

Bible Creation Truth-Genesis 1

The Reverend

Dr. Graham J. Whelan

Bible Creation Truth - Genesis 1

ISBN-13: 978-1517709426

ISBN-10: 1517709423

Please share freely you have receive freely give. If you have purchased a paper copy we thank you please give the book to the library or another person near you in order for them to enjoy this book also.

Special Thanks to:

Mrs Whelan Dearly departed to the Lord and original curator of the information within.

Barry Gumm for faithful reproduction of this book.



INTERNATIONAL SEM

P.O. Box 1208 • Plymouth; FL, 32768-1208 (on Highway 441 North)

Tel (407) 886-3619 • Fax (407) 886-7662 • mail@internationalseminary.com

**December 2, 2009
Dr. Graham Whelan
P.O. Box J 295
Coffs Harbour Jetty
NSW 2450 AUSTRALIA**

Dear Dr. Whelan:

In our last two telecons, you asked me for a write-up to go on the dust cover of your book when it is published.

Just as I have alerted other students about publishers, be prepared to hear recommendations for changes before publication.

Publishers seem to enjoy those moments when they ask for an index or a list of illustrations etc. Thought you might like the following to go on the back cover:

Many books have been written concerning creation that give different theories for the

earth's origin, or begin with Noah's preparation before the Genesis flood.

Dr. Whelan's aim in this book is to encourage readers to look at the truth of the history of the Holy Scriptures and to affirm the belief in the verbal inspiration of Scripture and its inerrancy and infallibility.

His work focuses on an overview of the truth of six literal days for creation. Natural God-given laws of physics and a cosmological model are examined. The question of evolution is also considered.

He shows the earth as being young in accordance with the Biblical record. He also writes that the universe is also relatively young and that we should consider Biblical creation as our starting point.

This effort to instill what God created in six days, as compared to theories of evolution, will undoubtedly generate much discussion.

I hope this will be helpful to you. I'm confident your book will be immensely successful. All the best to you!

In His service,

A handwritten signature in cursive script that reads "Harvey".

Harvey C. Pittman Ph.D

Academic

Dean HCP/gm

Go Ye Therefore and Teach All Nations...

Table of Contents

Chapter 1 BIBLE CREATION TRUTH – GENESIS 1	10
CHAPTER 2 THE HISTORICAL ACCURACY OF GENESIS CALVIN ...	14
CHAPTER 3 THE HISTORICAL ACCURACY OF GENESIS LUTHER .	19
CHAPTER 4 THE TRUTH OF THE SIX DAYS OF CREATION	27
CHAPTER 5 STARLIGHT	30
CHAPTER 6 SCRIPTURE AND THE UNIVERSE ABOVE?	64
CHAPTER 7 BIBLE TEACHES YOUNG EARTH	75
CHAPTER 8 CHANGING THE BEGINNINGS	80
CHAPTER 9 THE DECEPTION OF EVOLUTION THEORY	98
CHAPTER 10 BIBLICAL RECORD – GARDEN OF EDEN	112
CHAPTER 11 BIBLE RECORDS AS HISTORICAL TRUTH	115
CHAPTER 12 SCRIPTURE AND THE DOCTRINE OF GOD	130
CHAPTER 13 SOVEREIGNTY OF GOD	138
CHAPTER 14 COVENANTS	145
CHAPTER 15 HEBREW WISDOM	147
CHAPTER 16 STUDYING GOD	152
CHAPTER 17 THE PERIODS	168
CHAPTER 18 FURTHER THOUGHT FROM PREMODERN PERIOD TO MODERN PERIOD	172
CHAPTER 19 CURRENT THOUGHT ON POSTMODERN PERIOD AND POSTMODERNISM	178
CHAPTER 20 BASICS OF APOLOGETICS AND THE MESSAGE OF APOLOGETICS	181
CHAPTER 21 APOLOGETICS AS PROOF – DISCUSSIONS ON FAITH AND SCRIPTURE	195
CHAPTER 22 DEITY OF CHRIST	199
CHAPTER 23 THE ENCOURAGEMENT OF SCRIPTURE	222
CHAPTER 24 CONCLUSIONS	224

BIBLIOGRAPHY	227
Table of Figures, Charts & Illustrations	231
APPENDIX	232
THE LORD SPEAKS	238
Comments by Russ Humphreys	244
Comments by NSW Department of Forestry	251
Comments by Professor Robert M. Carter	254

Chapter 1

BIBLE CREATION TRUTH – GENESIS

1

INTRODUCTION

In this work I analyse Bible Creation truth vs evolutionism – a young earth vs an old earth.

When it comes to a subject such as this it is wonderful to have an eye-witness as a friend. The Lord Jesus is that eye-witness. As the Son of God – the Eternal Second Person of Elohim and YAHWEH – He walked with Adam in the Garden – but before that was with the Father and the Holy Spirit creating and speaking (Ge 1:3, 9, 11, 20, 26; 2:3, 18; 2:9, 22, 23). We know this truth as Jesus as the Eternal living word (Jn 1:1), told Moses all that Moses needed to know and write down as historical fact.

This author has research over 60 works – scholarly books to discuss and confirm the truth of the Bible

for this title: Bible Creation Truth – Genesis 1. Man is the apex of the Lord God’s creation not the ape of evolutionism. God’s creation of His fullness apart from man was different for He said “Let the land produce living creatures...” (Gen 1:24). However, when God made man, it was a personal relationship – “Let us make man in our image, in our likeness, and let them rule” (Gen 1 :26). Man was made viceroy of God’s creation, in charge of all God’s work under God until man was disobedient.

The aim of this work is to encourage believers to focus on the absolute truth of the history of the Bible – Holy Scripture (2 Tim 3:15-17). The focus is literal Biblical truth as opposed to a focus on metaphor, allegory or poetry. Some will suggest there is a place for these but this leads to liberal relativism. The question is – which worldview? In the theological subject “Apologetics” much has been written emphasising that Christians must be prepared to give a reason for their hope in Jesus, but also to be well versed in the Historical fact of Scriptural truth. Thus this work is an encouragement for diligent study of literal Biblical truth.

In this work, this author will not limit the theology of the existence of God. The Biblical fact is that God does exist and that He is sovereign. The sovereignty of God, (Elohim) (Ge 1;1-2:3), the Father, the Son and Holy Spirit – YAHWEH (LORD) (Ge 2:4ff) is Biblical fact and the truth of the Trinity and the authority of the Person of Jesus is not questioned. Separate chapters are devoted to these truths. Jesus is the eternal second Person of YAHWEH, who came into our history but who has always been present in God's eternity in the loving unity of the Father, Son and Holy Spirit. (1 Peter 1:19,20) Jesus was to be Saviour as this Scripture teaches – Saviour before the world began.

This work focuses on firstly an overview of the truth of 6 literal days of creation. The supernatural and miraculous works of God are never questioned. Natural God given laws of physics and a cosmological model are examined. The question of evolution is also examined. There then follows the truth Scripture gives on these questions. Several subjects

are repeated and added to, depending on their relation to key subject areas.

The Holy Spirit guides born again believers into all truth – keep rejoicing.

CHAPTER 2

THE HISTORICAL ACCURACY OF GENESIS

ACCORDING TO CALVIN

It is becoming more and more difficult. The truth is becoming more irrelevant. The religion of evolutionism followers (REFs) are deconstructing the truth of the historical accuracy of Genesis and the entire Biblical record of history. It has been noted in the past that Calvin remarked that Genesis actually meant what was literally written. The French lawyer and theologian John Calvin (1509-1564) was instrumental in establishing the University of Geneva in 1559. His work on the “Institutes of Christian Religion” (1559) emphasised the reality of salvation in Jesus alone. He also encouraged literal understanding of the book of Genesis. This author acknowledges the work of Sarfati in highlighting Calvin’s support of Creationism. Calvin believed that Genesis account of creation was historical fact and historical truth. Further this highlights Calvin’s understanding that earth is young.

He commented about what this author labels REFs above that “They will not refrain from guffaws when they are informed that but little more than five thousand years have passed since the creation of the universe”.¹

Calvin believed God created His world in 6 normal days. He emphasised that there were many at his time who disagreed with the literal fact of Genesis:

“Here the error of those is manifestly refuted, who maintain that the world was made in a moment. For it is too violent a cavil to contend that Moses distributes the work which God perfected at once into 6 days, for the mere purpose of conveying instruction. Let us rather conclude that God Himself took the space of six days, for the purpose of accommodating His works to the capacity of man.”²

¹ J. Calvin, Institutes of the Christian Religion (Philadelphia, Pa.: Westminster Press, 1960) p 925

² J. Calvin. Genesis. (Edinburgh. UK.: Banner of Truth, 1984) p. 78

Also Calvin noted “I have said above that 6 days were employed in the formation of the world; not that God, to whom one moment is as a thousand years, had need of this succession of time, but that He might engage us in the contemplation of His works.”³

This author also has researched that Calvin comments that the day – night cycle was created by God from day 1 before the sun was created, as God commanded “let there be light” (Ge 1:3), To this Calvin notes:

Therefore the Lord, by the very order of the creation, bears witness that He holds in His hand the light, which He is able to impart to us without the sun and the moon. Further, it is certain, from the context, that the light was so created as to be interchanged with the darkness.....there is, no doubt that the order of the succession was alternate....”⁴ Humphreys’

³ Ibid., 105

⁴ Ibid., 76-77

work on the theory of the white hole and the event horizon fit the literal truth, as discussed above.

Calvin reasoned from the historical fact of Genesis the truth that the sun, moon and stars were created on day 4 in reality. This was after the earth. This took over from the function of the light (Ge 1:3) when God commanded “Let there be light...” (Ge 1:14). This author emphasises Calvin’s reasoning is true reflecting the Biblical fact that:

“God had before created the light, but He now institutes a new order in nature, that the sun should be the dispenser of diurnal lights, and the moon and the stars should shine by night. And He assigns them to this office, to teach us that all creatures are subject to His will, and execute what He enjoins upon them. For Moses relates nothing else than that God ordained certain instruments to diffuse through the earth, by reciprocal changes, that light which had been previously created. The only difference is that, that the light was before dispersed, but now

proceeds from lucid bodies; which, in serving this purpose, obey the commands of God.”⁵

This author thus is greatly encouraged by Calvin’s work concerning the historical truth of the days of creation and the fact that they are literal days, and is also encouraged by Calvin’s comments concerning the historical truth of the flood. Calvin noted “And the flood was forty days, &c. Moses copiously insists on this fact, in order to show that the whole world was immersed in the waters”.⁶

⁵ Ibid., 100

⁶ Ibid., 272

CHAPTER 3

THE HISTORICAL ACCURACY OF GENESIS ACCORDING TO LUTHER

Just as Calvin was opposed to the REFs, so was Martin Luther, Postmodern Liberalism along with their support of the REFs has had a disastrous result on the historical fact of creation as recorded in Genesis. A little about Luther's background. Luther obtained his Master's Degree in 1505 and a Doctorate at witternberg university in 1512. Luther was definitely filled by the Holy Spirit when he thought through the truth of Scripture and nailed his Ninety Five Theses to the door of the Church which began the Reformation proper. Luther examined the text of Genesis and stood in awe of the truth about creation. Luther was very concerned by the way that liberal commentators had changed the clear meaning of Scripture concerning the account of creation. This author is mindful of the fact that Luther had these thoughts in the premodern period and that liberalism and evolutionism, that is the REFs

was even advancing before Darwin had made any comment.

Luther warned the people of his day that “Among the Hebrews, the Latins or the Greeks, there is no guide whom we can follow with any safety in this area”.⁷

In this above quote this author observes that Luther was referring to the first century BC commentator Lucretius who attacked Biblical historical truth on creation. Indeed Lucretius commented that divine power could not create out of nothing and that to suggest it was nonsense. Lucretius was an enemy of Scripture, and wrote at length that life came from non-life in a primordial soup, evolving from simple to complex.

Thus Luther was familiar with these Roman evolutionists and rejected their claims. He accepted the authorship of Moses and that Genesis was the

⁷ J.P.Pelikan and H. Lehmann.ed. Luther’s Works. American Edition. Vol 1 (Philadelphia:Fortess Press, 1955) p.1ff

very word of God, and concluded that the world had been in existence for “more than 6000 years”.⁸ He noted that any reason less than the truth of Scripture is “blind, deaf, senseless, Godless and sacrilegious in its dealing with all God’s words and works....”⁹

From studying Luther, this author observes that Luther knew about the accounts of creation, Luther emphasised the Bible was accurate history mentioning “if we cannot understand the meaning of the word “day” how can we possibly use days in the way God intended us to use them?”¹⁰

This author notes that Luther discussed a number of these controversies such as the creation of light before the sun, moon and stars and the observation that there were plants before there was sunlight. Luther answered these queries by saying that such

⁸ Ibid.,3

⁹ J.I. Packer and O.R. Johnston. Martin Luther on the Bondage of the Will. (Westwood N.J.: Revell 1957) p.201

¹⁰ J.O. Pelikan and H.Lehmann. ed. Luther’s Works. American Edition. Vol 1 (Philadelphia:Fortess Press. 1955) p.5

“would –be theologians are “toying with ill-timed allegories for Moses is relating history”.¹¹

Concerning the above and the earlier comment on the two accounts Luther rejected the concept of two different creation accounts maintaining that chapter 2 of Genesis is a more extended focus concerning the creation of man and woman. This author also observes that in a sense Luther acknowledges the Lord Jesus’ participation in creation in the way that he uses the word “word”. Luther notes that “the very same Word which became flesh to win our salvation”¹² is Jesus, the eternal Second Person of the One True Triune God – Father, Son and Holy Spirit. Luther was very literal in his acknowledgement of the truth and historical accuracy of Scripture, even opposing Augustine who had an allegorical approach, Luther was clearly disinterested in any philosophical or evolutionary arguments noting “we have the Holy Spirit as our guidethrough Moses, He does not give us foolish allegories, but he teaches us about most important

¹¹ Ibid., 73

¹² Ibid., 184-185

events.”¹³ This author could not agree more. Isn't Luther's work wonderful – yes!

Further concerning the above and the problem of liberalism philosophy, and evolutionism Luther makes some important points that true science is not at odds with Scripture. This author is encouraged by Luther's grasp of what true science should be. Where science focuses on a subject taught in Scripture true science should support Scripture and complement it. Luther understood that there is erroneous science and that this exists especially in the theology of creation where it ignores the historical accuracy of Scripture.

This author thus believe from studying Luther's comments that he could see the error of what we know now as historical science as used by the evolutionists. Luther did not believe “that from such partial observations a science can be established”¹⁴ Luther confirmed real scientific methodology in the

¹³ Ibid., 44-45

¹⁴ J.P. Pelikan and H. Lehmann, ed. *Luther's Works. American Editions. Vol 22* (Philadelphia Fortress Press, 1955) p .28.29

form of observation to establish a scientific in the form of observation to establish a scientific principle. An example of this is the fact that God did not create the world and let it run on its own, for God is always personally involved in His creation especially when we look at His purposes found eternally by the grace of His Son Jesus. Scripture is the highest authority and science is a servant. Indeed the principles on which modern science was established is a true historical reality of the Genesis account of creation. The REFs have departed far from this true reality.

Further Luther disliked theistic evolution which was known in his day. He commented “It is not true as several heretics and other vulgar persons allege, that God created everything in the beginning, and then let nature take its own independent course, so that all things spring into being of their own power: thereby they put God on a level with a shoemaker of a tailor. This not only contradicts Scripture, but it runs counter to experience.”¹⁵ Commenting further on this Luther noted “Just as no creature was able to contribute towards its own creation at the

¹⁵ Ibid., 28

beginning, so it has not been able to work towards its preservation and the perpetuation of its kind. Thus, as we human beings did not create ourselves, so we can do nothing to keep ourselves alive for a single breath moment by our own power.”¹⁶ This is wonderful – for true worship of Jesus is an every breath reality – without Jesus we can do nothing, including breathing (Jn 15:5).

This author in commenting on the above, refers to the work of “Not by Chance”¹⁷ concerning the question of chance. To this, Luther’s words rejecting chance and mechanistically guided processes to explain man are as specific and clear as if he himself had studied Darwin. Particularly his reference to Genesis 1:6 - #Here we are taught about the beginning of man, the first Adam did not come into existence by a process of generation as reason had deceived Aristotle and the philosophers into imagining.”¹⁸ Luther rejected all chance processes supporting the historical accuracy and truth of Scripture. He further added concerning the REFs

¹⁶ Ibid., 25

¹⁷ Spetner

¹⁸ J.P. Pelikan and H. Lehmann, ed. Luther’s Works. American Editions. Vol 4 (Philadelphia Fortress Press, 1955) p .249

error that “Ungodly and wicked men, who suppose that everything happens by chance, understanding nothing in the Holy Scriptures and creatures of God.”¹⁹ This author adds that there can be no doubt that Luther totally rejected evolutionism.

Further Luther had total commitment to the Gospel, man was made by God for fellowship with God. Through God’s grace the Gospel restores that fellowship to fallen mankind. Through the Holy Spirit God daily and personally interacts in the individual’s life of the true believer. He is not a kind of God who would turn us over to His created laws. He emphasises the Biblical reality of the teaching on creation and that all creation was through Jesus – “If Christ is not true and natural God born of the Father in eternity and creator of all creatures, we are doomed.”²⁰ He further emphasises Jesus in creation highlighting John 1:1-2 stating “These verses clearly tie Christ, His divinity, and the creation account together for all time. One cannot be unravelled

¹⁹ J.P. Pelikan and H. Lehmann, ed. Luther’s Works. American Editions. Vol 22 (Philadelphia Fortress Press, 1955) p .21

²⁰ J.P. Pelikan and H. Lehmann, ed. Luther’s Works. American Editions. Vol 1 (Philadelphia Fortress Press, 1955) p .76

without unravelling the other.”²¹ Thus this author sees how in a premodern time, using Luther’s truth, that the beliefs of the evolutionists were discounted by the ancients.

CHAPTER 4

THE TRUTH OF THE SIX DAYS OF CREATION

This author has already made statements above about the truth of the historical fact of the Bible. This historical fact is also real concerning the cosmology of the truth that the 6 days of creation are literal days. Hartnett²² offers a new cosmology concerning the starlight-travel-time problem dealing with starlight travelling to earth from the nearest neighbouring galaxies which are 1.5-3.0 million years travel time at the speed of light. This author notes that the speed of light is definitely a constant. Distant galaxies are billions of light years travel time

²¹ J.P. Pelikan and H. Lehmann, ed. Luther’s Works. American Editions. Vol 22 (Philadelphia Fortress Press, 1955) p .22

²² J.G. Hartnett. A new cosmology: solution to the starlight travel time problem TJ 17(2) 2003 p.98 ff

from God's earth. Again the dilemma! Hartnett in his work focuses on several solutions, one of which is that the speed of light was enormously faster around creation weeks and has slowed down since."²³ He notes that in a book by Burgess²⁴, that Burgess suggests "A rapid aging process for the stars and a faster speed of light." This author questions could the universe be fast forwarded as we when we look at a DVD movie? However, this author notes that as we analyse the problem of red and blue shifts below Burgess's method fails. Further Hartnett's comment concerning Kofahl's²⁵ description that "the Heavens were stretched out and the speed of light was up to 600 billion times the present value....."²⁶. In this author's reasoning this cannot be supported by the reality of the scientific accuracy concerning red and blue shifts. How did our omniscient Lord God adjust those shifts?

The discussions by authors noted above in this author's opinion cannot be substantiated at the

²³ Ibid.

²⁴ S.Burgess. He Made The Stars Also. Surrey, Day One Publications. 2001

²⁵ R.E.Kofahl. Letter to the Editor: Speculation concerning God's "big bang"/ CRSQ 2002

²⁶ Ibid

present moment based on current astronomical observations.

Thus Hartnett suggested a new model again based on the work of Humphreys which will be discussed below. However, Harnett suggested a proposal that up to day 4 clocks on earth “ran about 10^{-13} times the rate of astronomical clocks”²⁷. This author notes that astronomical clocks run at the same rate as the normal clock, however, all the time of creation the rotation speed of the new earth would correspond to the time measured by the astronomical clock, that is, a rotation speed of 10^{-13} . Thus by the end of day 4 Harnett suggest that the “clock rates on earth rapidly speeded up.”²⁸ Scripture teaches that the stars were made on day 4, so how did Adam see light from the nearest stars on day 6? The only reasonable way forward is to focus on the work of Humphreys, who in this authors’ opinion, offers the only solution from general relativity at this point. A chapter is devoted to Humphreys’ work.

²⁷ Ibid., 100

²⁸ Ibid.

CHAPTER 5

STARLIGHT

The Question of Time

In current studies in science the question of intelligent design was a difficult thought for many philosophers who looked to evolution for an answer to beginnings. The reality is that concept and label intelligent design does not go far enough in answering the creation of the universe. When we focus on intelligent design by definition a high degree of understanding the plan and purpose of our universe and our existence is the focus. This is limited. Science focuses currently on a range from sub-subatomic structures dealing with infinitesimally elemental particles to on the other hand immensely cosmological structures. This range is enormous. The true reality is that intelligent design does not adequately define what our One True Lord God, Father, Son and Holy Spirit has done in His continual timely loving care of His creation and its

maintenance and renewal. This is God's providence who sustains His creation with His love, grace, truth, omnipotence, omnipresence and His omniscience. It is far greater than just intelligent design, as His creation is alive! Alive! He sustains every breath of every part of His creation (Acts 17:28). Every day that goes past science will find greater depth in what God has done without really understanding.

The reality is the earth is young. The actual elapsed time from earliest archaeology gives the earth's age at a maximum of 10,500 years. This leaves a problem – Adam seeing starlight on day 6 of creation. With a young earth of this age, how does light get to earth from distant stars which are up to 14-16 billion light years away? This distance is the current distance which astronomers with the latest technology can substantiate time. We know that the universe is finite and has a boundary for God knows all (Hebrew – “the whole number) the stars by name – a truth which ensures that it is finite. Indeed Humphreys' notes that “galaxies are large clusters of stars, typically 100 billion or so, roughly 100,000 light years in diameter. There are about 100 billion

galaxies within the viewing range of our best telescopes. The galaxy we are part of, the Milky Way, is a very typical galaxy.”²⁹ Humphreys’ gives an example of the M 31 galaxy – Andromeda which is “2 million light years away.”³⁰ He also notes astronomers can see galaxies that are the distance away confirmed above. So the question is how do you actually get 14-16 billion light years into 10.5 thousand actual years? That is the starlight we see today, but as already stated Adam saw starlight on day 6.

Disbelieving God’s Truth of Creation Days

Do we disbelieve what God has said in Genesis 1? As you will see later when we discuss “chance”, the religion of evolutionism followers (this is called REFs – this author’s label says we should. REFs believe in the Big Bang Theory. This theory describes a universe with no edge or boundary. It also defines it without a centre. Also it explains that space expands with matter. The assumptions of the Big Bang

²⁹ D. Russel Humphreys Starlight and Time. (green Forest Ar.: Master books. 1994) P. 9

³⁰ Ibid.

Theory³¹ are not rational nor do they agree with the Biblical truth above.

The question of a boundary is critical. Where there is no boundary to the expanse that God created and where there is no centre there logically is an even distribution and no net gravitational force. The reality is there is a centre and a boundary and therefore the REFs are wrong.

Days of Creation

From what has been noted, and considering God's literal words, concerning "days" as literal 24 hour days some amazing events occurred between day 1 up unto and including day 4. When we reflect on His awesome works on each day 1 – 3 it becomes even more astonishing on His works on day 4. God work here is in relation to His use of gravity and time. Humphreys' builds His analysis on Einstein's general theory of relativity (GR) where he notes that "according to GR, gravity affects time. Clocks at low altitude tick more slowly than clocks at high

³¹ Ibid., 15-19

altitude....”³² Humphreys’ work and calculations using GR equations concerning time distortion are astonishing. Humphreys’ notes that “while a few days were passing on Earth billions of years would have been available for light to travel to earth. It still means that God made the Heavens and the earth in 6 ordinary days, only a few thousand years ago.”³³ This will be mentioned again. Harnett in his work, which is not as good a model as Humphreys’, suggests that the enormous gravity involved at creation slowed time to 10^{-13} relative to time now. So, more about the question of how this earth reference frame relates to the “extra-terrestrial reference frame.”³⁴ We are mindful that God created time and that He is outside all of created time. Comments have been made on the Big Bang Theory. How is Humphreys’ theory or model Biblical sound? Unlike other theories Humphreys’ emphasises that space has a boundary and a centre. This author agrees with this (see fig 2) from comments before on Genesis 1:1. In all of God’s creation the earth is central.

³² Ibid., 11

³³ Ibid., 13

³⁴ Ibid.

Present Time Difference

At the present time we need to look remembering there is an edge to our present known space, for example, 20 billion light years. Clocks are only a small percentage slower at our position than those at the edge of space. How does this relate to what was happening in creation days 1-4? Humphreys' suggests "his observations indicate the universe indeed expanded significantly, by a factor of at 1000."³⁵ This author notes that Scripture confirms this truth (Is40:22; Ex20:11; Ge 1:7-8, 14-17, 20; Jb 27:18;). Astronomers observe most of the galaxies are "red shifted" meaning that they are moving away from the centre namely our galaxy, the Milky Way. So, given that the earth is near the centre, and that the Heavens and the earth were created in that compound conditional statement (Ge 1:1) and are at the centre of God's creation, what did this matter expand from?

³⁵ Ibid., 23

We cannot ignore the possibility that God would use His natural laws to produce His desired result. Thus this author understands Humphreys' suggestion of the possibility of the use of a black hole. He discusses black holes³⁶. But this author questions – could all matter have come from God's use of a black hole? Humphreys' describes how "matter and light trapped beyond the border of the event horizon cannot escape, even light is bent back on itself and time is massively distorted."³⁷ Humphrey's explains that matter and light can exist in the black hole. So now the problem. If God had used the black hole, the matter would be crushed down to a pin point of nearly infinite density."³⁸ This author notes he uses the term for this "the singularity". This is the problem. Away around this problem in this author's reasoning is that the black hole would be at the point of Genesis 1:1 in God's creation. The product from the black hole would run in reverse where there is also an event horizon where matter and light exist but as Humphreys' describes "there need be no singularity at its centre, except perhaps at the very

³⁶ Ibid., 23

³⁷ Ibid.

³⁸ Ibid.

beginning of its existence.”³⁹ So, what is a straight forward solution? Of course what is being discussed is only a model and the reality also is that God could have created the Universe instantly – but it is encouraging to know that He also could have used His natural laws in creation. If He did use His natural laws, then what is cosmology fits?

Let’s us look at part of Genesis 1:2 again “....darkness was over the surface of the deep. And the Spirit of God was hovering over the waters (on the face of the waters).” To be straight forward and literal let us agree with Humphreys’ that the “waters” is actually water. In his model the water is “2 light years in diameter, (approximately 12 billion miles), large enough to contain all the mass of the universe.”⁴⁰ He calculates that the volume of water is deep within the black hole at this point, with the earth being undefined as a formless mass of water. Does this sound too fantastic? He then calculates the event horizon as half a billion light years away. The event horizon is the point at which the event of light and matter entering or contained within a black hole is

³⁹ Ibid., 24

⁴⁰ Ibid., 32

unable to be seen. This is a physical reality today. This author understands that the gravitational force within this volume – this “deep” does not have to be enormous. God’s supernatural and miraculous power is at work. The concentration of matter results in super heating reducing the water to subatomic particles. Humphreys’ highlights God’s command “and God said, ‘Let there be light’ and there was light.” (Ge 1:3) This light was “the thermonuclear fusion reactions Forming heavier nuclei from lighter ones and liberating huge amounts of energy an intense light illuminating the interior, breaking through to the surface and ending the darkness....”⁴¹ This may sound fantastic but God in His omnipotence may have used natural laws to create (ex nihilo) out of nothing – but God is all powerful and need only say so and create out of nothing before natural laws existed. Also natural laws can come into being simultaneously as God created. At the same time the Holy Spirit is active and powerful in this process. From the Scripture above, also in the deep there is darkness as the whole mass begins to rotate creating evening and morning though no sun yet exists, and bearing in

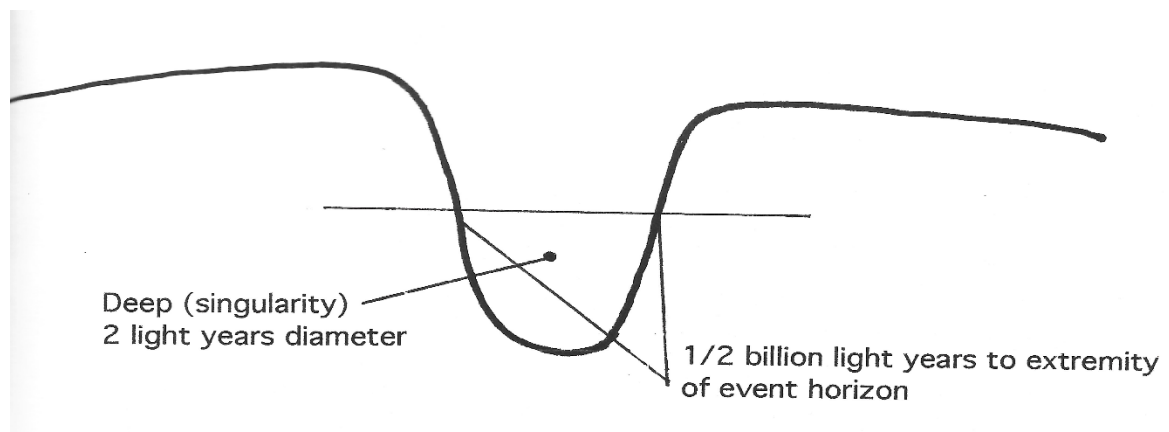
⁴¹ Ibid.,33

mind, that at this point, only a short time has elapsed in God's created work.

White Hole Model

Next, God causes the black hole to evolve to an anti-black hole or a white hole.

Figure 1 Black Hole Transformed to White Hole (White Fountain)



This also sounds fantastic. However, the physics supports the model. We must remember that this is only a model and as already stated God could have

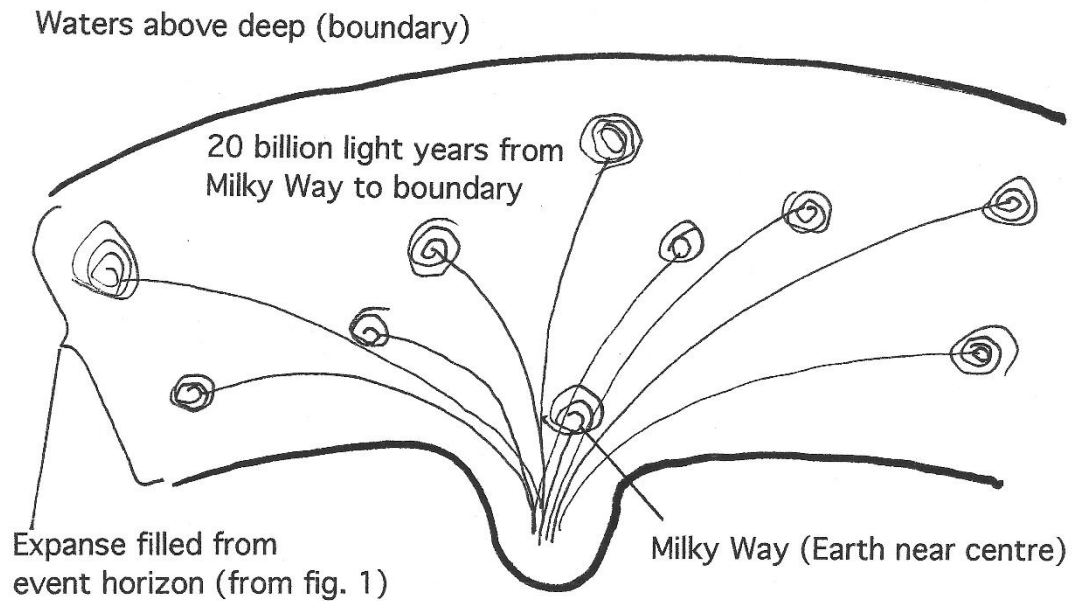
achieved His creation instantaneously. This model of His creating process gets more and more interesting.

Now God prepares to “stretch out His heavens”.

And God said ‘Let there be an expanse between the waters to separate water from water. So God made the expanse and separated the water under the expanse from the water above it. And it was so.’ (Ge 1:6-7).

As the black hole changes to a white hole in this model, this author is endeavouring to continue to establish how God could have used His natural law of physics. (fig 2)

Figure 2 Waters above deep (boundary)



From the event horizon from this white hole, God stretches out matter into the expanse. This author sees two processes occurring simultaneously – the matter moving to the expanse increasing in volume and in clusters together and also the matter below the expanse to simultaneously stay together. God is forming the earth at the centre and the Heavens as the expanse. This author notes Humphreys

S comment here that “normal physical processes caused cooling to proceed as rapidly as the expansion. Heat waves are stretched too much longer wave lengths as a relativistic consequence of

the stretching of space.. Eventually these stretched-out waves will become the cosmic micro-wave background radiation.”⁴²

Next the continual formation of the earth itself and its atmosphere is forming. Humphreys’ suggests “matter beneath the expanse expands until the surface reaches ordinary or present temperatures, becoming liquid water underneath an atmosphere. God collects various heavier atoms beneath the surface (formed from fusion reaction....) and constructs minerals of them, laying “the foundations of the earth” (Jb 38:4), - the core and mantle. Gravity at the surface goes to normal values”⁴³

Figure 3 Genesis 1:8 KJV

<p>⁸And God called the ex- pense, Heavens. And there was evening, and there was moming the second day.</p>	<p>8</p>	<p>1242 1961 6153 1961 8064 7549 330 7121 3651 וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיַּעַרְבַּ וַיִּבְרַךְ mor- and eve- and ;Heavens the God And .so ning was ,ning was expense called ם 8145 . 3117 יום שני: .second day</p>
---	----------	---

⁴² Ibid., 35

⁴³ Ibid.,35-36

Here this author expresses concern for different versions of the Bible. Different version whilst trying to be more modern have changed literal meanings of Hebrew words. Humphreys' model does fly in the face of "traditional canopy theory".

And God called the expanse sky (NIV), the firmament (KJV). And there was evening and there was morning the second day.

God establishes the Heavens. With the sun not yet created, the Holy Spirit lights the immediate Heavens above the rotating forming mass.

Figure 4 Genesis 1:9-13

⁹And God said, Let the waters under the heavens be collected to one place, and let the dry land appear. And it was so. ¹⁰And God called the dry land, Earth. And He called the collection of the waters, Seas. the earth sprout tender sprouts, *the* plant seeding seed, the fruit tree producing fruit according to its kind, whichever seed *is* in it on the earth. And it was so. ¹²And the earth bore tender sprouts, *the* plant seeding seed according to its kind, and the fruit tree producing fruit according to its kind, whichever seed *is* in it. And God saw that *it* was good. ¹³And there was evening, and there was morning the third day.

Genesis 1:9-13

9 וַיֹּאמֶר אֱלֹהִים יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 ,one place to the under the be Let ,God said And
 10 וַתֵּרָא הַיַּבְשָׁה וַיִּדְרֹבֶנָּה: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ
 ,Earth dry the God And so it and dry the let and
 11 וַלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 said And good God and ,Seas He the and
 אֱלֹהִים תִּרְשָׁא הָאָרֶץ וְיֵשֵׁב מִזְרֵיעַ וְרַעַץ עֵץ פֶּרִי
 fruit (and) ,seed seeding (the) tender the Let ,God
 12 וַתּוֹצֵא הָאָרֶץ רֵשָׁא עֵשֶׂב מִזְרֵיעַ וְרַעַץ לְמִינֵהוּ וְעֵץ עֹשֶׂה
 producing and its after seed seeding (the) tender the And
 13 פְּרֵי אֲשֶׁר וְרַעֲרְבוּ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיְהִי־
 And (It) that God and after (is) its which fruit
 עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:
 .third day morning and evening

From the thermonuclear activity and the radioactive decay the temperature of the earth’s crust begins to cool aided by the waters present. On the 3rd day the gravity is high, and God cools the land using natural laws He has made and produces plants and trees – and at each stage of His creation process He says that it is good.

Figure 5 verses 14-19 Genesis 1

14 And God said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for seasons, and for days and years. 15 And let them be for luminaries in the expanse of the heavens, to give light on the earth. And it was so. 16 And God made the two great luminaries: the great

luminary to rule the day, and the small luminary and the stars to rule the night. 17 And God set them in the expanse of the heavens, to give light on the earth, and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that it was good. 18 And there was evening, and there was morning the fourth day.

996 914 8064 7549 3974 1961 was 430 569
 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרִקְיעַ שְׁמַיִם לְהַבְדִּיל בֵּין
 between divide to the the in luminaries Let God said And
 heavens of expanse be 3995 996 3117
 הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
 ;years and for and for and for let and the and the
 seasons signs be them night day
 1961 776 5921 215 8064 7549 2974 1961
 15 וְהָיוּ לְמְאֹרֹת בְּרִקְיעַ שְׁמַיִם לְהָאֵר עַל־הָאָרֶץ וְהָיוּ
 it and ;earth the on give to the the in for let and
 was 3974 1419 3974 8147 430 6213 3651
 16 הַגָּדֹל וְהַקָּטָן וְאֶת־הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַקְּטָנִים
 luminary the :great the two God And .so
 luminaries made
 4475 6996 3974 3117 4475 1419
 הַגָּדֹל לְמִשְׁלַת הַיּוֹם וְאֶת־הַקְּטָנִים לְמִשְׁלַת
 of rule the for small luminary the and ,day the of rule the for great
 7549 430 5414 3556 3915
 17 הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקְיעַ
 the in God them set And .stars the and ,night the
 of expanse
 3915 3117 4910 776 216 8064
 18 שְׁמַיִם לְהָאֵר עַל־הָאָרֶץ: וְקָמַל בַּיּוֹם וּבַלַּיְלָה
 over and the over to and ,earth the on give to the
 ,night the day rule 7200 2822 996 216 light heavens
 2896 430 7200 2822 996 216 996 914
 וּלְהַבְדִּיל בֵּין הָאֵר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּרְטוֹב:
 good that God saw and the and the between to and
 ;darkness light separate
 7243 3117 12 42 6153
 19 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי:
 the day morning and evening And
 .fourth was was

You will note as mentioned above concerning the clusters from the white hole being stretched out that the majority of matter from the deep was stretched out into the expanse by God. Humphreys' explains "the shrinking event horizon reaches earth early on the morning of the 4th day. During this ordinary day as measured on earth, billions of years' worth of physical processes take place in the distance cosmos. In particular, gravity has time to make distant

clusters of hydrogen and helium atoms more compact.”⁴⁴

On the 4th Morning God focuses on the clusters of matter He stretched out from the deep which now arrive at their appointed location in the expanse. Humphreys’ discussing more about a white hole suggests “it would expel out of its event horizon instead of pulling matter into it. Light and matter would leave the white hole, but no light or matter could go back in. As matter leaves the white hole, its mass relatively decreases, so its event horizon would move inward....”⁴⁵ He further suggests that Luminet suggests the term “white fountain.”⁴⁶ This describes the speed of velocity that matter is expelled from the event horizon into the expanse. We are reminded of the enormous gravity as matter leaves the event horizon and is spread or flung into the expanse by God. To this, Humphreys’ offers a hypothetical example of an astronaut leaving the black hole, now a white hole, with matter with his watch set at 12:00 midnight.

⁴⁴ Ibid.,37

⁴⁵ Ibid., 108

⁴⁶ Ibid.

As the astronaut begins his journey out of the white hole, there is bright light behind him, but the event horizon looks like a black wall in front of him. As he approaches the wall he glances at his watch; it reads 11:59 p.m. A minute later, as his watch reaches 12:00 midnight, he passes through the event horizon. He feels no particular sensation, but suddenly he sees the whole starry universe outside the event horizon. He can still see the bright light coming from behind. Looking through a telescope at the astronomer's observatory clock, he sees its hands moving very rapidly clockwise, and the astronomer is moving very rapidly around the observatory. Looking elsewhere, the astronaut sees the whole universe moving in fast-forward, aging very rapidly. As the astronaut gets further away from the event horizon he sees the astronomer's clock slowing down to more normal speeds. As he arrives at the observatory, the astronomer's clock has finally slowed down to the speed of the astronaut's watch.

The astronaut’s watch in very high gravity is almost stopped, yet he sees the clock near the boundary of the universe (if he could) rotating clockwise rapidly – almost a blur.

We now arrive at Genesis 1:20, focusing on the original Hebrew text translated to English. Again this author notes that of the multitude of translation they do not precisely translate the Hebrew. Loose translations do not thus allow literal or straight-forward analysis or understanding of God’s process in creation. Also we must remember that this is a model – very possible, given the use of God’s natural laws. Let’s look at the Hebrew interlinear:

Figure 6

<p>²⁰And God said, Let the waters swarm <i>with</i> the swarmers <i>having</i> a soul of life; and let the birds fly over the earth, on the face of the expanse of the heavens.</p>	<p>20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם רִמְיוֹם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוּפֹף</p>
	<p>fly let and ;living (having (with) the Let ,God said And around birds soul a swarmers waters swarm 5921 776, 5921</p>
<p>21 וַיִּבְרָא אֱלֹהִים אֶת־עַל־פְּנֵי רִקְעַן הַשָּׁמַיִם: וַיִּבְרָא אֶת־אֶרֶץ</p>	<p>430 1254 8064 7549 6440 5921 776, 5921</p> <p>God And heavens the the the on the over of expanse of of face ,earth</p>

This is compared to the NIV.

