Baptist professor William Dembski speaks of our current mental environment shaped by the intellectual assumption that *the world is very old*. Thus, to speak in confrontation to this environment, it is implied, comes at a significant cost.

For example, renowned theologian Bruce Waltke recently became a focus of controversy after appearing on a video where he argued that, unless evangelical Christians accept the theory of evolution, we will be reduced to the

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status of a theological and intellectual cult.

Bernard Ramm, a well-known evangelical theologian of the 20th century, also argued that there must be an acceptance of evolutionary theory among evangelicals.

The four horsemen of the new atheism—Richard Dawkins, Daniel Dennett, Sam Harris, and Christopher Hitchens—argue that evolution is the final nail in the coffin of theism. The "assured" findings and conclusions of modern science make not only the book of Genesis, but also theism, untenable.

Richard Dawkins, in particular, testifies that Darwinism is what allowed him to become an intellectually-fulfilled atheist. In his new book *The Greatest Show on Earth*, Dawkins goes so far as to suggest that deniers of evolutionary theory should be as intellectually scorned and marginalized as Holocaust deniers. Evolution, he says, is a fact no intelligent person can deny.

And yet, there is a panic among the cultural and intellectual elites, who scratch their

heads in incredulity that after 150 years of the Darwinist revolution, a majority of Americans still reject the theory of evolution.

There is also panic among evangelicals. Bruce Waltke is just the tip of the iceberg. Francis Collins, Peter Enns, Karl Giberson, Darrel Falk, and other thinkers at the BioLogos Forum, for example, are pushing back against the traditional view of Genesis, offering seemingly scholarly arguments that the Bible must be read in light of evolutionary science.

Francis Collins, founder of BioLogos and President Obama's choice to head the National Institutes of Health, makes the point in his book *The Language of God* that we will actually lose credibility sharing the Gospel of Christ if we do not shed ourselves of anti-intellectualism, which the elites will judge to be ours if we do not accept the theory of evolution.

In light of this, what are our major options? There are essentially four main theories of interpreting Genesis in relation to creation and the age of the earth.

The first, of course, is the traditional 24-hour calendar day view. This is the most straightforward reading of the text. The pattern of evening and morning, the literary structure, the testimony of the rest of Scripture—all point to 24-hour days when studied in a common sense fashion.

The second option is the day-age theory. In this view, the Hebrew word *yom* is seen to refer to a much more indefinite and presumably very long period of time. These "age-long" days are described as overlapping and not entirely distinct, and they are not to be taken as 24-hour calendar days. Of the long-age theories, the day-age approach is much less problematic on exegetical grounds, involving far fewer entanglements and issues. But its problems go beyond mere exegesis.

The third option is the framework theory. Here, the reader leaps over the question of the length of the days and concludes that the Genesis account is only a literary framework, a way of telling a story about the providential creation by God. It assumes long ages and has no need of a sequential ordering of creation events. However, this is indefensible in light of the text of Scripture, in which God reveals as-

tounding historical detail and divine order.

The fourth option is to essentially take Genesis 1–11 as literary myth, similar to other ancient Near Eastern creation stories, given for the benefit of the new Hebrew nation. This view must be rejected out of hand as a direct contradiction to the inerrancy and infallibility of Scripture.

Of all of these options, only a 24-hour day creation necessitates a young earth. The rest of them allow for, if not directly imply, a very old earth.

What is most lacking in the evangelical movement today is a consideration of the theological cost of holding to an old earth. This entire conversation is either missing or marginalized. The exegetical cost—the cost of the integrity and interpretation of Scripture—to rendering the text in any other way is just too high. But the theological cost is actually far higher.

As we are looking at the Scripture, we understand it to be as it claims, the inerrant Word of God—every word inspired by the Holy Spirit. This is an in-scripturated revelation of the one true and living God who has told a story through the text, a grand narrative of creation, Fall, redemption, and con-

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summation, to which we are all ultimately accountable.

The biblical record of creation is more than just a statement of fact. It is a *purposeful* account of why the universe was created by a sovereign, holy, and benevolent God as the theater of His own glory. It reveals purpose not only in creation, but also as part of redemptive history. The doctrine of creation is absolutely inseparable from the doctrine of redemption.

The account of the Fall in Genesis 3 describes human sinfulness and Adam's headship, and, consequently, why this story has af-

fectured the creation ever since, why things are broken today, and how it happened. The world we know and observe is a Genesis 3 world—it is a fallen creation. More importantly, it is clear that if all we had were merely these first two movements of Scripture's redemptive historical narrative, we would be lost and forever under the righteous judgment and wrath of God.

But the narrative of God's revelation does not leave out the remarkable plan of redemption, which God prepared before the universe was created. Scripture presents this in terms of the person and work of Christ, the meaning of His atonement, and the richness of the Gospel.

And finally, Scripture points us toward consummation, a final judgment, the new Jerusalem, a new heaven, and a new earth. It points to the reign of God at the end of history and the conclusion of this age. In the new creation, God will be known not only as Creator but also as Redeemer, His glory being infinitely greater by our beholding, by the fact that we know Him now as those who have been bought with a price, redeemed by the blood of the Lamb, and ushered into His presence.

Our accountability to this grand narrative of redemptive history involves two crucial issues: the historicity of Adam and Eve, and the historicity of the Fall.

In Romans 5:12 we read, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned." Paul bases his understanding of human sinfulness and of Adam's headship over the human race on a historical Adam and a historical fall.

The inference of an old earth is based upon certain evidences that also tell a story. The fossils, for instance, are telling a story of supposedly millions and billions of years of creation before the arrival of Adam. But the scientific consensus of the meaning of that evidence goes much further, suggesting the existence of hominids and pre-hominids in the hundreds of thousands. Holding to an old

earth as well as to the historicity of Adam and Eve requires an arbitrary intervention of God into a process of billions of years of biological development in which He acts unilaterally to create Adam and Eve.

The contemporary conversation regarding the biblical account of creation and the age of the earth has led some to redefine who Adam was. In his commentary on the book of Romans, John Stott actually suggests that Adam was an existing hominid that God adopted in a special way, implanting His image on a *Homo sapien* already in existence. Theologically, this requires that the other *Homo sapiens* alive on the earth were not the image bearers of God.

Denis Alexander in his new book *Creation or Evolution: Do We Have to Choose?* suggests that "God in his grace chose a couple of neolithic farmers to whom he chose to reveal himself in a special way, calling them into fellowship with himself so that they might know him as a personal God." A couple of Neolithic farmers? Is that in any way a possible, legitimate exegetical reading of Genesis? More disturbing is not the contents of the book, but the endorsement from J. I. Packer on the front cover, who says, "Surely the best informed, clearest, and most judicious treatment of the question and title that you can find anywhere today."

Peter Enns, a fellow at the BioLogos Forum, wrote a series of articles on "Paul's Adam," in which he states, "For Paul, Adam and Eve were the parents of the human race. This is possible but not satisfying for those familiar with either the scientific or archaeological data." He suggests that we must abandon Paul's Adam; Paul, as far as he refers to Adam, was limited by his dependence on primitive understandings.

Karl Giberson, a professor at Eastern Nazarene University and Vice President of BioLogos, says, "Clearly the historicity of Adam and Eve and their fall from grace are hard to reconcile with natural history." He continues:

One could believe, for example, that at some point in evolutionary history God "chose" two people from a group of evolving humans, gave them his image, and put them in Eden, which they promptly

corrupted by sinning. But this solution is unsatisfactory, artificial, and certainly not what the writer of Genesis intended.

Dr. Giberson is not someone attempting to defend the book of Genesis; his goal is to defend the theory of evolution.

An old earth understanding is difficult to reconcile with a historical Adam in terms of Genesis and Romans. It entangles many difficulties in terms of both exegesis and a redemptive historical understanding of Scripture. This becomes clearer in view of the second great issue at stake, which is the Fall.

From Genesis 3 and the entire narrative of Scripture (e.g., Romans 8), what we know in the world today as catastrophe, as natural disaster, earthquake, destruction by volcanic eruption, pain, death, violence, predation—all of these are results of the Fall. Attempting to reconcile this doctrine with an old earth creates enormous problems, perhaps most clearly illustrated by how Adam's sin is handled.

Was it true that, as Paul argues, when sin came, death also came? If we attempt to infer that the earth is old because of scientific consensus, we must recognize that this consensus also claims that the *effects* of sin—death by the millions and billions—were present long before the emergence of Adam (or a first human), and certainly long before there was the possibility of Adam's sin. These effects are biblically attributed only to the Fall. No Christian reading the Scripture alone would ever come to such a conclusion—ever.

