

THE 67TH BOOK OF THE BIBLE? THE SLIPPERY SLOPE OF PROGRESSIVE CREATIONISM

by Mark D. Rasche

“SOLA SCRIPTURA!” was the cry of the Reformation. Today, nearly five centuries later, that exhortation is just as relevant for the church as it was when Martin Luther nailed his Ninety-five Theses to the Wittenberg door. The Bible plainly teaches that there will come a time when sound doctrine will not be endured and that itching ears will turn away from the truth to many teachers and fables (II Timothy 4:3–4). Romans 5:12 reads, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” In our day, proponents of “Progressive Creationism” insist that physical death was part of God’s plan for the universe before the Fall. The question is, “Does this matter?” ICR strongly believes that it does.

We must remember that man’s interpretation of science always takes a subordinate role to the pure and plain teachings of Scripture since our analysis of science is often tainted by our imperfect minds.

Our final court of appeal must be God’s infallible and inerrant Word. Elevating man’s interpretation of nature to the “67th book of the Bible,” as some have espoused, places natural revelation on an equal footing with written revelation. As a result, the “expert” scientist becomes the interpreter of Scripture for the “common man.” I Corinthians 1:20 asks, “Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” If we allow arrogant knowledge to interfere with a humble hermeneutical approach to God’s Word, our understanding will be distorted.

If we travel through the spiritual corridor with teachers of Progressive Creationism, we will soon be sliding down a slippery theological slope. Beliefs that the earth is billions of years old, that there were soulless men before Adam and Eve, that there was physical death and suffering before sin, that Noah’s Flood was regional (not global)—all begin to defy the pure and normative understand-



Co-authors of The Genesis Flood, Drs. Whitcomb (l), and Morris (r) with Mark Rasche

ing of Scripture. Questions begin to surface about the plain teaching of God's Word. Did God's "very good" creation (Genesis 1:31) encompass death, disease, destruction, and decay? Was the wages of sin really "physical" death (Romans 6:23)? If the wages of sin wasn't physical death, why did Jesus Christ die a physical death on the cross? He who knew no sin, became sin for us (II Corinthians 5:21) and suffered for us in the flesh (I Peter 4:1). Was Noah's Flood just a regional flood when Scripture plainly teaches that the waters were upon the earth (Genesis 7:10) and that the world, being overflowed with water, perished (II Peter 3:6)? If the six days of creation were not literal 24-hour days, why did God include the words "And the evening and morning" (Genesis 1) and the ordinal numbers ("first day," etc.)? After the Fall of Adam and Eve in Eden, sinful man repeatedly mimics the serpent's question in the garden, "Hath God said . . ."? This is at the heart of the matter as the definitions of God's plain words are challenged by man's reconstruction of language, driven by the need to make the Word compatible with his theories. It boils down to a very important test of Christian orthodoxy—our comprehension of the wages of sin and its fundamental impact on our view of God and the Christian faith. To believe in death before Adam is to attack the core of Christ's Atonement and the Biblical and historical understanding of sin's consequences.

By God's grace, we want to continue to offer faith-building discoveries to the body of Christ. However, we must guard against building new theories which aren't securely under-girded by the firm foundation of God's Word. Without that conviction, truth will be inappropriately determined by men who appear to be the most intelligent. Please pray for us as we strive to defend the faith and discover God's awesome creation through an accurate Biblical framework. ☪



The history of the Church has featured many individual battles, all of which were eventually won by those who stood firm on the Word of God. For instance, the early church fathers were victorious over legalism and Gnosticism. During the Reformation, the doctrine of salvation by grace through faith was the battleground. In each case, insistence on Scripture in its purity and simplicity carried the day. Creation doctrine has also seen controversy. Beginning with the Gap Theory in the early 1800s and Theistic Evolution in the late 1800s, Bible believers have been able to defeat these compromises with truth.

The compromise of choice today is known as Progressive Creation, a modern revision of the Day-Age Theory. Advocating that the six days of creation can be equated with the billions of years of geology and astronomy, it proposes that God's creative acts occurred on widely separate occasions over the ages. To adherents, the world before Adam was identical to that of the secular view, with extinction of the majority of life forms, with disease, bloodshed, and carnivorous activity pre-dating Adam's rebellion and the resultant curse of death as the penalty of sin. By necessity, Progressive Creation

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Radio Log

minimizes the extent of Christ’s work on the Cross, limiting it to the redemption of man’s Spirit only, not his body or the rest of Creation.