“And God said ‘Let the water teem with living creatures, and let the birds fly above the earth across the expanse of the sky’”. (Genesis 1:20 NIV)

Notice that the Hebrew literally has the preposition “over” the earth.... “on” the face ofThus the literal translation of the Hebrew is “on the face of the expanse of the Heavens.”⁴⁷ The Bible literally confirms what we observe from nature – that birds can fly to about 25,000 feet. This author agrees that this altitude is the face of the expanse as defined by Scripture and confirmed by Humphreys’.⁴⁸ The expanse, then proceeding to the boundary of the universe – the boundary being “the waters above” being about 20 billion light years from the earth, the earth begin the centre. A straight forward or literal reading of the Hebrew favours the model being described – remembering it is only a model – yet it gives a physical description of how God could have created the Heavens and the earth using His physics which He designed. As stated initially, God in His omnipotence and omniscience could have created it all instantly but GR definitely favours this model in

⁴⁷ Ibid.,60

⁴⁸ Ibid.

normal days. Further, the “accepted canopy theory” at this point is not supported by the original literal Hebrew text. Psalm 148:1-4 seems to support this model, especially verse 4 referring to the extent of the Heavens – “highest Heavens” seeming to define at least 2 Heavens. One last point in the overview of this model concerning God’s awesome work of creation is seen in 1 Kings 8:27 “but will God indeed dwell on the earth? Behold, the Heaven and the Heaven of Heavens cannot contain thee; how much less this house that I have builded?” (KJV) As stated above this model has a boundary with the earth at the centre and this verse support the truth that God’s creation of the universe is finite. This model simply overviews the reality of GR concerning the truth that gravity affects time. We must never limit the supernatural and miraculous truth that is literal in Scripture. God created in 6 days and rested on the 7th. The truth is that everything was established in that timeframe. This author has commented on “apparent age” in this work and there is nothing to suggest that God did not use this method.

Biblical Creation of Science Theory

Whilst Merrill discusses science under the general topic of Old Testament composition and history, this author, in order to categorise key ideas, has included the discussion on science under this heading of Creation, because of the Creation implications.

Merrill defines science as “a branch of study concerned with observation and classification of facts.”⁴⁹ He notes that science deals with “natural laws”, and he argues that “if one assumes that God is the author of the Old Testament as well as the author of all law, including natural law, it becomes axiomatic that there cannot be conflict.”⁵⁰ However, concerning the problem of a clash “science truly known and correctly interpreted is Biblical: scientism as an expression of man’s interpretation of his environment is usually unbiblical. It would not even be incorrect to say that it is anti-biblical.”⁵¹ This author adds – the rebellion against God continues – even in the “Christian” Church!

⁴⁹ Eugene H. Merrill, An Historical Survey of the Old Testament. (Grand Rapids. Mich.: Baker Book House, (1998), p 34

⁵⁰ Ibid.

⁵¹ Ibid.

Merrill discusses the Creator transcending natural law and he notes “from one perspective any miracles recorded in the Bible must be interpreted as temporary suspensions of natural law.”⁵² This comment by Merrill adds weight to his comments above where critics endeavoured to discount God’s miracles through scientific argument. Science here is irrelevant.

Views of Evolution

Merrill makes comment not made by other authors on the method of dating the age of various deposits using a scientific method. Concerning the scientific explanations (potassium-argon), Merrill notes “the process has gone on in that particular deposit ...measured in hundreds of millions of year, if not billions.”⁵³ He comments on the fallacy of the procedure nothing “first, it must be proved that the original deposit containing the potassium had no

⁵² Ibid., 35

⁵³ Ibid., 49

lead whatsoever, second, one must assume there has been no leakage of the deposition.... Third, if there had been some means whereby the present potassium – argon ration could have arisen quickly, what appears to be millions of years old, might only be thousands.”⁵⁴ This is true as already discussed.

Merrill makes an interesting comment on the scientific implication “the mass, the totality of all that is, come purely and simply from nothing by divine fiat.”⁵⁵

Further in God’s act of creation with reference to Genesis 1, concerning day two of creation Merrill makes conclusions concerning the water above the expanse of dome. He comments about “divide the waters from the waters”⁵⁶ and suggests that “in the earliest period of earth’s history, there was a body of water above the earth as well as the seas on the earth.”⁵⁷ This also has been discussed confirming the truth of the amount of water in the flood. This

⁵⁴ Ibid.

⁵⁵ Ibid., 50

⁵⁶ Ibid., 51

⁵⁷ Ibid.

author questions the version of the Bible he is using for his analysis – see other comments on Canopy Theory.

Further on Days of Creation

Merrill makes an interesting point concerning the time of man's innocence "the lion and the lamb shall lie down together, and the little child shall lead them" Isaiah 11:6-9. Concerning this truth, Merrill suggests that this quote may not be poetic after all, for the evidence "clearly supports that possibility that man at one time could do this very thing."⁵⁸ The author emphasises man did and Bible truth is not poetry.

Concerning mankind being made in God's image and likeness, Merrill makes a wonderful and wise observation. He emphasises our attributes of "personality, sensibility, will and reason,"⁵⁹ that we are truly made in "God's very image."⁶⁰ Historical

⁵⁸ Ibid., 53

⁵⁹ Ibid., 54

⁶⁰ Ibid.

science devalues this truth. In the introduction, this author goes further to suggest we are made like Jesus.

God Majestic as Creator and Absolute Source of Everything Created

This Author is focusing on Biblical truth. The truth is emphasised in these theological insights before examining science in detail. Some of these comments by Youngblood have been touched on before and are repeated for emphasis.

In commenting on creation, Youngblood adds to Merrill and he states “Israel’s’ Creator God is portrayed in majestic grandeur in the very first verse of Genesis. His existence is assumed rather than argued. He is placed outside the universe and above it as its Creator.”⁶¹ Further, he explains “the view of God taught by the first chapter of Genesis is opposed to an entire phalanx of false philosophies. Against

⁶¹ Ronald Youngblood. *The Heart of the Old Testament*. (Grand Rapids, Mich, Baker Books, 1998). P 12

materialism, which teaches that matter is everything and that it is eternal, Genesis 1 teaches that God is eternal, above matter, and the Creator of matter (which is therefore neither eternal nor everything). Against pantheism, which teaches that everything is god, or gods, or that god is (or gods are) in everything. Genesis 1 teaches that God is separate from His creation and is above it. Against dualism, which teaches there is a struggle taking place between two or more or less equally matched god principle, one evil and the other good, Genesis 1 points one good God who in sequence declares His creative works to be ‘good’ (Gen 1:4, 9, 12, 18, 21, 25).”⁶² Youngblood also explains about God the Sovereign Creator that “as the Creator of the Universe, He was independent of it and unlimited by it. His authority was original and unconditioned,

⁶² Ibid.,

ILLUSTRATION OF
CHRONOLOGICAL ORDER
(Highlighting Footnote 62)

Water teams with living creatures	Genesis 1:20a
Birds fly in sky	Gen 1:20b
Great creatures of sea – and every moving thing in which water teams	Gen 1:21
Land produces living creatures	Gen 1:24-25
Man made in God’s own image	Gen 1:26-27
Food for man – every seed bearing plant	Gen 1:29
Food for beasts, birds, creatures – everything having breath of life – every green plant.	Gen 1:30
All was good – very good – death not in the world.	Gen 1:31
Sin and death enter the world.	Gen 2:17; 3:3; Rom 5:12; Rom 8:22
First death of animal recorded.	Gen 3:21
Death of man confirmed.	Gen 3:22
The Flood. God chooses animals.	Gen 7:2-9
Those animals God chose not to extinct – “came to Noah”	Gen 7:9
Flood waters approximately 2.7 km deep. Flooded earth for 150 days.	Gen 7:24

And his jurisdiction over everything and everyone was free and unfettered. He was the only God, and He was the only sovereign.”⁶³ Youngblood also highlights the truth that there is no more solemn statement in all of Scripture referring to the relationship between God and humankind that in Genesis 1:27, an “exquisite little poem ‘God created man in His own image, in the image, God He created him; male and female He created them.’”⁶⁴ This might be seen as a poem – it is actually Biblical truth!

Commenting on God’s sovereignty in creation, Youngblood focuses on a powerful description concerning God our maker and sovereign, which is in Acts 17:22-31 that “God exercises His sovereignty in the universe and among His creatures.... He has established the spiritual and ethical rules by which He expects them to conduct themselves.....”⁶⁵ – today, we call this situation ethics. This author adds we call this more appropriately Christian ethics.

⁶³ Ibid., 29

⁶⁴ Ibid.,22

⁶⁵ Ibid.,23

This author also acknowledges the wonder of God's Son Jesus in the awesome creation of everything. There is the wonderful truth (Jn 1:1-5) that in Jesus the Living Word was that relationship with the Father, being with Him at the beginning and making all things with Him (Jn 1:3) and having in Him life and light. Indeed this author adds concerning the supremacy of Jesus as the "image of the invisible God ... For by him all things were created: things in Heaven and on earth" (Col 1:15, 16). Indeed Jesus is the complete wisdom and power of God (1 Cor 1:18-31).

God Creates Man Woman

In commenting further on the word "create" Youngblood makes an interesting point that "there is no more solemn statement in all of scripture referring to the relationship between God and humankind than that in Genesis 1:27..... Our creatureliness at the hands of an all-wise Creator should temper our tendency to complain about the

circumstances in which we sometimes find ourselves.”⁶⁶ This author agrees, and finds the only real legitimate complaining is in relation to scholarly and non-scholarly liberals who distort and delete from the truth of Scripture.

Further concerning God’s majesty and power as sovereign Youngblood notes “the Scriptures also stress the absolute nature of God’s sovereignty. Nothing in the universe can limit His authority or thwart His purposes...”⁶⁷ and he cites several marvellous references (1 Chron 29:11; Ps 19:24; Da 4:35; Phil 2:13 Mal 3:6).

Sin and the Fall of Mankind

Made in God’s image, initially with free will in trust and obedience, man exercised his real will, desiring disobedience in place of obedience and independence instead of dependence. This disobedience is demonstrated symbolic... eating or

⁶⁶

⁶⁷ Ibid., 23

refraining from eating of them would express faith and obedience..”⁶⁸ This author disagrees with Merrill – the trees are literal – this is actual disobedience. Similarly the science of evolutionism and humanism are disobedience and independence.

Merrill makes an important point about the Fall concerning man that “he now had knowledge he wanted, but at the cost of his own physical and spiritual existence. All that could possibly avail now was an act of divine saving grace.”⁶⁹ Merrill continues that the ultimate destruction of Satan would be “by the seed of the woman. This reference to the seed (singular) ... is the first Messianic promise in the Old Testament”⁷⁰ (Gen 3:15)

Also commenting on sin and the fall, Youngblood explains the breaking of fellowship through the free decision of Adam and Eve where the seed of doubt about God’s provision overtakes their relationship of dependence, trust and obedience with God (Ge

⁶⁸ Eugene H Merrill, *An Historical Survey of the Old Testament*. (Grand Rapids. Mich.; Baker Book House, 1998. P. 55

⁶⁹ *Ibid.*, 57

⁷⁰ *Ibid.*

3:1ff). This author defines sin as moving from the right way involving guilt and rebellion. This author is reminded that the word “sin” comes from an ancient Greek military word of Old Testament times which means to fall short of the target”. Or to “drop short”. This author notes that many people today think that “sin” is a relatively modern word, but this author notes that as an ex-serviceman and artilleryman there is great relevance. Whilst the word comes from an old Greek infantry term which means that when the arrows falls short of their target the archers said that the arrows “sinned” – they fell short – and this is similar to our falling short of what our heavenly Father requires of us. This emphasises that the character of sin in the Old Testament is theological; meaning that it relates to our relationship with God, whether He is trusted and obeyed or not. This author adds to the comment above about sin in the Old Testament being theological in the sense that man who sins always rebels against God’s purposes which are holy and good. Sin is an affront to God’s sovereignty and glory. Sin affects all mankind for all history. Youngblood comments on the sovereignty of God in the Old Testament which is relevant for our time

today, especially concerning the failure of our generation “to acknowledge His sovereignty....”⁷¹ He notes that even though people today may not acknowledge Him “the One enthroned in heaven laughs; the Lord scoffs at them” (Ps2:4)⁷² He further adds if the concept “divine sovereignty makes today’s unbeliever defiant or fearful, it causes the Christian to rejoice.”⁷³ The authority of Jesus the Son (Eph 1:22-23) is also emphasised by Youngblood and this author cites the reference Matthew 28:20.

⁷¹ Ronald Youngblood, *The Heart of the Old Testament* (Grand Rapids, Mich: Baker Books 1998). P 28

⁷² Ibid.

⁷³ Ibid.

CHAPTER 6

SCRIPTURE AND THE UNIVERSE ABOVE?

How Many Stars in the Heavens?

We have discussed Humphrey's model above. Let's keep that model in mind as we look at the wonder of God's creation, also not forgetting His supernatural and miraculous acts.

As noted above the range from elemental to cosmological is vast. When we look at the smallest particles these have been defined to date in quantum physics as "quarks". Quarks and leptons have been thought to be basic building blocks for matter. The present standard defines 6 subsets of quarks which account for all known mesons and baryon. Baryons are defined commonly as the proton and neutron made up of quarks. At this stage, science is not clear through observation and experiment as to the function of the forces that made up the subsets of quarks. At this stage with the technology available it is difficult to define the function of quarks inside protons. This author later defines the cosmological limit of the number of stars 10^{25} . This does not mean that this is the upper limit – with

technology within the next 50 years the number of stars may be 10^{35} , to the boundary of the Universe. Given that the earth is the centre of God's creation, and this is Biblical literal truth, and that man is the apex - but the reverse position is that the smallest elementary particle could be scientifically proven over time to be not 10^{-9} by 10^{-35} . These elemental micro-machines also live and move and have their being – their life – by God's grace alone. Abraham feared God and was faithful when God tested him and through an angel of the LORD swore by himself "I will surely bless you and make your descendants as numerous as the star's in the sky...(Ge 22:17) in this verse the stars in the sky and the sand on the seashore is compared. Concerning numbers, Morris mentions "with the giant telescopes now available astronomers have statistically estimated that there are about 10^{25} stars, that is 10 million billion billion. What does a number like that look like – well like this –

10 000 000 000 000 000 000 000 000

And this is with only today's technology in a constantly changing and expanding universe. However, without One True God of the Bible the number to us seems infinite, but it is finite. God knows the names and exact number.

But concerning that number above, this author suggests that if one was to count thirty ones stars per second (which is impossible), in one year one would close to 1 Billion stars. Thus to count the number of stars mentioned above would take 10 million billion years. This is counting 24 hours each day. However, God has counted all the stars and know them by name (Psalm 147:4; Is 40:26).

Proof of Young Universe

Science and astronomy have revealed the concept that the universe is expanding. This author has studied the Doppler effect theory dealing with comparisons of wave lengths moving towards or away from earth. The theory explains that the universe is expanding, along with space. But is that the case? More research needs to be conducted otherwise this may be used to support the evolutionists' big bang theory. We must never limit God and His creating. God reveals in Scripture that He "stretched out" the heavens (Is 40:22, 45:12 Zech 12:1). Does not this truth confirm God's ex-nihilo creating with His infinite power? Well, the Bible says it does.

So we come to the point where many argue for an old earth. Simply the light coming from these infinite

stars can take billions of years. This clearly contradicts Biblical truth of a young earth up to 10,012 thousand years old. Indeed Mazar in his exhaustive work on archaeology and Bible lands notes that would done in Palestine “many of the archaeologists working in the country had a background in the Biblical research and thus tendered to interpret the archaeological finds from a historical and Biblical viewpoint.”⁷⁴ This author acknowledges there would be different viewpoints to the research in Palestine, however, Mazar is clear that concerning the archaeological periods the research only goes back to c. 8500 B.C.

A comment concerning geologists’ vs creationists is noted. This author understands that evolution theory and the geologists’ belief is definitely in ignorance of the fact that Adam’s sin brought frustration, confusion, pain and death into God’s perfect creation. Thus to say that their system that focuses on decay and death is valid, is illogical. What is logical is Morris’s comment on geological ages which has been revealed by fossils found in rocks is that “these sedimentary rocks and the multiplied millions of fossils found in them testify with great clarity and great force that they were formed at a time when storms, floods, volcanic eruptions, great

⁷⁴ Amihai Mazar, *Archaeology of the land of the Bible. 10,000 – 586 B.C.E.* (New York: Double Day, 1985), p31

earth upheavals, disease, fighting, struggle and above all death existed in the world”.⁷⁵ It is clear Biblically that death is a result of the Biblical flood.

Noting this half-life of C 14 above, Morris mentions some findings by Fairhall and Young concerning radiocarbon in the environment. They note that the radio carbon 14 “formation rate is about one and a half times greater than the decay rate.⁷⁶ (formation 2.5×10^4 , decay 1.6×10^4 atoms per second per square metre.) Given the formation rate over the decay rate above and considering the half-life above Morris makes an important comment about the earth’s age noting “as time goes on the 2 will approach equilibrium. This would be essentially at the time when all the very first atoms of radiocarbon formed from nitrogen have decayed back to nitrogen – 5 or 6 half-lives, or about 30,000 years. After this time, if the amount being formed still continues at the same rate, the radio carbon assay would thence forth be in a steady state. Because it is still about 50% deficient from this condition, the process has been going on much less than 30 000 years. Allowing for the exponential relationships involved, it turns out that the upper limit for the earth’s age as based on this process once again is about 10 000 years.”⁷⁷

⁷⁵ Morris H. The Biblical Basis For Modern Science. (Green Forest Ar.: Master Books, 2004) p.106

⁷⁶ Ibid., 243

⁷⁷ Ibid.

He also adds “the alpha-decay process, by which helium atoms are released into the environment by the radioactive decay of uranium and thorium, is causing a worldwide build-up of helium, and this also indicated a very young age of the atmosphere.”⁷⁸

Morris offers another reason why radiometric methods give errors and it is in the fact that “these radioactive methods are always applied only in igneous rocks, and these have all been affected by numerous tectonic, metamorphic and hydrologic forces.”⁷⁹ This author agrees with these logical facts which confirm this author’s study of Mazar’s archaeological evidence of a young earth. Further Morris suggests problems which can be caused by an “excess loss of argon.”⁸⁰ Here he refers to the work of A. Hayatsu. Also Morris objects to evolution theory by further quoting the work of P. Mauger who suggests that dates that look correct are published but those which disagree with other data are not necessarily published and any discrepancies are not explained. Morris looks at the problem of radiometric aging and notes that “the apparent ages were built into the radioactive minerals right from the time they were formed.”⁸¹ He add the dating methods used are only affective in igneous rocks “such as granites and basalts they are not used to

⁷⁸ Ibid., 234-4

⁷⁹ Ibid., 247

⁸⁰ Ibid.

⁸¹ Ibid., 248

date sedimentary rocks. Igneous rocks were all formed originally with the flow of magma from the mantle.... The igneous rocks formed by the cooling magmas might already seem to have an ‘apparent age’ of million or billions of years at the moment when their true age was zero years!⁸² This author notes that this totally agrees with Batten, Catchpoole, Sarfati and Wieland’s comment above concerning the error made in dating rocks of a known age. Morris proceeds to wade through technical comments on potassium-argon dates, the mixing of various minerals (strontium, rubidium, lead, uranium) and the fact that the problem of dating has “nothing to do with the age of the rocks where they are found but rather with the process..... The formation of the earth that brought these elements together in the first place. The original creation of the earth and all its elements in a balanced, equilibrium condition is, of course an adequate explanation”⁸³ Morris like Batten, Catchpoole, Sarfati and Wieland also quotes Woodmorappe where he explains that in recent years “a number of creationist geologist and geophysicists have been devoting much critical attention to this subject, recognising its key importance in relation to understanding the true history of the earth. For example, ICR adjunct

⁸² Ibid.

⁸³ Ibid., 248-9

geologist John Woodmorappe has written a detailed critique of many radiometric dating publication. Uniformitarian geologists frequently claim that, even though some indicated dates may be erroneous, most of them agree, thereby confirming the validity of the assumptions on they are based. Woodmorappe has shown that this is not true. There is abundant evidence of arbitrary data selection, discordancy in dating by different methods on the same rock and many other fallacies and discrepancies, leaving very little basis for confidence in the validity of any radiometric date.”⁸⁴ This author notes Woodmorappe’s extensive work known as the *Mythology of Modern Dating Methods* also discussed by Morris. Similar discrepancies are noted in the book *Grand Canyon: Monument to Catastrophe* by Steven A Austin (institute for Creation Research, 1994, p120-131) also the book *Excess Argon within Mineral Concentrates from the New Dacite Lava Dome at Mt Helen’s Volcano*, again by Austin (CEN Technical Journal 10 1996, P 335 – 343). Another book, *Radioisotopes and the Age of the Earth: A Young –Earth Research Initiative* (Institute for Creation research 2000, p 667) by Larry Vardiman and Andrew Snelling and Efchaffin.

Was Time Constant?

⁸⁴ Ibid., 249

With the recent developments in different kinds of telescopes, astronomers have been able to estimate that there are 10^{25} stars, noted elsewhere in this work, and it is obvious that there great distances involved. Every new development in astronomy technology increase the numbers of star, and it is clear to this author, that already stated that his measurement if finite. Astronomers have been able to measure the distances – millions of light years, that stars are from earth. These are vast distances given that this light would be travelling at 297 600 kilometres per second (186 000 miles per second) and in the course of one year would travel 9461 billion (rounded) kilometres. (5880 billion miles) So the obvious question raised concerns the age of the Heavens and the earth based on these current realities. This author has examined the reality that the earth is young, but the reality of light taking vast amount as of time and involving huge distances does not correlate to a young earth – or does it?

Apparent Time

This author revisits the truth that “God stretched out the Heavens like a tent...” (Ps 104:2), and God “created the Heavens and the earth” (Ge 1:1). This latter verse is compound condition stating that the Heavens and the earth were created in unity –

together as a mighty act of our omniscient, omnipotent and omnipresent God. We must never limit His works. So in not limiting God concerning His creation of the Heavens, can we limit Him in making time – even apparent time? This author knows that some creationists will say ‘no’ to this theory. This author reasons that if they say ‘no’ to this theory that we have to acknowledge that God allowed the Heavens to evolve. Since this is not the case, this author keeps an open mind and will not limit God in anything. Concerning physics, this author cannot limit God because of the mind blowing reality of the long day of Joshua. (Josh 10:1-15), and the Lords’ promise to Hezekiah concerning the “sun go back the 10 steps it has gone down on the stairway ...” (Is 38:8) – where light and time were interrupted by God. Having said all this, this author can see why creationists would say ‘no’ to apparent time, and how the miraculous signs God performed in the lives of Joshua and Hezekiah seem less problematical than the former. So commenting on objections to the former, that is, apparent time, or light was created while travelling, there are two comments – firstly did what was seen happen in reality and secondly did the stars really exist? God does not lie (Titus 1:2; Heb 6:18) – so there must be a reason.

Can You See the Light?

A possible way forward. What has already been discussed especially the problems with dating systems, confirms that the literal Biblical account of 10 000 – 12 000 years is true. Given this young earth, and the fact of the size of the universe, and that light at its current speed would take up to billions of light years to reach earth is a problem to our finite minds. However, an interesting question arises – did light always travel at the same speed? Batten, Catchpoole, Sarfati and Wieland refers to the work of T.G. Norman and B. Setterfield in their work *The Atomic Constance, Light Time*.⁸⁵ In this work mentioned there is the theory that the speed of light is not a standard constant but may have had a higher velocity at creation and is now slowing down. To this author this does not fully answer the reality that light has to travel enormous distance from distance stars and that this takes time – time with a difficult correlation. So the answer to this difficult correlation maybe with time itself.

⁸⁵ Batten D., Catchpoole D., Sarfati J. and Wielanc C. *The Creation Answers Book*. (Eight Mile Plains Qld Aust.: Creation Book Publishers, 2006) P.89

CHAPTER 7

BIBLE TEACHES YOUNG EARTH

Reliability of dating methods

Evolution theory suggests the earth is billions of years old. In this chapter this author questions dating methods – can any of these methods disprove the historical accuracy of the Bible? It has been said by creationist commentators, with whom this author agrees, that Jesus Himself taught

“But at the beginning of creation God ‘made them male and female’”
(Mk 10:6).

So the onus is, as this author has stated elsewhere, that evolution theory has to prove their case against the Bible and the church fathers who up until 200 years ago before evolution theory and liberalism – all the church fathers knew the Bible was true. Creationists today believe the Bible is correct and that historical science has to prove otherwise. Thus the question of dating.

Carbon 14 Dating

Carbon 14 is created by high speed neutrons hitting nitrogen 14 atoms converting them to carbon 14 which slowly decays. As with carbon 12, carbon 14 also combines with oxygen producing carbon dioxide which is taken up by plants and animals. In this cycle, Carbon 14 converts nitrogen 14, and the cycle repeats itself, until the plant or animal dies. Batten, Catchpoole, Sarfati and Wieland in their analysis suggests “the rate of

decay of carbon 14 is such that half an amount will convert back to nitrogen 14 in 5,730 years plus or minus 40 years.”⁸⁶ This author further notes that C14 decays and as it decays it is unstable and becomes radioactive, thus radio-carbon dating considering the number of years mentioned above cannot give millions of years in determining the age of plants or fossils to which this method could only be applied. Apart from the above, what other problems are associated with carbon dating?

The neutrons mentioned above which collided with the N14 atoms were produced as a result of collision by cosmic rays in the upper atmosphere. However, following the second law of thermodynamics and the reality of the earth’s magnetic field decreasing, more cosmic rays are able to enter the atmosphere and produce more C14. This in turn will produce more C14 than in the past and make old things look older than they are. It is also noted that the flood would have had an enormous effect on the amount of carbon as it buried a large amount. Batten, Catchpoole, Sarfati and Wieland in their work have noted “creationist researchers have suggested that dates of 35,000 – 45,000 years should be recalibrated to the Biblical date for the flood. Such a recalibration makes sense of anomalous data from carbon dating – for example, very discordant “dates for different parts of a frozen musk ox carcass from Alaska and an inordinately slow rate of accumulation of ground sloth dung pellets in the older layers of a cave where the layers were carbon dated”⁸⁷. This author notes that the musk ox muscle was dated at 24,000 years but its hair was dated at 17,000 years. Further each pellet was dated such that pellets were produced at a rate of 2 per year!!

⁸⁶ Ibid., 69

⁸⁷ Ibid., 71ff

Radioisotope Dating Systems

Without examining the hard science of radioisotope dating which would make us miss “the wood for the trees” this author examines data on erroneous dates actually “proved” by this science. From scientific literature on the methodology of isotope dating this author has observed that measurements can be accurate but are not always effective in accurate dating. Thus it is noted that Batten, Catchpoole, Sarfati and Wieland make some interesting comments on erroneous dates. When a date “differs from that expected, researchers readily invent excuses for rejecting the result. The common application of such posterior reasoning shows that radiometric dating has serious problems. Woodmorappe cites hundreds of examples of excuses used to explain ‘bad’ dates. For example, researchers applied posterior reasoning to the dating of ‘Australopithecus ramidus’ fossils. Most samples of basalt closest to the fossil-bearing strata gave dates of about 23 million years by the argon-argon method. The authors decided that was “too old”, according to their beliefs about the place of the fossils in the evolutionary grand scheme of things. So they looked at basalt further removed from the fossils and selected 17 of 26 samples to get an acceptable maximum age of 4.4 million yearsa similar story surrounds the dating of a primate’s skull known as KNM-ER 1470. This started with an initial 212 - 230 million years, which according to the fossils, was considered way off the mark (humans weren’t around then). Various other attempts were made to date volcanic rocks in the area. Over the years an age of 2.9 million years was selected.....”⁸⁸

⁸⁸ Ibid., 74,75

It can be clearly seen that experimental or operational science has great difficulties in examining the distant past – or does it? Well, yes it does based on the following documented scientific experiments that were clearly in error. Here Batten, Catchpoole, Sarfati and Wieland cites A. Williams who in 1992 wrote for the Journal of Creation concerning long age isotope dating short on credibility. In this, Williams, “An expert in the environmental fate of radioactive elements, identified 17 flaws in the isotope dating reported in just 3 widely respected seminal papers that supposedly established the age of the earth at 4.6 billion years.”⁸⁹ Batten, Catchpoole, Sarfati and Wieland also quotes J. Woodmorappe who in 1999 wrote of the mythology of modern dating methods. They noted that Woodmorappe “produced an inclusive critique of these dating methods. He exposes hundreds of myths that have grown up around the techniques. He shows that a few ‘good’ dates left after the ‘bad’ dates are filtered out could easily be explained as fortunate coincidences.”⁹⁰ All this research culminated in errors that appeared where the age of the sample was known. Batten, Catchpoole, Sarfati and Wieland cites work done by A. A. Snelling in 1998 concerning the cause of anomalous potassium-argon ages for recent andesite flows at Mt. Ngauruhoe, New Zealand, and the implications for potassium-argon dating. The example is “K-Ar dating of 5 historical andesite lava flows, noted above. Although the lava flow occurred in 1949, 3 in 1954 and 1 in 1975 the dates ranged from less than .27 to 3.5 million years. Again, using hindsight it is argued that ‘excess’ argon from the magma was retained in the rock when it solidified. The secular scientific literature lists many examples of excess argon causing dates of millions of years in rocks of known historical age. This excess appears to have come from the upper mantle, below the earth’s crust. This is consistent with a

⁸⁹ Ibid., 76

⁹⁰ Ibid.

young world – the argon has had too little time to escape. If excess argon can cause exaggerated dates for rocks of known age, then why should we trust the method for rocks of an unknown age?”⁹¹

This author notes that Batten, Catchpoole, Sarfati and Wieland waded through the work of Archer, Dalrymple, and Fisher. Batten, Catchpoole, Sarfati and Wieland concludes his comments that the different systems should agree and gives the summary of his findings in the table,

Figure 3 ⁹².

In Australia, some wood found in Tertiary basalt was clearly buried in the lava flow that formed the basalt, as can be seen from the charring. The wood was ‘dated’ by radiocarbon (¹⁴C) analysis at about 45,000 years old, but the basalt was ‘dated’ by the potassium-argon method at 45 million years old!

Method	‘Age’
Six potassium-argon model ages	10,000 years to 117 Ma
Five rubidium-strontium ages	1,270–1,390 Ma
Rubidium-strontium isochron	1,340 Ma
Lead-lead isochron	2,600 Ma

Radiometric ‘ages’, using different methods, for basaltic rocks most geologists accept as only thousands of years old, from the Uinkaret Plateau of the Grand Canyon (Ma = millions of years).

Figure 3

This author concludes this section examining erroneous dates with a final comment on C14 demonstrating examples of fossils with obvious errors in excessive age. Here this author notes Batten, Catchpoole, Sarfati and Wieland’s comments that “fossils older than 100 000 years should have too little C14 to measure, but dating labs consistency find C14 well above background levels in fossils supposedly in fossils many millions of years old. For example, no source of coal has been found that lacks C14, yet this fossil fuel supposedly ranges up to 100’s of millions of years old.”⁹³ This author has already examined the question of the half-life of C14 above.

⁹¹ Ibid., 77

⁹² Ibid., 78

⁹³ Ibid., 79

CHAPTER 8

CHANGING THE BEGINNINGS

Historical Science and Biblical Truth

Above we have discussed the Humphrey's model with GR to demonstrate 6 normal days of creation. In a later chapter we will overview Darwinian Theory and Neo-Darwinian Theory.

The aim of this chapter is to examine the truth that there was not a vast length of time between Genesis 1:1 and 1:2. This is where the history of science and the historical fact of the Bible truth disagree. Before examining the above Genesis reference there is this truth –

“3 First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. 4 They will say, “Where is this ‘coming’ he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.” 5 But they deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. 6 By these waters also the world of that time was deluged and destroyed. 7 By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.” (2 Peter 3:3-7)

It is important to remember what the apostle Peter said for it has been ignored by what began 200 years ago. A new philosophy called Uniformitarianism which redefined Biblical history of Creation into millions of years was accepted mainly by classical liberal theologians. By the 20th

century there was a great divide which developed between fundamentalism and liberalism. These terms need to be defined again. Fundamentalism is defined as “adhering to orthodox tenet”, where “ortho” refers to “right” or “straight” and “dox” refers to “opinion” or more accurately “true belief” as opposed to error. Further “tenet” confirms that it is true doctrine, thus fundamental is not “negative religious extremism or craziness” but is conservative as opposed to liberal. So a fundamental view of imminence for example means God’s presence and activity within nature, human nature and all of history as taught by the Bible truth. (Jer 23:24; Ac 17:27, 28; Job 27:3, 33:4, 34:14-15; Ps 104:29-30; Ge 1:2, 2:7; Is 63:11; Mic 3:8; Hag 2:5). But what about the views of liberalism?

Concerning evolution Erickson notes “The liberal is happy to accept evolution as an example of God at work. In evolution God is seen as accomplishing His ends through the use of natural means....conservatives in the late 19th century.....vigorously resisted the Darwinian Theory of Evolution, for it seemed to render Theistic creation superfluous.....to the liberal the statements ‘God created the universe’ and ‘the universe came to pass through evolution’ were not in any sense incompatible.....”⁹⁴ This author adds this has had a dreadful effect on liberal doctrine, especially the views of Schleiermacher and other liberal views for example revelation. Erickson notes of this that “The Bible is a book recording God’s revelation of humanity. As such, however, it is not unique; that is, it is not qualitatively different from other pieces of religious literature, or even literature that does not claim to be religious. Isaiah, the Sermon on the Mount, Plato, Marcus Aurelius, Carlyle, Goethe, all are vehicles of divine revelation. Any truth, no matter where you find it, is divine truth.”⁹⁵ This

⁹⁴ Millard J. Erickson, *Christian Theology*. (Grand Rapids, Mich.: Baker Books, 1998). p. 331

⁹⁵ *Ibid.*

author adds here that this thought is totally destructive to special revelation and invites, encourages and supports any view of historical science.

So what does historical science suggest about the time between Genesis 1:1 and 1:2?

Whilst liberal theologians had no problem, some fundamental conservative theologians tried to acknowledge literal Biblical truth by in some way allowing for advances in historical science. Those favouring gap theory acknowledge the 6 days of creation as normal length days but place a gap between the 2 verses mentioned (Ge 1:1 and Ge 1:2), where the gap includes a catastrophic flood followed by a reconstructed or recreated earth in 6 normal length days. This author touches on this theory in other parts of this work, where this author remembers in early study the question of God's Holy Spirit constantly perfecting His creation. However, God has been precise in the way in which the actual creation has been accurately recorded in Scripture.

Six Ordinarily Understood Days -

The reality

Before examining the question of “days” comments on “formless” (Ge 1:2) need to be addressed. The translation of the Hebrew here is “without form”, where “form” is the Hebrew word “tohuw” which refers to “lie waste” or a “desolate surface” meaning a desert or empty place. This is very significant especially when related to the significance of the flood being so effective as God had not yet revealed any volcanic disruptions

until during and after the Flood. This is discussed later. Also before continuing, there needs to be time for reflection – to stop in awe of the truth and fact that “and God said.....” (Ge 1:3). Just by speaking – simply by his creative word God brought all things into being. It is important to remember that the Hebrew for “God created” is “elohim bara” which signifies an all powerful creating God - “elohim” being a plural noun, and “bara” a singular verb highlighting the unity of the Trinity Father, Son and Holy Spirit creating (Jn 1:1; Col 1:15-20). God through the literal pattern of the week which He declared emphasises the fact that the days were literal days as we know them now since God “blessed the 7th day and made it holy.....” (Ge 2:3). Here God is stating in His word an obligation of observance of the Sabbath Day – a literal day. Acknowledging God’s word and the fact that these days were ordinary days does really matter today. As discussed above concerning the classicalism of the past 200 years, and the reliance on historical science which cannot be proved, there needs to be a return to acknowledging the truth of the Biblical record. Anything else does not honour God after what He has said and done. His history is not mythological or figurative poetry terms. Batten, Catchpoole, Sarfati and Wieland emphasised the above point in their comment “Others say God used evolution to make everything (theistic evolution) and that Genesis has no relevance to understanding the history of the universe; it is some sort of ‘myth’. Science tells us when and how the universe came into being; the Bible tells us why. They are two separate domains of knowledge.”⁹⁶ Batten, Catchpoole, Sarfati and Wieland adds that the view in the above quote is also encouraged by organisations such as the American Scientific Affiliation; Christians in Science⁹⁷. Christians

⁹⁶ Batten D., Catchpoole D., Sarfati J. and Wieland C. *The Creation Answers Book*. (Light Mile Plans Qld Aust.; Creation Book Publishers, 2006) p. 28

⁹⁷ Ibid.

in these organisations are devaluing God’s goodness, indeed what God Himself said. Each of His acts of creation were “good” (Ge 1:10, 12, 18, 21, 25, 31). Indeed in the last verse (v31) it was “very good”.

Also, returning to the Science Organisations mentioned above by Batten, Catchpole, Sarfati and Wieland, this author notes that as far as man is concerned the most important science is that of Biblical theology – theology being the science of God. Indeed H. Morris explains it this way.

“Biology is the study of life, geology is the study of the earth, hydrology is the study of water, and so on. The ending of each of these words is from the Greek *logos*, meaning “word”, also translated “answer”, “saying”, etc. As a proper name, it is identified in Scripture with the Lord Jesus Christ, as the living Word of God, the creator of all things (John 1:1-3).”⁹⁸ Morris goes on to emphasise the importance of theology and Christology. He highlights also the background to science and the existence of God and the Biblical background of science. But more importantly he discusses the law of cause and effect.

Law of Cause and Effect

This author has already touched on the question of experimental or operational science, and Morris discusses the importance of formal scientific logic noting a “scientific experiment specifically tries to relate effects to causes in the form of quantitative equations if possible.”⁹⁹ This author agrees from previous study in another field, noting the importance of comparisons or successive limited comparisons in experiments. Generally

⁹⁸ Morris H. The Biblical Basis For Modern Science. (Green Forest Ar.: Master Books, 2004) p. 17

⁹⁹ *Ibid.*, 25

most people would agree that everything in nature has an explanation concerning cause. When it comes to historical science, however, dealing with past events Morris quotes Crowe who said “.....the universe itself does not require a cause.”¹⁰⁰ It is important to revisit this point otherwise we might assume the universe just happened – that it was always there and there was no first cause. To this very point, Morris suggests “If causality is real then clear logic implies a first cause, and that implies God!”¹⁰¹ He adds thus that the law of causation “leads inevitably to a choice between two alternatives:

1. An infinite chain of non-primary causes;
2. An uncaused primary cause of all causes.....

The only adequate First Cause is the God of the Bible!”¹⁰².

Thus as we move towards examining the days of creation in more detail, this author concludes this section with the reminder of the basic premise: “In the beginning God created the heavens and the earth” (Ge 1:1). Thus He is the First Cause whom Morris brilliantly tabulates:

“The First Cause of limitless space must be infinite.

The First Cause of endless time must be eternal.

The First Cause of boundless energy must be omnipotent.

The First Cause of infinite complexity must be omniscient.

The First Cause of love must be loving.

The first Cause of life must be living.

¹⁰⁰ *Ibid.*, 27

¹⁰¹ *Ibid.*

¹⁰² *Ibid.*

Thus, the First Cause of the universe must be an infinite, eternal, omnipotent, omniscient, omnipresent, personal, volitional, holy, loving, living being!"¹⁰³

Dangers Of Modern Historical Science

This author is amazed at the fact that modern science as we know it now originally developed from founders who were Bible believing Christians. Christians who believed the creation truth. But as already discussed, over the past 200 years, with the development of liberalism and its acceptance of science and technology the Biblical truth has been discarded in favour of evolution theory. Perhaps the heading above should be "Dangers of postmodern historical science." Indeed, Biblical evolutionism has led the creation truth astray, as Morris explains that the author of this error - "this vast religious complex – this great world religion of pantheistic, polytheistic, demonistic, astrological, occultistic, humanistic evolutionism – can be none other than the one who is called in the Bible the 'god of this world'" (2 Cor 4:4) the one 'which deceiveth the whole world' (Rev 12:9). The Lord Jesus called him 'a liar, and the father of it' (Jn 8:44). He is 'the dragon,.....old serpent....the devil.....Satan' (Rev 20:2)"¹⁰⁴. This author adds that there are many people who call themselves Christians who have not confronted this error. Indeed evangelical Christians tend to focus more on the truth of the Gospel and telling others about salvation in Jesus rather than focusing on the whole council of God and a deeper understanding of Genesis. This author has realised personally to really understand the gospel fully there is a need to understand Genesis, especially Chapters 1 – 11. Indeed the truth

¹⁰³ Ibid., 29

¹⁰⁴ Ibid., 93

about Jesus (Jn 1:1-18; Col 1:15-20) proves Genesis is literal historical reality (Mt 19:4-6; Mk 10:6-9).

Six Days Or Billions Of Years

It is interesting that Morris comments on “Gap Theory which inserts a five billion year gap between Genesis 1:1 and Genesis 1:2.”¹⁶⁵ This author notes that by doing this the geological ages thus come before the six days of creation which is illogical to say the least, since this author has already noted that the earth was without form until the 6 days of creation occurred.