In Romans 1, Paul writes not only that God has revealed Himself in nature, but also that in nature—in what some call the book of nature—even His invisible attributes should be clearly seen. We learn a lot of common sense observational truth from looking at the book of nature. We are given the intellectual responsibility to know our world because God has revealed nature to be intelligible. But clearly there is a problem, one that takes us back to the Fall.

Paul makes clear that, even though God has revealed Himself in nature—so that no one is with excuse—given the cloudiness of our vision and the corruption of our sight, we can no longer see what is clearly there. The heavens

are telling the glory of God, but human sinfulness refuses to see what is plainly evident.

Theological disaster ensues when the book of nature (general revelation) is used to trump God's special revelation, when science is placed over Scripture as authoritative and compelling. And that is the very heart of this discussion. While some would argue that the Scriptures are not in danger, the current conversation on this subject is leading down a path that will do irrevocable harm to our evangelical affirmation of the accuracy and authority of God's Word.

Kenton Sparks, for example, writing for BioLogos, suggests that any rendering of the Bible as inerrant makes the acceptance of theistic evolution impossible. Certainly implausible. Evangelicalism, he says, has painted itself into a corner—we have put ourselves into an intellectual cul-de-sac with our understanding of biblical inerrancy. He suggests that the Bible indeed should be recognized as containing historical, theological, and moral error.

Peter Enns, one of the most frequent contributors to BioLogos, suggests that we have to come to the understanding that, when it comes to many of the scientific and historical claims, the writers of Scriptures were plainly wrong.

Thus, each time the scientific establishment issues a consensus understanding of what is found in nature, should Christians rethink their views on other issues of biblical importance, such as the virgin birth or Christ's resurrection from the dead? Are we going to take our cosmology or the redemptive historical understanding of Scripture and submit these to interrogation by what we are told are the assured results of modern science? Doing so will certainly lead to disaster, to a head-on collision that should compel Christians to understand just what is at stake theologically and to be prepared to give biblically-sound answers.

Why does the universe look so old? First, the most natural understanding from Scripture on the age of the universe is this: The universe looks old because the Creator made it whole.

When He made Adam, Adam was not a

THEOLOGICAL DISASTER ENSUES WHEN THE BOOK OF NATURE (GENERAL REVELATION) IS USED TO TRUMP GOD'S SPECIAL REVELATION, WHEN SCIENCE IS PLACED OVER SCRIPTURE AS AUTHORITATIVE AND COMPELLING.

fetus; Adam was a man. He had the appearance of a man, which by our understanding would have required time for Adam to get old. But not by the sovereign creative power of God. He put Adam in the garden. The garden was not merely seeds; it was a fertile, fecund, mature garden. The Genesis account clearly claims that God creates and makes things whole.

Secondly, the universe looks old because it bears testimony to the effects of sin, and thus the judgment of God seen through the catastrophe of the Flood and catastrophes innumerable thereafter. The world looks old because, as Paul says in Romans 8, it is groaning. It gives empirical evidence of the reality of sin. And even as this cosmos is the theater of God's glory, it is more precisely the theater of God's glory for the drama of redemption that takes place here on this planet in telling the story of the love of God. Is this compatible with the claim that the universe is 13.5 billion years old?

In our effort to be most faithful to the Scriptures and most accountable to the grand narrative of the Gospel, an understanding of creation in terms of 24-hour calendar days and a young earth entails far fewer complications, far fewer theological problems, and actually is the most straightforward and uncomplicated reading of the text as we come to understand God telling us how the universe came to be and why it matters.

The universe is telling the story of the glory of God, the Ancient of Days. ●

Adapted from Dr. Mohler's speech "Why Does the Universe Look So Old?" given on June 19 at the Ligonier Ministries 2010 National Conference. To view Dr. Mohler's entire presentation, visit www.christianity.com/ligonier.

Dr. Mohler serves as president of the Southern Baptist Theological Seminary. Author of numerous books, Dr. Mohler addresses issues in light of biblical truth. Read more at www.AlbertMohler.com.



Presuppositional Research and the Definition of Kind

NATHANIEL T. JEANSON, P.H.D.

What is the best way to classify creatures? One of the research focuses of the ICR life sciences team is the question of biblical taxonomy.¹ A debate exists over the definition of the key scriptural term relevant to this subject, the word translated as *kind*. The ICR team is employing a specific methodology to resolve the question.

We practice biblical textual research in the same way we practice origins biology research—presuppositionally. When we do science, we presuppose (assume) that the Bible is accurate in its descriptions of nature, and then we perform experiments to fill in details that the Bible omits. In biblical research, we presuppose that the Bible itself is the best tool to understand the biblical text. This seemingly contradictory statement entails that when we want to understand the meaning of a word or passage in the text, we consult other scriptural passages that use the word, or other verses that comment on the passage in question. We do not rely on science or extra-biblical sources when trying to understand the meaning of a text like Genesis 1-11, or of a term such as *kind*. Thus, the first step of our research inquiry is to presuppose that Scripture is sufficient to reveal the definition of *kind*.

This presuppositional approach to Bible research makes biblical sense. First, this

approach honors Scripture as the ultimate source of truth. If we use extra-biblical literature to inform the meaning of the scriptural text, we tacitly elevate the extra-biblical texts to a place of authority higher than the Bible itself. This undermines the very reason we consult the Bible first—the fact that it is the only completely reliable source of truth about the past.

Second, our methodology honors the unity of the Bible and the omniscience and omnipotence of God. Though the Bible was written by many human authors, it has a single divine Author who knows the end from the beginning and who chose exactly what material He wanted in the Bible for a purpose that spans all of history.

This is illustrated by the following example. To discern the meaning and purpose of Genesis 1-3, let us ask a few questions of the text: Why did God include so much detail in Genesis 1-3? Why not just say, “God created everything perfect, and then humans messed it up”? When trying to answer these questions presuppositionally, by consulting other verses in Scripture, we discover a fantastic truth: God knew and planned that, at the end of time, there would be a people “born”² to whom He would give dominion and rule.³ This is an exact recovery of the primeval mandate to be fruitful and to have dominion,⁴ commands that were frustrated as a result of mankind’s rebellion

against God.⁵ Thus, one of the reasons that God included the detail that He did in Genesis 1-3 was to instruct us about His eternal cosmic plan. This conclusion is in stark contrast to the parochial speculations reached by some who insist on interpreting the passage in light of extra-biblical literature.⁶

For this presuppositional research inquiry into the definition of the biblical term *kind*, the ICR life sciences team will benefit from one of ICR’s apologetics professors, Dr. Jim Johnson. He has previously done a presuppositional biblical research study on Peleg⁷ and will be applying the same methodology to the study of *kind*. Please keep us in prayer as we embark on this important and fascinating task. ●

References

1. Janson, N. 2010. Common Ancestry and the Bible—Discerning Where to Draw the Line. *Acts & Facts*. 39 (6): 6.
2. John 3:3.
3. Matthew 25:21, 23; Luke 19:17, 19.
4. Genesis 1:28.
5. Genesis 3:16-19.
6. Some claim that Genesis 1-11 was written as a polemic against Egyptian or Mesopotamian gods and that, therefore, the meaning of the text is best understood in light of this local historical context.
7. Morris, J. D. and J. J. S. Johnson. 2009. Rightly “Dividing” the Word about Peleg. Paper presented to the Creation Research Society, Lancaster, South Carolina, July 10, 2009. Available on www.icr.org.

Dr. Janson is Research Associate and received his Ph.D. in Cell and Developmental Biology from Harvard University.



ICR EVENTS

- **October 1-2**
Everett, WA
New Life Foursquare Church
(J. Morris) 206.465.1635
- **October 2-3**
Maywood, IL
Woodside Bible Chapel
(Thomas) 708.345.6563
- **October 7**
Dallas, TX
Institute for Creation Research
40th Anniversary Banquet
800.337.0375
- **October 7-8**
Orlando, FL
Florida Association of Christian
Colleges and Schools Christian
Educators' Convention
(Sherwin) 954.517.9500
- **October 10**
Fairbanks, AK
Bible Baptist Church
(Guliuzza) 907.452.1407
- **October 10**
Fairbanks, AK
McGrath Road Baptist Church
(Guliuzza) 907.457.4611
- **October 11-15**
Fairbanks, AK
University of Alaska Fairbanks
(Guliuzza) 907.474.6019
- **October 13**
Fairbanks, AK
Bible Baptist Church
(Guliuzza) 907.452.1407
- **October 13**
Fairbanks, AK
Hamilton Acres Baptist Church
(Guliuzza) 907.456.5995
- **October 14-16**
Fort Worth, TX
True Woman '10 Conference
877.966.2608
- **October 17-18**
Jacksonville, TX
Jacksonville College
(Jeanson) 903.721.4821
- **October 22-23**
Westby, WI
Living Waters Bible Camp
(Sherwin) 608.634.4373
- **October 24**
La Crosse, WI
Bethany Evangelical Free
Church
(Sherwin) 608.781.2466
- **October 28-29**
Sacramento, CA
Association of Christian Schools
International Convention
(Guliuzza) 719.528.6906

For more information on these events or to schedule an event, please contact the ICR Events Department at 800.337.0375 or events@icr.org.