Some have labeled this issue as “the seminal issue facing the church today.” Most Christians are unaware of the problem. Many Christian leaders are fighting on the wrong side of the battle. Both are often intimidated into compromising Scripture by authoritative-sounding scientists. We feel God has raised up ICR, as a group of uncompromising Bible-believing scientists, to lead the church back from the precipice of compromise.

To do so, ICR recently called together a group of recognized creation spokesmen, equipped to address the errors of Progressive Creation and the scientific truth of Biblical Creation. ICR scientists Drs. Henry Morris, John Morris, and Russell Humphreys, were joined by Drs. John Whitcomb and Doug Phillips in ICR’s radio room. This has resulted in a series of four, one-hour recordings which powerfully present the Christian/creationist worldview, exposing the false teaching of Progressive Creation, and specifically answering the claims of Dr. Hugh Ross in a similar tape set. Excerpts from them will be used on “Science, Scripture & Salvation” radio broadcasts in the months ahead.

Transcripts of these recordings form the basis for a soon-to-be available book entitled, *After Eden—Understanding Creation, the Curse, and the Cross*, authored by Dr. Henry Morris III. Covering Scriptural, theological, and scientific grounds, it will be a faith-strengthenener to the Bible-believing Christian and a confrontation to the compromiser.

The Church at large needs to return to a fully Biblical worldview, and cease bringing secularism into their thinking in the guise of “science.” Progressive Creation thinking is the lynchpin of modern wrong thinking among evangelicals. You can be assured that ICR will not shrink from its task. 📻

This month on “Science, Scripture, & Salvation”:

Weekend of: **Title/Topic:**

- June 7 Progressive Creationism #2 —The Big Bang**
The Bible says in Genesis 1:1, “In the beginning God created the heaven and the earth.” That seems like a straightforward statement. But some have injected a different meaning into this critical verse. What “new” meaning has been placed there? Tune in!
- June 14 Progressive Creationism #3 —Double Revelation**
The Bible reveals many amazing truths about the universe and its beginning. There is also strong evidence of creation in the world around us. But are Scripture and nature equal in their importance to understanding creation? Stay tuned!
- June 21 Progressive Creationism #4 —Twisted Scripture**
The Bible is full of guidance, truth, and clear meaning. In fact, God’s Word is the only reliable guide that we have in this life. Why then, do we see so many Christians trying to redefine God’s Word? Listen in!
- June 28 Progressive Creationism #5 —Six Days or a Million Years**
In Exodus 20:11 it says, “For in six days the LORD made heaven and earth . . . and rested the seventh day.” Some state that in saying six days, the Bible really meant “millions of years.” Could this really be true? Stay tuned and find out! 📻

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**LIGHT FROM
CREATION
ILLUMINATES
COSMIC AXIS**

by Russell
Humphreys,
Ph.D., Physics

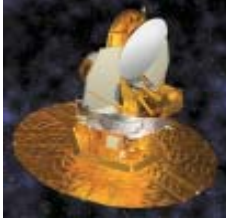



Image: NASA/WMAP

A preliminary analysis,^{1,2} of “creation light” (now microwaves) data from the Wilkinson Microwave Anisotropy Probe (WMAP, shown above)³ shows a remarkable orientation around a definite axis through the cosmos. The axis points roughly toward the constellation Virgo, very close to the plane of the earth’s equator.⁴ This is somewhat near, possibly within the measurement errors, the axis of symmetry found in 1997 in radio wave data from distant galaxies.⁵ At that time I proposed that a slow *rotation* of all the matter in the cosmos around that axis could easily explain the radio wave data.^{6,7} It is possible that the same explanation could apply to the new microwave data. Another cause could be a low-intensity but cosmic-scale magnetic field in the matter emitting the light (or infrared waves) of creation.

The existence of an axis (whether from rotation, a magnetic field, or some other cause) is strong evidence against the big bang theory. That is because the big bang presupposes a boundless cosmos with no special places (such as a center of mass) and no special directions (such as an axis through a center of mass). An axis is anathema to big bang theorists, which is why they worked hard to try (unsuccessfully) to discredit the 1997 radio wave data. But creationist cosmologies with a center of mass (such as mine or one by Gentry⁸) could very naturally have such an axis. That is why in my book⁹ I pointed to early evidence¹⁰

for “vestiges of rotation in the cosmos” as evidence for a creationist cosmology.

These new data from the WMAP satellite, and the new analysis, are a welcome gift to creation science. Again, we owe a vote of thanks to NASA for (unintentionally) spending taxpayer money to support a Biblical view of origins!