Concerning the question of each actual day of creation,¹⁶⁶ describes “yowm (yome, yom)” as a day, from an old Hebrew root for the word “hot”, meaning the warm part of the day or from sunrise to sunset or sunset to sunset the following day. Strong also defines “day” as literal “day” but in figurative terms “time”. This author adds that it all has to do with context. Thus concerning the use of “yowm - yom” in the context of “day” of creation Morris suggests the word “is clearly defined the first time it is used (Ge 1:5), where it says ‘God called the light yom.....and the evening and morning were the first yom.’ Thus, the ‘day’ is defined as the ‘light’ period in the succession of the periods of ‘light’ and ‘darkness’. Even though the ‘light bearer’ may not have been set in its present form until the forth yom, this passage plainly requires something essentially identical with the present axial rotation of the earth and the corresponding solar day. On the fourth day, the meaning is obviously literal, since the very purpose of the sun and moon is said to be to rule the ‘day’ and ‘night’. When the word

¹⁶⁵ Ibid., 101

¹⁶⁶ Strong's Concordance p. 55

'days' appears in the plural (Hebrew yamin), as it does over 700 times in the Old Testament, it always seems to refer to literal days. Thus, in Exodus 20:11, when the Scripture says that 'in 6 days the LORD made heaven and earth, the sea and all that in them is,' there can be no doubt that 6 literal days are meant. This passage also clearly equates the week of God's creative work with the week of man's work, and is without force if the two are not of the same duration."¹⁰⁷

Thus Morris notes literal "day" as opposed to "time" which this author mentioned above concerning context. About the question as to whether "yowm" equates to "time" this author refers to the following references that refer to a course of time (Ge 4:3, 17:21, 18:10). From this brief overview, context highlights that "day" for the 6 days of creation is a normal 24 hour period – a literal "day". Further this author relies on Morris's grasp of geological analysis due to his background in science as a respected scientist, and has examined a table defining the typical difficulties in the theological, Biblical and scientific comments on a literal 6 day creation. Morris is reviewed highlighting the geological ages compared to the Bible record and the following contradictions can be seen in Figure 1.¹⁰⁸

- a. Geologists say that the earth's waters gradually oozed out of its interior over long ages. Genesis says that the earth was covered with water right from the beginning (Gen. 1:2).
- b. Genesis 1:7 speaks of a firmament (or "expanse" — evidently the atmosphere) separating two great reservoirs of water. Historical geologists completely reject this concept.
- c. Geologists say that life originated in the primeval oceans. Genesis 1:11 says the first life was on the land.

¹⁰⁷ Morris H. *The Biblical Basis For Modern Science*. (Green Forest Ar.: Master Books, 2004) p. 101

¹⁰⁸ *Ibid.*, 101.2

- d. Orthodox geologists believe that fish and other marine organisms developed long before fruit trees. (Genesis 1:11, 20, and 21 directly contradict this order.)
- e. Evolutionary geology teaches that the sun and moon are at least as old as the earth, whereas Genesis 1:14–19 says they were made right in the middle of the period of creation, on the fourth day.
- f. Genesis 1:16 says God made all the stars on the fourth day. Modern astronomers think the stars and galaxies evolved at different times, and most of them far earlier than the midpoint of the geologic ages!
- g. Genesis says that plant life, even in such an advanced form as the fruit tree, was made one “day” before the sun and stars, but this would have been impossible if the day were really an aeon, since plants must have sunlight.
- h. The standard system says insects came before birds, but the Bible says the “creeping things” (defined as insects in Lev. 11) were made on the sixth day and birds on the fifth day.
- i. According to the Bible, birds and fishes were created at the same time (Gen. 1:21), but geologists believe that fishes evolved hundreds of millions of years before birds developed.
- j. The evolutionist maintains that the first marine life was a minute blob of complex chemicals, but the Bible says that God caused an abundance of marine life (Gen. 1:20–21) in great variety when He first created it.
- k. According to the Bible, the first animal *created* (implying the origin of sentient life, as distinct from plant life) was the “great whale,” the largest animal that ever lived! Evolutionists postulate a long growth from the small trilobite and other marine organisms through fish to amphibians to mammals, and then finally to whales (Hebrew *tannin*: great sea monsters).

- l. The Bible stresses ten times that the entities created were to reproduce “after their kinds.” Evolutionists postulate the slow ascent of all organisms from a common ancestor.
- m. The Bible says God made man in His own “image” (Gen. 1:26), forming his body out of the “dust of the ground” (Gen. 2:7), not out of the body of an animal as anthropologists claim. Man, at his death, returns to this same “dust” (Gen. 3:19), which is not back to an animal existence.
- n. God created woman subsequent to His forming man, out of man’s body. Evolutionary anthropology requires man and woman to have developed simultaneously and, in fact, the first true man (like all subsequent men) to have been formed in the woman’s body.
- o. God told men to exercise dominion over every organism He had created on the previous days (Gen. 1:28). According to the geologic-age system, the vast majority of such organisms were already extinct for ages before man appeared.
- p. Man was originally a vegetarian according to Scripture (Gen. 1:29); anthropologists maintain that the earliest men were not only hunters and meat-eaters, but probably cannibals.
- q. According to the Bible, there was no rain on the earth at least until the time of man’s appearance (Gen. 2:5); uniformitarian geologists say rains have existed since the earth first cooled.
- r. In the Bible, Adam gave names to all the land animals God had formed. Geologists claim that most of them were extinct long before man was on the earth.
- s. According to Genesis, plants appeared on the third day, and insects only on the sixth. This would be impossible if the days were ages, since plants require insect pollination for their continued survival.
- t. The Bible author divides the history of the world’s development up into six “days” of creation. However, there is no such six-fold division of geologic time even remotely comparable to this, either in order of events or length of subdivisions.

- u. On the seventh day God “rested” from His completed work of creation and formation, as a pattern for man’s weekly rest day (though He of course continues His work of providence and redemption). According to the day-age concept, God has never “rested” at all from His work of “creating” and “making,” thus the seventh “day” has not yet even begun.
- v. God saw “everything” He had made as “very good” at the end of the creation. Geologists claim that most of these things did not even survive to that point, and the groaning world that did survive until man’s appearance was certainly far from perfect.
- w. The summary of Genesis 2:1–3 says that “all the host” of things God “created and made” was “finished” after the six days, and that God stopped any further work of creation or development. Modern geologists and biologists say that the same processes used to bring the world to its present form are still in operation, and “creation” is still continuing.

End Figure 1.

Morris and Clarke also adds an important comment concerning the error of gap theory. “It may be noted in passing that this fact (the gap) points up one of the many absurdities of the evolutionary theory. Since the creation was entirely for man’s dominion, it is incredible that the Creator would have forced the earth and its other organics inhabitants to endure a 5 billion year preamble of confused and meaningless existence before its master was ever present to try to comprehend and order it.”¹⁰⁹ This author notes that the above is true and is confirmed by Morris and Clark’s further remarks – “Thus, as the Bible says: ‘The LORD hath made all things for Himself’ (Pr 16:4). More directly, all things were made for man and man for God. ‘I have created him for my glory, I have formed him; Yea I have made him’ (Is 43:7). Man’s chief purpose, therefore, is to glorify God and to bring

¹⁰⁹ Henry M. Morris and Martin E. Clark, *The Bible Has The Answer*. (Green Forest Ar.: Master Books, 2005), p. 25

him pleasure, to 'fear Him' and 'hope in His mercy'. But then here is another problem. This kind of response from man is not forced upon him by God. If it were forced, it could not be genuine. Enforced 'love' is a contradiction in terms, and so are mandatory 'hope' and required 'faith'.¹¹⁰ This author notes that this is true as man originally was created with free will with love and trust in God until he sinned, thus changing free will to real will. The religion of evolutionism highlights man's real will of rebellion.

Two Laws of Thermodynamics Dispute Evolution

The One True Triune God of the Bible – Father, Son and Holy Spirit in whom absolutely all authority dwells created ex-nihilo by decree. Creation by His word was completed and is in the past, and is in stark contrast to the process of evolution. God preserves or conserves His creation according to His will (Neh 9:6; Ps 78:69; 104:5; 148:3-6; Eccl 1:4; 3:14; Jer 31:35-36; Dan 12:3; Heb 1:3). Through these words spoken by Elohim we see the elements of His creation ex-nihilo as space, mass and time. This author adds that we must be mindful of the fact that God created time and that it is not constant and is altered by mass. This is discussed concerning the error apparent time. Secondly there is God's creation of fullness, namely animals according to their kind (e.g. Ge 1:21), and thirdly the creation of man and woman in the image of God. (Ge 1:27). Thus, when considering thermodynamics, the first law which is the law of conservation, is supported by the second law namely the law of deterioration (This is also called entropy). These are in stark contrast to the evolutionists' theory that all things that exist evolved through a natural process to a higher level of complexity after creating and then sustaining itself.

¹¹⁰ Ibid.

Comparing Evolution Theory with Biblical Truth

This author has already mentioned that when God created He said that it was “good” and “very good”. And it was – but the Fall occurred resulting in frustration, confusion, decay, pain and death. Evolutionists will not acknowledge the truth of the Gospel. This truth is highlighted by Paul in his recording through the Holy Spirit’s guidance in Romans 8. The Fall is discussed in the chapter – “The Sovereignty of God”.

18. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. 19 The creation waits in eager expectation for the sons of God to be revealed. 20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. 22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently.

(Romans 8:18-25 NIV)

In the above passage, Paul is contrasting the confusion, frustration, suffering and pain as a result of the Fall resulting in death – contrasting this

with the glory each of the elect look forward to in the resurrection and the age to come. This wonderful glory is that which belongs to Jesus now, and which will be given to the elect in all its fullness in the future at our resurrection. Thus in v 18 above, the life of the elect is in Jesus, now and forever. In v 19 the creation minus human beings (cf v22, 23), thus the animate and inanimate creation waits in expectation of the glory to be revealed in the elect, the sons of God when their future glory is revealed. The frustration to creation (v 20) was not of its own accord. But creation's decay will stop. God subjected it in answer to Adam and Eve's sin – and God alone promises hope through Jesus. The beginning of v20 highlights the truth in the science of thermodynamics concerning the reality of the second law of deterioration with the first law of conservation maintained until its freedom (v 21). In v21 creation is freed or delivered. Liberation stands in stark contrast to bondage. Creation shares the liberty to be given to the children of God. Thus in v22 – the vanity and corruption which creation has been subjected to, is likened to birth pains as we all wait in hope. Therefore in v23 – 25, we look forward joyously to our resurrection – completion to our adoption and our inheritance. Further in v24 it's wonderful to acknowledge that we are saved by faith given (Eph 2:5-8) not by our hope, but acknowledging that our hope is with the salvation we have now and which will be fully realised.

Further comment needs to be made about the above passage in Romans. Also regarding v18 concerning the “glory”, it's important to remember that it is revealed in us as sons of God as well as to us. Verse 19 highlights that whilst creation does not know the “sons of God” yet, all will be made known. In v20, Paul is saying that sin has affected the divine purpose in man and has also affected the entire creation – this point alone

confounding evolution theory. Thus in v23 it needs to be added that the Holy Spirit given to the elect will be given in a much greater measure encouraging that hope now as we look to what abundant blessings will be received by the sons of God in the glory given in their resurrection. Also in v23 above, Morris notes that “It will be what there Paul calls ‘a spiritual body’ (1 Cor 15:44ff). The Apostle is sure that the bodily values will not be lost. In the end there will be not the survival of the immortal soul but the resurrection of the body also.”¹¹¹

Bible’s Creation, Fall, Flood Accounts Real

As can be seen from the above reference in Roman’s 8, in reality there was no eons of time involved when God subjected creation to futility and bondage because of Adam’s sin. To this truth of Genesis, Batten, Catchpoole, Sarfati and Wieland adds a comment from the theologian Louis Berkhoff who recognised “that contrary to historical science interpreting Genesis, we need the Bible to understand natural history – ‘originally God revealed Himself in creation, but through the blight of sin that original revelation was obscured. Moreover, it was entirely insufficient in the condition of things that obtained after the Fall. Only God self-revelation in the Bible can now be considered adequate. It only conveys a knowledge of God that is pure, that is, free from error and superstition, and that answers to the spiritual needs of fallen man.....some are inclined to speak of God’s general revelation as a second source; but this is hardly correct in view of the fact that nature can come into consideration here only as interpreted in the light of Scripture.’ This aptly states a major objection to those who argue that nature is the sixty seventh book of the Bible and to use that

¹¹¹ Morris H. The Biblical Basis For Modern Science. (Green Forest Ar.: Master Books, 2004) p. 324

book (as interpreted by the majority of Scientists) to in turn interpret the days of creation as long periods of time.”¹¹²

Also concerning “day” Batten, Catchpoole, Sarfati and Wieland makes an interesting comment questioning whether or not Genesis was poetic, noting that that “would not necessarily make it non historical.”¹¹³ They go on to mention the structural account of the word day “yom” as a numeric..... ‘both are numbered sequences of days’¹¹⁴ This author observes they are 24 hour days. Batten, Catchpoole, Sarfati and Wieland also observes that “no one doubts that the days in Numbers 7 are ordinary days, so there is no grammatical basis for denying the same for Genesis 1 days. Genesis 1 is straightforward history. Hebrew scholars concur that Genesis was written as history.”¹¹⁵ Here this author notes that James Barr suggests that “there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer of Genesis 1-11 intended to convey to their readers the ideas that creation took place in a series of 6 days which were the same as the days of 24 hours we experience.....”¹¹⁶. Batten, Catchpoole, Sarfati and Wieland goes further with the definition of the word day when he notes “it is significant that the standard Hebrew lexicon indicates ‘day’ (Ge 1:5) as a ‘day of 24 hours’”¹¹⁷. Here Batten, Catchpoole, Sarfati and Wieland quotes Koehler and Baumgartner on ‘day’.¹¹⁸ A day is a normal 24 hour day.

¹¹² Batten D., Catchpoole D., Sarfati J. and Wieland C. The Creation Answers Book. (Eight Mile Plains Qld Aust.: Creation Book Publishers, 2006) p. 32

¹¹³ Ibid., 36

¹¹⁴ Ibid.

¹¹⁵ Ibid., 37

¹¹⁶ Ibid., 37,38

¹¹⁷ Ibid., 39

¹¹⁸ Ibid.

So as the Biblical truth for 'day' is a 24 hour day, this produces many contradictions for evolution theory to answer. Below is a comparison¹¹⁹ listing those contradictions: - Figure 2

FIGURE 2

Other problems with long-age interpretations	
Attempts to stretch the time frame of Genesis 1 by making the days into eras of Earth history fail to accommodate the millions of years anyway—the order of creation contradicts the order claimed by the very same secular historical 'science' that is being accommodated.	
Table. Some contradictions between the order of creation in the Bible and evolution/long ages.	
Bible account of Creation	Evolution/long-age speculation
Earth before the sun and stars	Stars and sun before Earth
Earth covered in water initially	Earth a molten blob initially
Oceans first, then dry land	Dry land, then the oceans
Life first created on the land	Life started in the oceans
Plants created before the sun	Plants came long after the sun
Fish and birds created together	Fish formed long before birds
Land animals created after birds	Land animals before whales
Man and dinosaurs lived together	Dinosaurs died out long before man appeared

¹¹⁹ Ibid., 51

CHAPTER 9

THE DECEPTION OF EVOLUTION THEORY

Remembering the Truth of the Creator

This work aims to highlight the literal truth of the Bible. God is the creator and sustainer of His world in which we live. Scripture is clear on this – “In Him (The Lord God, Father Son and Holy Spirit,) we live and move and have our being”. (Acts 17:28) This means that the whole of our past, the nanosecond of our present and our future – each breath – is given by the One True Lord God.

Repeated for emphasis we look again at current studies in science. The question of intelligent design was a difficult thought for many philosophers who looked to evolution for an answer to beginnings. The reality is that intelligent design does not go far enough in answering the creation of the universe. When we focus on intelligent design by definition a high degree of understanding the plan and purpose of our universe and our existence is the focus. This is limited. Science focuses currently on a range from sub-subatomic structures dealing with infinitesimally elemental particles to on the other hand immensely cosmological structures. This range is enormous. The true reality is that intelligent design does not adequately define what God has done in His continual timely loving care of His creation and its maintenance and renewal. This is God’s providence who sustains His creation with His omnipotence, omnipresence and His omniscience. It is far greater than just intelligent design. Every day that

goes past science will find greater depth in what God has done without really understanding.

Attention now focuses on evolution. The study of organic evolution and biophysics is an interesting research subject for this author, and the work by Spetner on chance seriously refutes the theory of evolution.

As we focus on the study of biology it is important to note that this work is not a lesson in biology as such, so some knowledge on the structure of the cell, DNA, chromosome, genome, nucleotide, genes and mutation is desirable but not essential.

Darwin's Origin of the Species

In the history of evolutionism, Darwin thought that the universe began and was simply run by fixed laws and that there was no place or need of a divine creator. Man was answerable to himself only. Darwin believed that life formed from inanimate matter in a natural way. However, William Paley, a philosopher and a Christian, published a work in 1794 called "A View of the Evidences of Christianity". This was followed by another work "Natural Theology" in 1802 where he emphasised the existence of a creator with his famous statement "Argument from design". In this argument he mentions about a watch being found in the desert and argued that the watch had not come into being all by itself and by chance. In this study, this author analyses the work by Spetner above. Paley argued that just as the watch had to have a creator, all the more the creation of living things definitely emphasised a creator. This author has made comment above about intelligent design being limited in relation to God's plan for and

His sustaining of His creation. This can be seen in the following example which highlights the difference between Paley's watch and a living organism. The example follows – a mechanic was complaining about how much he had to pay a doctor. He was repairing the engine of a car and charged a certain amount for his work. He then found that a doctor who had performed heart surgery had charged 250 times for the heart surgery operation than the mechanic had charged for servicing the car engine. When he was telling this to a Doctor, the Doctor replied perhaps the Doctors fee had something to do with the fact that the heart was still running – he asked the mechanic did you service the engine while it was still running!

So continuing on, the argument from design was successful in dampening evolutionism, however, unbelief led to the Religion of Evolutionism being favoured in many scientific circles. Spetner notes the French naturalist Lamarck who discussed the concept and his belief in the creation and “the fixity of the species”¹²⁰. However, the scientists of evolution push the idea that higher forms of animals rose from lower ones.

This author notes Spetner describes Darwin's work in that “You have to distinguish between his theory of descent and his theory of natural selection. The full name of the first is the Theory of Descent with modification. Some call it the Fact of Evolution, and some call it the Doctrine of Evolution. Darwin's theory of natural selection was his explanation of how descent works. Darwin intended his theory of descent to be a conclusion drawn from his theory of natural selection. The theory of descent says that all living organisms arose from a single, simple form. They

¹²⁰ Dr. Lee Spetner, Not by Chance! (New York: The Judaica Press Inc, 1998), p. 7
69

all developed in a natural way into their present forms. Darwin held natural selection to be the mechanism through which evolution works. Many people had suggested ideas about evolution long before Darwin wrote his book, but none was widely accepted.....”¹²¹

So, from the above, Darwin’s process from simple to complex was to take a long series of steps – many steps over long periods of time for each step, building on the step before. Darwin really had no concept of the variations, assuming that they were there, and then saying it was a fact they were there. This is not logical. Darwin thought there were “causes” but had no idea of these causes. Spetner mentions that “Darwin simply looked to chance in his work of 1873.”¹²² It is true that Darwin led the world into concepts of evolution with many biologists following him but not really acknowledging the problems with his theory. A new religion out of Darwin’s work, which this author calls the Religion of Neo-Darwinian Evolutionism or the Religion of Evolutionism was developed. This author refers to this religion and its followers in this work with the abbreviation REFs.¹²³ The REFs focused on random variations with mutations. Spetner gives a brilliant overview of how mutations in no way through steps lead to a new species.

Information Determining New Life

Information is stored for example, in the seed of the apple to ensure that it will be an apple tree, and in the same way the information stored in a cell – developing cells – of a cow ensures it grows to be a cow and not a

¹²¹ Ibid., 11

¹²² Ibid., 17

¹²³ This author’s abbreviation for Religion of Evolution Followers.

horse. Just as Darwin could not explain how plants and animals developed, neither can modern REFs today, especially how the information in the cells worked. This author has to add that modern science has worked out how information has been stored but it is the question of the diversity and the added complexity of exceptions. Cells reproduce by dividing. During that process information is copied, with each cell having its own function, such as skin cells, nerve cells and kidney cells. Cells divide many times, and in the human body there are about 50 trillion cells, calculated from 2 cells dividing 46 times, i.e. 2^{46} . Information in each cell develops according to the program in the DNA in the chromosome. All the DNA in the chromosomes is called the genome. In the DNA the links are nucleotides. Thus the main question is how the message in the information was originally written. The REFs suggest that it happened by its own accord, and that is how the Darwinian theory insists that it occurred. But did it?

God's creation is far more wonderful than current biologists can imagine. It's wonderful in this modern scientific era to understand that a single human DNA chromosome is 10cm long if straightened, and when one calculates the length of all DNA cells in the human body, end to end, they would cover a distance of "50 billion kilometres"¹²⁴. Each DNA cell uses its information to produce molecules called proteins. Chains of proteins are modified by catalysts to produce special required products as determined by the original information. These are for example the shape and structure of the organism or a particular control of a cell function, or the transportation of molecules or, further, to facilitate muscle contraction. It's all to do with the transferring of information in living cells. As can be noted

¹²⁴ Ibid., 30

in the initial comments – these are living cells! It's all to do with the fact that they are designed to do their function.

Regulatory Protein Affected By Mutation

A mutation can change the regulatory protein possibly destroying the protein's ability to function. Nothing positive comes out of a mutation affecting a cell, for as will be seen below, the cell's function is decreased. Before examining whether or not variation to cells is random let us revisit the neo-Darwinian theory.

Neo-Darwinian Theory (NDT)

This author is amazed at how the REFs accept our ancestry. Spetner explains it in an interesting way. "Who was my great, great grandmother? How far back can we go? The further back we go the hazier our information gets. Do we trace back to Adam and Eve? Or maybe we need only go back to Noah and Naamah. That was the conventional wisdom of the Western world until 1859. Now that world is divided. Most scientists (not just biologists) and many others too, believe that we go much further than that. Somewhere back in the deep past, they say, our great,great grand father was an ape-like creature covered with thick hair instead of clothing. Further back, they say, our ancestor was some kind of insect-eating mammal. Still further back in our family tree our ancestors were fish. Was my great,great grandmother really a fish? Was her great.....great grandmother something like a slime mould? Did we come to

be what we are just through the natural sifting of random events?”¹²⁵ This author adds – not likely!!!

With the discoveries of modern medical and biological science, the REFs have a lot to answer. Interestingly Spetner examines Fisher. He notes his mathematical analysis of natural selection indicating Darwin was wrong. However, the REFs ignored the error in their theory. Spetner notes that Darwin observed that nature was doing what for example a pigeon breeder does. Reproducing better birds through natural selection using “terms like selection pressure and the force of natural selection to refer to the speed with which a mutation spreads through the population.”¹²⁶ Can random mutations have any effect especially in terms of new kinds or new species generated by variable product of DNA? This author is supported by Spetner when he comments, “There is a lot of room for variability in DNA. You could measure it by counting all the possible DNA sequences. For mammals, for example, there are about $10^{24,082,400}$, such sequences. I’ll call this number the variability number.”¹²⁷ This author adds to the significance of the size of the number above suggesting that as Spetner explains you would write 24 million zeros “2000 zeros to a page.....12000 pages to write the number.”¹²⁸. This enormous number described is not the variability number of the actual population. To this Spetner suggests “that genes that were once useful but aren’t now, could still sit in the population. The more there are, the longer they can stay dormant in the population. Some genes would be adaptive now if they could get put together right. They may need only a recombination or an inversion to reawaken them. Others could be in the population in working order, but would not be adaptive now. They could

¹²⁵ Ibid., 49-50

¹²⁶ Ibid., 57

¹²⁷ Ibid., 63

¹²⁸ Ibid.

lurk there, hardly noticed until they were needed once more. When they are needed they would be selected, and their numbers would grow. Such examples would not demonstrate the effect of random variation.”¹²⁹. To prove this, Spetner suggests a striking example concerning the light and also dark peppered moth. When the trees that it inhabited were of light coloured bark, the moth was light coloured and when the industrial revolution occurred, the soot darkened the trees and the dark pigment in the moth eventually became evident and when coal was stopped being used the reverse occurred. The moth was still the same species of moth. The same situation occurred with “Darwin’s finches”. Thus the question concerning random variation.

Random Variation

Do adaptive mutations happen by chance? Some REF’s believe that evolution is a gradual or slow process, whereas others suggest that evolution moves in leaps through large mutations that are random. Spetner with detailed biological comment, discusses how genes regulate. He examines REF’s ideas on how existing genes turn on and off. He notes “the insertion of a DNA segment into a gene can indeed turn that gene off and keep it off in future generations. An inversion in a gene will do the same. But how will the gene be turned on? To turn it on, another insertion or inversion must occur that precisely undoes the first one. Two questions arise here. The first is, can these insertions and inversions be random? The second is, how much information can mutations like these add to the genome? There are good reasons to believe that these genetic rearrangements are not random. Insertions and inversions are complex

¹²⁹ Ibid., 65

rearrangements of the gene. Inversions occur when 2 sequences recombine in just the right way. Inversions seem to have important roles to play in both cells and organisms, but we don't yet know what those roles are. We do know, however, that they are not just genetic mistakes. They are controlled by a set of special enzymes. Some of the enzymes they need are encoded in the transposon itself, and some are encoded in other parts of the cell's genome. The rearrangements seem to be deliberate acts performed on behalf of the cell. They do not seem to be the random stuff that the NDT says propels evolution."¹³⁰ This author makes comments about the REFs (Religion of Evolutionism Followers) and NDT (Neo-Darwinian Theorists). Clearly from the evidence, as discussed throughout this work, the Lord God is in control of every aspect of life to which He is the only author. Spetner's analysis proceeds thus to question the kind of situations which run evolution and the fact that REFs insist on millions of years. It is clear that most of the REFs thinking is based on chance. Spetner mentions this by calculating the chance of the emergence of a new species focusing on the possibility or chance of getting a new mutation, also the question of what part of the mutation could have a selective advantage. Also how many successful steps would there be to generate a new species. Spetner notes that "the smaller the change in each step, the more steps we would need."¹³¹ So concerning the number of steps, Spetner notes Stebbins who favours NDT, who "estimated to get a new species would take about 500 steps."¹³² Spetner also suggests "using the numbers cited by experts, I find that one small evolutionary step, would comprise about 50 million births."¹³³ Spetner also notes that the question of the number of mutations has to be taken into consideration. Spetner hypothesises a

¹³⁰ Ibid., 89

¹³¹ Ibid., 97

¹³² Ibid.

¹³³ Ibid.

reasonable level of chance in that the NDT might work. He addresses the question by examining a different perspective. He quotes Lewontin who “has estimated that for each species alive today there are about 1000 that went extinct.”¹³⁴ Spetner further notes that some species today have been around for a long time and thus suggests that the chance should be smaller than 1 in 1000. He adopts the criterion that “For evolution to work the chance of achieving a new species in 500 steps is at least 1 in a million. If the chance is less than that, we shall say that evolution does not work.”¹³⁵ Thus, this author asks what is that chance that a mutation can take over the whole population which is already been defined in one step? Spetner in his calculations notes that “the chance of a mutation in a specific nucleotide in one birth is 10^{-10} , and there are 50 million births in an evolutionary step. The chance of getting at least one such mutation in the whole step is about 50 million times 10^{-10} or 1 in 200. There is an equal chance that the base will change.”¹³⁶ This author notes, from Spetner’s work, that the probability of that a mutant may exist in the population and take it over is very small. To this, Spetner quotes Fisher’s calculations that show for “only one mutation with a 0.1% selective value the odds are 500 to 1 against its survival.”¹³⁷ Spetner adds that to have a 90% chance of survival there would have to be more than 1100 mutants.

Orders of Magnitude

From the above, this author focuses on what it would take to complete a step. Spetner highlights that for a copy error to appear and survive the chance is 1 in 600. Also for the probability of a mutation

¹³⁴ Ibid., 99

¹³⁵ Ibid., 100

¹³⁶ Ibid.

¹³⁷ Ibid., 103

appearing and surviving in a population – this is calculated by Spetner as “1/600 x 1/500 or 1/300000”.¹³⁸ Given that there are 500 steps required for a new species and given for one of these steps having a success of 1 in 300 000, then for the 500 steps to succeed is calculated by Spetner as multiplying 1/300000 by itself 500 times. Spetner notes “the odds against that happening are about 3.6×10^{2738} to 1.”¹³⁹ This author reasons that this leads to the conclusion that although scientists have noted the evolution of bacteria and mutations have occurred - mutations may have led to new adaptations but they have not led to new species. Spetner also concludes that the examples do not support the Neo-Darwinian Theory. The mutations do not add information, they actually lose information. This author supports Spetner’s comment that he has “shown so far that on theoretical grounds random mutations cannot form the basis of evolution. The information of life cannot have been built up in the way the NDT says it was. Evolutionists have not succeeded in finding a random source of the variation that will make the NDT work.”¹⁴⁰

Random Variation and the
Question of Evolution Working
by Losing Information

Here the question is – can adaptations grow complexity? Did living organs evolve from a lower to a greater complexity? Can the REFs prove that NDT’s confirms the growth of information and complexity? Can one form of complexity replace another form of complexity? Here Spetner argues the difficulty in attributes of a fish replacing or evolving into a land

¹³⁸ Ibid.

¹³⁹ Ibid.

¹⁴⁰ Ibid., 120

animal and the complexities therein. He adds “If evolution worked only by losing information, how could it have originally built up the information it loses? How could it have built the eye and the system of vision in the first place? From what has been analysed this author emphasises that a mutation has not added information. Information has not increased. It is evident that evolution has led to a decrease in complexity. It is noted from Spetner’s analysis that there are mutations that benefit an organism. It is true that some bacteria and insects can adapt mutations to benefit themselves. But does this present a positive result for NDT and the REFs? He cites “Mycin drugs”¹⁴¹ and how they stop bacteria from growing. He notes that “a point mutation”¹⁴² produces resistance in the bacteria. A new strain of resistant bacteria can be produced. However, Spetner also analyses this fact and from his analysis he notes a “decrease in genetic information”¹⁴³. In addition concerning insects that become resistant he notes “the information loss on the molecular level then appears as a loss in the performance of the insect.”¹⁴⁴ Similarly in mammals, this negative aspect is noted. He says “mutations in controlled genes tend to have harmful side effects. They usually disturb the normal balance in the organism’s functioning.”¹⁴⁵ He analyses some data from experiments, which cannot be added here because of biological complexity, but do prove that evolution cannot work – “can’t add much more than 1 bit of information”¹⁴⁶ Another quote “when an enzyme loses its information its function is degraded.”¹⁴⁷ This author notes that Spetner then proceeds to examine the work of Dawkins¹⁴⁸ .

¹⁴¹ Ibid., 139

¹⁴² Ibid.

¹⁴³ Ibid., 141

¹⁴⁴ Ibid., 144

¹⁴⁵ Ibid., 148

¹⁴⁶ Ibid., 148-157

¹⁴⁷ Ibid., 157

¹⁴⁸ Ibid., 247

Work of Dawkins

From the analysis above Spetner concludes concerning Dawkins that “Dawkins was mistaken in what he wrote about the power of cumulative selection.”¹⁴⁹ From this author’s investigation, this is true, for Dawkins attempted to show that all complexity of life is the result of natural laws alone. The Lord God, Father, Son, and Holy Spirit are left out – the God who creates and sustains life!

This author makes a few final comments on this question of chance which Spetner has discussed. By noting his statement “in real life, too high a mutation rate is harmful to the organism. A high mutation rate could destroy the population.”¹⁵⁰

This author is convinced by Spetner’s analysis, that the REFs and their NDT has not proved new species. This author has observed that basic species could move to a different location and new adaptations can occur in accordance with the new conditions – but they are not new species. The above chapter of this work defines the changes.

This author encourages further study of Spetner’s work acknowledging that it is advanced biological analysis of biophysics requiring some depth of knowledge of that discipline. This author also adds that comments made by Dawkins are disappointing where his work has been criticised on an academic basis. He cannot take criticism on an academic level, and prefers to attack the person rather than the ideas or arguments

¹⁴⁹ Ibid., 163

¹⁵⁰ Ibid., 172

such as these. The facts under scrutiny are the same, but the worldviews behind the interpretations are different. Creationism and evolutionism are not compatible. Evolution cannot be proven to work. Every day that goes past with advances in biophysics proves this. Genesis 1 and 2 clearly defines that God created kinds.

CHAPTER 10

BIBLICAL RECORD – GARDEN OF EDEN

Biblical Geographical Truth

In the previous chapter I commented on God’s creation, but now the reality that God created a pleasant garden – hence the work of Beitzel and May. Beitzel comments at length on the Garden of Eden. Beitzel speaks of geographical misconceptions which may indicate that the garden was a “luxuriant ‘paradise’”¹⁵¹ and that Eden may be derived from a “Sumerian root (Edinu) that defines the steppe of land of the Mesopotamian Valley”¹⁵² This author suggests that this does not allow for God’s touch, and as a garden, irrespective of location, it was defined by God, used until the completion of His purposes, signified by the flaming sword, and is still there today but not as God’s original garden.

Next Beitzel analyses the location of the Garden of Eden. He analyses a southern location, highlighting the evidence from Genesis 2:12, particularly the word translated “onyx”¹⁵³, suggesting that if the word specified “lapis-lazuli, a southern view would be enhanced, in as much as there was only one known source of it in antiquity: Afghanistan.”¹⁵⁴

However, a northern location is also argued. Genesis 2:10 strengthens this argument “a river flows out of Eden to water the garden, and from there it divides and becomes four branches” (RSV) and “a river

¹⁵¹ Barry J. Beitzel, *The Moody Atlas Of Bible Lands*. (Chicago:Moody Press, 1985), p. 74

¹⁵² Ibid.

¹⁵³ Ibid., 75

¹⁵⁴ Ibid.

watering the garden flowed from Eden; from there it was separated into four headwaters” (NIV). The main sources for the Tigris and Euphrates Rivers “emerge from the Uartian Highlands only about 1,100 yards from each other”¹⁵⁵.

This author favours the viewpoint that the Garden of Eden was located in the north, rather than the south, given that the physical geography adds more weight to this argument, as opposed to using the language argument. Language does change over the centuries and may have meant something completely different to what we assume it to mean today, thus logically and from a physical geographical point of view “flows out” (RSV) and “flowed from” (NIV), suggests a northern location for Eden.

Concerning the delta where the Tigris and Euphrates enter the Gulf, May notes that “it is questionable that the shoreline has shifted much within historic times”¹⁵⁶, and he adds that in the Mesopotamian Plain, the Euphrates River has shifted westward.

May suggests the northwest location for the Garden of Eden as he notes “two of the four rivers flowing from (my emphasis) Eden were the Tigris and Euphrates”¹⁵⁷

ean today, thus logically and from a physical geographical point of view “flows out” (RSV) and “flowed from” (NIV), suggests a northern location for Eden.

¹⁵⁵ Ibid., 74

¹⁵⁶ Herbert G. May, ed. *Oxford Bible Atlas*. (New York Toronto: Oxford University Press, 1996) p.

24

¹⁵⁷ Ibid., 76

Concerning the delta where the Tigris and Euphrates enter the Gulf, May notes that “it is questionable that the shoreline has shifted much within historic times”¹⁵⁸ , and he adds that in the Mesopotamian Plain, the Euphrates River has shifted westward.

May suggests the northwest location for the Garden of Eden as he notes “two of the four rivers flowing from (my emphasis) Eden were the Tigris and Euphrates”¹⁵⁹

¹⁵⁸ Ibid., 24

¹⁵⁹ Ibid., 76

CHAPTER 11

BIBLE RECORDS AS HISTORICAL TRUTH

God’s Chosen People

We now examine the reality of God’s revelation to us – the actual words of God Himself. Do we trust Bible records? Let’s overview some of these records.

Journey of the Patriarchs

Pfeiffer points out that the earliest Bible records concern “the entire human race ... Adam, means “man”....”¹⁶⁰. Whilst the truths of creation, fall and flood are related to mankind as a whole, focus now turns to Abraham and his family and the land God gives him and his descendants as “the covenant people throughout the Old Testament”¹⁶¹ and indeed reflecting a universal promise for all believers. Interestingly Pfeiffer suggests a southern location for Ur of the Book of Genesis but notes “northern Mesopotamia was regarded as the proper ancestral home of Abraham’s family. Cyrus H. Gordon suggests that the Ur of the book of Genesis was not the famous city of that name in Southern Mesopotamia, but another in the north, not far from Haran”.¹⁶²

¹⁶⁰ Charles F. Pfeiffer, Baker’s Bible Atlas. (Grand Rapids, Mich: Baker Book House Co, 1973), p 55

¹⁶¹ Ibid.

¹⁶² Ibid.

Beitzel comments on patriarchal migration saying these began when Abraham and his family moved from Ur of the Chaldeans to the city of Harran (Beitzel spelling). Beitzel questions the location of Ur. Was it the Ur, that is, the Ur of the Chaldeans one hundred and forty miles south east of Babylon? Thus, Beitzel questions the meaning of Chaldeans, questioning a northern or southern Ur and noting “there is no sure trace of the Chaldeans in southern Babylonia before the early 9th century B.C., long after the conclusion of the Patriarchal era”¹⁶³. He concludes his analysis by stating that the “combination of all these factors leads us to place Abraham ‘s Ur in the northern sectors of Mesopotamia”.¹⁶⁴

May explains that in towns near Ur is revealed “the developing civilisation of the prehistoric era, before c 2800 B.C.”¹⁶⁵ , and he suggests the Sumerians were a “ non Semetic people who perhaps came from the east around 3300 B.C.”¹⁶⁶ . May favours a southern location for Ur.

Of interest Pfeiffer explains that when Abraham went to Canaan (Gen 12), it was controlled by Egypt - “the Twelfth Dynasty (1991 - 1786 B.C.)”¹⁶⁷ . This is of interest because of the four hundred and thirty year period. Interestingly Pfeiffer is the only author to make comments on Moriah (Gen22), when he noted that Abraham took Isaac from Beer-sheba to “the land of Moriah”¹⁶⁸ , where Isaac was to be sacrificed. He notes “the term Moriah, was later used of the mountain on Solomon’s Temple was built ... and tradition associates the place of Abraham’s great trial with the

¹⁶³ Barry J. Beitzel, The Moody Atlas Of Bible Lands. (Chicago:Moody Press, 1985), p. 80

¹⁶⁴ Ibid.

¹⁶⁵ Herbert G. May, ed. Oxford Bible Atlas. (New York Toronto: Oxford University Press, 1996) p.

54

¹⁶⁶ Ibid.

¹⁶⁷ Charles F. Pfeiffer, Baker’s Bible Atlas. (Grand Rapids, Mich:Baker Book House Co, 1973), p 56

¹⁶⁸ Ibid., 58

Temple Mount ... a quiet place removed from the normal activities of men”¹⁶⁹

Archaeology And The Biblical Background

The Geographic Setting

Also, in his exhaustive work, Mazar covers the subject of Archaeology from 10 000 - 586 B.C. No trace of man is found prior to 10 000 B.C. Mazar’s dating systems could be in error, especially considering a lessor date – recalibrating his systems to the date of the flood c. 4500-5000 B.C.

He explains that in Palestine human culture was affected by “geographic location, topography, climate, water, and other natural resources”.¹⁷⁰ Further he explains that “the geographic location of Palestine had determined its important role in the history of the ancient Near East”¹⁷¹, and further Palestine “formed a bridge between two ends of the Fertile Crescent”¹⁷² with Egypt at the south and Mesopotamia in the northeast. He comments on the history of the research and excavation methods. Of interest are his comments on chronology which “is ascertained by typological sequences of objects, particularly pottery”,¹⁷³ which are compared between regions. He makes an important point about ideology and interpretation, in that archaeology had been “motivated by interest in the Bible”¹⁷⁴ with many archaeologists having a background in Biblical research. He notes the changing face of archaeology in Palestine

¹⁶⁹ Ibid.

¹⁷⁰ Amihai Mazar, Archaeology of the land of the Bible. 10,000 – 586 B.C.E. (New York: Double Day, 1985), p 1

¹⁷¹ Ibid.

¹⁷² Ibid.

¹⁷³ Ibid., 28

¹⁷⁴ Ibid., 31

particularly recently a call for a “professional approach”¹⁷⁵, which he agrees with, but also suggests that “Biblical archaeology’ is still a justified term for this field of inquiry”¹⁷⁶ Mazar discusses the communities of Palestine from neolithic times (8500 - 4300 B.C.). He makes a comment about belief in the afterlife, because of the discovery decorated skulls, which he notes “probably represent an ancestor cult in which it was believed that the soul abided within the skull”.¹⁷⁷ He notes a similar skull was found at Nahalhemar cave near the Dead Sea.