For information on attending ACSI conventions, visit www.acsi.org or call 719.528.6906

DEMAND THE EVIDENCE CONFERENCE IN CEDAR HILL

Last fall, the Institute for Creation Research presented three Demand the Evidence conferences in Jacksonville, Florida; Sun Valley, California; and Dallas, Texas. These major creation apologetics conferences presented scientific evidence and scriptural insights to answer questions such as:

- Can Genesis be trusted when it says God created the world in 6 days?
- What does belief in evolution say about the character of God?
- Is the earth really millions or billions of years old?
- Who has the last word on interpreting what God said and did—scientists or Scripture?

ICR is continuing this vital outreach in cities across America. On August 22, Hillcrest Baptist Church in Cedar Hill, Texas, hosted a special Demand the Evidence conference designed around their normal Sunday services. In the first and second worship hours, Dr. Henry Morris III presented “The Controversy Over Creation: Why does creation create such strong reactions?” During the same time periods, Dr. Randy Guliuzza addressed the combined adult Sunday School classes on “The Importance of the Doctrine of Creation.”



Dr. John Morris taught the children’s Sunday School on the ever-popular subject of dinosaurs, while Lalo Gunther—former California gang member and current ICR Special Events Coordinator—shared his insights on “The Genesis Worldview” with junior and senior high schoolers. Dr. Nathaniel Jeanson brought “The Bible and Biological Change” to the college class, and after lunch Dr. Randy Guliuzza spoke to a combined audience on the engineering wonders of the human body in “Made in His Image.”

After his morning talks, Dr. Guliuzza was approached by a congregant who said, “In 30-some years of following creation, Demand the Evidence was the first time there was an exposition from a Bible passage that showed how it fit into science and was totally true.” Three high school students commented that it was like getting a science lesson in church, “except I learned more science here than in school.”

This is one of a number of events that ICR can bring to your area. If you would like to schedule a Sunday event like this, or to find out more information about the other events we offer, contact 800.337.0375 or events@icr.org.

“I’m related to George Washington,” an acquaintance announced after searching his genealogical record. He also believes he is closely related to chimpanzees. Though he doesn’t really look like either, all three do share a lot of similar features.

So, are similar looks or features enough to establish whether these three are related closely, remotely, or not at all in regard to their ancestry? No. Similar looks and features can be very deceiving. A true relationship is actually a *fact-based* connection. A line of connected birth certificates is factual evidence that can be verified.

Just comparing similar features—or even DNA—to determine related ancestry is always an *inference* with a probability of being right ranging from high to zero.

If all organisms had completely different features, there might not be any discussion of them being related by common descent. However, evolutionists have effectively sold the idea that when people see similarities, they actually “see” remnants of common ancestry. Seeing something carries emotional links. So persuading an evolutionist, who feels deep down inside that all life is somehow connected, to replace his inference-based account of similarities with a design-based explanation is challenging.

The good news is the Bible’s assurance that the Lord’s designs in nature are “clearly seen” (Romans 1:20), which means that His creative witness has real power to cause blinded minds (2 Corinthians 4:4) to see truth.

Homology: Another Circular Evolutionary Concept

Related—a word that could mean sharing common attributes or common ancestry.

Cataloging common attributes is generally objective scientific inquiry, but explaining their origin through common ancestry is subjective. Before Darwin, the common attributes shared by different types of, say, fish or birds were useful for classifying the living things of nature. But they were only that—common attributes.

When discussing the similar features of organisms with friends, it is important to first point out that all that can be definitively claimed about them scientifically is that they are

not needing outside experimental validation. In 1859, Darwin’s explanation was more like dogma: “The similar framework of bones in the hand of a man, wing of a bat, fin of the porpoise, and leg of the horse...and innumerable other such facts, at once *explain themselves* on the theory of descent with slow and slight successive modification.”¹ In even today’s best scientific journals, the treatment is unchanged. Thus, common ancestry is the *explanation* for common attributes and common attributes are the *evidence* of common ancestry.

Just like “natural selection” and “survival of the fittest,” common ancestry is the self-apparent explanation for common features only because the thinking is circular. Circular arguments are naturally self-certifying. In this case, circularity has even advanced to the point of definition: “Although ancestry was at first viewed only as an explanation for homology [similar features], it soon was incorporated into the definition.”²

Similar Features Mean Common Ancestry... Except When They Don’t

“Inconsistent” is the best word to stress in conversations to describe how evolutionists compare similar features among organisms. This is because similar features are just that—similar—

and the myriad of combinations that organisms possess does not necessarily fit branching evolutionary trees. If evolutionists believe a similar feature is from a common ancestor, it is due to “divergent evolution.” And if organisms share a similar feature *not* due to common ancestry, it is conveniently called “convergent evolution.”

Scientific-sounding lingo is substituted for data to explain why organisms with essentially no common ancestry have extraordinarily similar features, like the camera-like eye shared



Similar Features Show Design, Not Descent

RANDY J. GULIUZZA, P.E., M.D.

similar—which may or may not be relevant. Be prepared to avoid getting sidetracked and stay on topic. The issues are explaining where structures originally come from, and whether there is a scientifically plausible mechanism that can change one kind of creature into a fundamentally different kind of creature.

Next, point out that for Darwin and his followers, it is only *self evidence* that similar features are explained by common descent. For them, this is an axiom—an obvious truth—

by squids and humans. At the same time, other facts are selectively deemphasized about organisms that are presumed to be very closely related and yet do not share some surprisingly important features, such as humans having a muscle that moves the thumb's tip that chimpanzees don't have.

The main point is that explanations for the presence or absence of similar features are totally arbitrary. For example, evolutionists assert that whales' distinctive body shape evolved from a lineage of land mammals that slowly readapted to aquatic life. Consider how the leading journal *Science* elected to pick-and-choose between conflicting features, either molecular or shapes of parts (called "morphology"), to support this theory:

Despite this evidence that cetaceans [whales] evolved from artiodactyls [even-toed mammals like deer, sheep, and pigs], substantial discrepancies remain. If cetaceans belong to artiodactyls, then similarities in the cranial and dental morphologies of mesonychians [extinct carnivorous mammals] and cetaceans must be a result of convergent evolution or must have been lost in artiodactyls. Furthermore, molecular data favor a sister-group relationship between whales and hippopotami. This conflicts with the conventional view based on morphology that hippopotami are closer to other artiodactyls than they are to whales.³

If features do not conform to preconceived thinking, that is because they could represent "divergence," "convergence," "character reversals," "vestigial," "rudiments," "independent losses," "one-time gains," "parallel derivatives," or any of the jargon tagged to subjective evolutionary explanations. Comparing fossils based on similar features suffers from the same trap of circular reasoning, and gene sequence comparisons suffer from the same prejudices, inconsistencies, and excuses. In fact, comparing different sequences from the *same* organism can lead to very different presumed evolutionary relationships. These facts provide a conversational opportunity to highlight the plastic-like attribute of evolutionary theory to absorb

all observations—even ones that are totally contradictory.

Learning a Short Example

Do evolutionists really approach similar features inconsistently? Consider a report on genetic research for the trait of echolocation:

The discovery represents an unprecedented example of adaptive sequence convergence between two highly divergent groups....[Study author Stephen Rossiter stated] "it is generally assumed that most of these so-called convergent traits have arisen by different genes or different mutations. Our study shows that a complex trait—echolocation—has in fact evolved by identical genetic changes in bats and dolphins."... [I]f you draw a phylogenetic [relationship] tree...based on similarities in the prestin [a hearing gene] sequence alone, the echolocating bats and whales come out together rather than with their rightful evolutionary cousins....[Rossiter added], "We were surprised by...the sheer number of convergent changes in the coding DNA."⁴

So, based on conflicting similarities in shapes of body parts, fossils, or genes, are deer, sheep, pigs, extinct wolf-like animals, hippopotami, or bats the bona fide "rightful evolutionary cousins" of whales? Also note how the gene sequence similarities—which have nothing to do with common ancestry—are utterly dismissed as a simple convergence of fortuitous mutations.

Pulling It All Together

Armed with facts, believers can provide open-minded listeners with information regarding similar features that they will never get from evolution-based textbooks, teachers, or television. A brief conversation may go something like this:

Granted, humans do look more like chimpanzees than horses. That is why evolutionists regularly claim that we are cousins. Similar features are probably the best evidence for evolution, but they really turn out to be a

big problem. First, only focusing on similar features sidetracks discussion from the main issue evolutionists have failed to explain, which is where the complex information and molecular construction machinery to make any feature on any creature originated. Simply claiming that they got it from their "older relative" begs the question and is not an explanation. This leads to the next problem.