1. Tegmark, Max, Angelica de Olivera-Costa, and Andrew J.S. Sullivan, A high-resolution foreground cleaned CMB map from WMAP, submitted to *Physical Review D*. Caution: not peer-reviewed yet.
2. Whitehouse, David, Map reveals strange cosmos, *BBC News*, world edition, 3 March 2003.
3. Humphreys, D. R., Light from the first days of creation, previous ICR news note.
4. Tegmark *et al.* give galactic coordinates of (l,b) = (− 80°, 60°) for one pole, corresponding to a declination and right ascension of (d, a) = (1°, 12°), approximately in the constellation Virgo. The opposite pole would be at (d, a) = (−1°, 24°).
5. Nodland, Borge, and John P. Ralston, “Indication of anisotropy in electromagnetic propagation over cosmological distances,” *Physical Review Letters* 78(16):3043–3046, 21 April 1997. For a selected data set, the axis they found had a declination and right ascension of (d, a) = (0° ± 20°, 21^h ± 2^h), within 45° of the “opposite” pole in note 4 above. Tegmark gave no error bounds for his pole of ref. 4, but if they were roughly the same as those of Nodland and Ralston’s right ascension (± 30°), then the two axes could be the same. However, the statistical probability (29%) that the two axes are only accidentally within 45° of each other is not negligible, as creationist Bill Worraker has pointed out to me.
6. Humphreys, *New evidence for a rotating cosmos*, 29 April 1997.
7. Korotkii, V. A. and Yu. N. Obukhov, Kinematic analysis of cosmological models with rotation, *Sov. Phys. JETP* 72(1):11–15, January 1991.
8. Gentry, Robert V., *Creation’s Tiny Mystery*, 3rd edition, Earth Science Associates, Knoxville, TN, 1992, pp. 287–292.
9. Humphreys, D. R., *Starlight and Time*, Master Books, Green Forest, AR, 1994, pp. 127–128.
10. Birch, P., Is the universe rotating? *Nature* 298:451–454, 29 July 1982. 



THE BATTLE

The war in Iraq is not the only place where battles have been occurring. The Spring 2003 issue of the *National Science Teachers Association* recommends an anti-creation book, authored by three evolutionists, entitled, *The Creation Controversy & the Science Classroom*. Talk about saber-rattling! In the single paragraph that extols this surprisingly brief (64-page) book, confrontational words such as **opposition, debate, ammunition, forceful, arms and strategies** are found. Ironically, a quote from an elementary school teacher in Cabot, Pennsylvania, on the same page says the book is written in “neutral terms”!

It would seem that the secular community’s right hand doesn’t know what the left is doing. On one hand, books such as the above are written to formally *condemn* creation science in public school classrooms, while at the same time evolutionists proclaim it’s “unconstitutional” to *teach* creation science in public school classrooms! Thankfully, one of America’s foremost censors of creation science admitted,

The Supreme Court decision says only that the Louisiana law violates the constitutional separation of church and state; it does not say that no-one [sic] can teach scientific creationism—and unfortunately many individual teachers do.¹

The origins issue will continue to be a battlefield because evolutionism is not just a theory of biological origins, but the basic foundation of the secular worldview.

... there are no living sciences, human attitudes, or institutional powers that remain unaffected by the ideas . . . released by Darwin’s work.²

Secularists understand how important this battle of the worldviews is—much more so than most church members. The late S.J. Gould said, “Modern creationism, alas, has provoked a real battle”³ and “This battle must be won . . .”⁴ But battle objectives are confused by atheists such as Niles Eldredge who recently said “[Creationists] are motivated primarily to see that evolution is not taught in the public schools of the United States.”⁵ This is an erroneous premise, of course. ICR does not advocate removing evolutionary teaching in public schools. We would, however, like the many *scientific* problems regarding evolutionism clearly addressed in the free marketplace of ideas. We would attempt to present to young people in our tax-supported public schools a non-Biblical origins model alongside the questionable science of evolutionism. Advocates of critical thinking skills could only agree to such a suggestion, and students on both sides of the issue would benefit.

1. Scott, E., Correspondence in *Nature*, 329 (Sept. 24, 1987): 282.

2. Collins, J., a philosopher quoted by Miller & Levine, *Biology*, 1995, p. 313.

3. Gould, S.J., *Rocks of Ages*, New York: Ballantine Publishing Group, 1999, p. 125.

4. Alters & Alters, *Defending Evolution*, Jones & Bartlett Publishers, 2001, p. 4.

5. Eldredge, N., *The Triumph of Evolution*, W.H. Freeman & Co., 2000, p. 11. 🌱

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Meeting Highlights

Tucson, Arizona

“I brought my children to this seminar so they could hear how science supports creation and not evolution.” This was one of many positive comments given to speakers Mike Riddle and Bill Hoesch at the “Case for Creation” seminar, held at the Fountain of Life Lutheran Church. One man said, “I must now rethink this creation-evolution issue.” Similar comments emphasized ICR’s objective of presenting numerous scientific evidences that support a literal Genesis creation and refute the evolutionary recipe, “From goo to you by way of the zoo.”