Archaeological Evidence

Concerning archaeological evidence, Matthews explains “archaeological evidence provides the best information on life in ancient times. When careful methods are applied to the excavation of ancient city and village sites, information slowly emerges from the ground which can aid our understanding of the people from the past. Careful methods include systematic recording of finds - photographic and written records - and the sharing of this material with a wide range of experts who draw on more complete conclusions of life in the Biblical period than the archaeologists alone.”¹⁷⁸ He continues that “at the same time, to expect these discoveries to conclusively ‘prove the truth of the Bible’ is unreasonable”.¹⁷⁹ This comment is important and relevant for he relates it to the incorrect statements of John Garstang concerning excavations at Jericho where he claimed the state of the walls were as a result of the trumpet blasts of

¹⁷⁵ Ibid., 32

¹⁷⁶ Ibid., 33

¹⁷⁷ Ibid., 47

¹⁷⁸ Victor H. Matthews, Manners and Customs in the Bible. (Mass:Hendrickson, 1991), p xvi

¹⁷⁹ Ibid., xvii

Joshua. He explains that this was clearly an error and in no way as bad as the fraud which M W Shapera committed in 1883.

Apart from the reality of God’s truth, Mazar makes an interesting comment about archaeological finds of the neolithic age (6500 - 4300 B.C.) concerning clay figures. He notes the “custom of depicting large human figures in clay is peculiar to this period; it may suggest a belief that man was created by being moulded in clay - an idea that finds expression in the creation story in the Book of Genesis, and that is to be found in the ancient myths of the Sumerians and the Egyptians”.¹⁸⁰

Urban Culture

In his discussion of urban culture in the Early Bronze Age (3050 - 2300 B.C.), Mazar mentions scholars attempts to relate this period to a Biblical background, namely the Book of Genesis. He notes “the most tempting supposition is to relate the narrative in Genesis 14 about the five ‘cites of the plain’ (Sodom, Gomorrah) to the discovery of five early bronze age sites close to the eastern shore of the Dead Sea”¹⁸¹. Whilst the main part of this research involves Qumran and geographical locations south to Masada, the five cities on the eastern side of the Dead Sea from a geographical point of view are not far removed. Indeed movements of people to and from locations on the western side of the Dead Sea may have changed at a greater rate as Mazar states “as mentioned earlier, this small and remote region may have been an exceptional case, a refuge, where the

¹⁸⁰ Amihai Mazar, *Archaeology of the land of the Bible. 10.000 – 586 B.C.E.* (New York: Double Day, 1985), p 48

¹⁸¹ *Ibid.*, 143

Early Bronze traditions and way of life were better preserved than elsewhere.”¹⁸² .

Further concerning the Book of Genesis Mazar makes comment about writing, and also an important mention of the patriarchal narratives and the Middle Bronze Age. Whilst archaeologists have discovered an alphabetic system of writing “known as “the proto-Canaanite”...”¹⁸³, he highlights the difficulty of dating the writing down of the old tradition from patriarchal times. Thus he notes the “patriarchal narratives known to us from the Book of Genesis must have been very old tradition which were orally passed on from generation to generation until they were written for the first time perhaps during the time of the United Kingdom of David and Solomon. To substantiate this theory and identify the earliest nucleus of these traditions, we should note the many details that do not correspond to the period of the Israelite settlement and monarchy. As is the nature of oral transmission, many features have been added, yet the origin of the tradition might go back as early as M B II.”¹⁸⁴. Hence, the archaeological and historical importance of the Dead Sea Scrolls.

However, Mazar is dealing with large lengths of time. Historical science has not been successful in this area due to problems with errors in the dating systems discussed in this book. The suppositions above deal with trying to determine the population of the Judean desert. Further clarification on the population of this area comes in Mazar’s discussion on the Divided Monarchy (925 - 586 B.C.), where he explains the Judean desert separating the Judean Hills from the Jordan Valley and the Dead Sea,

¹⁸² Ibid., 170

¹⁸³ Ibid., 224

¹⁸⁴ Ibid., 225

was almost totally unsettled since the Chalcolithic Period. Mazar does note in addition, however, that during the Chalcolithic period (c4300-3300 B.C.), there was a community on the western side of the Dead Sea at En Gedi. In addition to this, he explains that “toward the end of the Iron Age, mainly in the seventh century B.C., was settlement activity reinitiated there. The most prominent site was the small town at the oasis of En Gedi (Tel Goren)”.¹⁸⁵ On examining a map it is noted that the distance between En Gedi and Qumran is approximately fifteen miles. Further, in building a picture of the settlements in this geographical location Mazar notes that “smaller villages were found at other oases north of En Gedi along the Dead Sea. Further inland in the desert, in the Bugeah Valley west of Qumran, three small Iron Age sites may have been centres of royal or private estates founded during the seventh century B.C.....”.¹⁸⁶ Mazar also mentions a fort discovered in the Judean Hills as the “only building of this type excavated is that at ,Khirbet Abu-et-twein.....”¹⁸⁷, and this is about twenty miles from Qumran.

Further, concerning the Chalcolithic period, and further investigating archaeological evidence of the population in the geographical location from Qumran to Masada, Mazar explains how archaeologist’s knowledge was revolutionised. This occurred “with the discovery in 1961 by P. Bar-Adon of the metal hoard in the ‘cave of the treasure’ in the Nahal Mishmar a remote cave on the cliff face in the Judean desert (north of Masada)”.¹⁸⁸

¹⁸⁵ Ibid., 451

¹⁸⁶ Ibid.

¹⁸⁷ Ibid., 453

¹⁸⁸ Ibid., 73

Inerrancy of Original Autographs

The main question - what kind of book is the Old Testament? Before noting Archer's contribution which in this area is encouraging it is important to remember that he has leanings towards or sympathies with the evolutionists especially around Genesis 1:1-2. We begin with the premise that the Old Testament comprises books "inspired by God"¹⁸⁹, explaining "the mind of the divine Author Himself"¹⁹⁰, and of all the world religions only the "Hebrew-Christian offers a logically defensible epistemology."¹⁹¹ The reality is that the Bible is the written revelation of the One True God giving His truth (with reference Appendix 2, 3, fn 3) ¹⁹² about our salvation.

Whilst there are other religions and man can exercise human reason to judge these evidences it is a different proposition to pass judgment on divine revelation. The reality is that man is "totally dependent on divine revelation for knowledge"¹⁹³.

In summarising the above, this author agrees with Archer's comments, especially concerning the Bible as giving "trustworthy knowledge of religious truth"¹⁹⁴, and this author agrees contrasting this truth with the errors of historical science. Further concerning judging Scripture, believers have the mind of Christ (1 Cor 2:16), indeed with the Spirit of Christ, the Holy Spirit living in us and guiding us (Ro 8:9,13), the

¹⁸⁹ Gleason Archer, A Survey of Old Testament Introduction (Chicago: Moody Press, 1994), p 21

¹⁹⁰ Ibid., 22

¹⁹¹ Ibid.

¹⁹² Ibid., 23

¹⁹³ Ibid., 24

¹⁹⁴ Ibid., 23

Holy Spirit helping us in the truth to always test and know falsehood (1 Jn 2:20-23).

Textual Transmission Not Necessarily Infallible

Whilst autographs were free from error, there can be inaccuracies in copying. The text is not free from all mistakes due to “slips of the pen”¹⁹⁵. Documents wrong at the start prevent a greater problem. Thus context helps us to arrive at correction of errors in copied texts. Further the faithfulness in copying overcomes any objections raised concerning unreliability. Archer tabulates charts of earlier authors for comparison, and notes that there are hundreds of witnesses to the Old Testament and more than 20 000 concerning the New.

Archer focuses more on the errors and the effect on the message of the Old Testament. He notes that “none of them affects the doctrine of Scripture”¹⁹⁶ and are of no consequence. Indeed the accuracy of the Old Testament is confirmed in Archer’s citing of the text of Isaiah in Qumran Cave 1 which was a 1 000 years earlier than the earliest manuscript of AD 980 and proved the 95% accuracy of the standard Hebrew Bible, being almost identical to the Leningrad Manuscript.

In discussing the above, this author focuses on Archer’s accurate statement of the faithfulness of those who were inspired by God to write down His truths, and it is important to understand that the errors can be as Archer has noted - common slips of *an*, *or*, *and*. However it is important to note Archer’s facts that although errors were made they did not alter the

¹⁹⁵ Ibid., 25

¹⁹⁶ Ibid., 28

doctrine of Scripture, and that spiritual truth remained pure. This author is encouraged by Archer's factual comments. One problem becoming more evident today is the fact that there are about 36 versions of the Bible. Many of these differ from the original Hebrew and Greek texts. This is a great concern especially in relation to literal error.

The Doctrine of Inspiration Affirmed by Scripture

Concerning inerrancy the Scriptures claim absolute authority and the inerrant word of God. Matthew 5:18 is cited, emphasising the words and thoughts which are truth to be obeyed. Also John 10:35 confirms the above. In addition 2 Timothy 3:16 is cited confirming Scripture as the canon of the 39 books of the Old Testament. Hebrews 1:1, 2 is noted confirming infallibility linking the Old to the New; and 1 Peter 1:10,11 showing the guidance and sustaining power of the Holy Spirit in inspiring the prophets of the Old Testaments are noted. The above along with 2 Peter 1:21 confirm the doctrine of inspiration and the accuracy of the Old Testament as well as the New. Further Jesus' words in Matthew 19:4,5 confirming Genesis 2:24 and Mark 12:26 confirming the historical accuracy of Exodus 3:6 are noted.

Theology-ethics and history-science are discussed with comments on the historical Adam and the reality that the theology of Romans 5:14-19 relies on this historical truth. The fact remains that Christ regarded the Old Testament as "the inerrant record of God's revelation to man"¹⁹⁷. Jesus is seen as the Living Word of God working through His history inspiring the writing down of the word of God (Heb 4:12).

¹⁹⁷ Ibid., 31

In discussing the above, this author also agrees with Archer's comments concerning the authority that Scripture claims for itself, that it is the inerrant word of God. It is on this latter point that this author comments on the word "Word"¹⁹⁸ which this author considers to be "word" as this author sees Archer's text referring to Scripture and not the Person of Christ as the Living Word. This author's brief discussion point is confirmed by the truth of John 1:1 "In the beginning was the Word" (Logos) referring to Jesus not only as Person but as He Himself living in the mind of the believer through His Holy Spirit (1 Cor 2:16). Thus in relation to Hebrews 4:12, mentioned by Archer above, this author understands "word of God" to reflect not only the truth revealed by Jesus the Incarnate Word but Scripture itself which is active in accomplishing God's purposes.

The Infallible Proof of Fulfilled Prophecy

Holy Scripture is the only document where God reveals literal historical truth. In discussing this section, this author is interested in Archer's comment that none of us can be sure of what happens to ourselves. This author emphasises that God's wisdom revealed in Jesus has the future of those who believe in Him totally assured and that in every aspect of our walk Jesus is interested in our good (Ro 8:28), and that our duty is to trust and obey Jesus in every action (Jn 14:15), and to do the things that He has prepared in advance for us to do (Eph 2:10, Mt 28:19, 20). Standing firm and guarding the good deposit of Biblical historical truth is critical.

¹⁹⁸ Ibid., 29

Title and Meaning, Main Theme
Author and Date of Old Testament Books
Genesis

The title is from the Hebrew meaning “in the beginning”¹⁹⁹ and also from the Greek (Septuagint) meaning “beginnings”²⁰⁰.

In discussing the main theme the concern is origins “the origin of the created world, of the human race, of the various nations of earth and then the covenant family the redeemed people of God”.²⁰¹ This author, in agreeing with Archer, comments on the relevance of the word “beginning”, suggesting that Scripture confirms this truth when referring to John 1:1 not only relating to a new beginning but referring to the Eternal Son of God - the Living Word who spoke and things happened (Ge 1:1 - Elohim bara). In supporting the previous reference is John 1:2,3; Colossians 1:15-17, which explains the truth of Jesus creating all things. In discussing Archer’s first point in the main theme namely the origin of the created world, this author further discusses pagan concepts of the origin of the world rejecting the Enuma Elish which suggests that matter was already present. This author agrees with Archer’s quote of Sproul that the “modern view is far more miraculousnothing created everything - quite a feat indeed”.²⁰²

Archer Discusses Darwin

Archer discusses Darwin’s work. This author refers to previous comments above. This author discusses and comments positively in

¹⁹⁹ Ibid., 193

²⁰⁰ Ibid.

²⁰¹ Ibid.

²⁰² Ibid., 196

Archer's favour that there is a discrepancy between genetics and the assumptions made by Darwin. Individuals may as Archer discusses have slight variations but we all are of the human race, coming from Adam and Eve, who were made in the likeness of God (Ge 1:26), and this author agrees with Archer that Darwin's argument concerning embryology is fallacious, and the only reality is that our design and purpose was by an "all-wise Creator"²⁰³ as Archer cites Genesis 1.

Antiquity of Man Agrees with Genesis Record

Further in discussing the antiquity of the human race, this author acknowledges the reality of artifacts from prehistoric man which, whilst agreeing with Archer that there is a problem of reconciling these discoveries to the Genesis record, this author comments that it is still in keeping with the theology of Genesis 1:2, where God's Holy Spirit is constantly perfecting. This author discusses the concept of "time" at this point in this author's discussion of the work of Humphreys. Continuing, and discussing the question of Neanderthal man, bearing in mind Archer's comments by Clark on skeletal differences from homosapiens, a date from 100 000 - 50 000 years. The methodology is faulty, and the date much more recent. Never the less, this author comments that Buswell makes a point that "there is nothing in the Bible to indicate how long ago man was created."²⁰⁴ This author has to acknowledge this point, as it shows how doubt can affect our thinking. Human reason must be based on depth of insight – by grace through faith. Do we believe the Bible or not? This author believes what Jesus actually says. This author relies on the fact that the

²⁰³ Ibid., 206

²⁰⁴ Ibid., 210

time of Adam relates to the Lord Jesus' genealogy given in Matthew 1:2-17.

Concerning the historicity of Adam and the Fall, this author comments that it is important as a matter of faith to take the narrative as God's truth, disregarding Satan's prompting that it could be "myth or fable"²⁰⁵.

In discussing the table of Nations (Ge 10), this author is interested in Archer's comments on the discrepancy in the language between the nations, and agrees with Archer's initial conclusion that "Germanic Visi Goths ended up speaking Spanish in Spain...."²⁰⁶. Concerning the problem of descendants from Ham (Ge10:7) and Shem (Ge 10:28), this author acknowledges as Archer suggests that "continual intermixture with Semitic neighbours altered ethnic complexion to make them them predominantly Semitic"²⁰⁷, thus confirming Genesis 10:7, 28.

Concerning the Tower of Babel, this author agrees that the descendants of Noah had become arrogant and as a result of their spiritual confusion God caused confusion in their communication.

This author is also reminded in this discussion of Abraham's call and God's promise to make him into a great nation and to bless him (Ge 12:2), a promise confirmed in two covenants (Ge 15:9ff; Ge 17). This author in concluding this section focuses on two important passages in addition to Archer's comments on Genesis 14, and these are concerning Abraham's

²⁰⁵ Ibid., 213

²⁰⁶ Ibid., 223

²⁰⁷ Ibid.

faith, Genesis 15:6 and God's requirement to keep His Covenant in Genesis 17:9.

Concerning authorship and date Archer notes that “according to tradition the author was Moses himself.....”²⁰⁸ and whilst Archer seems to mention nowhere an actual date this author suggests that Moses may have made notes from the oral tradition after the time of the Exodus - “a 1445 BC date”²⁰⁹.

²⁰⁸ Ibid., 193

²⁰⁹ Ibid., 228

CHAPTER 12

SCRIPTURE AND THE DOCTRINE OF GOD

Believing Scripture

Some truths about Scripture have already been discussed – Davis adds further thought.

Davis emphasises the critical importance of Scripture in terms of God speaking to us, which is our special revelation, and lists important Scripture references in “the order in which they are usually presented in standard systematic theologies.”²¹⁰ He emphasises that for Christians, the Bible is “the highest authority for faith and practice.”²¹¹ Here “practice” defines our attitude and how attitude drives action or behaviour. When we have faith in Jesus, that is the faith of Jesus literal Scripture is always real and true. We are made “new in the attitude of our minds” (Eph 4:23) and actions trusting Scripture follow. Thus Davis notes Luther’s comment “we must make a great difference between God’s Word and the word of man.”²¹²

Verbal Inspiration

Here Davis emphasises that the texts were “inspired by God”²¹³ and he begins with the wonderful truth that “Ex 4:12-16: ‘..... I (God) will help you (Moses) speak and will teach you what to say.’”²¹⁴ This clearly

²¹⁰ John Jefferson Davis, Handbook of Basic Bible Texts. (Grand Rapids, Mich., Zondervan, 1984), p. 11

²¹¹ *Ibid.*, 13

²¹² *Ibid.*

²¹³ *Ibid.*

²¹⁴ *Ibid.*

emphasises that “concepts or ideas were inspired by God”²¹⁵ He further confirms this truth with the words that the LORD said concerning the covenant with Moses, and which the LORD said “Write down these words” (Ex 34:27). This reality of God giving command to write Scripture down is also emphasised by Davis where he notes, “I must say only what the LORD says”²¹⁶ (Nu 24:12-13). A further important point on verbal inspiration about true prophecy concerns “I will put my word in his mouth, and he will tell them everything I command him.” (Dt 18:18), and importantly Davis explains that Jesus Himself confirmed this truth with His words “my teaching is not my own. It comes from Him who sent me” (Jn 7:16).²¹⁷ In addition Davis cites several passages where the LORD commands His words to be written down – write in a book all the words I have spoken to you” (Jer 25:13).²¹⁸

Further Davis explains in the New Testament all the Scripture above is confirmed and he gives the good example (Mt 22:41 – 44) where Jesus when He was speaking to the Pharisees emphasises that He was David’s Lord (cf Ps 110:1). Here Davis notes that “David spoke by the Spirit”²¹⁹, highlighting the truth of verbal inspiration confirmed by Jesus Himself. In the same way, Paul, lead by the Spirit would confirm this (2 Tim 3:16-17)²²⁰ This author adds the references (1 Cor 15:1-4, 11; Gal 1:11-12; 1 Thess 2:2) and notes Davis’s inclusion (2 Pe 1:20). The basic question is – Do we believe the Bible or don’t we? It is clear modern historical science does not. God’s word of Scripture is flawless.

²¹⁵ Ibid.

²¹⁶ Ibid., 14

²¹⁷ Ibid., 15

²¹⁸ Ibid.

²¹⁹ Ibid., 16

²²⁰ Ibid., 17

Inerrancy

More comments on inerrancy. Davis explains that when applied to Scripture that “the very words of the original texts are free from error in their teachings” ²²¹. He emphasises this again with the statement that all Scripture “is the direct product of the omnipotent and omniscient God who is not subject to error.” ²²², and he cites “ the word of the Lord is flawless.” (Ps 18:30)²²³. He provides the illustration of refining gold or silver suggesting that “God’s word is free from all dross and impurity.”²²⁴

He continues by explaining Jesus’ teaching on inerrancy citing our Lord’s teaching about belief in what the prophets have spoken (Lk 24:25). He also emphasises Paul’s belief in Scripture (Ac 24:14), a fact which he substantiates noting the Law and the Prophets “ designate the OT as a whole cf Mt 5:17” ²²⁵

Our Loving Lord God

Some of these truths have been discussed above under different key areas – however Davis’ comments are included together here.

Attributes

Davis highlights that the Scripture texts relate to four main areas “God’s existence, divine attributes or perfections” ²²⁶ along with a

²²¹ Ibid., 13

²²² Ibid., 18

²²³ Ibid.

²²⁴ Ibid.

²²⁵ Ibid., 19

²²⁶ Ibid., 21

comment on the trinity and election. He emphasises that the Doctrine of God is “foundational for all aspects of Christian theology”²²⁷ concerning the whole Bible.

Existence

Further on the subject of God’s existence, Davis notes that “no philosophical proof is given concerning God’s existence but in the Bible it is always presupposed”.²²⁸ He cites “in the beginning God created” (Ge 1:1). He also cites that “the heavens declare the glory of God....” (Ps 19:1), emphasising this is “general revelation in contrast to special revelation found in the Scriptures.”²²⁹ Further Davis cites “for in Him we live and move and have our being” (Ac 17:24-28), at the same time emphasising texts on “the knowability and existence of God” and that “the unbeliever is morally without excused.”²³⁰ He cites Romans 1:18-20.

Davis begins with a comment from John Wesley “this one, eternal, omnipresent being is likewise all perfect. He has, from eternity to eternity all the perfections and infinitythese perfections we usually term the attributes of God.”²³¹ Davis emphasises concerning metaphysical attributes that there is a distinction between God and man, and these are discussed under the following headings.

²²⁷ Ibid.

²²⁸ Ibid.

²²⁹ Ibid., 22

²³⁰ Ibid.

²³¹ Ibid., 23

Independence

Davis emphasises God's self-existence and that His being "is no way dependent on the creature"²³². He cites Isaiah 40:13-14 and John 5:26. He notes the contrary, that we are dependent on God for "every breath in every heartbeat"²³³ (Rev 4:11), and thus should praise our Creator.

True Spirituality –

Given by One True God of the Bible

Davis highlights the second commandment (Ex 20:4), noting that God as spirit and indivisible is behind this stipulation, and this author notes two of Davis's important verses (Jn 4:24; 1 Tim 1:17). This author adds to Davis's comment the concern that liberal theologians acknowledge spirituality as relating to other gods due to their non acceptance of Acts 4:12, hence the importance of "the only God....." (1 Tim 1:17) being emphasised.

Immutability

Davis explains that immutability has nothing to do with inactivity as far as the God of Scripture is concerned, and he makes some important points concerning ".....that God should change His mind".²³⁴ He focuses on the question of God's repentance (Ex 32:14), and correctly emphasises that repentance here referring to God "indicates a change in man's relationship with God, not a change in God's character or ultimate purpose

²³² Ibid.

²³³ Ibid., 24

²³⁴ Ibid., 25

for man.”²³⁵ He goes on to explain that this is part of God’s steadfast love where He shows His self restraint and patience with His disobedient people, showing His grace and mercy by relenting (Joel 2:13).

Eternity

As God is eternal He is able to care for His people forever. God is not a created being and is in no way limited (Ps 90:2; 1 Tim 1:17). Concerning mankind and God Davis highlights the shortness of man’s life to God’s eternity (Ps 102:12, 27).

Omnipresence

Further on the truth of God’s omnipresence, Davis explains God’s omnipresence in that He is everywhere present and is not bounded by space but is at the same time in all space. Davis highlights King David’s understanding of this attribute when he says “Where can I go from your Spirit; where can I flee from your presence?” (Ps 139:7-10), and he explains that God is everywhere the heavens, depths, near and far. Davis adds that this is “one of the most beautiful expressions of God’s omnipresence in all Scripture.”²³⁶ Davis goes on to explain the truth of Jeremiah where he explains that there is no “escape from the righteous judgment of God” ²³⁷ (Jer 23:23-24). Building on this comment he also notes that “man’s separation from God is not geographic, but moral and spiritual”²³⁸ (Is 59:2).

²³⁵ Ibid.

²³⁶ Ibid., 26

²³⁷ Ibid.

²³⁸ Ibid., 27

Omnipotence

Also concerning God's omnipotence, Davis explains that God is all powerful and does all things in relation to His holy nature and will and that nothing can "frustrate the accomplishment of His sovereign purpose"²³⁹ and he emphasises His power for protecting His people with the wonderful Old Testament example in 2 Chronicles 20:6. This comment is reinforced by Davis's inclusion emphasising the truth that no one can thwart God because of His power and purpose (Is 14:27). These comments are also confirmed by Jesus in the context of His discussion on a camel going through the eye of a needle when He concludes that "....all things are possible with God." (Mk 10:27)²⁴⁰ Similarly, this author comments on the amazing power needed to raise the dead, as Davis discusses when he includes a comment of God's great power (Eph 1:19-20).

Omniscience

Davis emphasises the reality that God is all knowing not only with events, past, present and future(Is 46:10), for example, but also concerning aspects of His people "even the very hairs of their head are numbered (Mt 10:30)."²⁴¹ Also the truth that God is in charge of history is a great comfort to this author – indeed history is "His Story" (this author's emphasis). It is in this perfection which this author supports Humphreys' work on space and time which is critical in understanding how God created in literal days. Of course this does not take away from God's miraculous or supernatural work in creation. It is a wonderful model. Indeed God's omniscience is also a great comfort to this author for as Davis notes "the

²³⁹ Ibid.

²⁴⁰ Ibid, 28

²⁴¹ Ibid.

inspired prophet can predict the future, because he speaks on behalf of the God who knows all things”²⁴². When this is applied to New Testament truth, it is a wonderful comfort to know that God “has prepared things in advance for us to do” (Eph 2:10) when we trust Him. Hence my reason for researching this work. This truth is revealed to each faithful person by the Holy Spirit because we know “all things work for the good of those who love God and are called according to His purpose” (Ro 8:28). Our loving God knows everything (Heb 4:13).

²⁴² Ibid.

CHAPTER 13

SOVEREIGNTY OF GOD

The One True God of History

Considering the vast amount of detail in this subject area of Old Testament theology, it is essential that in order to analyse and compare the works of the other authors, the various truths described in Scripture need to be grouped under their respective key ideas. The One True God is the (underlined as definite article by this author) God of history - indeed our history is His Story and thus Merrill comments on God's sovereignty over history, prophecy and His eternal power, in spite of critics of God's demonstrating His power through miracles. He is the supreme ruler, the only God and exempt from all external control. God speaks, sees all and is omnipresent; hears all, is omnipotent - has made - created all things and is omniscient.

Old Testament and History

Thus Merrill comments on salvation history that it "is not a history in terms ordinarily applied to the discipline. It is an interpretive history that expresses Israel's faith in YAHWEH and His mighty acts on their behalf".²⁴³

²⁴³ Eugene H. Merrill, An Historical Survey of the Old Testament. (Grand Rapids, Mich.: Baker Book House, 1998), p.32

Old Testament and Prophecy

Further in the discussion of the Old Testament and prophecy and the problem for critics of its fulfillment, Merrill cites what the critics did for the book of Daniel which was written no later than 530 B.C., and he notes “it contains most remarkably accurate descriptions of the affairs of individuals and nations that did not even exist until hundreds of years after Daniel’s time. The critics’ solution is to date Daniel at ca. 165 B.C., thus reducing his prophecies to an outline of history and current events.”²⁴⁴ This author does not agree with the critics as this degrades God’s omniscience and His Sovereignty over all of prophecy in history. One could ask the question - if this applies to Daniel then why not all the prophets? This author believes these critics simply do not trust the One True God or believe the Bible, as seen below. This also applies to critics of creationism.

God’s Sovereignty and Omnipotence – the Miracles

Merrill focuses on God’s power which is doubted by the critics. Merrill comments on the critics of the miracles of “the rods, plagues, and so on” that they “have always been a source of consternation to the critics, who dismiss them as exaggerated accounts of phenomena of nature, at best”.²⁴⁵ This author has further comments on miracles in this work. Concerning exaggerated accounts above for example Merrill cites the turning of the water into blood that the critics “maintain that the turning of the water into blood was simply a darkening of the Nile by some muddy materials that had been carried down the river from Ethiopia and Central

²⁴⁴ Ibid., 37

²⁴⁵ Ibid., 113

Africa”.²⁴⁶ Again this author reiterates here the important comment quoted above “one must first believe a priori on the basis of faith, that the Bible is inspired”²⁴⁷ thus believers can have confidence in all its truth therein. This author applies this wonderful truth and reality to all subsequent doubts by critics in this research paper.

Further concerning God’s miracles Merrill comments on the crossing of the Reed Sea and arguments which questioned whether it was shallow or deep and he comes to the conclusion that the Reed Sea, the Bitter Lakes, Lake Mimsah and Lake Ballah were “deep enough, or certainly were in ancient times, to demand a miraculous act of God for Israel to pass through and for the Egyptian charioteers and horses to be drowned.”²⁴⁸ Merrill’s opinion is that the Israelites crossed at a southern point “the Bitter Lakes”²⁴⁹ and he believes the Israelites were “in full need for a miracle”.²⁵⁰

God’s miracles also used nations to achieve His purposes. Merrill discusses that the great powers had conflicts between themselves and internal problems and “had little time to be concerned with migration of a hoard of desert peoples into so insignificant a place as was Canaan at the time”.²⁵¹

An interesting comment is made by Merrill concerning the defeat of the Amorites where God answers Joshua’s prayer - “the best explanation for the miracle seems to be that God simply arrested the universe in toto,

²⁴⁶ Ibid.

²⁴⁷ Ibid., 19

²⁴⁸ Ibid., 116

²⁴⁹ Ibid., 116

²⁵⁰ Ibid.

²⁵¹ Ibid., 150

thus permitting the heavenly bodies to maintain their proper interrelationships.”²⁵²

God’s miraculous power is awesome. From omnipotence over the whole universe He controls a perpetual supply of food, and sustains a chosen individual life. Merrill explains concerning the widow and son starving because of the famine, that Elijah “performed a miracle by creating an inexhaustible supply of meal and oil His most astonishing act, perhaps, came when the child of the Sidonian woman became ill and died. As the Son of God was to do Elijah by God’s power, raised the dead to life (1 Kings 17:21-23).”²⁵³

This author stands in awe of the glory of our sovereign God which expresses the excellence of His being and His attributes of omniscience, omnipotence and omnipresence with a special emphasis on omnipotence as this author dwells on God’s awesome power. Just how much power would be needed to raise a dead body to life! This is a great encouragement in the absolute truth about our One True God – YAHWEH – the LORD. This is emphasised (Is 45:5,6,14,18,21 – 22). Youngblood comments on this point of monotheism and God’s sovereignty below. Concerning Humphrey’s model above we cannot in any way discount God’s miraculous and supernatura work in creation. This truth has been repeated in other places in this work.

Monotheism and the Sovereignty of God

Youngblood commenting on monotheism explains the temptations of God’s people in believing that there was more than one God and he

²⁵² Ibid., 155

²⁵³ Ibid., 235

highlights “one of the questions the Old Testament poses is whether the people of Israel would remain true to the God of their fathers’ - the God of Abraham, Isaac and Jacob, the Creator and Lord of the universe.”²⁵⁴ He examines the argument for the tendency of polytheistic religions to reduce deities ending up with one but concludes that “indeed, in some instances such a religion may even add more deities as its adherents become aware of more and more natural phenomena to deify.”²⁵⁵ He further notes that the pure form of monotheism described in the Old Testament is unique to Biblical truth. “The God of the Old Testament is the transcendent Creator of everything that exists. He stands outside the universe; He is not part of it.”²⁵⁶ Thus the truth stated again - “I am God, and there is no other:” (Is 45 :22), building on the truth of Deuteronomy 6:4 “Hear, O Israel; the Lord our God, the Lord is one.” A truth that the living God is real and awesome, exemplified by that well known contest on Mt Carmel between the One True God of Elijah and the prophets of Baal and Asherah. Yet this One True God who is sovereign and omnipotent and transcends all, says Youngblood, “is at the same time immanent by choice and condescension and grace. Only in such a context do we find statements like this: ‘for this is what the high and lofty One says – he who lives forever, whose name is holy: I live in a high and holy place, but also with him who is contrite and lowly in spirit’ (Is 57:15).”²⁵⁷ This author is mindful of God’s absolute sovereignty yet when we believe He accepts us and He is accessible – remembering the words of Jesus “Come to me all who labour and who are heavy laden and I will give you rest....” (Mt 11:28). This author is also mindful of the reality that Jesus was from the beginning and is the second person in YAHWEH. This author is further reminded that in our weakness and sin there was no way that we

²⁵⁴ Ronald Youngblood, *The Heart of the Old Testament*. (Grand Rapids, Mich.: Baker Books, 1998), p. 10

²⁵⁵ *Ibid.*, 11

²⁵⁶ *Ibid.*

²⁵⁷ *Ibid.*, 12

God's Existence and Sovereignty

In his chapter on monotheism, Youngblood makes an important point about God's existence that "Israel's creator God is portrayed in majestic grandeur in the very first verse of Genesis. His existence is assumed rather than argued. He is placed outside the universe and above it as its Creator."²⁶⁰ Adding to this reality, Youngblood continues, in his chapter on sovereignty, with the blunt observation and truth that "false gods and the nations who worship them are described as follows: 'their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses but cannot smell; they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats. Those who make them will be like them and also those who trust in them' (Ps 115:4-8)."²⁶¹ This author chose to quote this dreadful deception in full as it contrasts beautifully with awesome truth of the One True God and Living God who as the Psalmist says noted by Youngblood "our God is in Heaven; He does whatever pleases Him" (Ps 115:3).²⁶² Further concerning the truth that the Bible assumes God's existence, this author supports this reality with the Scripture "..... long ago by God's word the heavens existed and the earth was formed out of water and by water." (2 Pe 3:5) emphasising "by God's word...." which really assumes His existence and transcendence over what He has made. This author also emphasises the first few words in the verse quoted "but they deliberately forgot that long ago by God's word" which this author reasons that there has to be belief in God. This belief in God in His existence is emphasised by the writer to the Hebrews "and without faith it is

²⁶⁰ Ibid., 12

²⁶¹ Ibid., 19

²⁶² Ibid.

impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him.” (Heb 11:6). Hence His Chosen People’s need to obey His law and command. Firstly to trust Him (Ge 15:6) and to obey Him by keeping His covenant (Ge 17:9). When reflecting on idols above – modern science fits this category.

CHAPTER 14

COVENANTS

Covenant with Noah

Merrill explains “for forty days, the rains fell, apparently never having done so before.”²⁶³ Merrill speaks of the canopy which would have delivered thousands of feet of water on the surface of the earth and makes only mention of the Noahic Covenant. This author adds that according to Humphreys’ model there is a question concerning canopy theory, however, this author when studying Batten, Catchpoole, Sarfati and Wieland has noted that the water from the flood could have been up to 2.7 km deep.

Jesus and the first of His covenants. Youngblood introduces covenants explaining that they are not one sided and that God is not the only active partner but He “sets the conditions of his covenants and brings to them his holiness, his justice, his grace and love. But God’s people also have a part to play in the total relationship. They are requested to respond with faith and obedience and love.”²⁶⁴ This author modifies this quote – with trust and obedience. Once faith is given on regeneration it is never lost – the elect keep on trusting. (Heb 13:5) Youngblood points out that God’s covenant with Noah is unusual (Gen 9 : 8-17), in that “the Lord agrees never again to destroy all living things by means of a flood without at the

²⁶³ Eugene H. Merrill, An Historical Survey of the Old Testament. (Grand Rapids, Mich.: Baker Book House, 1998), p. 61

²⁶⁴ Ronald Youngblood, The Heart of the Old Testament. (Grand Rapids, Mich.: Baker Books, 1998), p. 44

same time requesting a response of some sort on Noah's part ..."²⁶⁵ The sign in this covenant was the "rainbow in the clouds" (Gen 9:13) .²⁶⁶

²⁶⁵ Ibid.

²⁶⁶ Ibid., 45

CHAPTER 15

HEBREW WISDOM

Wisdom as Success

Wisdom and Wisdom literature is such an important key area, this author will spend time examining Biblical wisdom. This author defines wisdom as the act of being successful. Now and for all eternity in Jesus. This sounds pragmatic – it is.

Merrill mentions the marvellous prophecy concerning the New Covenant “One engraved not on stone but on the people’s hearts (Jer 31:31-34)”²⁶⁷. Similarly he mentions Ezekiel’s theme of a future covenant – “in the future God would ‘sprinkle water upon them’ and they would be given a ‘new heart’ in which would abide the Spirit of God (Ezek 36:25-38).”²⁶⁸

Youngblood makes several comments on wisdom, in particular the truth of believing Israelites “having respect for the LORD and holding Him in awe was for them the very basis of knowledge and wisdom (Prov 1:7; 9:10).”²⁶⁹ In the last 100 years this “respect” or reverence has decreased especially with liberal Christians.

Whilst Merrill and Youngblood touch only briefly on Old Testament wisdom, Crenshaw gives a comprehensive analysis. Crenshaw explains that

²⁶⁷ Eugene H. Merrill, *An Historical Survey of the Old Testament*. (Grand Rapids, Mich.: Baker Book House, 1998), p.275

²⁶⁸ *Ibid.*, 283

²⁶⁹ Ronald Youngblood, *The Heart of the Old Testament*. (Grand Rapids, Mich.: Baker Books, 1998), p. 10

wisdom is the “the reasoned search for specific ways to ensure personal well-being in everyday life, to make sense of extreme adversity and vexing anomalies, and to transmit this hard-earned knowledge so that successive generations will embody it - wisdom - is universal.”²⁷⁰ Crenshaw mentions an underlying premise in wisdom namely “the fundamental assumptionconsisted of a conviction that being wise meant a search for and maintenance of order.”²⁷¹ An important ingredient is propriety. Further in defining wisdom Crenshaw mentions the fear of the LORD that “in some circles of the wise, the fear of Yahweh functioned as the compass point from which they took moral readings.”²⁷² Today postmodern existential relativists liberalism changes this truth.

In explaining the world of wisdom, Crenshaw discusses the sages’ goal - their “means of discovering self consciousness and he explains Proverbs 1:2-7 ‘uses many different words to characterise those who master Solomonic proverbs; wisdom, instruction, understanding, intelligence, righteousness, justice, equity, discretion, knowledge, prudence, learning and skill.’”²⁷³ He cites Proverbs 4:4-5

“He taught me, and said to me,
‘Let your heart hold fast my words;
keep my commandments, and live.
Get wisdom; get insight; do not forget, nor turn away
from the words of my mouth.’”

This author adds “amen”.

²⁷⁰ James L. Crenshaw, *Old Testament Wisdom*. (Louisville, Ky.: Westminster John Knox Press, 1998), p. 3

²⁷¹ *Ibid.*, 11

²⁷² *Ibid.*, 12

²⁷³ *Ibid.*, 23

Crenshaw explains the endless search for wisdom

“Where then does wisdom come from?

And where is the place of understanding?

It is hidden from the eyes of all living,

and concealed from the birds of the air. ...

I went about seeking how to get her for myself

But I perceived that I would not possess wisdom unless God gave her to me .. .”²⁷⁴

Thus Crenshaw explains that wisdom gives herself to those who love her. Crenshaw concludes his argument on the sapiential tradition by commenting on the object of the search - “nothing suffices of the search to answer this important question but the word ‘life’”²⁷⁵, and he proceeds to look at different ideas concerning the search presented by Proverbs, Job and Qoheleth where the search is respectively “knowledge presence ... meaning.”²⁷⁶

Knowledge

In pursuing knowledge (Proverbs), “Israel’s sages seem to have discerned a fundamental order hidden within the universe; this ruling principle applied both to nature and to humans. Discovery of this ‘rational rule’ enabled the wise to secure their existence by acting in harmony with the universal order that sustained the cosmos.”²⁷⁷

²⁷⁴ Ibid., 46

²⁷⁵ Ibid., 50

²⁷⁶ Ibid.

²⁷⁷ Ibid., 54

“All our steps are ordered by the LORD;
how then can we understand our own ways?” (Prov 20:24)²⁷⁸

Crenshaw also examines the fear of the LORD which he describes as “possibly the most distinctive feature in theological wisdom”²⁷⁹ He further comments “initially, the phrase ‘fear of the LORD’ seems to have amounted to religious devotion or proper awe in the face of divine mystery, but as time passed the idea became considerably broader”²⁸⁰. This author adds to the phrase “the fear of the LORD” – it is the reverencing of God’s authority over all His works. Authority is God’s right as the One True God of the Bible to demand our obedience. His word, Scripture, is absolute literal truth as already discussed.

Presence

Crenshaw then analysed the search for divine presence in the book of Job, and interestingly in the poem on wisdom’s inaccessibility in his section commenting on poetic dialogue he again comments on the distinctive feature in theological wisdom - the fear of the LORD. He suggests that the closest humans come to wisdom is by rumour - “God alone has access to it, but he distils wisdom to humans in religion and piety. This author adds that the word “religion” limits God. The focus here is relationships. A relationship in faith and obedience. The poetry has to emphasise the reality of Biblical history. Biblical history is truth and it is real. Thus true wisdom, the poem asserts, consists in the fear of the LORD.”²⁸¹ This author comments on this feature of wisdom - the fear of the LORD. This author asks the question -

²⁷⁸ Ibid., 67

²⁷⁹ Ibid., 79

²⁸⁰ Ibid.

²⁸¹ Ibid., 101

what did Job learn about the fear of the LORD? Crenshaw explains Job's "passion for vindication suddenly presented itself as ludicrous once the courageous rebel stood in God's presence ...God taught this servant the error in assuming that the universe operated according to a principal of rationality. Once that putative principle of order collapsed before divine freedom, the need for personal vindication vanished as well, since God's anger and favour show no positive correspondence with human acts of villainy or virtue."²⁸²

²⁸² Ibid., 109

CHAPTER 16

STUDYING GOD

Which God?

We are studying the reality and attributes of the One and Only Real True Lord God. (Father, Son and Holy Spirit – YAHWEH) of the Bible. There is no other God as discussed already.

Comparative Thoughts

One has to believe the Bible especially its literal truth before embarking on the joy of studying God.

This author has compared the thoughts of different authors concerning their thoughts on the headings below. Headings of sections are defined as applicable, given the dangers of the religions of evolutionism and liberalism in this post-modern age. This author uses this heading and collects and compares Placher and Erickson's thoughts.