Evolutionists assert the self-evidence that similar features show relationships. By assuming the truth of a claim that they should be proving, evolutionists end up in this inescapable tangle of circular thinking: Similar features are derived from common ancestry and the best evidence for common ancestry is similar features. Darwin disregarded the circularity of his argument, just as his followers do today.

Even more revealing is that evolutionists never tell us that there really are not tidy, logical threads of traits from a common ancestor down all the paths to different types of creatures—forcing them to pick and choose which traits to showcase or to make excuses. In truth, creatures share some traits with other creatures—"related" or not. Comparing organisms' traits actually shows patchwork similarity. That is why humans have some traits that are similar to chimpanzees, but other traits just as—or more—similar to orangutans, gibbons, guinea pigs, other animals, and even plants.

Given the failure of evolution to prove you are related to chimpanzees, shouldn't you consider starting a worthwhile relationship with your Creator, the Lord Jesus Christ? For those related to Him by faith, He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:24). ●

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Dr. Guliuzza is ICR's National Representative.



GREATEST EARTHQUAKES OF THE BIBLE

STEVEN A. AUSTIN, P.H.D.

The Holy Land is a region where earthquakes occur frequently. By one means or another, big earthquakes have been documented in the Holy Land for a period exceeding 4,000 years.¹ Many are known from history and literature, especially the Bible. Holy Land earthquakes are also evidenced from archaeological excavations. No other region of the earth has such a long and well-documented chronology of big earthquakes.

Recently, geologists have investigated the 4,000-year chronology of earthquake disturbances within the uppermost 19 feet of laminated sediment of the Dead Sea.² Hypersaline waters preserve seasonally laminated sediment because organisms cannot live or burrow in the bed of the lake. As a result, only a nearby earthquake (or very large distant earthquake) can homogenize the lake's uppermost sediment layers, producing a "mixed layer" devoid of laminations.³ A sketch of a sediment core from the west side of the Dead Sea appears in Figure 1. The sketch shows the depth of the "mixed layers" within the laminated sediment sequence.⁴ Two deeper mixed layers in the Dead Sea are datable from historical, archaeological, and geological associations with faulting—the earthquakes of 31 B.C. (the Qumran earthquake) and

750 B.C. (Amos' earthquake). Other earthquakes are represented in the Dead Sea sediment core with dates approximated by assuming a steady rate of sedimentation.

Consider 17 of the most important earthquakes that relate to the Bible. The earthquakes are listed in chronological order. We begin with creation and go through to the Second Coming of the Lord Jesus Christ.

1. Day Three of Creation Week

On the third day of the creation week, the waters of the earth were collected into the oceanic basins as continents appeared (Genesis 1:9-10). Before Day Three, the waters had been over the whole earth. Continents seem to have been uplifted and the ocean floor was depressed during a great faulting process that established the "foundations of the earth." We are told that angels saw and praised the omnipotent God as the earth-shaking process occurred (Job 38:4-7; Psalm 148:1-6; possibly Psalm 104:5-6). Today, the earth's continental crust (41 percent of the earth's surface, including the continental shelves) has an average elevation of 2,000 feet above sea level, whereas the oceanic crust (59 percent of the earth's surface, excluding the continental shelves) has

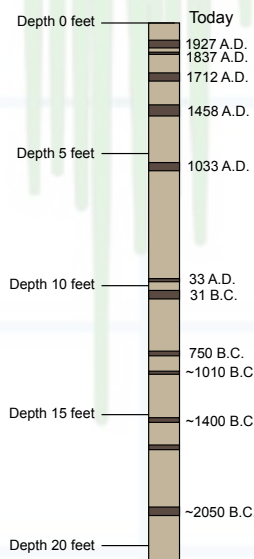


Figure 1. Dead Sea Sediment Core, shoreline at En Gedi

an average elevation of 13,000 feet below sea level. Can anyone properly comprehend the colossal upheaval that formed continental crust on Day Three? Angels must have watched in awe!

2. Noah's Flood

The year-long, global Flood in the days of Noah was the greatest sedimentary and tectonic event in the history of our planet since creation (see Genesis 6-9). One of the primary physical causes of this great judgment was the “fountains of the great deep,” all of which were “broken up” on a single day (Genesis 7:11). The verb for “broken up” (Hebrew *baqa*) means to split or cleave and indicates the faulting process (Numbers 16:31; Psalm 78:15; Isaiah 48:21; Micah 1:4; Zechariah 14:4). The enormous upheaval (probably associated with faulting of seafloor springs) unleashed a year-long global flood. God’s purpose was to begin the human race again from the family of Noah.

3. Destruction of Sodom and Gomorrah

A disaster called an “overthrow” was delivered in about 2050 B.C. on the cities of Sodom and Gomorrah (Genesis 19:24-28). That event was so spectacular, swift, and complete that it became proverbial for the severity of judgment that God’s righteous anger could deliver.⁵ Jesus spoke “woes” exceeding those spoken against Sodom and Gomorrah on Galilean cities that rejected His teaching (Matthew 10:15; 11:23-24; Luke 10:12). The swiftness of Sodom’s judgment was used by Jesus to illustrate how sudden His return will be (Luke 17:28-30).

Of the five “cities of the plain” (Genesis 13:12; 14:8), only Zoar is described as surviving the catastrophe. Zoar is the site to which Lot and his family fled with the approval of the angels (Genesis 19:20-23). As a city, it flourished through the time of Moses and the kings of Israel, even being described as a city of the region of Moab by the prophets.⁶ Arab historians in the Middle Ages refer to Zoar and identify the city as modern Safi southeast of the Dead Sea in Jordan. Because Lot and his family made the journey by foot in just a few hours (Genesis 19:15, 23), Sodom must be less than about 20 miles from Zoar (modern Safi). Two Early Bronze Age archaeological sites southeast of the Dead Sea (Bab edh-Dhra and Numeira) reveal evidence of catastrophic collapse and burning along the eastern border fault of the Dead Sea Transform Fault. These two sites are likely the remains of Sodom and Gomorrah.⁷ A thick disturbed zone within the Dead Sea sediment core, assignable to the Sodom and Gomorrah event, occurs at a depth of about 18.5 feet.

4. Moses on Sinai

Before God spoke to Moses on Mount Sinai and gave the Ten Commandments, a great shaking of the mountain occurred (Exodus 19:18). No doubt the earthquake prepared both Moses and Israel for the important truths the Lord was going to communicate. This awesome shaking event continues to be remembered in the New Testament as the context for God’s delivery of His Law (Hebrews 12:18-21).

5. Korah's Rebellion in the Wilderness

A crisis of leadership developed among the children of Israel in the wilderness (Numbers 16:1-40). Korah and all his men were killed and their possessions taken, as the land on which they were camped split apart and closed back upon them (Numbers 16:31-33). God destroyed them because they rebelled against Him.

6. The Fall of Jericho

The wall of the fortified city of Jericho collapsed suddenly after the Israelites marched around the city seven times (Joshua 6). The biblical account does not specifically mention an earthquake, but the earth would have been shaken by the wall’s collapse. Archaeological excavations at Jericho confirm that the massive wall made of mud bricks did collapse at the time of the conquest, about 1400 B.C. The site of the ancient city of Jericho sits directly on top of a very large fault associated with the Jordan Rift Valley. Surprisingly, the Dead Sea sediment core has a distinctive mixed sediment layer at a depth of 15.1 feet that is evidence of a big earthquake at about 1400 B.C.

7. Philistine Camp near Geba

Israel conquered the Philistines near Geba after an earthquake occurred in their camp (1 Samuel 14:15). Jonathan and his armor bearer were separated from their army and would otherwise have been killed by the Philistines. Is this event at 1010 B.C. seen in the thinner “mixed layer” within the Dead Sea sediment core at a depth of 13.5 feet?

8. Elijah on Mount Horeb

God spoke to Elijah at Mount Sinai (Horeb) as He did before to Moses after the occurrence of an earthquake (1 Kings 19:11). Elijah, who had been hiding in a cave, realized that the Lord does not need to use a mighty earthquake to speak, but can, in His meekness, reveal Himself simply in a “still, small voice.”