Punxsutawney, Pennsylvania

Punxsutawney Phil did not attend the “Case for Creation” seminar held at the First Church of God in his famous Pennsylvania town, but many humans did. The speakers left no doubt that all life—including humans and groundhogs—could trace their “kinds” back to the literal six-day, Genesis creation. One of the speakers, Dr. Gary Parker, gave a talk on dinosaurs that delighted about fifty children, as well as the adults, during his Friday night’s presentation. Fellow CFC speaker, Dr. Henry Morris III, held a one-hour Q & A period for a combined high school and adult Sunday school hour. He then presented his Saturday evening and Sunday morning creation-oriented sermons to over 425. He stressed the importance of refuting Satan’s challenge to the Creator’s authority by asking, “Yea, hath God said?” regarding Biblical authority and the Genesis account of creation.

ICR Loop Tour

Contrary to what many feel about “those crazy Californians,” there are still many within the Golden State who are not convinced that they came from a fish.

During a twenty-day ICR Loop Tour

throughout central and northern California, staff members Bruce Wood and zoologist Frank Sherwin ministered to several thousand enthusiastic adults and youth. Frank presented the creation message to groups as modest as twenty-one, as well as to a crowd of 1,050 Christian high school students in San Jose. The latter event grew and grew in attendance expectations until it was decided to hold the event in the school football stadium! Wherever they went, they were pleasantly surprised by the warm reception they received.

Frank was able to speak to scientists at NASA Ames Research Center on the topic “Scientific Evidence for Creation: Design in Nature.” NASA Ames has a focus on Astrobiology and Frank’s discussion on Intelligent Design offered an interesting answer to several questions but in particular, “How did we get here?” It was well-received by about 32 scientists.

Bruce and Frank were thankful for God’s hand of protection as well as the many who clearly saw the relevance of the creation message. 🙏

BIBLICAL CATASTROPHISM AND GEOLOGY



This is an updated version of a paper originally presented at a meeting of the Houston Geological Society in 1962, while

Dr. Henry Morris was Professor and Head of the Civil Engineering Department at Virginia Tech, about a year after the publication of *The Genesis Flood*.

It summarized the evidences presented in the book for Biblical catastrophism, as opposed to the dogma of uniformitarianism, which was then dominant in the study of historical geology. The Biblical framework of history (centered around Creation, Fall and Flood) is shown to be more effective in interpreting geological data than the framework of evolutionary uniformitarianism. 🙏

“HOW CAN WE HELP?”

During recent ICR seminars and a trip to Grand Canyon with Christian leaders, many wonderful people offered their encouragement and promised support. There were lots of questions, too, mainly about what they could do to help ICR. Here are a few ideas.

Regular Gifts. We don't have a “product” to sell, but yield our research and training to the Kingdom as a resource. Since you share our awareness of the critical issues, please contribute as the Lord brings ICR to your mind. If you prefer, ICR can make arrangements to debit your bank account each month through ACH. Regular gifts help us immensely.

Church Mission Budgets. The Biblical record of creation is fundamental to the message of the Gospel, and evidential defense of Biblical accuracy is vital in our skeptical era. ICR needs regular support from like-minded churches. Let us know how we can provide information for your Mission program.

Research and Project Grants. The technical requirements of research and the scientific apologetics of ICR have grown more complicated and expensive. The R.A.T.E. project continues and we are beginning the work for other major endeavors—please let us know what you would need to evaluate your participation in new projects.

Asset Gifts. Gifts of property, stock, insurance policies, and other forms of static family wealth can be gifted to ICR—usually to a mutual advantage. Occasionally, through a Charitable Gift Annuity or other trust instruments, an income stream can be created for a donor. Let us know how we can help you evaluate the potential.

Giving through your Will. This often overlooked gift is a wonderful way of transferring some of God's blessings when your work is completed here on Earth. ICR has been structured so that our work will continue as long as the Lord delays His return. Perhaps you are unable to provide much now, but could make us part of your “family” when our Lord takes you home.

ICR has prepared several booklets and worksheets that can help you focus your planning. Check an appropriate box on the donor envelope or call us directly.



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