Prophecy and Scripture

Placher comments that prophets shape the future and that “prophecy did not necessarily have anything to do with foretelling the future.”²⁸³ In Scripture, this author notes that this comment is not

²⁸³ William C. Placher, *A History of Christian Theology*. (Philadelphia, Penn.: Westminster Press, 1983), p. 22

absolute. The LORD used foretelling and forthtelling. The LORD used forthtelling when he spoke and directed, for example, when He gave His people the Promised Land – they only had to obey, and He used foretelling for example when they constantly disobeyed and He promised exile. (722 BC Isaiah, 586 BC Jeremiah). Also the foretelling of Jesus' coming and His mission (Is 7:14; 9:6; 11:1-5; 52:12-53:12; Mal 3:1 (John the Baptist) 3:1 (Jesus)) This author acknowledges foretelling, that God spoke and directed – also there was forthtelling as above. Placher also notes that the prophets “spoke on behalf of YAHWEH ...”²⁸⁴ however, this author would reason that this comment is not syntactically correct as the LORD spoke through the prophets. Indeed Peter explains this “above all you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.” (2 Pe 1:20-21).

What is Theology?

This author defines Theology as the Science of God. This science takes first place in all disciplines of the sciences. Theology as science goes beyond our history – defining our time and God's eternity giving every answer to success now and eternally. In his comments on Israel's early history, Placher discusses “the religion of Israel”²⁸⁵ concerning the history before 400 B.C. explaining that in ancient Israel there was “almost no ‘systematic theology.’ Mostly, they tell stories, stories about Israel's history.”²⁸⁶ This author suggests that the use of the word “story” is unfortunate and in error. Bible based evangelical scholars must be more concise in their choice of words to emphasise “truth”, not “story”.

²⁸⁴ Ibid.

²⁸⁵ Ibid., 18

²⁸⁶ Ibid.

Archaeology is proving more and more everyday that the written word of Scripture is actual truth and not story. Concerning these truths Placher continues that “theology emerges through those stories and cannot be separated from them.”²⁸⁷ Words in Scripture are God given and ordained truth.

Further, concerning the question - What is Theology?, Placher defines theology as meaning “the systematic reflection on one’s faith. Whenever Christians think about what they believe, they are, in a way, doing theology according to a common distinction, the history of theology, as opposed to the history of doctrine, focuses more on the ideas of individual theologians and less on the statements of the institutional church.”²⁸⁸.

Further concerning the question - What is Theology? - Erickson discusses belief. Erickson cites Orr “He who with his whole heart believes in Jesus as the Son of God is thereby committed to much else besides. He is committed to a view of God, to a view of man, to a view of sin, to a view of redemption, to a view of the purposes of God in creation and history, to a view of human destiny found only in Christianity.”²⁸⁹ This author finds it wonderful that creation has been mentioned in these terms as belief gives a true understanding of God’s creation and that Biblical truth proves a young-earth, which is the overall focus of this work. This author adds theology is the science of God, the supreme sovereign science.

²⁸⁷ Ibid., 19

²⁸⁸ Ibid., 12

²⁸⁹ Millard J. Erickson, Christian Theology. (Grand Rapids, Mich.: Baker Books, 1998), p. 21

Theology and Philosophy

A comment needs to be made on theology and philosophy because of the new religions of philosophy, and of evolutionism and of pantheism and their anti-Biblical influence on the literal truth of the Bible. Placher defines philosophy meaning “love of wisdom”²⁹⁰.

An important feature is that each society invents its own standard of right, wrong. Plato’s theory of “forms”²⁹¹ concerning absolute values – justice, duty is explained. Plato’s theory of “recollection”²⁹² where the soul goes through a cycle of rebirth is noted with focus on truth found in our souls where we are supposed to turn away from senses, passions, distractions of physical world, thus purifying our true self. Work of neo-Platonists – Plotinus (AD 200) focused on – “ the One”²⁹³– to whom soul looks as “wellspring of Life, Intellect, Being, fount of Good, root of Soul ...” “no pleasure of things of earth”²⁹⁴ are explained. Stoicism is defined including seeking virtue and learning, and accepting destiny. Belief that rational principle guides the universe, our rationality and reason is discussed. Bearing in mind the neo-Platonism of the religions of evolutionism and humanism already noted. For emphasis this author reminds again the Biblical definition wisdom is the act of being successful in the sense of being obedient to God’s command. This author comments on Socrates “standard of right, wrong” above by emphasising that God has spoken and has said what is right and wrong. The work of Plato and the

²⁹⁰ William C. Placher, *A History of Christian Theology*, (Philadelphia, Penn.: Westminster Press, 1983), p. 56

²⁹¹ Ibid., 57

²⁹² Ibid.

²⁹³ Ibid.

²⁹⁴ Ibid.

neo-Platonist Plotinus is not new when he tries to define the “focus on ‘One’”. God has emphasised the True Holy One (Is 41).

Also in his comments on philosophy, Placher in his section on “An Alliance with Philosophy, a Protest” – notes the work of Tertullian concerning Christian faith “.....with our faith, we desire no further belief. Faith needs no help from philosophy. Why should a Christian try to be reasonable? The Son of God was crucified; I am not ashamed because men must be ashamed of it. The Son of God died; It is by all means to be believed because it is absurd. And He was buried, and rose again; this fact is certain, because it is impossible”²⁹⁵. In commenting on Tertullian’s words, this author finds his comments on philosophy remarkable and awesome considering the society and time in which he said them, and this author supports his comments in the light of Paul’s words recorded through the Holy Spirit’s guidance concerning Jesus the wisdom and power of God – “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.’” (1 Cor 1:18,19 cf Is 29:14). Not to follow the truth of creationism to this author it is like not believing in the resurrection. This is a serious issue. Further commenting on Tertullian’s words and Paul’s teaching this author further notes “Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? God was pleased through the foolishness of what was preached to save those who believe Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called Christ the power of God

²⁹⁵ Ibid., 64, 65

and the wisdom of God.” (1 Cor 1:20-24). Further in discussing Tertullian’s work in particular philosophy, this author notes Placher’s comment that “he delivered a powerful warning against all those who want to modify Christian faith because it fails to fit somebody’s theory of what a reasonable or up to date religion ought to be”²⁹⁶. This author comments on “the intelligence of the intelligent I will frustrated” above. The Christian creationist models offered in this work do through God’s Holy Spirit frustrate the theories of evolutionism. These models certainly support Biblical truth and the truth of a young earth as we have seen.

Concerning further philosophical discussion, Placher in his Chapter – “Truly Human, Truly Divine”, examines the Greek philosophical tradition and the problem that the “the divine cannot change or suffer – so how could a crucified human being be divine?”²⁹⁷. This author comments on this area of philosophy concerning scholarly and non-scholarly liberalism – the reality that they fall into the same error that Greek philosophy made in that they doubt the possibility and the truth of Scripture by arguing cultural and social justice issues rather than simply trusting and yielding to the word of God of Scripture and the Living Word Jesus in faith through the Holy Spirit. It always gets down to what to believe – God’s truth or Satan’s lies. Literal Biblical truth is the only reality. This is evidenced from experiences that this author has occasioned when questioning e.g. homosexual issues where scholarly and non-scholarly liberals comment is to refute Scripture (e.g. Ro 1:27; 1 Cor 6:9) by suggesting such Scripture is not relevant today. Further this author has been confronted by the comment that this author needs to “move with the times” – a comment which is disturbing because this author reasons “these times” are not much different to the unbelieving

²⁹⁶ Ibid., 65

²⁹⁷ Ibid., 68

times of the cultures of Greece and Rome and the philosophy of that time – a philosophy which the apostle Paul comments. (This author is reminded of 1 Cor 1: 18-30). Further this author reasons that the thoughts of non-scholarly and scholarly liberals in our age thus represent a “neo-gnostic” philosophy a dualism which revisits the second century Gnosticism where matter is evil and spirit is considered to be good. Further this author reasons and emphasises that non-scholarly and scholarly liberalism of today bears much resemblance to the unfaithfulness and error of the Gnostics who “concluded that Christ had really not been a human being- he only seemed to be. Historians call this view docetism ‘to seem’”²⁹⁸ This author also agrees with Placher’s comment that “most Christians, however, eventually came to feel that docetism would turn Jesus’ life into a sort of trick, an illusion Christians who believe Christ’s suffering and death on the cross save them from their sins feared that if Christ had only *seemed* to suffer and die, then they can only *seem* to be saved.”²⁹⁹ Placher then examines the aspect that “perhaps Jesus was not divine.”³⁰⁰ He answers this problem by emphasising that “only God never changes; only God is all powerful. For believers to be ultimately secure, trust in Christ needed to be trust in God.”³⁰¹ This author emphasises that God is the One True God of the Bible (Is 45). This author also emphasises the truth of the Gospel of Jesus as God and His oneness with the Father (Jn 10:30; 14:9).

Commenting on Theology and Philosophy, Erickson highlights that existentialism parallels Biblical Christianity concerning the “nature of Christian faith and truth as matters of passionate subjective concern and involvement, freedom and the necessity of choice, the importance and

²⁹⁸ Ibid.

²⁹⁹ Ibid.

³⁰⁰ Ibid., 69

³⁰¹ Ibid.

uniqueness of individual persons, and, paradoxically, the absurdity and despair which one is led when viewing life as having no discernible rational pattern.”³⁰² It is very sad that REFs align with the last four words in this previous statement.

The Bible and Form Criticism

Placher discusses the work of Bultmann and his use of form criticism. He importantly notes “the form critics took each Gospel story and tried to figure out why Christians had told this particular tale and when it would have developed in the early history they studied the New Testament to learn about the development of ideas, not to learn about the history of Jesus’ life.”³⁰³ Refer again to the comments above regarding ‘story’ or ‘truth’. Bultmann was not interested in Jesus’ history for to him this did not “threaten the foundation of faith, for faith, properly understood, does not involve ‘the knowledge of some fact within the world or the willingness to hold some remarkable dogma to be true’”³⁰⁴ He makes the amazing statement that “the man who wishes to believe in God as his God must realize that he has nothing in his hand on which to base his faith”³⁰⁵ Bultmann forgets the reality that the elect have the mind of Christ (1 Cor 2:16) and know the truth here. He comments on “authentic existence” and Placher discusses his concepts of existentialism building to provide the context for Bultmann’s “demythologizing”.³⁰⁶ where he relates the modern discovery (radio, new surgical techniques), compared to “at the same time to believe in the New Testament world of spirits and miracles”³⁰⁷. Further

³⁰² Millard J. Erickson, *Christian Theology*. (Grand Rapids, Mich.: Baker Books, 1998), p. 48

³⁰³ William C. Placher, *A History of Christian Theology*. (Philadelphia, Penn.: Westminster Press, 1983), p. 299

³⁰⁴ Ibid.

³⁰⁵ Ibid.

³⁰⁶ Ibid., 300

³⁰⁷ Ibid.

he notes “an historical fact which involves a resurrection from the dead is utterly inconceivable”³⁰⁸. This author comments that the resurrection is historical fact as part of the mission of the historical Jesus (1 Cor 15) and indeed concerning historical fact we live in the year of our Lord Jesus 2009. (At the time written). This author discusses liberalism further in later discussions. However, it does not take much faith to see the problem being faced by creationist truth – when those who call themselves “Christians” doubt Biblical truth.

This author notes that Erickson also discusses Theology and Critical Study of the Bible. Concerning the value of form criticism Erickson importantly notes that it has “pointed out the vital connection between, on one hand, the incorporation of Jesus’ deeds and words into the Gospel account and on the other, the faith and life of His followers.”³⁰⁹ He supports this comment by citing “these (things) are written that you may believe” (Jn 20:31). On the other hand Erickson lists criticism of form criticism, suggesting that there seems to be an “implicit assumption that the early Christians..... were really not too interested in history.”³¹⁰ He continues that form criticism assumes that “the Gospel writers were not persons of historical ability and dependability.”³¹¹ However, Erickson contrasts this with people who recorded the historical event of the crucifixion and the resurrection and in particular he cites “the preaching of Peter (Acts 2:22-36) and the writing of Paul (1 Cor 15).”³¹²

³⁰⁸ Ibid.

³⁰⁹ Millard J. Erickson, Christian Theology. (Grand Rapids, Mich.: Baker Books, 1998), p. 93

³¹⁰ Ibid., 94

³¹¹ Ibid., 95

³¹² Ibid., 94

This author comments on this critical study of the Bible, with reference to John 20:31. The joy, reality and truth of the Gospel of John is the author's own statement in John 20:30-31: "many other signs therefore did Jesus in the presence of the disciples, which are not written in this book" Also on this subject of theology and critical study, this author adds to Biblical authenticity by commenting on the reality of noting the history of Archelaus' reign. The Gospels confirm his rule. Matthew tells of the return of Joseph and Mary from Egypt – "When he (Joseph) heard that Archelaus was reigning" (Mt 2:22). This author thus adds that this truly confirms historical content and truth in the Gospel.

The Bible and Redaction Criticism

Further on discussing Studying The Bible Erickson explains redaction criticism is important in understanding the Scriptures. It goes beyond "literary-source, form and tradition criticism"³¹³, and confirms and finds the authors as being genuine. Erickson provides an example noting that "Luke was widely considered a model of historical concern, competence and exactness, in light of the accuracy of his reference to officials in the Roman Empire, his obvious close acquaintance with the customs of life of the Empire, and the vividness of his narrative in Acts."³¹⁴ This author agrees with Erickson's comment concerning Dr Luke who was professional in both areas.

³¹³ Ibid., 98

³¹⁴ Ibid., 99

Language

Placher makes some comments about language. In his discussion on “Bultmann and Existentialism” Placher comments “it is impossible to use electric light and the radio and avail ourselves of modern medical and surgical discoveries and at the same time to believe in the New Testament world of spirits and miracles.....but that does not mean that we cannot accept the New Testament message, for the New Testament merely uses this mythological language to express something elsethe real purpose of myth is not to present an objective picture of the world as it is, but to express man’s understanding of himself. Christian faith does not inform us of new facts about history and science; it challenges us and enables us to live our lives in a new way. The mythological language, properly understood, conveys a new understanding of human possibilities.”³¹⁵. This author focuses on the reality that Jesus did miracles – miracles which today baffle modern medical science. The miracles recorded are real. This author questions “the new understanding of human possibilities” above noting that any possible understanding is only truly real through the guidance of the Holy Spirit whom Jesus gives us (1 Jn 2:20-29). Many miracles are still happening. This author testifies to this, remembering the support and prayer requests to a person this author knows. This person had a tumour but to God’s glory through prayer a further CAT scan could reveal no tumour.

Also, with the main subject area of Studying God Erickson comments on language. In an interesting and important comment on the theological language and eschatological verification Erickson cites the work of Hick

³¹⁵ William C. Placher, A History of Christian Theology, (Philadelphia, Penn.: Westminster Press, 1983), p. 300

“introducing the concept of ‘eschatological verification’. Although we do not currently have verification of our theological propositions, we will one day. If there is life after death, we will experience it. Thus theological propositions are in principal verifiable empirically and hence meaningful. All that is necessary to verify them is death, if we are willing to take that step. This author acknowledges that in Erickson’s observation there are problems with theological language, but disagrees with the comment that the language is “not cognitively meaningful.”³¹⁶

Also, in commenting on language as a means to discernment and commitment, Erickson cites Ramsey who suggests that religious language is not a set of tags labelling difficult facts whose “meaning can be immediately perceived by passive observation.”³¹⁷ From this he goes on to make an important point that “there are in fact two levels of meaning. One is the empirical reference that lies on the surface and is quickly understood. The other is the deeper meaning which is objectively there, but must be drawn out.”³¹⁸ From these comments on language and the relationship between science and the last comment about drawing out what the Bible says is real. This author states this is the exact point of this analysis. The Bible is historically accurate. Creation of the days of creation and the age of the earth is as the Bible literally states.

Nature of Knowledge

In this key area both Placher and Erickson refer to Kant. This author notes concerning self-righteousness and morality an important point made

³¹⁶ Millard J. Erickson, *Christian Theology*. (Grand Rapids, Mich.: Baker Books, 1998), p.146

³¹⁷ *Ibid.*, 151

³¹⁸ *Ibid.*

by Placher in his chapter on “Reason and Enthusiasm”, discussing the work of Kant, where Kant notes “morality really demands affection from us.... we ought to become better men this must be within our power”³¹⁹ He further comments in Kant’s argument that we still need help – “of higher and for us inscrutable, assistance.... in other words grace.”³²⁰ This author observes from the arguments of Hume, Rousseau, Lessing and Kant³²¹ that the “goodness of human nature”³²² is not really relevant in terms of humanity’s relationship to God and humanity’s own ability through goodness to save itself. These great philosophical debates, as far as this author is concerned, could have been easily answered through Biblical study (Ro 5:8; 7:6; 2 Cor 5:21; 1 Pe 3:18) which reminds us of previous Biblical truth that Jesus is our wisdom, righteousness and salvation (1 Cor 1:18-30). Knowing the truth – the Gospel, is the true nature of knowledge (Titus 1:1). True born-again Christians have no problem with the literal reality of Scripture. Archaeological evidence is proving literal Biblical history is true - absolutely true in every day that passes in their investigations.

Also under Erickson’s main subject area of Studying God there are some comments on the nature of knowledge. Concerning modernism, this is the work of Immanuel Kant and his investigation into the nature of knowledge, and his discussion on two elements namely “sense experience, which supplies data from which knowledge is made up..... also the logical or rational structure of the mind, which gives organisation to that data ...”³²³ Erickson highlights the rise of modern science and the work of Newton. Erickson explains that modernism fell out of favour since through science the natural world could be observed without reference to God. Thus

³¹⁹ William C. Placher, *A History of Christian Theology*. (Philadelphia, Penn.: Westminster Press, 1983), p. 251

³²⁰ Ibid.

³²¹ Ibid., 248-252

³²² Ibid., 252

³²³ Millard J. Erickson, *Christian Theology*. (Grand Rapids, Mich.: Baker Books, 1998), p. 162

one could still have faith in God, but it wasn't necessary when observing reality in the natural environment. This is wrong – Bible truth is the handbook.

Knowing God

Concerning the study on Studying God and Knowing God, Placher's chapter on "The Fragile Synthesis" dealing with Anselm's ontological argument (AD 1033) is particularly relevant. Placher notes that he began "with the assumption that even those who deny God's existence must have some idea of what the word 'God' means. Otherwise, how could they know what they are denying? If atheists and skeptics know what 'God' means, then God exists in their understanding"³²⁴ He then outlines 6 important assumptions concerning Anselm's argument –

- “1. Something than which nothing greater can be thought exists in the understanding. (even the atheist knows what 'God' means)
2. It is greater to exist in reality than merely to exist in the understanding.
3. Suppose that 'something than which nothing greater can be thought' existed only in the understanding. Then it would be possible to think of something even greater, namely, an entity otherwise identical which also existed in reality.
4. But this is impossible, since by definition it is impossible to think of something greater than 'something than which nothing greater can be thought.'
5. Therefore 'something than which nothing greater can be thought' must exist in reality as well as understanding.

³²⁴ William C. Placher, *A History of Christian Theology*. (Philadelphia, Penn.: Westminster Press, 1983), p. 142

6. Since God is ‘something than which nothing greater can be thought,’ God exists in reality.”³²⁵

Further in this Studying God, Knowing God key area, Placher in his chapter on the “Fragile Synthesis” in his explanation of the work of Aristotle and Aquinas, again makes some important points on knowing God, and Placher explains Aquinas developed a new approach. This approach concerns “the relationship between faith and reason in a new way”³²⁶ where he distinguished “what we can know by reason from what can know by revelation.”³²⁷ Aquinas continues about knowing about the things of God, we “know about such things mainly because God has revealed them”.³²⁸ Further “philosophers can prove that God exists for instance but God has also revealed His existencethe philosophical arguments are complex and require some education and intelligence to understand, but everyone needs to know that God exists in order to be saved.”³²⁹ This author focuses, somewhat tongue in cheek, that much of this philosophical discussion really concerns the wisdom of the world and will perish with the world – but oh for the mind of Christ (1 Cor 2:16; 2 Cor 1:19). This author adds that philosophy will not lead us to the One True God and faith and salvation in Him (Jn 14:6). Also concerning faith, it is not intellectual ability and education nor complex philosophical argument but the simple faith that God gives us when we come to Jesus in childlike faith (Jn 1). This author comments on pre-modernism times and the fact that our forefathers had no problem with the literal historical truth of creation and the days of creation being literal days. Through faith – the faith of Jesus in the heart of the born again elect, with the mind of Christ (1 Cor 2:16), Jesus’ revelation

³²⁵ Ibid., 143

³²⁶ Ibid., 152

³²⁷ Ibid., 153

³²⁸ Ibid.

³²⁹ Ibid.

concerning all Biblical truth is reasoned as absolute truth. All Scripture is absolute truth from God Himself. (2 Tim 3:15-17).

CHAPTER 17

THE PERIODS

Growth of Unbelief in the Church

This author comments here concerning the above that there is a need to ensure perspective on the growth, the extent of the world's unbelief in Biblical truth.

Premodernism

Here Erickson examines ancient periods and the medieval period up to the chronological order of the Enlightenment. He notes common elements – “a belief in the rationality of the universe.....also a belief that observable nature was not the whole of reality.....a dualism involving an unseen component of reality.”³³⁰ He notes Plato's concept of reality being found in forms and ideas and this is discussed later. He further notes the premodern idea of a purpose or purposes in the universe and for us in the west he emphasised belief in an omnipotent and omniscient God who created all things and had a plan. He emphasised the “basic belief in the objective existence of the physical world.....and a correspondence theory of truth.....”³³¹.

He makes the important point about language that it “does not simply refer to other language but something extra linguistic.”³³²

³³⁰ Millard J. Erickson, Postmodernising the faith. (Grand Rapids, Mich.: Baker Books, 1998), p. 15

³³¹ Ibid.

³³² Ibid.

Modernism

In addition to the belief above, modernism accepted a pattern of history but found that “forces that drive history werebelieved to be eminent within it.....modern persons were looking for an all-inclusive explanation of events and of reality, but believed that this could be done without recourse to anything supernatural.”³³³ Erickson highlights several features of modernism which this author summarises as follows:

- “reality is believed to be restricted to the observable system of nature
- The human is the highest reality ofvaluefor which all of reality exists rather than the means to the service of some higher being.....
- Scientific method – observation and experimentation are the source from which our knowledge of truth is built up
- Progressbecause knowledge is good, humanly obtainable and growing, we are progressively overcoming problems which have beset the human race
-knowledge could attain certainty
- Determinism belief that what happened in the universe followed from fixed causes..... - truth being objective, individuals can discover it by their own efforts
- The humanmost complete measure of truth.”³³⁴

Erickson highlights that modernism has two types - moderate (soft) identifying it with premodernism and the belief in rationality and human ability to know and understand truth. “Extreme modernism is limited to

³³³ Ibid., 16

³³⁴ Ibid., 16,17

what can be experienced and excludes supernaturalism. Knowledge is limited to what can be known through reason and experience, excluding any sort of intuition. What is not logical is not considered real.”³³⁵ This author adds that about 2 hundred years ago as modernism became the focus of existentialism, liberalism flourished agreeing with the religion of evolutionism.

Postmodernism

Here Erickson comments on deconstruction where history is not “merely the objective discovery of the past, but actually creates it”³³⁶.

Erickson highlights features of postmodernism:

- “the objectivity of knowledge is deniedbedrockfirst principles had to be abandoned.....
- All-inclusive systems of explanationare impossible
- Inherent goodness of knowledge is also questioned
- Progress is rejected
- Truth is defined by and for the community, and all knowledge occurs in some community.....
- Scientific methodcalled into questiontruth is not known simply through reason but through other channels such as intuition”³³⁷

Erickson highlights corresponding types of post-modernism in comparison to modernism which he also labels as soft and hard. He explains that soft modernism rejects dogmatic naturalism and anti-supernaturalism -

³³⁵ Ibid., 18

³³⁶ Ibid.

³³⁷ Ibid., 18,19

“the reductionist view of reason, which reduces psychology to biology, biology to chemistry and chemistry to physics It rejects logical relativism, behaviourism, and all other scientific approaches to reality.”³³⁸. He also explains that hard post-modernism is “best represented by deconstructiongoes beyond this to reject the idea of any sort of objectivity and rationality. It maintains that all theories are simply worked out to justify and empower those who hold them.....it rejects the limitation of the meaning of languageit rejects the idea that language has any sort of objective or extra linguistic reference at all. It moves from relativism to pluralism in truth meaning is the meaning the hearer finds in it.”³³⁹This author considers here that this type of thought allows the individual or the community to accept whatever is “the flavour of the month”, an existential view which in this author’s thought is dangerous and contradictory to Scripture, particularly 2 Peter 3:16.

Following this definition of periods, this author now proceeds to examine Placher and Smidt’s work on Christian Thought with respect to Erickson’s definition and with regard to the chronology of the various periods of thought. However, before analyzing the chronology concerning the periods pre-modern, modern and post-modern this author overviews the truth in Scripture given by our Lord and Saviour Jesus which is the foundation to all Christian thought and truth. This is a prerequisite to analysing the religion of evolutionism.

³³⁸ Ibid., 19

³³⁹ Ibid.

CHAPTER 18

FURTHER THOUGHT FROM PREMODERN PERIOD TO MODERN PERIOD

Biblical Truth Our Focus

Some of this thought has been touched on before but it is important to re-emphasise the reality of Biblical historical truth.

Aquinas' Study on Thought on Knowing God

Further in the Knowing God key area, Placher in his chapter on the “Fragile Synthesis” in his explanation of the work of Aristotle and Aquinas, again makes some important points on knowing God, and Placher explains Aquinas developed a new approach. This approach concerns “the relationship between faith and reason in a new way”³⁴⁰ where he distinguished “what we can know by reason from what can know by revelation.”³⁴¹ Aquinas continues about knowing about the things of God, we “know about such things mainly because God has revealed them”.³⁴² Further “philosophers can prove that God exists for instance but God has also revealed His existencethe philosophical arguments are complex and require some education and intelligence to understand, but everyone needs to know that God exists in order to be saved.”³⁴³ This author focuses, on the thought, that much of this philosophical discussion really concerns the wisdom of the world. This author’s thought is focused on the words of

³⁴⁰ William C. Placher, *A History of Christian Theology*. (Philadelphia, Penn.: Westminster Press, 1983), p. 152

³⁴¹ *Ibid.*, 153

³⁴² *Ibid.*

³⁴³ *Ibid.*

Jesus (Jn 3:16, 36; 17:3; 20:31), with the latter verse emphasising the thought of “belief” and “life in His name”. Again this author focuses on the thought – but O for the mind of Christ (1 Cor 2:16; 2 Cor 1:19). This author adds the thought that philosophy will not lead us to the One True God and faith and salvation in Him (Jn 14:6). Also concerning faith, it is not intellectual ability and education nor complex philosophical argument but the simple faith that God gives us when we come to Him in childlike faith (Jn 1), when each elect person is regenerated.

Aquinas’ Thought on Types of Revelation

This author focuses again on Placher’s discussion above on Aquinas’s new approach. This approach concerns “the relationship between faith and reason in a new way”³⁴⁴ where he distinguished “what we can know by reason from what can know by revelation.”³⁴⁵ The problems of referring to Aristotle – knowledge begins with sense of observation – why refer to Aristotle when they had the Scriptures to refer to? This author comments on the fact that they had much of the Scripture as thought on the Canon developed from c 200 AD.

Thought of Athanasius

Athanasius opposition to Arius is examined. Importantly this author notes the opposition by Athanasius to Arius’ comments noted above concerning his statement “.....but indeed one of His works and

³⁴⁴ Ibid., 152

³⁴⁵ Ibid., 153

creatures”³⁴⁶ referring to the Son. Before commenting on Athanasius’ objections this author has the thought that this latter statement is ignorant of Holy Scripture’s truth (Jn 1; Col 1), which is clear thought concerning Jesus being with the Father in the beginning and the comments on the supremacy of Jesus respectively. Thus “according to Athanasius, the Son was not created but ‘begotten’.”³⁴⁷ Placher also explains Athanasius’ further comment that “the Son was ‘of the same substance’ (In Greek, homoousios) with the Father.”³⁴⁸

Other references noted and discussed are John 1:1, 14, 18; 19:35; 10:30; 14:7-9; Colossians 1:15ff. From this study, another awesome, amazing truth realized and noted by this author about our loving Lord Jesus is the extent of His authority – namely the references (Jn 10:18; Mt 28:18).

Adding to the reference (Jn 1:18) just mentioned, this author emphasises how much man can know God personally and through the Holy Spirit truly know God is real because we see God totally in Jesus, as mentioned above. This is the realisation of the thought that Christianity is not a religion but a true relationship with Jesus the Son of God. The Creed of Athanasius is included here as it is not known by many young people in this postmodern age.

Athanasian Creed

Whosoever will be saved: before all things it is necessary that he
hold the Catholick Faith.¹
Which Faith except every one do keep whole and undefiled:

³⁴⁶ Ibid.

³⁴⁷ Ibid., 74

³⁴⁸ Ibid.

without doubt he shall perish everlastingly.
And the Catholick Faith is this: That we worship one God in Trinity,
and Trinity in Unity;
Neither confounding the Persons²: nor dividing the Substance³.
For there is one Person of the Father, another of the Son: and another
of the Holy Ghost.
But the Godhead of the Father, of the Son, and of the Holy Ghost,
is all one: the Glory equal, the Majesty co-eternal.
Such as the Father is, such is the Son: and such is the Holy Ghost.
The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.
The Father incomprehensible, the Son incomprehensible: and the
Holy Ghost incomprehensible.
The Father eternal, the Son eternal: and the Holy Ghost eternal.
And yet there are not three eternals: but one eternal.
As also there are not three incomprehensibles, nor three uncreated:
but one uncreated, and one incomprehensible.
So likewise the Father is Almighty, the Son Almighty: and the Holy
Ghost Almighty.
And yet they are not three Almighties: but one Almighty.
So the Father is God, the Son is God: and the Holy Ghost is God.
And yet they are not three Gods: but one God.
So likewise the Father is Lord, the Son Lord: and the Holy Ghost
Lord.
And yet not three Lords: but one Lord.
For like as we are compelled by the Christian verity: to acknowledge
every Person by himself to be God and Lord;
So are we forbidden by the Catholick Religion⁴ to say, There be three
Gods, or three Lords.
The Father is made of none: neither created, nor begotten.
The Son is of the Father alone: not made, nor created, but begotten⁶.
The Holy Ghost is of the Father and of the Son: neither made, nor
created, nor begotten, but proceeding⁷.
So there is one Father, not three Fathers; one Son, not three Sons:
one Holy Ghost, not three Holy Ghosts.
And in this Trinity none is afore, or after other: none is greater, or
less than another;
But the whole three Persons are co-eternal together: and co-equal.
So that in all things, as is aforesaid: the Unity in Trinity, and the
Trinity in Unity is to be worshipped.
He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly in the Incarnation of our Lord Jesus Christ.
For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;
God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;
Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;
Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.
Who although he be God and Man: yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;
One altogether; not by confusion of Substance: but by unity of Person.
For as the reasonable soul and flesh is one man: so God and Man is one Christ;
Who suffered for our salvation: descended into hell, rose again the third day from the dead.
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.
At whose coming all men shall rise again with their bodies: and shall give account for their own works.
And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.
This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

1. Equals universal church
2. Greek – hypostasis
3. Greek – ousia
4. Scripture
5. Divine
6. Human nature
7. John 14:26; 15:26
8. Need to focus not on works but on belief in Jesus and then do His will (Jn 3:16; Eph 2:8-10)

Thought Expressed by Language

This author focuses on language as a means to discernment, commitment and obedience, concerning thought and thus behaviour. Further concerning language this author draws attention to the comments by Grenz on postmodernism. Further this author notes Wells' thought on postmodernism with a view to language. This is discussed later. This author has noted Erickson's comments that rational and objective scholarship "has been rejected by postmodernismin the absence of any ascent to a body of universal truthgiven the belief in relativism, there is a great difficulty in insisting on the universal validity of one's findings"³⁴⁹ Erickson proceeds and discusses that even in science there is a focus on relativism by postmoderns and concerning literature and words "they mean only what we want them to mean."³⁵⁰ This key area is further examined later.

³⁴⁹ Millard J. Erickson, Postmodernising the faith. (Grand Rapids, Mich.: Baker Books, 1998), p. 28

³⁵⁰ Ibid.

CHAPTER 19

CURRENT THOUGHT ON POSTMODERN PERIOD AND POSTMODERNISM

Thought of Wells

Wells' thought objecting to Postmodernism is discussed. Erickson explains that Wells is negative in his response to post-modernism. Wells is an evangelical whose methodology for theology is historical. His initial objection is that too much emphasis is placed "on the philosophy of the day or a movement"³⁵¹

This author has noted Erickson's comments that rational and objective scholarship "has been rejected by postmodernismin the absence of any ascent to a body of universal truthgiven the belief in relativism, there is a great difficulty in insisting on the universal validity of one's findings"³⁵² Erickson proceeds and discusses that even in science there is a focus on relativism by postmoderns and concerning literature and words "they mean only what we want them to mean."³⁵³ Actual Biblical truth is ignored. As mentioned before, there about 36 different versions of the Bible at this time, so for truth we need to return to the original Hebrew and Greek texts. This is why the literal 6 days of creation has been basically ignored.

This author notes his further comments that this further applies to Scripture and liberal theology.

³⁵¹ Ibid., 23

³⁵² Ibid., 28

³⁵³ Ibid.

Analysing these postmodern ideas Erickson explains that “they have created an atmosphere in which unbelief seems natural and belief seems odd.....”³⁵⁴ Yet Wells sees opportunity for the church. He focuses on the importance of the church understanding the “meaning of being the recipient of God’s word in the present age.”³⁵⁵ This author emphasises that this is a very important statement, for Paul’s words are totally relevant today for “faith comes from hearing the word” (Ro 10:17). This author focuses on the absolute truth of Well’s comment “the apostles declared the facts about Christ, interpreted those facts, and then applied them to the Christian life. It was this apostolic teaching that became the defining mark of a Christian: to be a believer meant to believe what the apostles taught.”³⁵⁶ More than that – what “all Scripture” reveals about the entire Bible truth. Erickson notes Wells amazement at the comments by the World Council of Churches and backed by the Second Vatican Council that because of pluralism “it is no longer possible to cling to the exclusiveness the apostolic confession”.³⁵⁷

Erickson notes Wells then comments on the disappearance of evangelical theology where true scholarship is questionable and the articles of belief are no longer in true focus. He interestingly notes that happiness when compared to piety once was a by product of obedient, righteous behaviour but is now a main goal activity. He makes the emphasis that it is important to feel good. Orthodox belief is not defended. The interest of the outside world rather than preaching Jesus as Saviour is now the focus. This is confirmed as Wells explains that “preachingtends to be therapeutic

³⁵⁴ Ibid., 31

³⁵⁵ Ibid., 32

³⁵⁶ Ibid., 33

³⁵⁷ Ibid.

....”³⁵⁸, and concerning these clergy “14% were not discernibly Biblical at all...80% were anthropocentric.....not really at the centre of consideration regarding the life of faith”.³⁵⁹

Wells offers the solution and calls for a “return to Biblical truth – not only to its content, but to the very concept of truth.”³⁶⁰ He comments on the Old Testament prophets and the New Testament apostles that “that they were convinced that the revelation they had received from God and proclaimed was true in an absolute sense.”³⁶¹ This work is written to say – it is! He emphasised that it was not just how they felt but the truth that the revelation was “universally, absolutely, and enduringly”³⁶² true. He focuses on the religious pluralism with the different claims to truth and makes the important comment “it is therefore no longer possible to believe simplistically, as did the Biblical writers, in an unqualified view of truth”³⁶³.

Erickson concludes his comment on Wells by offering a solution – “basically, the proposed solution is that evangelicalism must return to a belief in objective truth.”³⁶⁴ This author adds that if this was done the reality of the truth of Biblical history especially in creation and the truth of a young-earth – belief in the religion of evolutionism would evaporate. Humphrey’s work and model really helps here. It’s still does not take away from the reality of the supernatural and the miraculous.

³⁵⁸ Ibid., 35

³⁵⁹ Ibid.

³⁶⁰ Ibid., 36

³⁶¹ Ibid.

³⁶² Ibid.

³⁶³ Ibid.

³⁶⁴ Ibid., 40

CHAPTER 20

BASICS OF APOLOGETICS AND THE MESSAGE OF APOLOGETICS

Definitions and Basic Apologetic Comment

This subject area is included for those who seem to think literal Biblical truth and evolutionism can co-exist. This author has reviewed the work of Frame.

Frame focuses on 1 Peter 3:15-16 with emphasis on setting apart Christ as Lord in our hearts. Let's stop for a moment. The question is – Is Jesus Lord of your life – really Lord? Lord of all? Lord of truth? If you claim to really love Him are you truly obedient to His Lordship? Do you believe He and all He has said and done is the Truth? He focuses on the definition that Christian apologetics “seeks to serve God and the church by helping believers to carry out the mandate of 1 Peter 3:15-16to define it as the discipline that teaches Christians how to give a reason for their hope....”³⁶⁵ He emphasises 3 types. Firstly, apologetics as proof giving a rational basis for faith and proving Christianity to be true”³⁶⁶ He emphasises the references (Jn 14:11; 20:24-31; 1 Cor 15:1-11). This author comments in this type. Frame's thought is important as he notes that “believers themselves sometimes doubt.....”³⁶⁷ and thus apologetics here is helpful to believers as well as unbelievers. One doubt is believing evolutionism is a legitimate option. Frame also emphasises apologetics as

³⁶⁵ John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 1

³⁶⁶ *Ibid.*, 2

³⁶⁷ *Ibid.*

defence where answers to “objections of unbelief”³⁶⁸ support defence and confirmation of the Gospel (Phil 1:7 cf 1:16). If one believes evolutionism’s claims this destroys the claims of the Gospel. One cannot believe both. He notes Paul’s letter to the Romans, and this author is reminded from Frame’s comments of Paul speaking with his “imagery friend” and arguing God’s righteousness in Jesus. He also discusses the reality in the objections to Jesus in the Gospel of John. Frame further explains apologetics as offence where “attacking the foolishness of unbelieving thought”³⁶⁹ is emphasised. He notes the references (Ps 14:1; 1 Cor 1:18-2:16), objecting to falsehood and focusing on demolishing arguments as discussed by Paul (2 Cor 10:5) making every thought obedient to Jesus. This author adds that there is an important focus in Peter’s reference that these perspectives or types need to be dealt with, with gentleness and respect for the person whose heart needs to be softened by Jesus.

Amazingly McDowell also has important comments. He begins his introduction with the same verse with which Frame began – 1 Peter 3:15,16 – concerning apologetics as a reason for giving a defence of “what one believes to be true.”³⁷⁰ McDowell notes that Christianity is a “factual faith”³⁷¹, and quoting Pinnock, McDowell emphasises not just religious facts but “the cognitive, informational fact on which all historical, legal, and ordinary decisions are based.”³⁷² This Biblical historical fact is the focus.

In support of Frame’s chapters on offence and defence, McDowell makes the point that concerning philosophical apologetics “the best

³⁶⁸ Ibid.

³⁶⁹ Ibid.

³⁷⁰ Josh McDowell, *The New Evidence that Demands a Verdict, Evidence I & II*. (Nashville, Tenn.: Thomas Nelson, 1999) p. xxix

³⁷¹ Ibid., xxx

³⁷² Ibid.

defence is a good offence”³⁷³ he notes “One precaution when using apologetics: God saves – apologetics do not(and continuing Warfield) we are not absurdly arguing that apologetics has in itself power to make a man a Christian or to conquer the world for Christ. Only the Spirit of life can communicate life to a dead soul or can convict the world in respect of sin, and of righteousness, and of judgement.”³⁷⁴ The elect will come to faith, through irresistible grace, faith given by Jesus and each will be regenerated. This author’s work “By the Grace of Jesus: Regeneration and Conversion”³⁷⁵ is helpful here.

Presuppositions

Frame comments on presuppositions emphasising “in your hearts set apart Christ as Lord” (1 Pe 3:15), and suggests that “some theologians present apologetics as if it were almost an exception to this commitment.”³⁷⁶ He suggests that some theologians do not want to argue from the Bible as this would be “biased.”³⁷⁷ So much for witness and diligence. He notes that they argue from “logic, facts, experience, reason”³⁷⁸, and not from divine revelation, that is Scripture, which is excluded. This author notes here, with particular reference to previous work concerning Christian Thought, that this is true when looking at the work of Aquinas and Butler and many other thinkers in the modern period through to the postmodern period especially where Scripture itself has been deconstructed by postmodernism’s scholarly liberals who are neutral when it comes to the truth of the Lordship of Jesus and the truth of Scripture.

³⁷³ Ibid., xxxi

³⁷⁴ Ibid.

³⁷⁵ Reverend Dr. Graham Whelan *By The Grace Of Jesus: Regeneration and Conversion*.

³⁷⁶ John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 4

³⁷⁷ Ibid.

³⁷⁸ Ibid.

Indeed many liberals regard the letters of Paul, John and Peter and the Revelation of John not as Scripture. Frame however does not regard tradition as being worthless but focuses on the Lordship of Jesus as “Our ultimate presupposition.”³⁷⁹ He rightly comments that this “ultimate presupposition is a basic heart commitment, an ultimate trust. We trust Jesus Christ as a matter of eternal life or death. We trust His wisdom beyond all other wisdom. We trust His promises above all others. He calls us to give Him our loyalty and not allow any other loyalty to compete with Him (Dt 6:4 ff; Mt 6:24; 12:30; Jn 14:6; Ac 4:12).”³⁸⁰ This author observes Frame does not adequately define the difference between tradition and traditionalism. Biblical tradition is a great encouragement, whilst liberal traditionalism leads to spiritual death.