9. Amos' Earthquake of 750 B.C.

The prophet Amos predicted the “Day of the Lord” (Amos 5:18-20) and a great earthquake (1:1; 2:13; 3:14-15; 6:11; 8:8; 9:1, 5). When the magnitude 8.2 earthquake occurred two years later in 750 B.C., Amos was propelled to notoriety as the earliest writing prophet at the time of the explosive emergence in Israel of writing prophets. Other prophets that lived through the big earthquake wrote about “the Day of the Lord” and



Excavation of the north wall of Gezer, showing 750 B.C. earthquake damage.

earthquakes (Isaiah 2:10-21; 5:25; Micah 1:3-6). Archaeological excavations at numerous Iron Age cities show earthquake destruction debris at layers assigned to the middle of the eighth century B.C.⁸ Dead Sea sediment cores indicate a persistent, two-inch-thick earthquake-disturbed layer at a depth of about 12 feet in the floor of the lake. Analysis of the damage regionally indicates Richter magnitude 8.2 with the epicenter in Lebanon. That makes Amos' earthquake the largest yet documented in the Holy Land in the last 4,000 years.

10. Qumran Earthquake of 31 B.C.

About sixty years before the ministry of Christ, a small group of Levites copied Scripture onto scrolls at the small village of Qumran in the desert northwest of the Dead Sea. In 31 B.C., a large earthquake occurred along the Jericho Fault on the western side of the Dead Sea. The earthquake dried up Qumran's main spring and severely cracked the architecture. Spectacular evidence of the earthquake is seen at recent excavations at Qumran in cracked stair steps within the ritual baths. Grooved fault surfaces (what geologists call "slickensides") and ground rupture within lake sediment can be observed just south of Qumran. Josephus wrote of the regional devastation from the earthquake, and he said 30,000 men perished.⁹ The survivors buried the Dead Sea Scrolls and Qumran lay abandoned after the earthquake. The Bible, of course, is completely silent concerning this earthquake and other events during the intertestamental period. No doubt, everyone in New Testament times knew of ancestors killed in that event.

11. The Crucifixion in Jerusalem, April 3, 33 A.D.

After three hours of darkness at midday on April 3, 33 A.D., the Lord Jesus exclaimed the words "It is finished!" as He died on the cross. Immediately, the curtain of the sanctuary of the temple was torn, a great earthquake occurred, rocks were broken, and many dead saints were resurrected from their tombs (Matthew 27:51-54). The earthquake upon the death of Christ called attention to the great salvation that had been accomplished that day on the cross. The barrier between God and man was not removed by the earthquake tearing the Temple's veil, but by His

Son being offered as "the Lamb of God" for the sin of the world. The centurion and his soldiers, who were given the task of crucifying the Lord Jesus, saw the sky grow dark at noon, followed by the earthquake as Christ died at 3:00 p.m. They recognized that Jesus was indeed the Son of God.

An outcrop of laminated Dead Sea sediment can be seen at Wadi Ze'elim above the southwestern shore of the modern Dead Sea near the fortress of Masada. In this sediment outcrop is a distinctive one-foot thick "mixed layer" of sediment that is tied strongly to the Qumran earthquake's onshore ground ruptures of 31 B.C. (see Figure 2).¹⁰ Thirteen inches above the 31 B.C. event bed is another distinctive "mixed layer" less than one inch thick. The sedimentation rate puts this second earthquake about 65 years after the 31 B.C. earthquake. It seems that the crucifixion earthquake of 33 A.D. was magnitude 5.5, leaving direct physical evidence in a thin layer of disturbed sediment from the Dead Sea.

12. The Resurrection in Jerusalem, April 5, 33 A.D.

No human agency rolled away the stone blocking the opening of our Lord's tomb (Matthew 28:2). It was the earthquake in the presence of the angel. God's sovereign action was obvious in both the earthquake and in our Lord's resurrection. The purpose of the stone being rolled away was not to permit the resurrected body of Jesus to exit. The purpose was to allow people to see that the tomb was empty!

13. Jerusalem Prayer Meeting, Summer 33 A.D.

Following the day of Pentecost, the assembled church in Jerusalem received the report of threats and persecution from the Jewish leaders. That compelled them to pray that the outreach of His servants and the spread of the Gospel would continue. After the prayer, the place where they were gathered was shaken by an earthquake as believers spoke boldly (Acts 4:31).

14. The Prison at Philippi

An earthquake not only released Paul and Silas from the Philippi prison (Acts 16:26), but it authenticated their testimony. The jailer who witnessed the event recognized the Lord's hand and believed in the Lord Jesus Christ. That earthquake draws our attention to how God was using His apostles to minister in the early days of the church.

15. Today's Earthquakes

When Jesus was asked by His disciples what the sign of His coming would be, He talked of wars, famine, epidemic disease, and earthquakes. Jesus said, "These are the beginning of sorrows" (Matthew 24:8; Mark 13:8; cf. Luke 21:10-11). The word "sorrows" is the Greek word meaning "birth pangs."¹¹ Seismograph analysis reveals that the frequency and energy of large earthquakes was not constant throughout the twentieth century. According to a popular urban legend, big earthquakes have been increasing in both frequency and energy. This legend is not supported

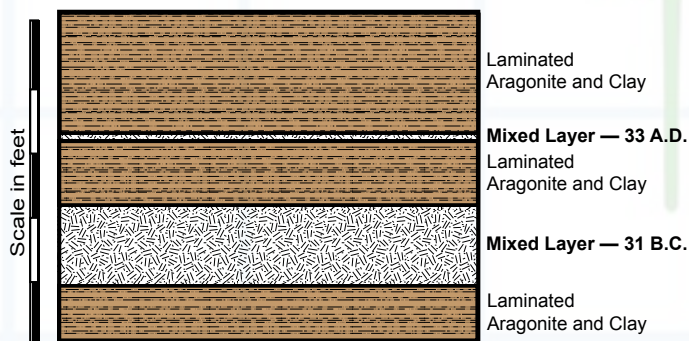


Figure 2. Sketch of the layering in a lake sediment deposit in Wadi Ze'elim, southwest corner of the Dead Sea

by the seismograph data.¹² There appears to be about a 30-year cycle of increasing and decreasing earthquake frequency, suggesting the “beginning of birth pangs” theme. Furthermore, seismographs demonstrate that earthquakes are indeed distributed throughout the globe (the “divers places” as described by Jesus in Matthew 24:7 and Mark 13:8).

16. Gog’s Future Earthquake in Israel

Ezekiel 38 and 39 describe a northern confederacy of nations, commanded by a leader called Gog, that invades the land of Israel. A supernaturally directed natural disaster of colossal scale will occur (earthquake, slope failure, mountains overturned, dwellings collapse, rain of hailstones, rain of burning sulfur, and plague). This colossal disaster will result in the destruction of the invading armies (38:18-23), in God’s greatness and holiness being seen in the sight of the nations (38:23), and in the national conversion of Israel back to her sovereign Lord (39:25-29). Gog’s earthquake occurs after Israel has been dwelling in the land in perceived “safety” (38:8; 39:26) upon the northern confederacy’s unexpected invasion, whereas “Messiah’s earthquake” (Revelation 16:16-20) occurs after Israel has been afflicted with judgments at the site where “the kings of the earth and of the whole world” are gathered for battle (Revelation 16:14, 16).

17. Messiah’s Earthquake in the Future

The apostle John wrote of a “great earthquake” in the future associated with the opening of the “sixth seal” (Revelation 6:12). This earthquake will be the precursor to the greatest earthquake since men have been on the earth. This greatest earthquake will occur in association with the “seventh bowl” at a place called Armageddon (Revelation 16:16-20). This future “Armageddon earthquake” or “Messiah’s earthquake” will be associated with the return of Christ to Jerusalem (Acts 1:9-11; Zechariah 14:1-11) and is described as inflicting severe topographic and geologic changes on a global scale. Scripture appears to look forward to the monumental changes associated with this future earthquake (e.g., Psalm 46). After God’s voice shakes the earth mightily (Haggai 2:6, 7, 21, 22; Hebrews 12:26) and fully accomplishes these extraordinary geologic changes, His saints will receive a “kingdom which cannot be moved” (Hebrews 12:27-29).

Conclusion

A review of the 17 earthquakes listed above shows that virtually



An active oil seep within the Dead Sea fault.

the entire story of the Bible can be summarized by its association with earthquakes. Biblical events emphasized by earthquakes are creation, Noah’s Flood, separation of Abraham and Lot from judgment of the wicked cities, the giving of the Law on Mount Sinai, authentication of the leadership of Moses, God’s provision in the conquest of Canaan, vindication of the messages of Hebrew prophets, the crucifixion of our Lord in Jerusalem, the resurrection of our Lord, the ministry of the apostles and the church, the modern “birth pangs” sign of the end times, the national conversion of Israel, and the Second Coming of the Lord Jesus Christ. History, archaeology, and geology appear to confirm independently many earthquakes mentioned in the Bible.

Earthquakes have been used distinctively by God to highlight some of the most important events of the Bible. The three

main purposes for biblical earthquakes are judgment, deliverance, and communication. The lesson is obvious—God does not do anything really big without emphasizing it with an earthquake! In our fast-paced, man-centered, technology-based society of the twenty-first century, God would have us pause and consider His sovereign nature and the program He has been accomplishing in the world. ●

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Dr. Austin is Senior Research Geologist, Logos Research Associates, Santa Ana, CA.



Dinosaurs According to Their Creator

J O H N D . M O R R I S , P H . D .

Dinosaurs have long been an effective tool for teaching evolutionary dogma. However, since all things were created by the God of the Bible during the creation week not long ago, and He didn't use evolution to do so, there must be a better understanding of them. Let's go to His account and adopt His view.

The dinosaurs were (by definition) land animals and thus were created on Day Six, probably within the category "beast of the earth" (Genesis 1:24-25). There were also large marine reptiles and flying reptiles created on Day Five (v. 21), but these were technically not dinosaurs since they did not have the right hip structure. Along with all animals and mankind, they were created to be plant eaters (vv. 29-30), for there was no death of conscious life before Adam and Eve rebelled against God.

Of the many dinosaur fossils found, almost all give evidence of having been plant eaters. Several of the dinosaur fossil types, however, do possess sharp teeth, sharp claws, spikes, armor plates, etc., perhaps used for a variety of offensive or defensive purposes. Of course, scientists can never be certain about a creature's life habits when they only have bits of dead ones to study, and most dinosaur fossils are extremely fragmentary, usually consisting of part of a single bone. And many animals alive today that have sharp teeth and claws use them for strictly peaceful ends. But some dinosaur fossils are found with partially digested animals in their stomachs, leading to the conclusion that some of them ate meat.

The Bible doesn't give the details of how these dinosaurs gained carnivorous habits, but it does give us a clue. When Adam and Eve rebelled, God pronounced the awful curse of death on all of creation. In doing so, He not



only fulfilled His promise that they would begin to die (Genesis 2:17, "dying, thou shalt die"), but evidently He actually changed the genetic makeup of many "kinds" so that all their descendants would forever be different. He changed Eve's body structure (3:16), the plants (v. 18), and animals, as well (v. 14). Perhaps at this time some dinosaurs and other animals acquired or began to acquire a taste for meat, as well as body parts designed for aggression or protection. This may be over-speculation, but sin ruins everything, and before long the entire planet was corrupt (6:11-12).

God told Noah to bring pairs of each kind of unclean, air-breathing land animal on board the Ark, including, evidently, the dinosaurs (7:2). Recognizing that as reptiles, dinosaurs would have continued to grow as long as they lived; and implying that the largest would

be the oldest, the dinosaurs on the Ark probably would have been young adults, no bigger than a cow perhaps. Thus, there was plenty of room on board the Ark. But the world after the Flood was much different than before, with much less vegetation and a colder, harsher climate. Evidently the dinosaurs gradually died out. Perhaps they were even hunted to extinction by humans, as would be indicated by the many legends of people slaying dragons, the descriptions of which closely resemble dinosaurs.

At any rate, biblical history has an explanation for dinosaurs, their creation, lifestyle, and extinction. Christian parents are encouraged to use them to teach biblical truth. ●

Dr. Morris is President of the Institute for Creation Research.



Survival of the Fitted: God's Providential Programming

JAMES J. S. JOHNSON, J.D., T.H.D.

Birds display God's providential programming. That means God carefully planned them before He created their original ancestors on Day Five of the creation week. He planned their genetics, their biodiversity potentials and limits, their developmental biologies, and the bioengineering needed to accomplish all the details, and He has been actively participating in and regulating their world ever since.

Providential Programming, Displayed in Bird Migration

Imagine how inconvenient it would be for a bird to arrive at the South Pole during May or June, when the weather is freezing cold and food is scarce. Or imagine a similar scenario at the North Pole during November or December, when the weather there is harshest. Thankfully, arctic terns follow the opposite schedule, synchronizing with temperature and seasonal food availability.

Why? These birds are purposefully preprogrammed to operate by these schedules; God fitted them to do so. This programming is critical for these migratory birds to travel over the Atlantic Ocean from the Arctic to the Antarctic, and vice versa, every year. At more than 40,000 miles round trip, they are the ultimate frequent fliers! A recent study pointed out:

Arctic terns, like all birds, survive because they are divinely *fitted to survive* all of the interactive factors in their diverse and geographically extensive environments.

The study of long-distance migration provides insights into the habits and performance of organisms at the limit of their physical abilities. The Arctic tern *Sterna paradisaea* is the epitome of such behavior; despite its small size (<125 g), banding recoveries and at-sea surveys suggest that its annual migration from boreal and high Arctic breeding grounds to the Southern Ocean may be the longest seasonal movement of any animal. Our tracking of 11 Arctic terns fitted with miniature (1.4-g) geolocators revealed that these birds do indeed travel huge distances (more than 80,000 km [>50,000 miles] annually for some individuals)...Arctic terns clearly target regions of high marine productivity both as stopover and wintering areas, and exploit prevailing global wind systems to reduce flight costs on long-distance commutes.¹

Ecologically speaking, it's all a demonstration of "survival of the fitted." Arctic terns, like all birds, survive because they are divinely *fitted to survive* all of the interactive factors in their

diverse and geographically extensive environments.

Providentially, the arctic terns select season-synched flight times that repeatedly avoid the harsh winter months at both the

North and South Poles. Likewise, the terns select flight plans that take advantage of global wind patterns and incorporate helpful stopovers for rest and refueling. Timing factors are interactive throughout this cyclical migration: the seasonal



weather cycle, wind patterns influenced by daily rotation of the earth, food availability influenced by annual seasons, and the reproductive cycle of the terns themselves. In all of this, *providential programming* is both complicated and critical!

Providential Programming, Displayed in Bird Reproduction

All birds reproduce, or their kinds would not be here. Yet reproduction itself depends on purposeful, preprogrammed timing. Consider the baby chick, hatching from an “ordinary” chicken egg:

By the nineteenth day, the chick is too big to get enough oxygen through the pores in the shell. It must do something or die. How does it know what to do next? By this time, a small tooth called the “egg-tooth” has grown onto its beak. It uses this little tooth to peck a hole into the air sack at the flat end of the egg... The air sack provides only six hours of air for the chick to breathe. Instead of relaxing and breathing deeply, with this new-found supply of air, the chick keeps pecking until it breaks a small hole through the shell to gain access to outside air in adequate amounts. On the twenty-first day, the chick breaks out of the shell. If one step in the development of the chick is missing or out of order, the chick dies. *Timing is absolutely crucial!*²

Providential Programming Displayed in Other Life Forms

Providential programming is not limited to birds. Among mammals, one example of God’s purposeful programming is the delayed implantation of embryos in the wombs of some cold-climate mustelid mammals (like mink, martens, longtail weasels, fishers, and river otters) so that birth occurs in spring (April or May) when food availability is optimal.³

Purposeful programming is also found in other forms of life. Among plants, one example is the vanilla bean, which has a short flowering cycle (less than one day!) during which the pollinating *Melipona* bees must act or else vanilla reproduction fails.⁴ The list of nature’s illustrations of purposeful programming is endless.

Indeed, God’s providential care is not just for plants and animals. He providentially cares for the needs of His favorite creature, mankind. This is proven by His providentially provided “fruitful seasons” that bless humans with the food production needed to prolong their mortal lives, a “clearly seen” proof of God’s creatorship. The apostle Paul once argued this proof of providence to a group of Lycaonians:

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (Acts 14:17)

In the world of nature, creation itself universally testifies to God the Creator’s intelligence. Yet it reveals so much more! Nature, even in its fallen state,⁵ demonstrates that God’s creative intelligence is universally blended with His good and purposeful providence. God is infinitely smart, yet He also genuinely cares for His creation, and He prepares for His creatures in ways that show His goodness.

Providential Programming Produces “Survival of the Fitted”

Providential programming is a very important reality that has all too often been obscured by the phrase “natural selection.” What scien-

tific literature has labeled “natural selection” (or “selective pressure”) is actually a pattern of providentially orchestrated biodiversity. In the real world (putting evolutionary imaginations aside), plants and animals implement God-designed biosoftware as they seek to inhabit various geophysical environments, and the interaction results in “survival of the fitted.”

God has providentially preprogrammed plants, animals, and humans with built-in traits, providing the potential for interactively pioneering new habitats, as well as for defending old habitats. Some built-in (i.e., divinely preprogrammed) traits fare better or worse than others, depending on which geophysical habitat is being pioneered or defended. The ecological complexity of all this interaction skyrockets as each life form employs its built-in traits to interact with all of its neighbors in any particular habitat. And, as birds illustrate, some creatures migrate from one geophysical habitat to another as a programmed solution for successfully dealing with habitual habitat inhospitality problems (such as winter cold).