Further concerning Lordship, it is the standard and authority of this Lordship that is ultimate. Frame also emphasises that it controls our area of thinking and knowing and he notes “the fear of the LORD is the beginning of knowledge.....(Pr 1:7; 9:10; Ps 111:10)”³⁸¹ This author has noted these truths before. This author adds the important reference that “where there is no revelation, the people cast off restraint” (Pr 29:18). This author adds that the religions of liberalism and evolutionism have rejected Biblical revelation. Thus this author agrees that no area of our human life is neutral. Even though the non-Christian actually knows God (Ro 1:21) at the same time he does not know Him (1 Cor 1:21; 2:14). Thus revelation from God as Frame notes must “govern our apologetic approach.”³⁸² An important point that Frame makes is “the unbeliever cannot (because he

³⁷⁹ Ibid., 6

³⁸⁰ Ibid., 6,7

³⁸¹ Ibid., 7

³⁸² Ibid., 8

will not) come to faith apart from the Biblical Gospel of salvation.”³⁸³ Further thus whilst Frame acknowledges that this seems to be a circular argument he emphasises “that the apologist must ‘set apart Jesus as Lord’ but also that his argument must presuppose that Lordship.”³⁸⁴ This highlights again the importance of not arguing with the unbeliever on a neutral basis. This author needs to comment on Frame’s comment that the unbeliever cannot come to faith apart from the Gospel of salvation. This author agrees that Calvinism is a more accurate Biblical truth than Arminianism.

Epistemology – God Knows

This author has already commented on knowledge and knowing God but makes further comments in relation to apologetic thought. Frame includes in his epistemology discussion the emphasis of Divine sovereignty that God knows, defines, controls and plans all things – His omniscience. Frame emphasises references (Heb 4:12-13; 1 Jn 3:20) and also that “the fear of the LORD is the beginning of knowledge” (Pr 1:7). Thus apart from being all truth God is all authority for knowledge and this is a function of His being YAHWEH as defined by the Trinity discussion. Frame makes the important point concerning apologetics that “when sinners try to gain knowledge without the fear of the LORD, that knowledge is distorted (Ro 1:21-25; 1 Cor 1:18-2:5).”³⁸⁵ This is why the religions of pantheism, liberalism and evolutionism are distortions of the truth and are encouraged by Satan to lead sinners from YAHWEH. This author adds that philosophy following the wisdom of the world, as defined by the above reference (1 Cor 1:20) simply clings to human reason and experience as the yardstick

³⁸³ Ibid.

³⁸⁴ Ibid., 9

³⁸⁵ Ibid., 51

which ultimately leads to error and questions truth. This is clearly seen in Frame's comments concerning the reality that "liberal theologies are all too eager to go along with these traditions, and the Christian heresies continue to manipulate the Biblical message as they see fit."³⁸⁶ This author corrects Frame's "traditions" to 'traditionalisms'. This author's example of this can be seen in the thought of Bishop Spong. Spirit filled apologists must not compromise erroneous epistemology, thus the focus (1 Pe 3:15).

Rational and Objective Scholarship Rejected By Postmodernism

Following the discussion above, this author now comments on the error of postmodernism.

Wells' belief objecting to Postmodernism is discussed. Erickson explains that Wells is negative in his response to post-modernism. Wells is an evangelical whose methodology for theology is historical. His initial objection is that too much emphasis is placed "on the philosophy of the day or a movement"³⁸⁷ This author is repetitive for emphasis. The "movement" is evolutionism supported by liberalism.

This author has noted Erickson's comments that rational and objective scholarship "has been rejected by postmodernismin the absence of any ascent to a body of universal truthgiven the belief in relativism, there is a great difficulty in insisting on the universal validity of one's findings"³⁸⁸ Erickson proceeds and discusses that even in

³⁸⁶ Ibid.

³⁸⁷ Millard J. Erickson, *Postmodernising the faith*. (Grand Rapids, Mich.: Baker Books, 1998), p. 23

³⁸⁸ Ibid., 28

science there is a focus on relativism by postmoderns and concerning literature and words “they mean only what we want them to mean.”³⁸⁹ This author notes his further comments that this further applies to Scripture and liberal theology. Relativism’s reliance on existentialism means there is no absolute as a basis for determining what is right or wrong. Relativism is hopeless because it always creates uncertainty.

Analysing these postmodern ideas Erickson explains that “they have created an atmosphere in which unbelief seems natural and belief seems odd.....”³⁹⁰ This has been touched on before. However, Paul’s words are totally relevant today for “faith comes from hearing the word” (Ro 10:17). This author emphasises when the elect are regenerated, the fact of being born again (Jn 3:3-5) teaches each will have the mind of Christ (1 cor 2:16) and through the Holy Spirit will do what is right (1 Jn 2:20 ff). Each elect has been convicted by the Holy Spirit (Jn 16:7f) and will be spurred on to serve Jesus. (Mt 22:37 ff; Ro 8:28; Heb 10:24-25). This author thus focuses on the absolute truth of Well’s comment “the apostles declared the facts about Christ, interpreted those facts, and then applied them to the Christian life. Remember Jesus spoke of His work of creation with His Father. (Jn 1:1) It was this apostolic teaching that became the defining mark of a Christian: to be a believer meant to believe what the apostles taught.”³⁹¹ Erickson notes Well’s amazement at the comments by the World Council of Churches and backed by the Second Vatican Council that because of pluralism “it is no longer possible to cling to the exclusiveness of the apostolic confession”.³⁹²

³⁸⁹ Ibid.

³⁹⁰ Ibid., 31

³⁹¹ Ibid., 33

³⁹² Ibid.

Erickson notes Wells then comments on the disappearance of evangelical theology where true scholarship is questionable and the articles of belief are no longer in true focus. This author is again repetitious for emphasis. He interestingly notes that happiness when compared to piety once was a by product of obedient, righteous behaviour but is now a main goal activity. He makes the emphasis that it is important to feel good. Orthodox belief is not defended. The interest of the outside world rather than preaching Jesus as Saviour is now the focus. This is confirmed as Wells explains that “preachingtends to be therapeutic”³⁹³, and concerning these clergy “14% were not discernibly Biblical at all80% were anthropocentricnot really at the centre of consideration regarding the life of faith”.³⁹⁴ A dreadful indictment – no wonder the religion of evolutionism is rife in the church.

Wells offers the solution and calls for a “return to Biblical truth – not only to its content, but to the very concept of truth.”³⁹⁵ He comments on the Old Testament prophets and the New Testament apostles that “that they were convinced that the revelation they had received from God and proclaimed was true in an absolute sense.”³⁹⁶ He emphasised that it was not just how they felt but the truth that the revelation was “universally, absolutely, and enduringly”³⁹⁷ true. He focuses on the religious pluralism with the different claims to truth and makes the important comment “it is therefore no longer possible to believe simplistically, as did the Biblical writers, in an unqualified view of truth”³⁹⁸.

³⁹³ Ibid., 35

³⁹⁴ Ibid.

³⁹⁵ Ibid., 36

³⁹⁶ Ibid.

³⁹⁷ Ibid.

³⁹⁸ Ibid.

Erickson concludes his comment on Wells by offering a solution – “basically, the proposed solution is that evangelicalism must return to a belief in objective truth.”³⁹⁹

Orthodox Christianity Gives Answer

Erickson highlights Francis Schaeffer and how he commented on postmodernism before it even began. Schaeffer emphasises “postmodernism: the loss of logical antithesis, a thorough going relativism”⁴⁰⁰ Schaeffer defines “a line of despair”⁴⁰¹ and suggests for this time people were functioning “on the basis of absolutes...”⁴⁰² He suggests this despair began with philosophy which spread through all disciplines and finally theology. He suggests the shift began with Hegel. He interestingly describes a type of philosophy “that fails to find any coherent explanation of the whole of reality.”⁴⁰³ He mentions the “rejection of any sense of antithesis ...”⁴⁰⁴, and emphasises Christians must maintain this for evangelism. He emphasises the awesome comparison between rational, logical and non-rational, non-logical where the former views Scripture as full of mistakes, and there is pessimism; in the latter there is crisis where faith is an opportunistic leap without verification or communicable content.”⁴⁰⁵ This author has seen this reality first hand where several people seeking a personal relationship with Jesus in a liberal traditionalist focus have been heard to make a comment like – I hope I am saved. Liberal teaching preaches universalism. Thus Erickson emphasises the truth that humans are made in God’s image and this includes rationality.

³⁹⁹ Ibid., 40

⁴⁰⁰ Ibid., 64

⁴⁰¹ Ibid., 65

⁴⁰² Ibid.

⁴⁰³ Ibid., 68

⁴⁰⁴ Ibid.

⁴⁰⁵ Ibid., 69

Erickson notes Schaeffer's objection to postmodernism. Erickson comments on Schaeffer's comments on the positive case for Christianity highlighting three basic needs for mankind. Orthodox Christianity gives the answer "which the new theology cannot."⁴⁰⁶ Erickson highlights personal as opposed to impersonal beginnings suggesting that "the Biblical picture of God and creation is of a personal being who by his own free choice brings into existence other personal beings, humans. The personality of God is seen in the Trinityinter relationship and love among the three persons"⁴⁰⁷ is highlighted. This author notes the truth of God's love, unity and perfect communication. This communication is given to mankind through historical Biblical truth. Thus, Erickson also emphasises the reality that mankind "lacks a unity for the whole of reality."⁴⁰⁸ He thus has a need for knowledge. This is the problem with an attempt at rationality without God and the despair that can come from mankind attempting to explain everything from himself. Hence the emphasis again for this work which is against the ungodliness of liberalism and evolutionism. Erickson emphasises the truth that "there is a God, however, a personal God exists and has revealed Himself to humans. This is possible because He has created humans in His own image and likeness, as a result of which they are able to understand His truth. God has spoken, in true propositional form, and He has made known the truth, not only about Himself but also about humanity, history, and the universe."⁴⁰⁹ This author comments on the truth and the Holy Spirit's guidance in our insight, with the references (Jn 16:7; 1 Jn 2:20-28), and supports all discussed above as seen in the discussion on premodern truth.

⁴⁰⁶ Ibid., 70

⁴⁰⁷ Ibid.

⁴⁰⁸ Ibid., 72

⁴⁰⁹ Ibid.

Erickson highlights another important point by Schaeffer that “only taking seriously the truth God has revealed about Himself and the universe gives us a framework in which to interpret facts.”⁴¹⁰ Again the work of Humphreys – his model – is a factual reason for how the 6 days of creation are literal 24 hour days. We still must not forget the supernatural and miraculous. He then goes on to discuss man’s dilemma – raising to great heights - sinking to depths - hope, despair. He does this with reference to Christianity’s absolutes – absolutes which rest on the moral character of God – which conform to the character of God – how man is responsible and guilty when he fails to conform to God’s requirements. Erickson highlights Jesus the atoning sacrifice (1 Jn 2:1-2). He also emphasises four points by Schaeffer:

1. The God who is there is a good God.
2. There is hope for a solution to the human dilemma.
3. There is a sufficient basis for morality, for right and wrong.
4. There is adequate reason for fighting wrong.⁴¹¹

The religion of evolutionism is wrong. Let’s always remember liberalism always accepts evolutionism. This author also asks the question – are liberals Christians? – really born again Christians? Here this author focuses on the Scriptures (Jn 20:31; 2 Tim 3:15-17; 2 Pe 3:16). Thus this author continues.

Postmodernism Believes Knowledge Irrational

This author seeks a fair balance and observes that Erickson notes that Grenz is an evangelical favouring postmodernism. This author does not

⁴¹⁰ Ibid., 73

⁴¹¹ Ibid., 74

accept “neo-tolerance”. Grenz notes “postmodernism is the quest to move beyond modernism.”⁴¹² Grenz comments on postmodernism and deconstruction. He explains the development of deconstruction and makes comments on literary texts that postmodernism experienced “as many meanings of the text as there are readersthere are as many meanings as there are readings, as there may be more than one meaning for the same reader at different readings of the same text.”⁴¹³ This author notes that this view could never really support objective reading. Further there is the reason that “there is no one meaning of the word, no transcendent centre of reality as a wholeonly one person’s interpretation against another’s”.⁴¹⁴ Grenz comments on Foucault’s work which “contended every interpretation is put forward by those in power and is thus an exercise of power.....Foucault insists every assertion of knowledge is an act of power.”⁴¹⁵ Grenz also comments on the correspondence theory concerning truth or interpretation. Postmodernism rejects unity and the inherent goodness of knowledge, believing knowledge is irrational and uncertain. However postmodernism does focus on emotion and intuition. Postmodernism rejects objective knowledge where knowledge is universal, timeless, supracultural truth, true for everyone at all times and in all places.

Grenz’ work on Postmodernism and evangelicalism is discussed. Erickson notes that Grenz “contends that although it frequently claims to be a rejection of modernity, evangelicalism is actually based on the Enlightenment.”⁴¹⁶ He substantiates this by commenting that evangelicals have “always used tools of modernity, borrowing heavily from scientific

⁴¹² Ibid., 83

⁴¹³ Ibid., 86

⁴¹⁴ Ibid., 86

⁴¹⁵ Ibid.

⁴¹⁶ Ibid., 89

method.”⁴¹⁷ Reason and science is exalted. He seems to think that the new evangelicalism has to be developed to move with the times. Postmodernism’s rejection of objectivity at this point in this author’s opinion is satanic. It is just another lie – and it throws itself out of court for in rejecting knowledge it ultimately rejects its own knowledge – it reinvents its own “truth” – “truth” not sufficiently defined – indeed it is no truth at all.

Grenz comments on the word “story”⁴¹⁸. This author is concerned that this postmodern concept takes away from the reality of Jesus being here on earth and actually speaking His words. Jesus’ words are His truth. This is truth and is His Gospel. The word “story” implies a fictional aspect to what is reality. (Jn 14:6). Erickson notes that Grenz continues that theological methodology calls for the employment of three sources: the Bible, the tradition of the church, and the culture.”⁴¹⁹ This author adds the reality that the Bible should always be paramount as stated above. Grenz makes an important point concerning postmodern theology that “the Bible shows the importance of community – the community of God in the lives of believers. God’s role for them is the establishment of community in the highest sense. While we are saved as individuals, we are saved together and to be together.”⁴²⁰

The Bible – The Truth

Erickson explains that Middleton and Walsh reflect a postmodernism view of reality that “we are in a reality we have constructed reality

⁴¹⁷ Ibid.

⁴¹⁸ Ibid., 90

⁴¹⁹ Ibid., 93

⁴²⁰ Ibid., 94,95

according to postmodernism, is a social construct.”⁴²¹ Erickson examines Middleton and Walsh’s thought as to whether the Biblical answer is Postmodernism. Erickson explains that Middleton and Walsh are positive in looking for a solution in postmodernism that we can “learn from it”⁴²² This author notes a particular irony in Erickson’s comments on Middleton and Walsh especially concerning the thought that they appear to be critical of postmodernism in certain areas but they “accept the legitimacy of its concern about the oppressive use of metanarratives.”⁴²³ This author is concerned about this point as metanarratives indicate the true reality of the Bible truth – Jesus’ words are truth as stated above – Jesus’ very words express what believers have believed and are the believers’ “reason for the hope” they have (Jn 20:31; 1 Pe 3:15,16).

As previously discussed, this author is concerned that true science was beginning to be distorted at the beginning of the modern period with the corrosion of liberalism and evolutionism. Evolutionism has devalued historical science. This is also seen where Erickson suggests that those favouring postmodernism see modernism as “completely passé.....”⁴²⁴ Erickson criticizes Middleton and Walsh’s concept that “what is more recent is superior to what is older,”⁴²⁵ Also Erickson comments on postmodernity that it is “functioning as a metanarrative if that is the case then it is subject to its own criticism of metanarratives.”⁴²⁶

⁴²¹ Ibid., 105

⁴²² Ibid., 111

⁴²³ Ibid.

⁴²⁴ Ibid.

⁴²⁵ Ibid., 123

⁴²⁶ Ibid.

CHAPTER 21

APOLOGETICS AS PROOF – DISCUSSIONS ON FAITH AND SCRIPTURE

Faith, Scripture, and Evidence

In his section “Apologetics as proof: some methodological considerations”, Frame discusses faith, Scripture and evidence and importantly explains that faith is not rational or irrational thought nor the “belief in the absence of evidence”⁴²⁷, but rather trust which “rests upon sufficient evidence.”⁴²⁸ This author is in total agreement with Frame here as he suggests Biblical history which in turn supports a literal view of creation. Frame further makes a critical point about the resurrection – that doubting this truth casts doubt on the whole message of Scripture. All Scripture - all literal Biblical truth. Thus his wonderful comment that “the ultimate proof the ultimate evidence, is the word of God.”⁴²⁹ This author focuses here on the awesome teaching of the One True God of Scripture concerning the greatness of His love.

Proof God Exists

The One True God of the Bible is the only God (LORD, YAHWEH – Is 41:14, 16, 20). For the purpose of this work – the reality of a young earth, this author was not going to get into an argument about the existence of God – God exists! However, it is interesting to observe that Frame discusses the concept of proof. Firstly he discusses Van Til, but then looks at a syllogism

⁴²⁷ John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 57

⁴²⁸ *Ibid.*

⁴²⁹ *Ibid.*, 58

Premise 1: What Scripture says is always true.

Premise 2: Scripture says God exists.

Conclusion: Therefore, God exists.

The religion of liberalism is confused at this point. Which god? For they ask the question - how do you know other gods don't save? The religion of evolutionism does not care. But what about those who say they believe in the God of the Bible?

Frame further comments that "the task is simply to put the believer into a position where he ought to believe"⁴³⁰ Bells should be ringing for liberals at this point. So what about effective truth? Since those who do not want Biblical truth want to tell us the facts of their experience, do these facts "have God's mark on them?"⁴³¹ The importance is that what is communicated is Biblical, true, logical and take into account the enquirer's education, interests and questions. Geisler has comments and these are made later.

Neo-tolerance and the new relativism suggest all opinions are right. The liberals are agreeing with the evolutionists at this point – but not with God! Hence the importance to firstly discuss the need for proof; our certainty; point of contact; atheism; agnosticism; and important arguments leading to the ontological argument and this author's focus that the God of the Bible exists.

Thus Frame discusses the need for proof giving a comment by Wolterstorff concerning "We believe many things we cannot necessarily

⁴³⁰ Ibid., 63

⁴³¹ Ibid.

prove.....”⁴³² This is compared to Clifford’s comment that “we should not believe anything without having evidence in the objective sense.”⁴³³ The discussion centred around the evidence having its own persuasive value, with examples (Ps 8:3), to the extent that not believing is foolishness (Ps 14; Ro 1:21; 2 Cor 4:4). This author adds the reference (1 Cor 1:18-30).

Frame makes some points about Van Til’s discussion on transcendental argument, firstly noting Kant’s sceptical dismay at Hume’s pure empiricism that it would “destroy all human knowledge.”⁴³⁴ Kant basically adopted a method that “does not try to prove that genuine knowledge is possible; rather, it presupposes that it is.”⁴³⁵ Then Van Til agreed that it was fact and an argument for the existence of God, noting “without God there is not meaning, truth, rationality”⁴³⁶ Frame agreed but suggested additional arguments of a traditional kind but going further than God as a “designer”⁴³⁷, he emphasises traditional arguments work because “they presuppose a Christian worldview.”⁴³⁸ Worldview will be the focus when arguing creationism versus evolutionism. In addition, Frame suggests that “besides proving that God is the author of meaning we must prove that God is personal, sovereign, transcendent, eminent and Trinitarianinfinite, eternal, wise, just, loving, omnipotent, omnipresent.....”⁴³⁹ and this author adds omniscient hence Frame adds “no single argument will prove the entire Biblical doctrine of God.”⁴⁴⁰ Frame balances this with the Biblical truth that Jesus is Lord and goes on to quote truths in Scripture – rich young ruler (Mt 19:16ff); the Samaritan woman (Jn 4:7ff) emphasising

⁴³² Ibid., 64

⁴³³ Ibid.

⁴³⁴ Ibid., 70

⁴³⁵ Ibid.

⁴³⁶ Ibid.

⁴³⁷ Ibid., 71

⁴³⁸ Ibid., 72

⁴³⁹ Ibid., 73

⁴⁴⁰ Ibid.

the lordship of Jesus. You either know Jesus, be in Jesus and He in your heart – having the mind of Jesus or you do not.

Frame discusses problems with intellectuals, and this author reflects that a lot of these problems would be solved by simply reading and believing Scripture. The Holy Spirit guides into all truth. A balance highlighted by Frame concerns intellectuals that they are “often proud of their autonomy (sometimes called neutrality.....unbiased objectivity) and that pride must be abased. An intellectual will often agree to submit to Christ as Lord in every area except that of the mind.”⁴⁴¹ Frame emphasises loyalty to Jesus (Dt 6:4 ff; Mk 8:34 –38).

So, further to the above this author mentioned simply reading the Bible as a proof is real because of the Holy Spirit’s conviction (Jn 16:7ff), with His guidance (Phil 1:9,10). This emphasises the reality of the truth, and eternal Biblical reality (Pr 29:18).

⁴⁴¹ Ibid., 75

CHAPTER 22

DEITY OF CHRIST

Scriptures Doctrine of Scripture

In the previous discussion above, this author emphasised the fundamental (fundamental in true sense already defined) importance of Scripture – that through Scripture the Holy Spirit makes the true believers “new in the attitude of their minds” (Eph 4:23; Roms 12;2). Further the literal truth of the Gospel rests on the truth of Genesis.

This author now examines what all authors have said about the witness of Scripture. The Bible gives the doctrine of the Bible where Scripture is self-witnessed – God speaks and gives law. God in the Person Jesus speaks in the New Testament and He teaches that obeying the written word is the same as obeying God Himself. The true disciple lives, hungers and thirsts for every word of God (Mt 4:4).

Old Testament Prophecy

Frame in his section on the Scripture’s rationale for the Gospel discusses the argument from prophecy explaining the important point that “Scripture does not merely claim to be the word of God. It also presents us with reasons for believing its claim.”⁴⁴² This author has the thought that this thus refers again to the discussion on conviction (Jn 16:7 ff), where Scripture itself persuades “For something which there are no rational

⁴⁴² John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 136
169

grounds but rather illuminate the rational grounds which obligate us to believe.”⁴⁴³ This is regeneration –the work of God (Eph 2:5-8). Thus further referring to “Spirit – created faith is not ‘blind’”⁴⁴⁴, this author adds considering the five principles of Calvinism, that this conviction and guiding by the Holy Spirit relates to the fourth principle – Irresistible Grace, that where by grace we are saved through faith, and as a compound conditional this author focuses on the truth that all this is a gift from God (Eph 2:5-8) above. Further the elect are chosen and thus believe (Eph 1:4), in accordance with God’s purposes (Eph 2:10; 2 Tim 2:20). Frame also comments on the important references in the OT concerning explicit prophecies of Christ (Ps 2, 110; Is 7:14; 9:6-8; 11:1-16; 35:5; 53; Jer 31:31ff; Da 9:20-27; Mic 5:2; Zec 9:9-2; Mal 3:1-5) This author has the joy of noting from previous study further Psalms (Ps 22; 69; 72; 78; 118). These explicit prophecies are realized when Jesus comes – God with us (Mt 1:23) and in Jesus’ own words (Jn 7:17) that “Anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own.” LaHaye in his discussion on the Old Testament demonstrates how it supports Jesus as God’s true Messiah to come.

New Testament Witness to Jesus

Frame highlights important references concerning the New Testament’s witness to Christ, and this author views the need to examine these with considerable detail. Frame encourages readers to see the “one whose ministry is endorsed by God the Father Himself..... (Mk 1:11).....who is faithful to God, despite a more stringent temptation than Adam..... (Mt 4); a teacher who speaks with amazing authority (Mk1:22); one whose

⁴⁴³ Ibid.

⁴⁴⁴ Ibid.

power to heal is the power of God’s word (Lk 7:1-10)...who declines to save himself from death (Lk 23:35), only to rise again from the dead (Lk 24:1 ff)”⁴⁴⁵ Frame also highlights Jesus’ authority – “I AM” (Jn 8:58 cf 3:14) and he comments on Jesus’ Sonship to His Father calling God “His own Father” (Jn 5:18). Further about Jesus Frame highlights -⁴⁴⁶

- become a son through Jesus (Jn 14:6; 17:26),
- see Jesus, see the Father (Jn 14:9),
- Father given Jesus all things (Mt 11:27,
- Son given all knowledge (Jn 5:26; 17:24),
- Jesus’ power to forgive sins (Mk 2:7; Mt 9:3; Lk 5:21).

Further Frame emphasises the apostle John “begins his Gospel by identifying Jesus as the powerful Word of God (Jn 1:1-3).....”⁴⁴⁷ Frame also makes some comparisons (OT – NT)⁴⁴⁸ -

Isaiah 45:23ff	to	Phil 2:10-11
Isaiah 2:10, 19, 21; 66:15	to	2 Thess 1:1-9
Psalms 102:25-27	to	Hebrews 1:10-12

A further interesting comparison between Jesus and God in the Old Testament is defined by Frame –

Jesus creates (Jn 1:3; Col 1:16-17; Heb 1:2),

Begins a covenant (1 Cor 11:25),

- controls course of nature, history (Heb 1:3),
- forgives sins (Mk 2:7 cf Is 43),
- saves His people (Titus 2:13).

⁴⁴⁵ Ibid., 140

⁴⁴⁶ Ibid., 141

⁴⁴⁷ Ibid.

⁴⁴⁸ Ibid.

The new covenant and the truth above that Jesus controls history (Heb 1:3), is critical to the discussion of the young earth and Jesus' part as Second Person of Yahweh in creation.

This author then notes Frame proceeds through a wonderful discussion and argument concluding with the light dawning in people's hearts, that spiritual illumination, that wonderful light when Jesus said "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (Jn 8:12) – that light where "His power , His authority, His saving love, His resurrection glory – the conclusion was inescapableJesus was God!"⁴⁴⁹ And Frame proceeds by restating references (Jn 1:18; 20:28; Ac 20:28; Ro 9:5; 2 Thess 1:12; Titus 2:13; 2 Pe 1:1; 1 Jn 5:20, and again Phil 2:5ff). This author adds that these marvellous references highlight the historical Jesus emphasising His historicity. This author also adds to Frame's comment – Jesus was God, that Jesus is God – the alpha and omega.

Concerning the New Testament witness to Jesus, the Son of God concealed in the Old Testament (Jer 23:6 - our Righteousness, Is 41, the Holy One of God), LaHaye adds to Frame.

LaHaye in his chapter "Only God can Forgive"⁴⁵⁰, emphasises that Jesus "forgave more people than anyone who ever lived"⁴⁵¹. LaHaye discusses the reality that Jesus "forgives sins", emphasising this truth power in the "removal of sin, resulting in"⁴⁵² and notes "many people still stumble over this truth. They reject Jesus because they cannot accept He

⁴⁴⁹ Ibid., 142

⁴⁵⁰ Tim LaHaye, Jesus Who is He? (Sisters: Multnomah Books, 1996), p 163

⁴⁵¹ Ibid.

⁴⁵² Ibid., 165

is man's whole access to God and their only hope of having their sins forgiven."⁴⁵³ LaHaye then proceeds with an analysis of the truth that Jesus forgives sins by commenting on the truth of Jesus forgiving the woman who was a sinner who washed His feet with her hair (Lk 7:36-50).

This author notes further New Testament witness to Jesus is emphasised at length by LaHaye in his chapter "Who Jesus said He Was" in the wonderful section "Bold Claims That Called for Response".

There are many claims made by Jesus. LaHaye comments "they were actually made by Christ Himself and, by all rules of reason and logic, should be accepted as absolute truth. They amount *en toto* to an absolute and dogmatic claim that He Jesus Christ, is Himself the eternal God! If this be so, and it is so, then a person can ignore or reject this fact only at the cost of tragic and eternal loss to his own soul."⁴⁵⁴

This author further discusses what Jesus' words proclaiming the Kingdom tell us about His deity. LaHaye highlights Jesus' deity also in his discussion "Who Jesus said He was"⁴⁵⁵ and offers the references (Lk 9:24; Jn 4:14; Mt 11:28; Lk 21:33; Mt 16:18)⁴⁵⁶.

This author examines the question of what can be discerned about Jesus from His words concerning Himself. Did Jesus affirm He was the Messiah? Commenting on Jesus as the Messiah, LaHaye makes the comment about "an unambiguous piece of evidence"⁴⁵⁷ and cites John

⁴⁵³ Ibid.

⁴⁵⁴ Ibid., 70

⁴⁵⁵ Ibid., 69

⁴⁵⁶ Ibid., 71-72

⁴⁵⁷ Ibid.

4:25-26. He also comments “those who claim Jesus was confused about His identity must never have read the Gospel record”⁴⁵⁸.

In this section LaHaye also makes a comment and provides the following references with the comment that “all add up both individual and collectively to affirmation of His own unique deity as the eternal Son of God.”⁴⁵⁹ (Mt 11:27; Jn 5:22, 25).⁴⁶⁰ LaHaye also notes “I am” passages (Jn 14:6; 11:25; 8:12; 10:7,8; 6:35)⁴⁶¹.

Of interest is the title Son of Man. LaHaye notes there was no Jewish concept of the Son of Man. Concerning Jesus’ title – Son of Man, LaHaye offers the following verses (Mt 9:6; Mk 2:28; Lk 18:8; Mk 10:45)⁴⁶²

This author comments on the claims made by Jesus. From these references we see that Jesus was from eternity to eternity. (Jn 8:58, 10:30, 14:1-9, 15:9-10, 17:1-5)

LaHaye also comments on Jesus’ self-evaluation that He is God in his section “Jesus claimed to be God in the flesh”⁴⁶³ and he discusses this section where Jesus is working on the Sabbath and made Himself equal with God (Jn 5:17-18). LaHaye refers to other references where Jesus is God where “Jesus claimed power to raise the dead”⁴⁶⁴ (Jn 5:21); “Jesus claimed to be future judge of all men”⁴⁶⁵ (Jn 5:22); “Jesus claimed equal honour

⁴⁵⁸ Ibid.

⁴⁵⁹ Ibid., 70

⁴⁶⁰ Ibid., 70-72

⁴⁶¹ Ibid.

⁴⁶² Ibid., 71-72

⁴⁶³ Ibid., 74

⁴⁶⁴ Ibid., 75

⁴⁶⁵ Ibid., 76

with God”⁴⁶⁶ (Jn 5:23); “Jesus claimed the authority to dispense eternal life”⁴⁶⁷ (Jn 5:24) and “Jesus claimed to be the source of life”⁴⁶⁸ (Jn 5:26-27).

This author also notes LaHaye lists and discusses texts indicating extraordinary or superhuman knowledge by the Lord Jesus and several of the passages⁴⁶⁹ listed by LaHaye above also are relevant here.

LaHaye also makes a comment about Jesus’ knowledge at a distance, and this author has included this discussion under the paragraph below which includes LaHaye’s comments and notation on the reference John 4:46-54⁴⁷⁰.

This author examines what Jesus’ deeds proclaiming the kingdom tell us about His deity. LaHaye devotes the chapter “His Miracles as Witness to His Identity” and explains what Jesus’ works prove about Him and he further focuses on Jesus’ miracles as a witness to His identity as the Son of God, highlighting His power and His rule and thus proclaiming His kingdom. LaHaye highlights the importance that Jesus placed on His miracles when he notes “Jesus pointed to miracles as a ‘greater witness’ of His deity”⁴⁷¹ and he supports this and cites John 5:36 emphasising the “work” the Father gave Jesus. LaHaye importantly notes that Jesus “clearly intends that His ‘works’ a term he uses interchangeably with ‘miracles’ identify that He is God in human flesh.”⁴⁷² LaHaye then lists of greater importance is

⁴⁶⁶ Ibid., 77

⁴⁶⁷ Ibid., 78

⁴⁶⁸ Ibid., 79

⁴⁶⁹ Ibid., 74-79

⁴⁷⁰ Ibid., 107

⁴⁷¹ Ibid., 139

⁴⁷² Ibid.

“the seriousness of rejecting Jesus’ miracles”⁴⁷³ He explains “one of the most awesome condemnation in the Bible was reserved for the people of two cities where Jesus did many miracles. The Jews of those cities rejected Him, particularly when He made the claim to deity. ‘Woe to you, Chorazin!’⁴⁷⁴ Jesus went on to explain the importance of His ministries relating it to the situation in Tyre and Sidon and the truth that if they had “repented long ago in sackcloth and ashes.....”⁴⁷⁵ it would have been easier for Tyre and Sidon on the day of judgement than for those who rejected His miracles. LaHaye emphasises “miracles, then, are an overt and powerful witness to Jesus’ identity. People reject them at their peril....”⁴⁷⁶ This author draws attention to liberalism’s attitude to miracles and the danger that liberals are in. LaHaye highlights the types of miracles: healing, multiplication and concluding with raising the dead and he lists – widow Nain’s son (Lk 7:11-17), Jairus’ daughter (Mt 9:18-26) and Lazarus (Jn 11).

This author is encouraged by the truth on God’s testimony about Jesus. LaHaye describes God using His audible testimony “on three occasions during the life of our Lord, the voice of God the Father was heard audibly from heaven.”⁴⁷⁷ LaHaye explains the truth of the three occasions – the voice of God at the baptism of Jesus (Mt 3:16-17; Mk 1:9 -11; Lk 3:21-22), at the transfiguration (Mt 17:1-8) and four days before the crucifixion (Jn 12:28 -33)⁴⁷⁸. This author notes LaHaye concludes his comments with a quote from Hebrews 1:1-2 emphasising God’s Son and heir speaking to us.

⁴⁷³ Ibid.

⁴⁷⁴ Ibid., 140

⁴⁷⁵ Ibid.

⁴⁷⁶ Ibid.

⁴⁷⁷ Ibid., 127

⁴⁷⁸ Ibid., 128-132

Another important truth concerning the deity of Jesus is eyewitnesses. LaHaye gives an awesome description of eyewitnesses to the deity of Jesus, the Son of God, beginning with the testimony of Peter. LaHaye lists 35 references⁴⁷⁹ in the book of Acts alone, and this author selects a couple (e.g. Ac 2:30; 32, 33). LaHaye also lists 23 references⁴⁸⁰ of Peter's writing, of which this author gives a few important references (1 Pe 1:3-4; 18-19; 2:24; 3:18-22).

Similarly LaHaye highlights the testimony of the apostle Paul, emphasising the testimony (Phil 2:9-11).⁴⁸¹ LaHaye highlights the "work of Jesus' salvation"⁴⁸² (1 Thess 1:9; 2:2,8,9). LaHaye notes that "the gospel of God gospel of Christ"⁴⁸³ are interchangeable (1 Thess 3:2). LaHaye also highlights "Jesus is presented equal with God the Father"⁴⁸⁴ (2 Thess 1:1-2). This author notes this is a small sample of LaHaye's comments in this section.

LaHaye devotes a section to the testimony of the Gospel of John. He emphasises the words spoken by Jesus "the Son of God"⁴⁸⁵. From what he recorded in John he shows Jesus came in the flesh and "demonstrated through signs, wonders and healing miracles that He was the Son of God"⁴⁸⁶. LaHaye lists 10 miraculous signs (Jn 2:1-12 through to Chs 20, 21 concerning the resurrection).⁴⁸⁷

⁴⁷⁹ Ibid., 96-99

⁴⁸⁰ Ibid., 100-102

⁴⁸¹ Ibid., 113

⁴⁸² Ibid., 117

⁴⁸³ Ibid., 118

⁴⁸⁴ Ibid., 120

⁴⁸⁵ Ibid., 106

⁴⁸⁶ Ibid.

⁴⁸⁷ Ibid., 106-107

LaHaye also comments on Jesus' pre-existence on his discussion where Jesus claimed to be the fulfilment of prophecy. He notes "Jesus never was confused about who He was"⁴⁸⁸ and he cites how Jesus fulfils prophetic Scripture – "today this Scripture is fulfilled in your hearing" (Lk 4:16-21). Further LaHaye notes "at least 109 Messianic prophecies"⁴⁸⁹ exist about Jesus and he also quotes Edersheim and his work concerning "there were 456 Messianic passages"⁴⁹⁰ about Jesus in the Old Testament. In his work, LaHaye also emphasises prophecy concerning Jesus' death (Dan 9:27) "this prophecy of Daniel was fulfilled by Jesus the week before He was crucified"⁴⁹¹.

This author in this work is emphasising that the Bible is accurate history. Thus, in addition to Frame and LaHaye's discussion on the truth of Jesus the Messiah as witnessed by the New Testament, Geisler in his chapter "The Historical Reliability of the New Testament" offers additional facts adding new information not previously discussed by other authors on the authenticity of the New Testament documents. Geisler initially notes that there is "more abundant and accurate manuscript evidence for the New Testament than for any other book from the ancient worldmore manuscripts copied with greater accuracy and earlier dating than for any secular classic from antiquity....."⁴⁹² Geisler then proceeds to number and give the nature of the New Testament manuscripts from the John Rylands fragment, the Bodmer Papyri through to other early Greek manuscripts⁴⁹³. In addition he provides a tabulation of the comparison of ancient texts⁴⁹⁴ highlighting the author and the date of writing along with the number of

⁴⁸⁸ Ibid., 174

⁴⁸⁹ Ibid., 176

⁴⁹⁰ Ibid.

⁴⁹¹ Ibid., 193

⁴⁹² Norman L Geisler, *Christian Apologetics*. (Grand Rapids, Mich.: Baker Book House, 2002) p. 306

⁴⁹³ Ibid., 306, 307

⁴⁹⁴ Ibid.

copies and accuracy of the copy listing ancient works from Caesar through to Homer but with the New Testament with the number of copies equaling 5000, almost 4500 more than Homer's work which comprised 643.⁴⁹⁵ Further he notes the accuracy of the copy with Homer's work at 95% and the New Testament at 99+%⁴⁹⁶ Further he examines the New Testament dating and sources in detail, along with the New Testament witnesses and eye witnesses and more importantly the accuracy of the New Testament witnesses, supporting Frame and LaHaye's work completely in their discussion on eye witnesses. In addition to the above discussion, Geisler examines at great length the archaeological and secular testimony of the accuracy of the New Testament, highlighting archaeological evidence⁴⁹⁷ and clearly demonstrating that reliability with secular evidence – particularly with the Jewish historian Josephus⁴⁹⁸ who highlights “many figures who are well known to us from the New Testament Herod's, Roman emperors Augustus, Tiberius, Claudiushigh priestly families – Annas, Ciaphas,.....”⁴⁹⁹ further he notes the Roman historian Tacitus and a quote from Annals exv.44 ⁵⁰⁰ along with historical work from Lucian⁵⁰¹, Suetonius⁵⁰², Pliny the Younger⁵⁰³, and several others in addition to letters and the Jewish Talmud⁵⁰⁴ and further archeological comment. Geisler concludes his exhaustive analysis by commenting that “both the authenticity and the historicity of the New Testament documents are firmly established todaythe historicity of these contemporary accounts of Christ's life teachings, death and resurrection is also established on firm historical groundsthe integrity of the New Testament writers is

⁴⁹⁵ Ibid.

⁴⁹⁶ Ibid.

⁴⁹⁷ Ibid., 322

⁴⁹⁸ Ibid., 323

⁴⁹⁹ Ibid.

⁵⁰⁰ Ibid.

⁵⁰¹ Ibid.

⁵⁰² Ibid., 324

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

established by the character of the witnesses as well as by the quantity and independent nature of their witness.”⁵⁰⁵ The scholar Kenyon makes detailed comments on reliability. The faithfulness of copying Hebrew and Greek manuscripts has been devalued in the last 20 years with the proliferation of various translations - which now number almost 40 versions. Some translations devalue and change the truth of Scripture. This author constantly returns to the original Hebrew and Greek for the truth!!

In addition to Frame’s discussion and discussions by other authors, concerning deity and authority of Jesus, Geisler also examines claims for Jesus’ deity. He begins by over viewing witnesses (Lk 1:1-3) and how the New Testament writers distinguished their words from Jesus’ words (Ac 20:28; 1 Cor 7:10, 12; 11:24, 25), but above all in his examination he begins with a discussion of the Old Testament word YAHWEH. Geisler favours “Jehovah” for a title of God noting “JHWH,YHWH” rather than “LORD”. This author understands Geisler’s reasoning, yet prefers “LORD”, the NIV for choice for YAHWEH in the Old Testament, and further this author focuses more on Jesus in the Old Testament as the Eternal Second Person of YAHWEH – the Son who is eternal (Jn 1:1;3:17; 1 Pe 1:20) Having said this, this author is overjoyed at the detail to which Geisler has gone in explaining Jesus’ claim as Jehovah or LORD, and this author cites Geisler’s work⁵⁰⁶ noting the close comparison to references offered by LaHaye above.

Geisler also gives an equivalent discussion as LaHaye to the claims of the disciples, and eyewitnesses that Jesus is God.