Biodiversity Displays Creatures “Fitted to Fill,” Not “Natural Selection”

As Dr. Randy Guliuzza has recently analyzed, Charles Darwin cleverly coined his phrase “natural selection” to foist a misleading label, switching “nature” for God the Creator.⁶ The phrase “natural selection” routinely promotes confusion and deceit (and has for 150 years), as it is primarily used as a “bait and switch” ploy in evolutionary storytelling. However, God’s providentially purposeful programming is responsible for whether a creature can survive (much less thrive) in a given habitat, so a more accurate phrase (as Dr. Guliuzza has shown) is “survival of the fitted.”⁷ God Himself commanded His original creatures to “fill” the earth with their kind of progeny, so He obviously fitted them with the needed genetic software and hardware to do what He decreed so that they can fill the earth:

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. (Genesis 1:22)

So, how does the Bible explain biodiversity? Life forms were fitted to fill the earth. It was all a wonderful work of God’s providential programming, aptly enabling “survival of the fitted.” Surely earth’s huge inventory of creatures amply display that they are skillfully fit to fill diverse habitats, demonstrating (for those “with eyes to see”) how well the divine Tailor has “suited” His creatures. ●

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Dr. Johnson is Associate Professor of Apologetics at the Institute for Creation Research.



40 Years of Blessing

H E N R Y M . M O R R I S I V

When the Institute for Creation Research began in 1970, very few organizations focused on the ministry of creation science. Now there are numerous creation ministries—probably one or more in every state, and at least one in 20 other countries. Yet the ICR complex of ministries remains essentially unique in the world of Christendom. ICR is not a church, but in a very real sense it is an arm of the church. The foundational message of true creation is vital for churches if they are really to teach “all the counsel of God” (Acts 20:27), and we have brought a creation-oriented message to churches and schools of just about every denomination.

Of course, creation is not the whole doctrinal structure of Christianity. But it *is* the foundation on which the other doctrines must be based if they are to be truly biblical, since apart from Genesis 1:1, the rest of Scripture is pointless. Thus, as an arm of the church, ICR has a vital evangelistic ministry through the message of creation as the foundational element of the saving gospel of Christ (note Colossians 1:13-23; Revelation 14:6-7).

As part of Christ’s commission that includes “teaching...all things” (Matthew 28:20), ICR is preeminently a ministry of education, applying the primeval Dominion Mandate (Genesis 1:26-28) in the context of the complete gospel from creation to consummation.

This teaching ministry was founded on our uniquely creationist graduate school programs, and supplemented through conferences, debates, seminars, and other public ministries. Along with ICR books, many of which have been used as resources in schools and colleges, these other ministries have been an important factor—possibly *the* most important factor—contributing to the revival of biblical creationism around the world in the past 40 years.

God has indeed blessed the work of ICR in marvelous ways, in spite of a low-key fundraising approach that does not employ professional fundraisers, phone solicitations, or other methods that many organizations use. Our ministries have mainly been supported through contributions from concerned, praying believers who receive our *Acts & Facts* magazine and *Days of Praise* devotional quarterly, free publications that are not, in themselves, fundraising publications. They are intended to be a source of inspirational Bible study and faith-strengthening information, and judging by the thousands of testimonies we have received over the years, they have indeed been just that.

Yet the most important distinctive of ICR—and which must continue if God is to continue to bless—has been our commitment to the absolute authority of Scripture. While we emphasize all true science, the main reason for our scientific defense of special creation is

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our conviction of the truth of biblical creation, as found all through God’s inspired and inerrant Word.

In this age of evangelical compromise, our continuing commitment to full biblical inerrancy and authority, to literal recent creationism and the global Flood, and to low-key fundraising may seem outdated. But we believe God has blessed and will continue to bless the ICR ministries because of this commitment. With continued prayer and financial help from our supporters, it is our fervent hope that the next decade—if the Lord does not return sooner—will see an even greater harvest from the seed sown this first 40 years. ●

Mr. Morris is Director of Donor Relations.



LETTERS TO THE EDITOR

Thank you for putting articles on Facebook—I enjoy reading them.... I read magazine articles to the kids at lunch from time to time. They enjoy the articles also, and it gives us a chance to discuss logic in arguments. Thanks for what you do. It's very important.

— S.C.

The animosity and institutional opposition to genuine Christianity seems to be growing exponentially in our generation—not unexpected from a literal biblical perspective. We may well be a transitional generation and this makes the continuing battle to uphold the Word and its integrity all the more vital....May the Lord bless you and your family and all who carry on the work at ICR.

— T.P.

It is clear from the Word that our stand on the authority and accuracy of Genesis is correct and necessary. Though there may be setbacks, we know that God's work will never be thwarted. Our prayers are with you as you continue to stand against opposition in both the secular and Christian spheres. God is faithful and God will be victorious.

— B.J.

Our God and Creator is truly an awesome God. When I ponder the intricacies of His handiwork and the marvels of this world, I am filled with amazement and appreciation. Moreover, when I reflect on how He has enabled us to explore and discover just how things are created, I am overwhelmed. The skeptics who question the Genesis account and the creation story have certainly denied themselves of the wonder of it all.

— B.W.

I have collected the "Made in His Image" articles by Randy J. Guliuzza, P.E., M.D. for some time and found them fascinating with medical information. Also, in the August 2010 issue, the article about the recurrent laryngeal nerve by Jerry Bergman, Ph.D. was great. Being a physician and born-again Christian, I commend all the writers for the information presented, as well as the emphasis on a Creator as the source of all

— G.M.

Editor's Note: Dr. Guliuzza's articles on the amazing complexity of the body are available in the book *Made in His Image*, along with additional articles and special study questions for use in the classroom. For this and other ICR educational materials, visit www.icr.org/store.

I have been a long-time supporter of [your] organization/ministry and became a believer back in March 1980 because of the ministry. I had the great honor of briefly meeting Dr. Morris Senior in his office in California sometime around 1986. Creation science books and pamphlets sit on my bookshelf and *Acts & Facts* sits amongst the other magazines in my medical office waiting room. These displays provide significant opportunities for me to witness the Gospel.

In the spring of 2007, [BioLogos founder Francis] Collins was giving some kind of talk at MIT here in Boston—through the "ministry" of Veritas. My daughter...attended a high school in Boston that promoted the lecture. That is another whole story in itself of a high school supported by [a church that] stopped believing most of the Word some time ago and is a full-bore supporter of theistic evolution. My daughter, likely one of the few truly saved and doctrinally sound students at the school, was constantly at odds with her teachers over the Truth, not only creation science, but the veracity of the Word in so many other areas as well.

During the lecture, Collins went on a tirade about creationists, at which time my daughter pulled my hand and we walked out. She was subsequently chastened by her science teacher—to which she simply responded that she was not going to listen to someone denigrate the Scriptures under the guise of Christian authority. He also gave his testimony, which is frankly silly and provides no reason to believe that he made anything more than a guilt conversion, not a conversion to a saving knowledge of Jesus Christ as Lord and Savior. I trust you will not see me as mean-spirited, but righteously angry. The manner in which he attacked creation scientists was with a kind of hatred that stunned me....

I really don't think we have time much left before the trumpets sound. Keep up the great work as we wait and listen for the blast.

— K.L.

Have a comment? Email us at editor@icr.org. Or write to Editor, P. O. Box 59029, Dallas, Texas 75229.

AN INCONVENIENT TRUTH

HENRY M. MORRIS III, D. MIN.

With apologies to Al Gore for the use of his movie title, the ongoing debate over creation versus evolution just will not go away. Most of academia, the majority of science practitioners, and (disappointingly) many theologians embrace evolution as “fact.” In spite of evolution’s dominance among these educated leaders, over half of respondents in a 2007 *USA Today*/Gallup poll agreed that it was either “definitely” or “probably” true that “God created human beings pretty much in their present form at one time within the last 10,000 years.”¹

An earlier CNN/*USA Today* Gallup poll found that “fifty-three percent say God created humans in their present form the way the Bible describes it, essentially endorsing a strict creationist explanation.”² These statistics have not changed much over the past two decades, leading Karl Giberson, Vice President of the BioLogos Forum, to lament that about half of the country agrees with Al Mohler, whose stalwart stance on recent creation is vehemently opposed by BioLogos.³

What Has Changed?

ICR’s founder, Dr. Henry Morris, began his early creationist efforts in the Intersivity group at Rice Institute (now

Rice University) during the 1940s. Evolution was the dominant theme in most universities and the bulk of Christianity either embraced theistic evolution, the day-age allegory, or the gap theory. Evidence for a recent creation was almost unheard of among technically trained Christians before *The Genesis Flood* was published in 1961.