⁵⁰⁵ Ibid., 327

⁵⁰⁶ Ibid., 330-335

He discusses the misconception that Jesus of history is unknowable. He begins with the premise “if one were to study historically the life of Jesus of Nazareth, he would find a very remarkable man, not the Son of God.”⁵¹¹ McDowell extensively quotes Montgomery who in turn was commenting on Kant and his presuppositions – but Montgomery makes an interesting point “and general philosophical scepticism is a nice intellectual game, but one cannot live by it.”⁵¹² Montgomery adds that historical events are “unique, and the test of their factual character can be only the accepted documentary approach that we have followed here. No historian has a right to a closed system of causation....”⁵¹³ and McDowell proceeds to conclude the argument by also quoting Schaff who comments “the purpose of the historian is not to construct a history from preconceived notions and to adjust it to his own liking, but to reproduce it from the best evidence and to let it speak for itself.”⁵¹⁴ McDowell does this and looks at evidence in his section “External Evidence Test For The Reliability of the New Testament”, and he overviews and quotes extensively the writings of Eusebius, Clement, Ignatius, Moyer, Polycarp and Tatian, in addition to non-Christian writers of history - Tacitus, Seutonius, Josephus, Thallus, Pliny the Younger, Trajan, Talmud, Lucian, Bar-Serapion, the Gospel of Truth (non-Christian, Gnostic) and the Acts of Pontius Pilate.⁵¹⁵ Concerning the historical work of Pliny the Younger, cited above, McDowell quotes a reference and then comments on Pliny’s historical evidence with the note “this reference provides solid evidence that Jesus Christ was worshiped as God from an early date by Christians who continued to follow the practice of breaking bread together, as reported in Acts 2:42, 46.”⁵¹⁶ This author

⁵¹¹ Josh McDowell, *The New Evidence that Demands a Verdict. Evidence I & II*. (Nashville, Tenn.; Thomas Nelson, 1999) p. xxxvii

⁵¹² *Ibid.*, xxxviii

⁵¹³ *Ibid.*

⁵¹⁴ *Ibid.*

⁵¹⁵ *Ibid.*, 55-60

⁵¹⁶ *Ibid.*, 58

also notes that McDowell's summary is actually a full quote from Geisler's summary already noted by this author when discussing Geisler.

Another important area of misconception raised by McDowell is in his section "loving Christians should accept other religious views". He comments on the word "tolerance(defining it) as to recognise and respect other's beliefs and practiceswithout sharing them.....put up with something not especially liked"⁵¹⁷ This is an important point especially in this postmodern age, and with view to the discussions of Erickson on postmodernism. Concerning postmodernism McDowell extensively comments on Grenz's work already discussed. McDowell continues with a comment of Paul (1 Cor 13:7) but suggests that today "the new definition of tolerance is systematically being foisted upon the minds of all people.....Helmbockstates the definition of new tolerance is that every individual's beliefs, lifestyle and perception of truth claims are equal.....your beliefs and my beliefs are equal, and all truth is relative."⁵¹⁸ Well, how about that! Black is white and white is black – or any other colour you want! I remember some mathematician friends of mine who discussed if $1 + 1$ really = 2!!

In McDowell's discussion on "Is the New Testament historically reliable?"....., McDowell discusses New Testament examples and examines the Gospel of Luke in his section "The Incredible Accuracy of Luke."⁵¹⁹ McDowell quotes some interesting words from Ramsey "Luke's history is unsurpassed in respect of its trustworthiness."⁵²⁰ He also notes a quote by Sherwin-White that "for Acts the confirmation of historicity is

⁵¹⁷ Ibid., xxxix

⁵¹⁸ Ibid.

⁵¹⁹ Ibid., 63

⁵²⁰ Ibid.

overwhelming any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.”⁵²¹

Again this author examines further the reliable truth that the Old Testament is accurate history. McDowell in his chapter “Is the Old Testament historically reliable?”.... and in the section concerning “Documentary Confirmation of the Old Testament Accounts” McDowell includes a quote by Morris about the reliability of the Old Testament history that “now, however, it is no longer possible to reject the substantial historicity of the Bible, the time of Abraham, because of the remarkable discoveries of archaeology.”⁵²²

In addition to McDowell’s comments on the historicity of the Old Testament, McDowell includes confirmation of the Old Testament’s accuracy in his section “New Testament Confirmation of the Old Testament”. He particularly focuses on comments made by Jesus Himself along with other witnesses in the New Testament – summarised by⁵²³ and listed by this author: (Lk 2:22; 20:28; Jn 1:45, 8:5,9:29; Ac 3:22, 6:14, 13:39, 15:1, 26:22, 28:23; 1 Cor 9:9; 2 Cor 3:15; Heb 9:19; Rev 15:3).

Further to the historicity of Jesus, McDowell in his section “additional historical sources for Christianity” examines secular sources⁵²⁴, which this author cites from Trajan, Macrobius through to Seneca. Having said this McDowell then concludes with comments from scholars beginning with Kee who notes “The result of the examination of the sources outside the New Testament that bear directly or indirectly on our knowledge of Jesus is to

⁵²¹ Ibid., 64

⁵²² Ibid., 99

⁵²³ Ibid., 115

⁵²⁴ Ibid., 134

confirm His historical existence”⁵²⁵ Other scholars quoted by McDowell here are - Marshalls, Stien, France, Yamauchi, Pelikan and Habermas.

In his amusingly titled chapter “If Jesus wasn’t God, He deserves and Oscar” McDowell discusses the direct claims of Jesus to deity. In the introduction to this section McDowell quotes much of LaHaye, which this author has examined with relevant references given. However, McDowell adds an important reference concerning Jesus’ trial (Mk 14:61-64). He mentions Jesus’ claims of equality with God (e.g. Jn 10:25 – 33; 5:17, 18), and also mentions the “I AM” statements already discussed. McDowell comments on the apostle Paul and his descriptions of the deity of Jesus (e.g. Ro 9:5; Phil 2:6 – 11; Col 1:15-17; 2:9; Titus 2:13). Also the apostle Peter (Act 2:36; 2 Pe 1:1).

More Miracles

Further to general comments on miracles above, McDowell in his chapter “Defending Miracles” notes that “if a theistic God exists, then miracles are possible. As C. S. Lewis said ‘but if we admit God, must we admit miracles? Indeed, indeed, you have no security against it. That is the bargain. Theology says to you in effect, - admit God and with Him the risk of a few miracles, and I in return will ratify your faith in uniformity as regards the overwhelming majority of events’”.⁵²⁶

McDowell then discusses in depth the nature of miracles and the reality that “miracles are supernatural acts of God”⁵²⁷; “miracles do not

⁵²⁵ Ibid., 135

⁵²⁶ Ibid., 661,662

⁵²⁷ Ibid.

violate natural laws”⁵²⁸ and the truth that “miracles are immediate and always successful”,⁵²⁹ McDowell makes a final point that concerning the purpose of miracles, they “confirm a message from God And form the framework of Christianity”.⁵³⁰ He highlights objections to miracles further examining the work of Spinoza, Hume and in particular Nowell-Smith who “claims that miracles are simply strange natural events that either have or will have a strict scientific explanation but further – that miracles are unscientific because they lack predictive value”.⁵³¹ Nowell-Smith claims that events which can be explained scientifically cannot be miracle on the basis that they have a scientific explanation which does not involve the intervention of God, nor are they miracles on the grounds that they also cannot be scientifically predicted. This author comments that because miracles are the result of the intervention of God it then follows that they will not be predictable by the finite mind of man.

The Truth of the Resurrection

This author said this before – if you do not accept the creationist’s view of God’s creation and the literal Biblical truth of 6 literal days of creation – you must not truly understand the literal fact of the resurrection. This also is fact. Frame begins briefly outlining miracles that “throughout Scripture God does wonderful works so that people will know that He is the Lord (Ex 6:7; 7:5, 17; 8:22; 9:14; 10:2; 11:7; 14:4, 18; 16:12; 29:46)”⁵³² to mention the beginning of God’s works. He explains that during the ministry of Jesus, that Jesus Himself made many miraculous signs but that they rarely allowed people to soften their hearts and believe. Even the

⁵²⁸ Ibid., 663

⁵²⁹ Ibid., 664

⁵³⁰ Ibid., 664,665

⁵³¹ Ibid., 370,371

⁵³² John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 143

enemies of Jesus admitted to the miraculous signs but did not believe. Frame further explains that even the resurrection itself failed to “convince many”⁵³³. He continues with comments of Jesus’ rebuke to those who only wanted signs (Mt 12:39; Jn 4:48). This author is aware of the many New Testament references concerning miraculous signs and their “epistemological function” and, with respect to apologists many will say – well there are strange happenings. However, concerning the resurrection, already noted above with the appropriate references, this author is greatly encouraged by Frame’s words, except for the use of the word “story” in the passage which follows:

“The story of the Resurrection was related too soon after the fact to be the product of legendary development. The ornamentation and elaboration characteristic of legends is not there. The story of the women discovering the empty tomb bears remarkable marks of authenticity. No one inventing such a story would have placed women in this role, because they were not acceptable witnesses in Jewish courts of law.”⁵³⁴ It is a shame when good arguments are devalued by using the wrong terminology. Story is story – it may not be truth – but truth is truth!

Attempts to explain the Resurrection as something other than a supernatural event have always fallen flat. Some have said that Jesus did not actually die on the cross, but only fell into a coma, from which he was roused in the tomb, But in such a weakened condition, Jesus could not have rolled away the heavy stone and appeared to the disciples as the triumphant Lord of heaven and earth. Some have said that the disciples engaged in a conspiracy, but that has been dealt with above. Some have

⁵³³ Ibid.

⁵³⁴ Ibid., 146

explained the post-Resurrection appearances as hallucinations or ‘visions’. But hallucinations do not work that way. They do not produce the same images in many persons, who then report that they have all seen the same thing.

The fact is, then that the Resurrection is as well established as any fact in history – indeed better than most, for it is attested by the Word of God itself.”⁵³⁵

This author is further encouraged by Frame’s comments that the resurrection was credibly absolutely certain and that it is the word of God Himself and deserves “the highest standard of credibility”.⁵³⁶

McDowell in his discussion on Jesus as Lord, comments on the resurrection in his Chapter “Support of Deity: The Resurrection - Hoax or History?” He begins by stating “the Resurrection of Jesus Christ is one of the most wicked, vicious, heartless hoaxes ever foisted upon the minds of men, OR it is the most fantastic fact of history.”⁵³⁷ He continues about Jesus’ credentials and explains “(1) The impact of His life, through His miracles and teachings, upon history; (2) fulfilled prophecy in His life; and (3) His resurrection.”⁵³⁸ McDowell highlights the record of the resurrection (Mt 28:1-11; Mk 16; Lk 24; Jn 20, 21), and cites W. L. Craig concerning the importance of the physical resurrection of Christ – “Without the belief in the resurrection the Christian faith could not have come into being. The disciples would have remained crushed and defeated men. Even had they continued to remember Jesus as their beloved teacher, His crucifixion would

⁵³⁵ Ibid.

⁵³⁶ Ibid., 147

⁵³⁷ Josh McDowell, The New Evidence that Demands a Verdict, Evidence 1 & II. (Nashville, Tenn.: Thomas Nelson, 1999) p. 203

⁵³⁸ Ibid.

have forever silenced any hopes of His being the Messiah. The cross would have remained the sad and shameful end of His career. The origin of Christianity therefore hinges on the belief of the early disciples that God had raised Jesus from the dead.”⁵³⁹ Thus, this author again emphasises the truth of Biblical history and the reality that we cannot totally understand the Gospel without acknowledging the literal and historical accuracy of Genesis.

Thus this author notes further comments on the historical fact of Scripture. McDowell continues with the significance of the resurrection and that of the four world religions based on personalities that “only Christianity claimed an empty tomb for its founder.”⁵⁴⁰ He continues further with the true comment that “the resurrection is propounded as being (1) the explanation of Jesus’ death; (2) prophetically anticipated as the messianic experience; (3) apostolically witnessed; (4) the cause of the outpouring of the Spirit, and thus accounting for religious phenomena otherwise inexplicable; and (5) certifying the Messianic and Kingly position of Jesus of Nazareth.....without the resurrection the Messianic and Kingly position of Jesus could not be convincingly established.”⁵⁴¹ Concerning historic fact McDowell cites W.J. Sparrow-Simpson who wrote “If the resurrection is not historic fact, then the power of death remains unbroken, and with it the effect of sin; and the significance of Christ’s death remains uncertified, and accordingly believers are yet in their sins, precisely where they were before they heard of Jesus’ name.”⁵⁴² McDowell explains that the “resurrection turned disaster into victory and without the resurrection Christianity would never have happenedthat without faith in the

⁵³⁹ Ibid., 204

⁵⁴⁰ Ibid., 205

⁵⁴¹ Ibid., 206

⁵⁴² Ibid.

resurrection there would be no Christianity at allChristianity stands or falls with the truth of the resurrection”⁵⁴³ McDowell highlights the reference (1 Cor 15:7). Thus the blunt comment - if one does not believe the literal truth of Genesis 1, how can you believe the fact of the Gospel and the resurrection of Jesus?

In addition to the New Testament witness above in the previous section about the deity of Jesus, McDowell continues with the claims of Jesus that He would be raised from the dead – indeed His own predictions of His own resurrection (Mt 12:38-40; 16:21; 17:9; 17:22,23; 20:18,19; 26:32; 27:63; Mk 8:31-9:1; 9:10; 9:31; 10:32-34; 14:28, 58; Lk 9:22-27; Jn 2:18-22; 12:34; and also Chs 14-16).

The historical fact of the resurrection is already related to the historical fact of Genesis 3:15 and Isaiah 53. McDowell also spends considerable time in explaining the historical approach to the resurrection of Jesus as an event in history. He cites Wilbur Smith who commented “the meaning of the resurrection is a theological matter, but the fact of the resurrection is a historical matter; the nature of the resurrection body of Jesus may be a mystery, but the fact that the body disappeared from the tomb is a matter to be decided upon by historical evidence.”⁵⁴⁴ This author comments here concerning the word “mystery” cited by Smith and is reminded that the Greek equivalent “mysterion” as discussed in the section “Sovereignty of God – God’s Responsibility and Ours” has to do with something that was concealed but is now explained and revealed – and this is exactly true when examining the predictions that Jesus made in Scripture concerning His own resurrection. McDowell continues looking at the legal

⁵⁴³ Ibid., 208

⁵⁴⁴ Ibid., 211

ramifications of the resurrection as fact and comments on the forensic aspects of Scripture noting Bernard Ramm who said “In Acts 1, Luke tells us that Jesus showed Himself alive by many infallible proofs (en pollois tekmeriois), an expression indicating the strongest type of legal evidence.”⁵⁴⁵ McDowell further cites Ernest Kevan concerning eyewitnesses which have been discussed by LaHaye. However Kevan also adds concerning the Epistles of the New Testament that they “constitute historical evidence of the highest kind.....”⁵⁴⁶ In addition to the above authors McDowell cites J.N.D. Anderson who discusses Moule who explained “from the very first the conviction that Jesus had been raised from death has been that by which their very existence has stood or fallen. There was no other motive to account for them, to explain themat no point within the New Testament is there any evidence that the Christians stood for an original philosophy of life or an original ethic. Their sole function is to bear witness to what they claim as an event - the raising of Jesus from among the deadthe one really distinctive thing for which the Christian stood was their declaration that Jesus had been raised from the dead according to God’s design”⁵⁴⁷ Thus as Sparrow-Simpson adds to his previous citation - the resurrection of Christ is the foundation of apostolic Christianity”⁵⁴⁸ This author adds (and this can also apply to the unbelief of liberal scholars who reject Paul, Peter and John’s letters, and also John’s Revelation as Scripture) that “those who deny His resurrection consistently deny as a rule His divinity and His redemptive work in any sense that St Paul would have acknowledged.”⁵⁴⁹ This author has noted that McDowell has much more to say on this marvelous foundational truth and concludes this section on the resurrection with McDowell’s comment

⁵⁴⁵ Ibid., 213

⁵⁴⁶ Ibid., 214

⁵⁴⁷ Ibid., 215

⁵⁴⁸ Ibid.

⁵⁴⁹ Ibid.

that “it may be said that the historical evidence for the resurrection is stronger than for any other miracle anywhere as Paul said, if Christ is not risen from the dead then our preaching is in vain and your faith is also vain.”⁵⁵⁰This author acknowledges that McDowell has presented evidence for the resurrection of Christ in such a manner that would be acceptable in a modern day court room setting. This is not to deny the role faith plays in accepting the historical fact as part of God working in the lives of humankind.

⁵⁵⁰ Ibid.

CHAPTER 23

THE ENCOURAGEMENT OF SCRIPTURE

Greater-Good Defence

This area of apologetics is very important – we need to defend Biblical truth against the evils of evolutionism and liberalism. This author agrees with Frame concerning the importance of the present and the greater-good defence and the reality of Scripture which encourages us to look at our lives and experiences in a new way. Frame emphasises that God uses evil for His own good and this is called the “Greater Good Defence”⁵⁵¹, and Frame emphasises some clarification in his thoughts concerning the problem of evil. Of importance is that God glorifies Himself and that this also is the focus of the faithful and obedient servant - to glorify God and enjoy Him forever. Frame commenting on this point also emphasises obedience and supports the references (Dt 5:33; 8:3; 11:13-15.....Ps 1; 119:7)”⁵⁵² He also adds the importance of the persecution that can come from obedience but the resultant “enduring happiness (Mt 6:24-34; 10:16-42; Mk 10:29-31).”⁵⁵³ He also notes that the Westminster Shorter Catechism emphasises that the faithful enjoy Him forever. Further this author is amazed at the truth that God never foreordains an evil event without good purpose which again is to His glory and to the benefit of His faithful servants (Ro 8:28; Eph 2:10).

⁵⁵¹ John M. Frame, *Apologetics to the Glory of God*. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 184

⁵⁵² *Ibid.*, 185

⁵⁵³ *Ibid.*

Holy Spirit Gives New Heart Through Reading Scripture

Frame comments on Scripture and how it gives a new heart to the believer, that Scripture “gives us faithful hearts.”⁵⁵⁴, and that the word of God is “powerful to save (Ro 1:16,17)”⁵⁵⁵ He emphasises that through Jesus God has forgiven the sinner who repents and believes. This author highlights the marvellous references (Ro 5:8; 2 Cor 5:21; 1 Pe 3:18). This author acknowledges Frame’s comments on apologetics as offence noting the message of the apologist that only in Jesus is there salvation and thus apologetics as offence is the best defence. This author is reminded again of Jesus’ words to Nicodemus (Jn 3) that by trusting in Him that this is the only way to salvation and sharing in God’s eternal kingdom with Jesus.

⁵⁵⁴ Ibid., 189

⁵⁵⁵ Ibid.

CHAPTER 24

Conclusions

HOLY SPIRIT GUIDANCE – A YOUNG EARTH

As we conclude this study, it's been wonderful to reaffirm that the New Testament is built on the historical truth of Genesis – especially Genesis 3:15. Indeed the truth of the chapters dealing with God's sovereignty and the person and work of Jesus, and discussions on the resurrection depend on the historical truth off Genesis.

There are many true born again Christians – born of water and the Holy Spirit with the gift of the Holy Spirit who have not really thought through the reality of the literal truth of the Bible concerning creation. In this work this author has focused on the awful comment that many “Christians” really do not believe the fact of the historical truth of the Bible.

Many of these Christians are involved in all areas of science, and this work encourages them to revisit the truth of the Biblical account of God's creation. As we know, science has provided much to our civilisation today – from medical research and all assistance to daily living including transport and communications. Most science as discussed is conducted in real time, that is, it is experimental or practical science involving an experiment which includes observation and a result. Usually these experiments are in real time or time closely associated with the experiment.

It is now clear that science which involves examining results from a distant past is not necessarily reliable, and this author examined this type of science in all the discussions above.

Further, remembering dating systems, and problems with the science of palaeontology⁵⁵⁶ concerning fossils it is noted by Batten, Catchpoole, Sarfati and Wieland⁵⁵⁷ that although “Darwin expected millions of transitional fossils to be found none have been found, except for a mere handful of disputable ones. Evolutionist Dr Colin Patterson of the British Museum of Natural History responded as follows to a letter written asking why he failed to include illustrations of transitional forms.....I wrote the text on my book 4 years ago. If I were to write it now, I think the book would be rather different. Gradualism is a concept I believe in.....yet Gould and the American Museum people are hard to contradict when they say there are no transitional fossils. As a palaeontologist myself, I am much occupied with the philosophical problems of identifying ancestral forms in the fossil records. You say that I should at least ‘show a photo of the fossil from which each type of organism was derived.’ I will lay it on the line – there is not one such fossil for which one could make a water tight argument.”⁵⁵⁸ All this is to do with the fact that Batten, Catchpoole, Sarfati and Wieland noted that Darwin reasoned that there would be many evolutionary type fossils which should have been found, but they noted that none were found.

⁵⁵⁶ Letter (written April 10, 1979) from Dr Colin Patterson, then Senior Palaeontologist at the British Museum of Natural History London, to Luther D. Sunderland, as quoted in Sunderland L.D., *Darwin’s Enigma*, Master Books, San Diego, USA, p. 89. Patterson subsequently tried to play down the significance of this very clear statement.

⁵⁵⁷ D. Batten, D. Catchpoole, J. Sarfati and C. Wieland, *The Creation Answers Book*, (QLD, Australia: Creation Book Publishers 2006), p. 22

⁵⁵⁸ *Ibid.*

As this author has examined the reliability of past science or historical science – science that really cannot prove conclusively that the experiment that they conducted is correct, this author also examined the question of a young earth. There is much evidence discussed proving that this is the case – that the earth is young in accordance with Biblical record. Morris⁵⁵⁹ importantly comments “The evidence for a young earth/universe is, by definition, evidence for Biblical creation, as naturalistic evolution, if it were at all possible, would require eons. There is much evidence that the universe is relatively young, such as the decay of the earth’s magnetic field, including rapid palaeomagnetic reversals, fragile organics molecules in fossils supposedly many millions of years old, not enough helium in the atmosphere, not enough salt in the sea, carbon-14 in coal and oil supposedly millions of years old.....”⁵⁶⁰

In addition to the main focus of this work there is an extension to the religion of evolutionism mainly the new religion of global warming raking prominence from 1995 on. This is overviewed in Appendix.

To save repetition this author draws attention again to pages 166, 168, 169, 183, 190, and 191 of this work concluding that the earth is young and confirming the initial statement in the Introduction that Jesus, the eye witness, (Jn 1, Col 1) gave us this literal historical truth – for He is truth. (Jn 14:6)

⁵⁵⁹ J.D. Morris., The Young Earth, (USA: Master Books 1994)

⁵⁶⁰ D. Batten, D. Catchpoole, J. Sarfati and C. Wieland, The Creation Answers Book, (QLD, Australia: Creation Book Publishers 2006), p. 23

BIBLIOGRAPHY

BIBLIOGRAPHY

- Aiken, Kenneth T. The Daily Study Bible Proverbs. Louisville: Westminster John Knox Press, 1986.
- Andersen, Francis I. Tyndale Old Testament Commentaries. Job. Leicester: Inter-Varsity Press, 1977.
- Anderson, G.W. The History and religion of Israel. Oxford: Oxford University Press, 1989.
- Archer, Gleason L. A Survey of Old Testament Introduction. Chicago: Moody Press, 1994.
- Baillie, D. M. God Was In Christ. London: Faber and Faber Limited, 1961
- Baillie, John. Invitation to Pilgrimage. London: Oxford University Press, 1944.
- Barclay, William. Ethics in a Permissive society. London: Fontana Books, 1971.
- Batten D., Catchpoole D., Sarfati J. and Wieland C. The Creation Answers Book. Eight Mile Plains Qld Aust.: Creation Book Publishers, 2006
- Brown, Raymond E. An Introduction to new Testament Christology. New York: Paulist Press, 1994.
- Bullock, C. Hassell. An Introduction to The Old Testament Poetic Books. Chicago: Moody Press, 1988.
- Burgess, S. He Made The Stars Also. Surrey, Day One Publications. 2001
- Calvin, J. Institutes of the Christian Religion. Philadelphia, Pa.: Westminster Press, 1960
- Calvin, J. Genesis. Edinburgh, UK.: Banner of Truth, 1984
- Crenshaw, James L. Old Testament Wisdom. Louisville: Westminster John Knox Press, 1998.
- Davidson, Robert. The Daily Bible Study. Ecclesiastes and The Song of Solomon. Pa.: The Westminster Press, 1986.
- Davis, John Jefferson. Basic Bible Texts. Grand Rapids: Zondervan, 1984.
- Dictionary of the Bible*, Eleventh Impression, s.v. "righteousness," by W. Taylor Smith.
- Dictionary of the Bible Dealing with its Language, Literature and Contents*. Tenth Impression, s.v. "righteousness," by J. Skinner and G. B. Stevens.

- A Dictionary of the Bible*, Tenth Impression, s.v. "Righteousness in the NT", by G. B. Stevens.
- Dodd, C. H. The Authority of The Bible. London: Fontana Books, 1960.
- Douglas, J.D., ed. New Bible dictionary. Leicester: Inter-Varsity Press, 1990.
- Dyrness, William. Themes in Old Testament Theology. Downers Grove: Inter-Varsity Press, 1977
- Encyclopaedia Biblica*, 1907 ed., s.v. "righteousness," by W. E. Addis.
- Erickson, Millard J. Christian Theology. Grand Rapids: Baker Book House, 1998.
- Elmslie, W. A. L. How Came Our Faith. Great Britain: Collins Clear-type Press, 1962.
- Geisler, Norman L Christian Apologetics. Grand Rapids, Mich,: Baker Book House, 2002
- Gilley, Gary E. This Little Church Stayed Home. Darlington: Evaangelical Press, 2006.
- Glover, T. R. Paul of Tarsus. London: Student Christian Movement Press, 1938.
- Griffiths, Michael. Consistent Christianity. Great Britain: Arrowsmith Ltd, 1979.
- Grudem, Wayne. Systematic Theology. Leicester: IVP, 1994.
- Hamilton, Victor P. Handbook on The Pentateuch. Grand Rapids: Baker Book House, 1998.
- Hartnett, J. G. A new cosmology: solution to the starlight travel time problem TJ 17(2) 2003
- Hughes, Maldwyn. Christian Foundations. London: The Epworth Press, 1946.
- Humphreys, D. Russel Starlight and Time. Green Forest Ar.: Master Books, 1994
- Hunt, T. W. The Mind of Christ. Nashville: Broadman and Holman Publishers, 1995.
- Hunter, A. M. The Gospel According to St Paul. London: SCM Press Ltd, 1966.
- Kidner, Derek. Tyndale Old Testament commentaries Genesis. Leicester: The Tyndale Press, 1967.
- LaHaye, Tim. Jesus who Is He. Oregon: Multnomah Books, 1977.
- Lillie, William. An Introduction to Ethics. London: Methuen, 1955.

- Marshall, Alfred, The R.S.V. Interlinear Greek-English New Testament. Grand Rapids: Zondervan, 1975.
- Mazar, Amihai. Archaeology of the land of the Bible. 10,000 – 586 B.C.E.. New York: Double Day, 1985
- McDowell, Josh. The New Evidence that Demands a Verdict. Evidence I & II. Nashville, Tenn.: Thomas Nelson, 1999
- Merrill, Eugene H. An Historical Survey of the Old Testament. Grand Rapids, Mich.: Baker Book House, 1998
- Milne, Bruce. Know The Truth. Leicester: Inter-Varsity Press, 1982.
- Morris H. The Biblical Basis For Modern Science. Green Forest Ar.: Master Books, 2004
- Morris, Henry M. and Martin E. Clark, The Bible Has The Answer. (Green Forest Ar.: Master Books, 2005
- Murray, John. The Epistle to the Romans. Grand Rapids: Eerdmans Publishing co. 1975.
- New Bible Dictionary, 2nd ed., s.v. “righteousness,” by B. A. Milne.
- Packer, J.I. and Johnston, O.R. Martin Luther, on the Bondage of the Will. Westwood N.J.: Revell 1957
- Pelikan, J.P. and Lehmann, H. ed. Luther’s Works. American Edition. Vol 1 Philadelphia: Fortress Press, 1955
- Placher, William C., A History of Christian Theology. Philadelphia, Penn.: Westminster Press, 1983
- Riddell, J. G. What We Believe. Edinburgh: The Saint Andrew Press, 1958.
- Seaton, W. J. The Five Points of Calvinism. Edinburgh: The Banner of Truth Trust, 1979.
- Schreiner, Thomas R. and Bruce A. Ware, eds. Still Sovereign. Grand Rapids: Baker Book House, 2000.
- Spetner, Dr. Lee Not by Chance! New York.: The Judaica Press Inc, 1998
- Stott, John. Issues Facing Christians Today. Hants: Marshalls, 1984.
- Tenney, Merrill C. New Testament survey. Grand Rapids: Eerdmans, 1983.
- Theissen, Gerd. Psychological Aspects of Pauline theology. Phil.: Fortress Press, 1987.

Thomas, W. H. Griffith. The Catholic Faith. London: Church Book Room Press Ltd, 1966.

Watson, Thomas. A Body Of Divinity. Edinburgh: The Banner of Truth Trust, 1978.

Westermann, Claus. The Psalms. Structure, Content and Message. Augsburg: Augsburg Publishing House, 1980.

Wolff, Hans Walter. The Old Testament Guide. A Guide to its Writings. Phil.: Fortress Press, 1973.

Young, Edward J. An Introduction to the Old Testament. London: The Tyndale Press, 1966.

Youngblood, Ronald. The Heart of the Old Testament. Grand Rapids: Baker Book House, 1971.

Table of Figures, Charts & Illustrations

Figure 1 Black Hole Transformed to White Hole (White Fountain)	39
Figure 2 Waters above deep (boundary)	41
Figure 3 Genesis 1:8 KJV	42
Figure 4 Genesis 1:9-13	44
Figure 5 verses 14-19 Genesis 1	45
Figure 6	48

APPENDIX

Rising tide of fear for planet in peril

tuesday, december 8, 2009 | dailytelegraph.com.au

Professor Matthew England

THE world's climate is changing and so is Australia's. Over the decade we've seen harsher droughts, more intense bushfire seasons, increased monsoon rains and record-breaking heatwaves, all consistent with projections of climate change due to rising greenhouse gas emissions.

The severity of the devastating Black Saturday bushfires exceeded all previous experience and came during a record-breaking heatwave. Unseasonal bushfires were ablaze to the north and south of Sydney during winter this year.

Climate extremes that were previously thought to be a once-in-a-generation event are occurring every decade or sometimes less. Heatwave records are broken almost routinely over Australia's southeast, affecting Adelaide and Melbourne in particular. Perth's freshwater supply has declined since the 1970s to the point where desalination plants were deemed essential.

Yet Australians are used to a harsh climate, so what's been different about the past few decades? The difference lies in the severity of these events, the return period of the very worst of these climate extremes and the attribution of the underlying climate trends to human-induced climate change.

Extreme climatic events such as

drought, flooding rains, severe bushfire seasons and heatwaves cost society dearly – and these are all expected to become more frequent as our climate changes. This is one reason why economists say acting now and reducing our greenhouse emissions makes better sense than delaying.

Yet global carbon dioxide emissions from fossil fuels in 2008 were nearly 40 per cent higher than those in 1990, and more than 60 per cent higher than those in 1980.

This is despite the fact science established the importance of emissions reductions long ago. Back in 1979, for example, then US president Jimmy Carter was handed a major report that concluded: "Man is setting in motion a series of events that seem certain to cause a significant warming of world climates over the next decades unless mitigating steps are taken immediately."

The warming predicted in 1979 has indeed occurred. Global average temperatures have risen almost 0.6C since then. This is a big acceleration in warming on the multi-decade time scales that concern us most. The preceding 70 years had barely realised 0.2C

warming. And the warming has not slowed or stopped over the past decade. Even starting from the record warm El Niño year of 1998 the trend is still one of warming, despite a decrease in solar heating over the past 10 years. Every year since 2001 has been among the top 10 warmest since records began in the middle of the 19th century.

Some systems are changing even faster than the expectations of just a few years ago. The global ocean surface temperature was the warmest ever recorded for June, July and August in 2009. Satellite and direct ice measurements show that both the Greenland and Antarctic ice sheets are losing mass at an accelerating rate. Melting of mountain glaciers and ice caps has also sped up over the past 20 years. Global sea level rise is also occurring well above past projections, consistent with a doubling in contribution from the melting of glaciers, ice caps and the Greenland and West Antarctic ice sheets.

Unfortunately the natural carbon buffers that have served us so well appear to be

weakening. The oceans and land surface have combined to absorb more than half our post-industrial emissions, yet the ability of these stores to absorb and retain carbon is changing. Fifty years ago the natural sinks removed about 600kg of every tonne of carbon dioxide emitted. Today, these sinks remove only about 550kg and this is expected to continue to fall.

With unchecked emissions, climate change is projected to further accelerate. This has many industries deeply concerned. The insurance, agriculture, fresh water and coastal management sectors are all ramping up strategies to deal with the unavoidable costs and risks.

There is often talk of avoiding long-term warming of 2C above pre-industrial levels. This sounds like a stringent goal when we've already had almost half that warming to date. Yet 2C warming is likely to reduce food productivity over key parts of Australia, put at risk the viability of the Great Barrier Reef, and further increase the severity of bushfire

seasons and heatwaves. If global warming reaches 3C these changes will become more extreme and we add to the chances of

setting in train the gradual but irreversible disintegration of the West Antarctic and Greenland ice sheets, ultimately raising sea levels by about 10m and displacing hundreds of millions.

The good news is that while the magnitude of future climate change is uncertain, we do have some control over the warming that will be reached. The Intergovernmental Panel on Climate Change (IPCC) estimates that we can still avoid 2C warming with deep emission cuts and some luck that the well-known amplifying climate feedbacks remain weak.

At the other extreme the IPCC projects that a warming of up to 7C is possible by 2100 if our emissions remain unchecked. This level of warming would impose a massive cost in adaptation for future generations, dwarfing the investment required to drive the innovations that will minimise our reliance on greenhouse-intensive technologies. That's why a new low-carbon industrial revolution is being considered this week in Copenhagen.

Matthew England is Professor of Ocean Physics at the University of NSW, a former Fulbright Scholar and CSIRO Flagship Fellow and is Co-Director of the university's Climate Change Research Centre



Dr John Church
On rising sea levels

GLOBALLY, the sea level has risen by about 20cm since 1870 and is continuing to rise.

Its rate of rise has accelerated and, since the early 1990s, is almost double the average rate for the 20th century.

The evidence is clear and comes from coastal sea level observations around the world.

There are two main reasons for recent sea-level rise. Firstly, observations show the oceans have absorbed vast amounts of heat. As the oceans warm, they expand and sea level rises. Secondly, as a result of warmer temperatures, many mountain glaciers in Alaska and elsewhere are melting and contributing to rising sea level.

The Greenland and Antarctic ice sheets have the greatest potential to contribute to sea-level rise. Recent satellite observations of the height of these ice sheets, the speed at which ice is flowing into oceans, and their mass, all indicate an accelerating contribution to sea-level rise.

Current models project a sea-level rise of about 20 to 80cm above 1990 levels by 2100, including an allowance for the poorly understood ice sheet contributions. Sea level is currently tracking near the upper limit of these projections and some studies have suggested a well over a metre rise is possible.

Because of the long time scales of ocean and ice sheet processes, sea level will continue to rise for centuries after greenhouse gas concentrations are stabilised. Substantial reductions of global greenhouse gas emissions now will result in a lower future rise.

Rising sea levels will increase the frequency and severity of coastal inundation and erosion.

Without significant reduction of emissions, temperatures could pass a threshold during the 21st century that is likely to result in an ongoing decay of the Greenland ice sheet and a sea-level rise of metres.

**Dr John Church is from the
CSIRO's Marine and
Atmospheric Research unit**



Dr Ian Allison
On the meltdown

POLAR regions will continue to heat up more over the coming century than the rest of the earth.

Already major changes are occurring to ice and snow in both Antarctica and the Arctic.

These changes affect the rest of our planet in several ways. When the reflecting and insulating cover of seasonal sea ice decreases, the ocean

absorbs more heat and warming increases and when ice is lost from the ice sheets, global sea level rises. A decrease in the summer minimum Arctic sea ice extent has occurred since accurate records began. The last three years were the lowest on record, with an average of 2 million sq km less ice than the 1979-1999 average. The average winter thickness of Arctic sea ice has decreased by 1.75m (48 per cent) since 1980.

In Antarctica there has been a small increase in winter sea-ice extent due to changes in Southern Ocean winds. There is considerable regional

variability, with some regions showing significant decrease in winter ice and in the length of the ice season.

Both the Antarctic and Greenland ice sheets are now losing ice and contributing to sea level rise. Evidence of this comes from three different satellite-based technologies. Measurements show the ice sheet surface is thinning. The net loss from Antarctica and Greenland is about the same and this contributes about 12cm per century to sea level rise. But the rate of loss has increased from near zero in the mid 1990s, and is accelerating.

Much of the loss is occurring because the flow of large glaciers has increased. This is probably a result of reduced “buttressing” of the flow from floating ice shelves around the coast, which have thinned and in some cases collapsed completely. If the rate of discharge continues to increase, the ice sheet contribution to sea level rise by the end of the century will be considerably more than 12cm.

Dr Ian Allison is a glaciologist at the Australian Antarctic Division and the Antarctic Climate and Ecosystems CRC



Dr Michael Raupach
On greenhouse gases

CARBON dioxide (CO₂) is the most important greenhouse gas directly influenced by human activities. Its concentration has increased from about 280 parts per million (ppm) at the start of the industrial revolution to 386ppm today, and is now rising at nearly 2ppm per year. This is happening because global CO₂ emissions, mostly from fossil fuel

combustion, are climbing rapidly. Emissions increased by over 3 per cent per year since 2000. Most of the recent and future growth in CO₂ emissions is occurring in developing countries, which now account for 55 per cent of the fossil fuel emissions. However, emissions per person from the developing world are still only about a quarter of those from developed (OECD) nations.

Where does all this CO₂ eventually end up? At present, worldwide emissions from fossil fuel burning add 4ppm worth of CO₂ to the atmosphere each year, with a further 0.6 ppm from

deforestation. That adds up to nearly 5ppm entering the atmosphere each year — but only 2ppm stays there. The rest is removed from the atmosphere by land and ocean “CO₂ sinks”, through net uptake into growing vegetation and into the surface layers of the ocean. These sinks are great planetary stabilisers, discounting the greenhouse impact of CO₂ emissions by about 55 per cent. If emissions continue to rise rapidly, the sinks will not be able to keep up and will not continue to offset emissions.

If we are to avoid dangerous climate change (a temperature

increase of over 2C above preindustrial temperatures), then the total amount of CO₂ that can be emitted by the human race is limited. On our present course, without rapid reductions in emissions, this limit will be reached in under 35 years. We must decarbonise our energy systems in a shorter time than this.

Michael Raupach is a research scientist in CSIRO Marine and Atmospheric Research and a Fellow of the Australian Academy of Technological Sciences and Engineering

Truly loving and obeying Jesus' command casts out all slavish fear and gives true peace and hope.

Consider the wonderful words of Jesus, the Eternal Living Word, given to Job –

Job 38 (KJV)

THE LORD SPEAKS

38 Then the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightning's, that they may go and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat.

The remainder of this Appendix gives a truthful overview -

Comments by Russ Humphreys

God's global warming worked just fine Evidence from the pre-Flood world suggests that we need not fear global warming from carbon dioxide

by Russ Humphreys

Published: 11 August 2009(GMT+10)

Governments today are trying to reduce carbon dioxide (CO₂) emissions into the air, because they fear that the greenhouse effect (which traps heat trying to leave the earth) of CO₂ will trigger a global climate catastrophe. They point to computer simulations suggesting that result. But the evidence suggests that about 6,000 years ago God created the world with large amounts of carbon dioxide in the atmosphere. This lasted 1,656 years, from Creation until the Genesis Flood. The rocks and fossils laid down by that flood suggest that the result was very beneficial, with no climate catastrophe, as we shall see.

Mythbusters needed!

Aside from disposing of the main climate-change myth, that CO₂ brings catastrophe, we first need to debunk a few secondary myths from both sides of the debate:

Myth 1: CO₂ is a *pollutant*. Wrong. Other things coming out of smokestacks and car exhausts are indeed pollutants; things both harmful and undesirable. Examples are:

- a. Sulfur dioxide, which returns to us as sulfuric acid in rain, and
- b. Soot, particles of carbon that blacken the landscape and get into our lungs.

Such pollutants can be greatly reduced, and should be. But carbon dioxide, a colorless, odorless gas, is a God-designed part of the cycle of life. We do (and must) exhale it with every breath. Plants do (and must) "inhale" it in order to make all of their solid tissue: leaves, wood, bark, roots, fruit, seed, etc. It is amazing that the green we see around us comes from the tiny amount of carbon dioxide in the air today: 387 parts per million, just 0.0387% of all the molecules in the air (as at March 2009). The amount of

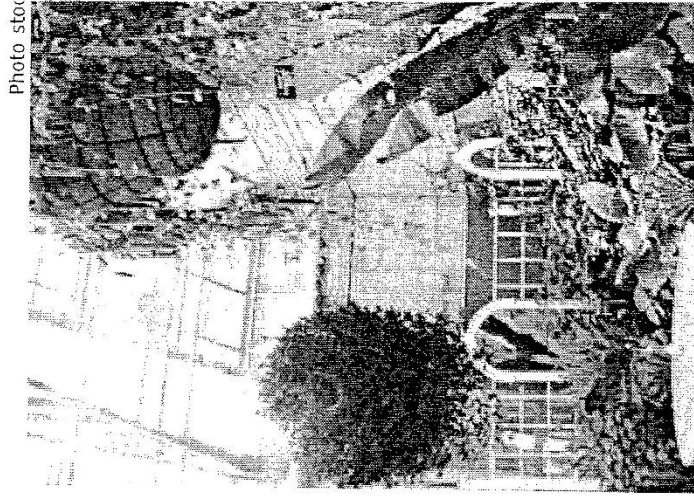


Photo stock

Figure 1. The glass in greenhouse roofs lets light keep heat from going out. "Greenhouse gases" in Earth's atmosphere have a similar effect.