That book started the modern creationist revival, giving birth to the Creation Research Society and the Institute for Creation Research. Over the next 30 years, thousands of scientifically and technically trained Christians had their evolutionary doubts cleared away, beginning a huge groundswell among conservative Christianity to embrace a tighter view of Scripture. Many were trained through seminars, debates, and summer institutes, resulting in an explosion of proponents for a recent, fiat creation—just as the Bible teaches.

Still simmering, however, were two major ideologies that opposed the biblical model. Although initially stunned by the wealth of scientific evidence supporting a recent creation and a global flood, the academic world began to combat “scientific creationism” with overt ostracism from the “inner circle” of technical journals and scientific graduate programs. Then, as their favor grew, it began to weed out those professors who either





openly espoused or just merely tolerated any form of creationism, or who were proponents of implied “intelligent design.”

Secondarily, a number of Christian organizations developed in the 1980s that opposed a recent creation in favor of various hybrid models embracing both an old earth and a local flood. These different groups began to coalesce into a movement whose common denominator was the assumption that science had proven the mechanistic model of evolutionary development and the long ages during which that development had taken place. The only real difference from the standard evolutionary model was their belief that God had either guided the evolutionary processes or had progressively created over the long ages in such a way to bring about the good plan God intended to develop.

The late 1990s and the opening decade of the 21st century have witnessed the strengthening of several key groups. It is important to understand the ideals that each holds and the focus of their efforts to influence others.

Evolutionary Atheists

Dominated by best-selling authors like Christopher Hitchens, Jerry Coyne, Richard Dawkins, Sam Harris, and Daniel Dennett (among others), the “new atheists” are both aggressive and intensely hostile toward anything Christian. Although their aim is to scorn and belittle anything that promotes “religion,” their particular target is Christianity, and more especially any form of creationism. Their vehemence would be irrelevant were it not for their influence and following in academia.

Evolutionary Creationists

This group’s name is something of a contradiction in terms, but it is nonetheless an accurate description of a growing following. Essentially, these people are predominately

theistic evolutionists, those who teach “that evolution is how God created life. Because the term evolution is sometimes associated with atheism, a better term for the belief in a God who chose to create the world by way of evolution is BioLogos.”⁴

Founded by Francis Collins with funding from the Templeton Foundation, the BioLogos Forum has become a widely followed website.⁵ Its president, Darrel Falk, and vice president, Karl Giberson, and their associates are avid evolutionists and strong opponents of biblical inerrancy. Although many of their advocates insist that they believe in the “historic Christian faith,” a quick perusal of their website reveals such statements as “in what sense can we say with a straight face that Scripture is God’s word?”⁶

This forum would be not much more than a place for anti-creationist and anti-inerrant proponents to sound off if it were not for BioLogos’ aggressive efforts to “train” pastors and “help” students and teachers come to harmony between faith and evolutionary science. The BioLogos Forum is a co-sponsor of The Vibrant Dance of Faith and Science, a series of seminars and a growing forum for “conversations” about the compatibility of evolutionary science with biblical faith. Peter Enns, fired from Westminster Theological Seminary in 2008 for his heretical views on Scripture, is now a major contributor on BioLogos and is working on a new Bible curriculum, “Telling God’s Story,” to be marketed among homeschool children. The influence of theistic evolution and anti-inerrant thinking is gaining a broader hearing among evangelicals.

The Intelligent Design Movement

Under early impetus from the writings of Phillip Johnson and Michael Behe, the

Intelligent Design movement gained rapid attention among intellectuals. The contributions of microbiology were and are quite valuable, not the least being the quantifying of the “irreducible complexity” concept that has caused an enormous stir among evolutionary gradualists.

The ID movement’s approach is to refrain from identifying the “designer” in public writings and speaking opportunities, trusting that the evidence alone will drive a wedge into the evolutionary bulwark and draw many people to faith in God. That hoped-for success, however, has not materialized. Evolutionists and various court judges have all declared that the ID movement is nothing more than “creation in disguise,” and it has

MOST OF ACADEMIA, THE MAJORITY OF SCIENCE PRACTITIONERS, AND (DISAPPOINTINGLY) MANY THEOLOGIAN'S EMBRACE EVOLUTION AS “FACT.”

been rejected out of hand by the very institutions and proponents that the movement was supposed to challenge.

Today, the ID “tent” has become very broad, incorporating a wide spectrum of beliefs. And although many, if not most, of ID proponents are sincere Christians, the common denominators among their strongly-held beliefs are a multi-billion-year-old earth, eons of death and natural development prior to Adam and Eve, and a local or regional flood during the days of Noah.

Recent Creationists

Young earth creationists, as they are frequently called, are represented by the Institute for Creation Research (ICR), Answers in Genesis, Creation Ministries International, and the many societies and local associations that

THE ACADEMIC WORLD BEGAN TO COMBAT “SCIENTIFIC CREATIONISM” WITH OVERT OSTRACISM FROM THE “INNER CIRCLE” OF TECHNICAL JOURNALS AND SCIENTIFIC GRADUATE PROGRAMS.

embrace the biblical record of recent creation and the worldwide Flood. Common to all of these groups is an unwavering commitment to the authority and inerrancy of the biblical text. That commitment necessitates an insistence that the creation of the universe was accomplished by an omnipotent and omniscient Creator in six 24-hour sequential days, less than 10,000 years ago.

The book of Genesis is a historical narrative document, not an allegorical or poetic collection of ancient stories. Adam and Eve were the first human beings, created as functioning adults by the hand of the Creator. Genesis 3 records an actual event in which Adam and Eve rebelled against the Creator, bringing the Creator’s judgment on the earth. All humans now begin life “dead in trespasses and sins”⁷ and the “whole creation groaneth and travaileth in pain.”⁸ Were it not for the salvation and redemption provided by that same Creator, neither man nor the earth would ever escape eternal damnation.

Less than two millennia after the rebellion of Adam and Eve, man had grown so wicked “that every imagination of the thoughts of his heart was only evil continually.”⁹ This brought about the total destruction of the earth and every land-based creature except Noah, his family, and sufficient pairs of air-breathing animal kinds to preserve life after the Flood. Thus, “the world that then was, being overflowed with water, perished.”¹⁰

What Are the Consequences?

Those who claim atheism as their faith are “strangers from the covenants of promise, having no hope, and without God in the world.”¹¹ Some who had professed atheism have since found deliverance through a faithful witness and by the grace of God. Most, however, who have embraced the anti-God worldview of evolutionary naturalism have “changed the truth of God into a lie, and wor-

shipped and served the creature more than the Creator.”¹²

It is unlikely, at least from a human perspective, that atheists will convert. It is tempting, therefore, to ignore their blustering. However, their best-selling books and media exposure will dull the reception of many to God’s truth. We who are able to give an answer should be prepared to respond.

The evolutionary creationists, on the other hand, are more dangerous. Their well-funded agenda appears to be designed to “convert” evangelicals from a mere tolerance of divergent views of biblical foundations to a wholehearted embracing of evolutionary naturalism and a disdain for “literalists.” All of their writings and appeals to “conversations” (the new term for open dialogue) are wrapped up in scholarly “good words and fair speeches”¹³ that have “a form of godliness, but [deny] the power thereof.” The simple admonition of Scripture for these kinds of false teachers is: “From such turn away.”¹⁴ The major voice for evolutionary creationists is the BioLogos Forum.

The Intelligent Design movement is something of a mixed bag. Many of its adherents are active Christians who maintain a strong personal testimony of their faith in Christ. Although the movement has become somewhat amorphous and some of its leaders are now identifying the “Designer” of creation, the core philosophy is still centered on using science and the evidence for design as the means for persuasion—without stressing the obvious need for recognizing the omnipotent and omniscient Designer.

Two serious problems continue to weaken the effectiveness of the Intelligent Design movement. By consciously excluding the identity of the Creator from its message, the least that can happen is that the Creator Himself will not identify with its message.¹⁵ Further, by deconstructing the clear teach-

ings of Scripture of a recent creation and a worldwide flood, ID proponents are placing the teachings of secular science over the written Word of God, “teaching for doctrines the commandments of men.”¹⁶

Amidst this matrix and milieu of “every wind of doctrine,”¹⁷ ICR and its sister organizations maintain an unwavering stance on the authority and accuracy of the biblical text. ICR has, from its inception 40 years ago, researched and displayed the scientific evidence that demonstrates biblical inerrancy, and has concentrated its public efforts on challenging Christian leaders to grow in their trust in and knowledge of these foundational truths.

The spiritual battle rages on and appears to be intensifying. God’s power has not abated, nor has His truth altered one iota. God has, however, committed the responsibility to declare His truth to His sons and daughters in the faith. ICR has both a specialized and a “frontline” assignment. Please support us with intercessory prayer and with financial help as the Lord enables.

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Dr. Morris is Chief Executive Officer of the Institute for Creation Research.



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