CO₂ in the air would have to increase some hundredfold, say to 30,000 parts per million (3%), before it would become a problem our breathing.

Higher CO₂ levels actually *improve* plant growth and productivity. There has been a substantial increase in the productivity of the world's crops and forests due to the increased carbon dioxide concentrations, contributing to the food and fiber production to meet the needs of the growing human population.¹

Myth 2: *CO₂ is not increasing.* Wrong. Scientific records show a clear increase of 30% since 1880 and 22% from 1958 to 2007, the period of direct measurement. The measurements are not difficult to make or interpret. Moreover, we would expect roughly that amount of increase from the total volume of CO₂ being released into the air. Debunkers of anthropogenic (man-caused) global warming (AGW) should focus on other points.

Myth 3: *The earth is not warming.* Analysis of temperatures from many locations, excluding those affected by urban growth,² show slight average (see Myth 4) global increase over the last century of about 0.5 degrees C. Whether this increase is due to normal climate cycles over the centuries, changes in the Sun's activity,³ natural CO₂ emissions, or man-caused CO₂ emissions is the subject of fierce debate. However, the earth began warming following the end of "The Little Ice Age" (about 1850), well before the increase in CO₂ levels due to burning fossil fuels.⁴ In fact, global temperatures have fallen over the past eight years, despite increases in emissions.

A simplistic approach would suggest that increased carbon dioxide levels should increase global temperature, but the existence of 10 times current levels before the Flood without runaway warming suggests that the current and likely increases will not have a major effect.⁵

Myth 4: *Global warming must mean hotter tropics.* Not necessarily. Much of the earth is cool year-round, such as the poles and high latitudes. Most of the ocean, below a depth of a few hundred feet, is barely above freezing. We could increase the temperatures of just those cool parts without warming the tropics and increase the average global temperature a great deal. In fact, most climate measurements appear to show a greater warming trend at high latitudes than in the tropics. In his movie, *An Inconvenient Truth*, Al Gore⁶ fails to make the distinction. Perhaps he found that particular truth inconvenient!

A simplistic approach would suggest that increased carbon dioxide levels should increase global temperature, but the existence of 10 times current levels before the Flood without runaway warming suggests that the current and likely increases will not have a major effect

Myth 5: *Melting icecaps will drown the continents. Wrong.* In the last 100 years the sea level has risen by 180 mm (7 inches). It is unlikely that all the ice melted and the temperature increased as much as the highest temperature climate model predicts (warming also causes thermal expansion of the ocean water), the oceans would rise by a few dozen meters. That would reduce the land area of the continents by a few percent. Of course this would affect people living in low-lying coastal areas but there would be plenty of other land above sea level.

Myth 6: *Global warming is making weather more violent.* Records of storm frequency and intensity show no increase in the violence of weather events such as hurricanes/cyclones and tornados. The number of severe tornados in the USA, for example, has declined 43% between 1950 and 2006.⁷

God's created climate before the Flood?

Minerals from deep geologic strata indicate there was a time in the past when the earth's atmosphere had much more carbon dioxide than it now has (see Figure 2 and Reference 8). Fossil plants (Figure 3) from the same strata show the world was indeed warmer—at the poles, not the equator. The fossils reveal a very green, wet world, teeming with animals and plants. There was likely plenty of land area available, with a lack of glaciers and polar ice caps and correspondingly higher sea levels. In fact, there seems to have been much less desert, and much more plant-growing land in higher latitudes than we have today.

The lesson we should learn is that higher carbon dioxide in the air and global warming are good things, not bad ... unless you live on low-lying coastal land!

Some secular geoscientists are aware of the higher CO₂ levels in the past, but they are not generally speaking out against the prevailing "politically correct" policies, which are trying to limit carbon dioxide emissions to prevent global warming. Part of their silence may be due to fear of the science establishment, but it may also stem from lack of understanding of why the world of the fossils had so much more carbon dioxide than

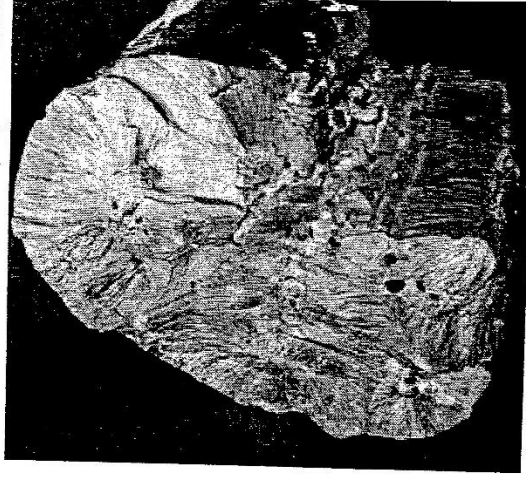


Figure 2. Goethite, an iron oxide mineral, retains carbon dioxide present when it forms. Goethites in Ordovician strata (buried very early in the Flood) show a world fifteen times more CO₂ in its atmosphere than today. Other studies show this was common in Paleozoic (five months of Flood) strata. (Ref. 8)

today's world. To the secular scientist, it is a mystery.

Creation explains the mystery

Photo by Don Batten



Figure 3. Fossils of tropical plants like this modern fern are often found in areas that were near the North or South poles. Photo of *Dickensonia antarctica*.

Creation scientists, on the other hand, have in the Bible a much better foundation for understanding these things. We know that the Genesis Flood buried many land plants and animals (except those land animals on Noah's ark). That accounts for most of the fossils and other forms of carbon deep in the earth, such as coal, oil, natural gas, limestone, etc.⁹ The fossils are a snapshot of life on Earth the day Noah stepped at the ark. Today there is at least 100 times more fossil carbon in the earth's crust than the earth's biosphere (air, sea, lakes, rivers, soil, plants, and animals).¹⁰ That means the earth's biosphere before the Flood was teeming with life, filled with vegetation and creatures feeding on it. This, apart from the effects of sin, was the world God called "good" just after creating it (Genesis 1:31).

Having much more carbon available than today, the pre-Flood biosphere cycled more carbon dioxide to and from its various parts. For example, plants took CO₂ out of the air by photosynthesis. Then after dying, the plants returned CO₂ back to the air by decay (respiration of microorganisms). So the carbon-rich pre-Flood atmosphere would have much more CO₂, just as minerals such as goethite suggest. The greenhouse effect is very much higher carbon dioxide levels (1.5 times current) probably contributed to a relatively uniform climate over the whole earth, just as the fossils show. Warmer oceans provided more moisture to the air, which in turn provided more rain. With more available CO₂, water, and warmth, plants thrived. More tropical weather at high latitudes and deserts (if any) meant much more of the land surface was suitable for plant and animal life. God designed the whole system, including the soil, to be rich in carbon and consequently sustaining abundant plant and animal life.

Why fear climate change?

A creationist atmospheric scientist, Dr. Larry Vardiman, once explained to me why the secular experts are so afraid of “climate change.” They fear the atmosphere is *unstable* because of their theory of the Ice Age (*one* Ice Age for creationists, *many* for people misinterpreting carbon-14 dating). Their model, the Milankovitch theory, depends on variations in the earth’s orbit and seasonal tilt of its spin axis “push” on the climate from such variations would be weak, which makes secular climatologists think the earth’s climate is unstable needing only a slight disturbance to “trigger” a disaster. The recent movie, *The Day after Tomorrow*,¹² takes such a catastrophe as a major premise, plunging the world into simulated Antarctic weather. The experts fear that a somewhat stronger “push”, such as a moderate global CO₂ increase, might be enough to cause a climate collapse.

God created a world with much more carbon dioxide in the air—a lush green world.

Creationists, however, have received a good understanding of the post-Flood Ice Age from U.S. Weather Service forecaster and present Ice Age expert Michael Oard.¹³ His theory depends on a very powerful “push”, the warming of the oceans by the “fountains of the great deep” during the Genesis Flood.¹⁴ More warmth would cause more moisture from the oceans than cause more snow in the higher latitudes. More snow in the summer would reflect heat into and start buildup of the glaciers. Dust from Flood and post-Flood volcanoes would help cool the earth. The glaciers would persist until oceans cooled about 700 years later. This theory explains many of the observed features of the Ice Age, such as the existence of temperate, wet, land corridors along the northern coasts of northern Europe and America between the warm sea and the glaciers.¹⁵ The main point is that the earth’s climate appears to be quite stable, not “triggerable”. Instead, it required a very robust and one-time cause, the Genesis Flood, to produce the Ice Age. Adding a little more carbon dioxide to the atmosphere shouldn’t bring a catastrophe.

The days after tomorrow

So we should not fear “global warming”. God created a world with *much* more carbon dioxide in the air—a lush green world. Such a world was indeed warmer on the average, equators being about the same as now, but poles much warmer. Scripture speaks of a future “time of restoration of all things” (Acts 3:21). It is ironic that our technology is pumping carbon buried by the Flood back into the earth’s biosphere, perhaps in preparation for a time when the earth will again be like Eden—at least in terms of the climate.

References

1. Idso, S. B., et al., *Effects of atmospheric CO₂ enrichment on plant growth: the interactive role of air temperature, Agriculture, Ecosystems & Environment* **20**(1):1–10, 1987; doi:10.1016/0167-8809(87)90023-5. "Comprehensive reviews of the plant science literature indicate that a 300 part per increase in atmospheric carbon dioxide (CO₂) concentration generally increases plant growth by approximately 30%." Ironically, the higher CO₂ cause plant growth to be optimum at higher temperatures, so many plants will also benefit from higher temperatures if they accompany the increase. Return to text.
2. There is a well-established effect of urbanization causing localized heating—a heat island effect—such that weather stations that are situated in urban areas show significant rises in temperature that have nothing to do with global warming. Inclusion of such weather data exaggerates estimates of global warming. See Global Warming Petition Project: Summary of peer-reviewed research; http://www.petitionproject.org/gw_article/Review_Article_HTML.asp. Return to text.
3. There is evidence that major variations in temperature relate to the sun's activity. See Ref. 2, Figure 3. This is an indirect effect, with an action of preventing ionizing cosmic radiation reaching Earth and thus reducing cloud cover—it is not a direct heating effect. See, Svensmark, H., et al., *Evidence for the role of ions in particle nucleation under atmospheric conditions. Proc. Royal Soc. A* **463**(2078):385–96, 2007. The author explains the effect here. Return to text.
4. Ref. 2, Figure 13. Return to text.
5. Computer simulations of what effect CO₂ levels will have on temperature are fraught with difficulty because there are so many complicating factors, many of which act to counter any increase in global temperature. Return to text.
6. Grigg, Russell M., Al Gore's inconvenient errors, 31 October 2007. Return to text.
7. Ref. 2, Figure 8. Return to text.
8. Yapp, C.J. and Poeths, H., Ancient atmospheric CO₂ pressures inferred from natural goethites, *Nature* **355**:342–344, 23 January 1992. The authors and many other studies supporting their conclusion, showing that Paleozoic samples consistently gave evidence of having been in the presence of partial pressures. Return to text.
9. Whitcomb, J.C. and Morris, H.M., *The Genesis Flood*, Baker Book House, Grand Rapids, Michigan, USA, 1961. Return to text.
10. Brown, Robert, The interpretation of C-14 dates, *Origins* **6**:30–44, 1979. Return to text.
11. Oard, Michael J., Astronomical troubles for the astronomical hypothesis of ice ages, *Journal of Creation* **21**(3):19–23, December 2007. Return to text.
12. Vallorani, Brandon, Movie review: *The Day after Tomorrow*, CMI website, 31 May 2004. Return to text.
13. Wieland, Carl, Tackling the big freeze: Interview with weather scientist Michael Oard, *Creation* **19**(1):42–43, December 1996. Return to text.
14. Genesis 7:11. Return to text.
15. Oard, Michael, The ice age and the Genesis flood, *ICR Impact* June 1987. Return to text.

Comments by NSW Department of
Forestry

THE SUN-HERALD October 18, 2009

Forests store (or sequester) carbon naturally and efficiently.

A carbon positive industry

According to the Federal Government's State of the Forests Report (2008), Forestry is one of the most greenhouse-friendly sectors of the Australian economy. In fact, it was the only industry sector to be carbon positive in 2005. So increased use of wood in construction will assist Australia in offsetting its overall greenhouse gas emissions.

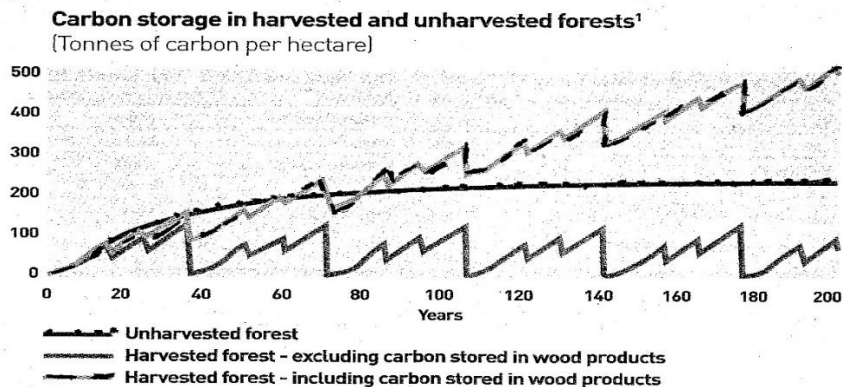
Wood products: a natural carbon store

Harvesting a forest doesn't release all its carbon - in fact the wood and timber products it produces continue to store carbon, rather than rotting on the forest floor. Then, the regrowth forest absorbs more CO₂ and the cycle repeats.

The figure to the right shows how much more carbon is cumulatively stored in a harvested forest than an unharvested forest.

An international endorsement

The International Panel on Climate Change reported that "In the long term, a sustainable forest management strategy aimed at maintaining or increasing forest carbon stocks, while producing an annual sustained yield of timber, fibre or energy from the forest, will generate the largest sustained mitigation benefit."²



Carbon storage in a forest that is unharvested, harvested (35 year rotation) with no storage in wood products, and harvested with carbon storage in wood products recognised. After 200 years, the carbon stored in the 'wood products included' option (about 500 tonnes of carbon per hectare) was more than double the carbon stored if the forest had been left unharvested for the same period of time. If the forest is harvested and storage in wood products is not recognised, then by year 200 the carbon stored in that forest is only about 50 tonnes per hectare or 10% of the 'wood products included' option.

However, commercial harvest of forests is considered an immediate emission of greenhouse gases under the current rules of most schemes, with no recognition of the role of wood products in long-term storage of carbon. Failure to account for this could have over-estimated worldwide carbon dioxide emission by at least 10%.

This simulation does not take into account any carbon storage in soil and emissions due to slash decay which are assumed to occur at the year of harvest.

Carbon storage values for the unharvested forest kindly provided by Mr Rob Waterhouse (AGO).

¹ Source: *Forests, Wood and Australia's Carbon Balance* (Forest & Wood Products Australia, Cooperative Research Centre for Greenhouse Accounting, 2006)

² Nabuurs, G.J. et al, 2007: *Forestry. In Climate Change 2007: Mitigation. Contribution of Working Group III to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change* [B. Metz, O.R. Davidson, P.R. Bosch, R. Dave, L.A. Meyer (eds)], Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA

Comments by Professor Robert M.
Carter

Knock, Knock: Where is the Evidence for Dangerous Human-Caused Global Warming?

Robert M. Carter¹
Adjunct Research Professor
James Cook University, Townsville, Qld. 4811
(email: bob.carter@jcu.edu.au)

'The new religion of global warming is a great story, and a phenomenal best seller. It contains a grain of truth and a mountain of nonsense. And that nonsense could be very damaging indeed. We appear to have entered a new age of unreason, which threatens to be as economically harmful as it is profoundly disquieting. It is from this, above all, that we really do need to save the planet'.

Nigel Lawson, p. 106, 'An Appeal to Reason: A Cool Look at Global Warming', 2008.

I. INTRODUCTION

Before human-caused global warming² can become an economic problem, it first has to be identified by scientific study as a dangerous hazard for the planet, distinct from natural climate change.

This notwithstanding, a number of distinguished economists have recently written compendious papers or reports on the issue, for example Nicholas Stern (2006) and William Nordhaus (2007); in Australia, Ross Garnaut³ is currently undertaking a similar analysis. These persons, and many other public commentators and politicians as well, have indicated that they accept that there is a scientific consensus that dangerous, human-caused global warming is occurring, as set by the views and advice of the Intergovernmental Panel on Climate Change (IPCC).

The IPCC is the United Nations body whose second chairman, John Houghton, wrote in 1994 that *'unless we announce disasters, no one will listen'*. From that point forward, it was obvious that IPCC pronouncements needed to be subjected to independent critical analysis;

¹ Professor Bob Carter is a marine geologist who studies palaeoclimate. His research is funded by competitive public funding agencies, notably the Australian Research Council; he receives no funding from special interest groups such as environmental organisations, government agencies or industry.

² The term 'global warming', as popularly used, is shorthand for the cumbersome phrase 'dangerous global warming caused by human carbon dioxide emissions'. For brevity and readability, I will sometimes adopt that usage in this paper. Similarly, many people use 'climate change' as a synonym for 'global warming', with the same implicit definition of dangerous human causation. I will prefer to use 'climate change' in its native, self-evident meaning, adding the qualifiers 'human-caused' or 'natural' where necessary.

³ http://www.garnautreview.org.au/domino/Web_Notes/Garnaut/garnautweb.nsf

in fact, the opposite has happened, and increasingly the world's press and politicians have come to treat IPCC utterances as if they were scribed in stone by Moses. This is a reflection, first, of superb marketing by the IPCC and its supporting cast of influential environmental and scientific organisations; second, of strong media bias towards alarmist news stories in general, and global warming political correctness in particular; and, third, of a lack of legislators and senior bureaucrats possessed of a sound knowledge of even elementary science, coupled with a similar lack of science appreciation throughout the wider electorate – our societies thereby becoming vulnerable to what can be termed 'frisbee science', i.e. spin.

Having decided around the turn of the 20th century that 'the science was settled', for the IPCC said so, politicians in industrialized societies and their economic advisors started to implement policies that they assured the public would 'stop global warming', notably measures to inhibit the emission of the mild greenhouse gas carbon dioxide into the atmosphere. However, the acronym GIGO (garbage in, garbage out) that has long been applied to computer modelling endeavours applies also to economic studies that purport to give policy advice against the threat of future climate change. For the reality is that no-one can predict the specific way in which climate will change in the future, beyond the general statement that multi-decadal warming and cooling trends, and abrupt climatic changes, are all certain to continue to occur. It is also the case that the science advice of the IPCC is politically cast, and thereby fundamentally flawed to a degree that makes it unsuitable for use in detailed economic forecasting and policy creation. This is why Stern's work, for example, has been able to be so severely criticized on both scientific and economic grounds (Carter et al. 2007; Tol 2006).

Richard Lindzen of MIT famously remarked of global warming alarmism a few years ago that '*The consensus was reached before the research had even begun*'. Another distinguished natural scientist, the late Sir Charles Fleming from New Zealand, made a similarly prescient statement when he observed in 1986 that '*Any body of scientists that adopts pressure group tactics is endangering its status as the guardian of principles of scientific philosophy that are worth conserving*'. These quotations are apposite, because pressure-group tactics in pursuit of a falsely claimed consensus have become the characteristic *modus operandi* of the IPCC-led global warming alarmism that now surrounds us at every turn.

This is an economics journal, and as a scientist I am clearly not the appropriate person to discuss the economics of the global warming issue were there any need to do so. But I have argued above that sound science understanding is an essential prerequisite to any meaningful economic analysis, and that we have not yet attained such an understanding, least of all as represented by IPCC advice. Therefore, the best service that I can render to readers is to alert them to the danger of wasting their time and talent – as many economists already have – in erecting rigorous economic models on the basis of fanciful or voodoo climate science. My paper will concentrate, then, not on economics but on presenting a critical account of the scientific arguments that have been claimed as evidence for dangerous, human-caused global warming.

II. CONTEXT: CLIMATE HAS ALWAYS CHANGED, AND ALWAYS WILL

The issue of dangerous human-caused global warming is a complex one. It can be assessed meaningfully only against our knowledge of natural climate change, which is incomplete and in some regards even rudimentary.

There is no Theory of Climate, in the sense that there is a Theory of Gravitation or Relativity. Therefore no computer model, let alone the unvalidated General Circulation Models (GCMs) that are employed, for example, by the IPCC, can accurately predict future global or regional climate. Furthermore, science does not operate by consensus. To assert – as many do – that IPCC advice on climate change represents a consensus scientific view that should necessarily be acted upon is a statement about sociology and politics, not about science.

These points being understood, and as outlined below, study of the geological record of climate reveals many instances of natural changes of a speed and magnitude that would be hazardous to human life and economic well being should they be revisited upon our planet today. Many of these changes are unpredictable, even in hindsight. That such natural changes will occur again in the future, both coolings and warmings, is certain.

It is therefore indeed true that future climate change is an important subject that requires to be approached via appropriate public policy-making.

Unfortunately, current policy approaches have been formulated from a combustible combination of poor science, special-interest-group pleading and public hysteria, which together distract from, rather than deal with, the very real risks of natural climate change. Indeed, the risks of natural change are almost entirely ignored by the IPCC and by the politicians, press and public who participate in the current climate ‘debate’.

1. The Geological Setting of Climate Change

The focus of IPCC activity has been on comparing contemporary climate change with that of the last 150 years of instrumented temperature records, sometimes extending back to around 1,000 years using proxy measurements such as tree ring analysis. This is a ridiculously short and atypical period over which to seek to understand climate change.....

Compared with the ancient climate record, temperatures during the late 20th Century were neither particularly high nor particularly fast-changing. For example, temperatures in Antarctica for the three interglacial periods that preceded the Holocene were up to 5°C warmer than today, and temperatures ~2-3°C warmer probably characterised much of the planet during the Pliocene.

It is clear from these various facts, therefore, that a warmer planet than today’s is far from unusual. It is also clear that climate changes naturally all the time. The idea that is implicit in much public discussion of the global warming issue – that climate was stable (or constant) prior to the industrial revolution, after which human emissions have rendered it unstable – is simply fanciful. Change is what climate does.

2. The Human Influence on Climate Change, in Natural Context

Despite the great variability and high magnitudes of natural climate change, it is clearly also the case that human activities have a measurable effect on local climates.

For example, the concrete, glass, steel and macadam that are used to build a conurbation absorb more radiant heat from the sun during the day than did the pre-existing natural vegetation. The result is a local warming called the urban heat island effect which, for a large city, has a magnitude of several degrees (McKittrick and Michaels 2007). Alternatively, when humans clear forested areas, the pasture or crops that are planted are often lighter in colour than was the forest. This results in reflection of more of the incoming solar energy than before, and hence cooling. So humans, through changed land usage, have an effect on local climate that is variously warming or cooling (Steyaert and Knox 2008). Summing these local signals all over the globe, it follows that humans must exercise an effect on global climate also.

The question in context, therefore, is not ‘do humans have an effect on global climate’, but rather ‘what is the sign and magnitude of the net global human effect on climate, and can it be measured’. Remarkably, given the expenditure and effort spent looking for it since 1990, no summed human effect on global temperature has ever been identified or measured. Therefore, the human signal most probably lies buried in the variability and noise of the natural climate system. This is so to a degree that as a statement of fact we cannot even be certain whether the net human signal is one of warming or cooling⁴. Though it is true that many scientists anticipate on theoretical grounds that net warming is the more likely, no strong evidence exists that any such warming would *ipso facto* be dangerous.

III. WHAT ABOUT THE ALLEGEDLY DANGEROUS 20TH CENTURY WARMING?

The instrumental record of climate change:

150 years of thermometer data = 5 climate data points

50 years of radiosonde data = 2 climate data points

29 years of satellite data = 1 climate data point

Mark Twain reputedly once remarked ‘*Climate is what you expect; weather is what you get*’. Though it is hard to improve on such a pithy aphorism, scientists prefer to use definitions that are quantitatively based. Accordingly, since the early 20th century it has been agreed amongst climatologists that ‘climate’ is taken to be represented at a particular site by an averaged 30-yr-long span of meteorological data. It happens that historical temperature records made at ground thermometer stations worldwide, and that are viewed as ‘reliable’, extend back for about 150 years. Thus our longest instrumental dataset comprises just 5 climate data points, a point that is worth bearing in mind next time someone tries to convince you that we should revolutionize the energy systems of our industrial societies on account of dangerous human-caused global warming.

Despite it being more a weather than a climate record, a great deal of valuable information does of course reside in the instrumental dataset, especially with regard to helping us understand meteorological processes. The two main ground thermometer records, from the British

⁴ Cooling: The Human Climate Signal? A Note from ‘Cohenite’: <http://www.jennifermarohasy.com/blog/archives/003303.html>

Meteorological Office⁵ and NASA (Goddard Institute for Space Studies)⁶, are similar and show an overall rise in temperature of a little less than 1°C since 1860, this warming in part representing recovery from the earlier Little Ice Age (1400–1850). Warming, however, did not proceed monotonically. Instead, and as for all extended climate records of adequate resolution, the thermometer data display a multi-decadal rhythmicity with alternating periods of warming and cooling. Within this record, it is the short phase of mild warming that started around 1980 and terminated in 1998 that so excites the IPCC and climate alarmists.

Despite its widespread use, the thermometer temperature dataset is far from perfect; for its earlier part is based on rather too few high quality station records, and its later part, since about 1980, is known to be contaminated by the urban heat island effect (McKittrick and Michaels 2008). A comparison between the thermometer dataset and two other independent and more accurate data sets is revealing. The first of these, collected using radiosonde sensors mounted on weather balloons, indicates a cooling between 1958 and 1975, followed by an equivalent warming to 2005, i.e. displays no significant overall warming between 1958 and 2005 (Figure 1). The second, collected since 1979, is compiled independently by Remote Sensing Systems (RSS) and the University of Alabama, Huntsville (UAH) from measurements made with microwave sensing units (MSU) mounted on orbiting satellites⁷. Both versions of the MSU data show the same phase of mild late 20th century warming that is exhibited by the thermometer and radiosonde records (Figure 2).

The gentle, short-term global warming that occurred in the late 20th century falls within previous natural rates and magnitudes of warming and cooling. It is therefore *prima facie* unalarming, especially when one remembers that the historic ground temperature records usually cited in support of the warming are warm-biased by the urban heat island effect. In comparison, the radiosonde record shows no significant warming between 1958 and 2005, and the ‘warming trend’ displayed by both the radiosonde and satellite temperature curves since 1979 can alternatively (and perhaps preferably) be represented as a single step increase of ~0.2°C across the 1998 El Niño (Gray 2006). However, irrespective of the way in which the 1979–1998 data are interpreted, it remains the case that the late 20th century phase of rising temperature terminated in 1998. No warming has occurred since 1998 (Figure 3) despite an increase in atmospheric carbon dioxide of about 15 ppm (5%).

IV. CARBON DIOXIDE, COMPUTER MODELS, AND ALL THAT JAZZ

1. Cutting Carbon Dioxide Emissions will cause no Measurable Difference to Future Climate

Public discussion about ‘carbon policy’ or ‘reducing greenhouse gases’ centres around the need to reduce human emissions of carbon dioxide. Yet even educated persons mostly have no comprehension that the overwhelmingly dominant greenhouse gas is water vapour; that, as

⁵ http://www.metoffice.gov.uk/research/hadleycentre/CR_data/Monthly/Hadplot_globe.gif

⁶ <http://data.giss.nasa.gov/gistemp/>

⁷ RSS – <http://wattsupwiththat.wordpress.com/2008/02/04/rss-satellite-data-for-jan08-2nd-coldest-january-for-the-planet-in-15-years/>; UAH – <http://wattsupwiththat.wordpress.com/2008/02/06/uah-satellite-data-for-jan08-in-agreement-with-rss-data/>

a minor greenhouse gas, carbon dioxide causes less than 4% of the warming produced by all atmospheric greenhouse gases⁸; and that human emissions represent just a tiny portion (~3%) of that 4%. What is presently missing from the public debate, then – and it is not provided by computer model outputs, either – is an appreciation of the small scale (in context) of human emissions.

Nonetheless, there is little dispute amongst scientists that atmospheric carbon dioxide levels have increased by about 30% over the 20th century and that human emissions are one of the main causes. Nor is there any disagreement that carbon dioxide is a greenhouse gas that exerts a small initial warming effect. But beyond this, there is no consensus at all as to the magnitude of the warming that will be exerted by increased carbon dioxide once all likely feedback loops are considered.

Relevant points include the following:

- A logarithmic relationship exists between the addition of carbon dioxide to the atmosphere and radiative heating, which causes each incremental amount of carbon dioxide to exert a lesser heating effect. Post-industrial increases in greenhouse gases, including the 100 ppm increase in carbon dioxide, are estimated to have already caused about 75% of an anticipated 1°C of human warming (Lindzen 2006), so that all that remains to occur for a doubling of carbon dioxide is additional warming of an insignificant few tenths of a degree.
- IPCC models, which invoke a positive feedback loop from water vapour, predict much greater increases up to 6.4°C for a doubling in carbon dioxide (IPCC, 2001, 2007). These calculations take numerical account of only positive feedback effects, especially that of increasing water vapour, and neglect negative feedback loops such as the generation of additional (reflective) low cloud cover. Alternative calculations by independent scientists suggest an increase of only 0.2-1.0°C for a doubling of carbon dioxide (Isdo 2001).
- Carbon dioxide has previously reached concentrations similar to today's industrially enhanced levels, a few thousand years ago, in the early Holocene (Kouwenberg, Wagner, Kurschner, and Visscher 2005). Prior to that, in earlier geological epochs, atmospheric carbon dioxide attained levels of 1000 ppm or more without known untoward environmental effects (Haworth 2005).

These considerations indicate that only minor warming will result from further increases in atmospheric carbon dioxide above the assumed pre-industrial level of about 280 ppm. It follows that cutting carbon dioxide emissions, be it in Australia or worldwide, is unlikely to cause any measurable change in future climate. Neither does any case exist for the assumption that higher levels of carbon dioxide are, *ipso facto*, harmful. First, because any mild warming caused by enhanced carbon dioxide is likely to be of net climatic benefit; and, second, because higher atmospheric carbon dioxide both enhances plant growth and aids efficiency of water use (Eamus 1996). In reality, enhanced atmospheric carbon dioxide is a net benefit for biodiversity, food production and greening of the planet (Wittwer 1992).

⁸ http://www.geocraft.com/WVFossils/greenhouse_data.html

2. Computer Models are not Evidence

The IPCC's assertion that a dangerous human influence is being exerted on climate change rested in 2001 on three main arguments. These were (i) that the thermometer-based ground-temperature record shows unprecedented warming; (ii) the claim, after the Mann et al. (1998) 'hockey stick' model of climate change, that late 20th century temperatures rose to an unnatural level and at an unnatural rate; and (iii) the implication, based on a radiative-balance model of atmospheric processes, that deterministic computer models can predict climate 50 or 100 years ahead. Regarding (i), the ground temperature curve now shows no statistically significant warming since 1995, and cooling since 2002. Regarding (ii), the work of Mann et al. has been shown to be deeply statistically flawed (McIntyre and McKittrick 2003). Which leaves GCM computer models as the sole remaining argument for dangerous human-caused warming. 'How are they travelling', you ask? 'Not at all well' is the answer.

To begin with, none of the IPCC GCM models has been successful in forecasting the temperature record that actually elapsed between 1990 and 2007; all predicted the occurrence of monotonic warming, whereas what happened was that a rising temperature cycle peaked in 1998 and declined thereafter. Projection of the current cooling trend indicates that global temperature is now tracking outside the low estimate bounds of the IPCC ensemble of model projections (Liljegren 2008). This IPCC forecast failure is scarcely surprising, because the cyclicity represented in the real world data is probably both solar-forced and related to climatic phenomena such as the North Atlantic Oscillation (NAO) and Pacific Decadal Oscillation (PDO); until recently (Keenlyside, Latif, Jungclaus, Kornblueh, and Roeckner 2008) none of these effects were included in the current generation of GCMs.

Moving on to more detailed modelling defects, Wentz et al. (2007) have shown that the GCMs underestimate surface evaporation response with temperature by a factor of three, which is a particularly troublesome failure given the importance of water vapour as a greenhouse gas. Most recently of all, Koutsoyiannis et al. (2008) compared 18 years of predictions by global warming models against real-world rainfall and temperature from 8 geographically dispersed stations that each has a record over 100 years long. It transpires that the more recent 4AR (2007) models used by the IPCC are no better than older 3AR (2001) versions, and that overall the

'models perform poorly, even at a climatic (30-year) scale. Thus local model projections cannot be credible, whereas a common argument that models can perform better at larger spatial scales is unsupported'.

An important and more general point that is not appreciated at all by politicians, press and the general public is that, in any case, GCMs do not provide future climate predictions or forecasts. Rather, the models produce 'projections' – which have no demonstrated forecast skill and are merely selected outputs from among the innumerable alternative climate futures that might or might not eventuate. This has been well summarised by IPCC senior scientist and lead author, Kevin Trenberth (2007), who writes:

'There are no (climate) predictions by IPCC at all. And there never have been'. Instead, there are only 'what if' projections of future climate that correspond to certain emissions

scenarios’. For ‘none of the models used by IPCC is initialised to the observed state and none of the climate states in the models corresponds even remotely to the current observed climate’. GCMs ‘do not consider many things like the recovery of the ozone layer, for instance, or observed trends in forcing agents’ and ‘the state of the oceans, sea ice and soil moisture has no relationship to the observed state at any recent time in any of the IPCC models. There is neither an El Nino sequence nor any Pacific Decadal Oscillation that replicates the recent past; yet these are critical modes of variability that affect Pacific rim countries and beyond . . . the starting climate state in several of the models may depart significantly from the real climate owing to model errors’ and ‘regional climate change is impossible to deal with properly unless the models are initialised’.

That deterministic GCMs are unable to predict future climate accurately, at both global and regional level, is not just a matter of Kevin Trenberth’s opinion but is well understood by all climate modelling practitioners and their colleagues; starting with the IPCC authors who wrote in 3AR (Section 14.2.2.2, p. 774):

‘In climate research and modelling, we should recognize that we are dealing with a coupled non-linear chaotic system, and therefore that long-term prediction of future climate states is not possible.’

Similarly, former director of the World Meteorological Organization, John Zillman (2003) wrote:

‘The most important question – should global warming proceed as the IPCC reports suggest – is how will warming be manifest at the national, regional and local level, and what would that mean for each of us? I believe this question is, at present, completely unanswerable’.

And another senior IPCC representative, New Zealander Dr. Jim Renwick (2007), stated that:

‘Climate prediction is hard, half of the variability in the climate system is not predictable, so we don’t expect to do terrifically well’.

Dr Renwick was responding to an audit showing that the long term climate forecasts issued by NIWA were accurate only 48 per cent of the time. It is therefore not surprising that CSIRO, which provides one of the model outputs used by the IPCC, puts the following disclaimer on its climate modelling consultancy studies (e.g., Walsh et al., 2002):

‘This report relates to climate change scenarios based on computer modelling. Models involve simplifications of the real processes that are not fully understood. Accordingly, no responsibility will be accepted by CSIRO or the QLD government for the accuracy of forecasts or predictions inferred from this report or for any person’s interpretations, deductions, conclusions or actions in reliance on this report.’

From this discussion, it is clear that deterministic GCMs do not produce predictive outputs that are suitable for direct application in policy making; it is therefore inappropriate to use IPCC projections for planning, or even precautionary, purposes as if they were real forecasts

of future climate. Notwithstanding, it remains the case, amazingly, that IPCC's claims of a dangerous human influence on climate now rest almost solely on their unrealistic, unvalidated GCM climate projections.

3. Circumstantial Evidence for Climate Change, and the Null Hypothesis

It has mostly escaped public commentators on climate change, such as Mr Al Gore, that Earth is a dynamic planet. Earth's systems are constantly changing, and its lithosphere, biosphere, atmosphere and oceans incorporate many complex, homoeostatic, buffering mechanisms. Changes occur in all aspects of local climate, all the time and all over the world. Geological records show that climate also changes continually through deep time. Change is what climate does, and the ecologies of the natural world change concomitantly, in response.

Which is why, so far, I have made little mention of the bulk of the climate alarmist material that now fills out our daily newspapers and news bulletins, and which asserts that many and varied aspects of earth's natural system are being destabilised by human-caused climate change. We will all be rooned, they say, as will the polar bears and armadillos, by melting ice, rising sea-level, more or more intense storms, more or more intense droughts, more or more intense floods, more or less precipitation, more atmospheric aerosols, more mosquito bites, more deaths from heat stroke or even – as I read in an apparently straight-faced newspaper report the other day – the collapse of our sewage systems from additional and excessive rainfall runoff.

Which brings us to the matter of the null hypothesis. Given the great natural variability exhibited by climate records, and the failure to date to compartmentalize or identify a human signal within them, the proper null hypothesis is that global climate changes are presumed to be natural unless and until specific evidence is forthcoming for human causation. In complete contrast to this, the writings of IPCC supporters frequently imply an inverted null hypothesis, whereby any observed global warming is presumed to be human-caused unless it can be shown otherwise. But because both the rate and the magnitude of recent warmings fall within the bounds of previous natural climate variation, the onus of proof of a human causation for change lies with those who would assert it.

It is, of course, the case that many of these environmental change topics are matters for proper concern. Some of them may well occur in response to local or global climate change, and all are now subject to research investigation. But as evidence for *human-caused* global climate change, such lines of reasoning are entirely circumstantial. It has been estimated that the industrialized nations currently spend more than US\$5 billion a year on climate change research, with a cumulative spend since 1990 that must approach \$100 billion. Despite the expenditure of such a sum, and great research effort by IPCC-related scientists, to date no empirical study has established a certain link between changes in any of the phenomena listed above and human-caused global warming.

In summary, for the planetary environmental changes that have been documented to date the null hypothesis that they have a natural origin remains unfalsified.

V. SCIENCE IS NOT ABOUT CONSENSUS, NOR AUTHORITY

The approach taken earlier in this paper has been to explain some of the science issues of global warming in a way that encourages readers to consult relevant sources and make their own assessment. This is, of course, the traditional scientific method, which relies on empirical data, established laws and simple logic, and pays no attention to consensus or authority.

In contrast, most of today's public commentators on global warming stress the *authority* of the climate pronouncements made by the IPCC and its supporting organisations. Often added too is the vacuous claim that a 'consensus' of scientists agree with the IPCC views, as if that were scientifically relevant. At the same time, unsolicited *ad hominem* attacks are made on qualified persons who espouse different views, and who are often disparaged as 'sceptics', 'deniers', or worse.

In reality, and despite a widespread lack of public understanding of the fact, the IPCC is not a scientific but a political body, albeit advised by scientists. This matter, and the scientific inadequacies of some of the IPCC's publications, necessitate further explanation.

1. *The Inadequacy of the IPCC*

The IPCC is constituted under the United Nation's Framework Convention on Climate Change (FCCC), which, Humpty-Dumpty like, defines climate change as '*a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods*'. Thus at its point of origin and reporting, the IPCC is set up to consider not climate change in general, but only change caused by human perturbation of the atmosphere. This is an unbalanced brief that predictably and inevitably leads to unbalanced advice.

Starting in 1990, the IPCC has now provided four comprehensive Assessment Reports (1AR to 4AR). These reports provide a detailed treatment of many aspects of climate science as was reflected in the refereed scientific literature at the time of their publication. However, each successive science report has incrementally talked up the threat of dangerous human-caused change, especially in the influential Summaries for Policymakers (Carter 2007). Following IPCC intention, the SPM is the primary reference used by politicians and bureaucrats; it is a political document which, before release, is approved line by line by government appointed functionaries. Though based upon recommendations from qualified scientists, and resting in large part on its companion science review volume, the SPM carries a heavy political overlay.

Severe and mostly un rebutted criticisms have been made of the processes and procedures used by the IPCC in preparation of its Assessment Reports. The criticisms (McLean 2007a) include:

- that the IPCC operates a flawed 'peer review' process which differs from the conventionally understood meaning of the term, and is dismissive of any criticism of the ruling IPCC presumption of dangerous human influence on global climate;
- in the final stage of review of a Summary for Policymakers, changes have sometimes been incorporated at the behest of government bureaucrats without recourse to expert scientific assessment;

- there is repetitious promulgation of misleading IPCC participant statistics; for example, it is claimed that ‘more than 2000 scientists’ have participated in or approved the IPCC’s 4AR recommendations; in fact, just 51 persons participated in the final approval of the SPM for the 4AR science volume; and McLean (2008) reports that out of the 62 expert reviewers of the critical Chapter 9, ‘Understanding and Attributing Climate Change’, 55 had a conflicting or vested interest, leaving only 7 reviewers who can be viewed, *prima facie*, as impartial. Seven, of course, is a very different number from ‘more than 2000’.
- meritorious scientists participating in IPCC activities have expressed their dissatisfaction at what they perceive as political interference in the preparation of IPCC reports. For example, Dr Chris Landsea (2005), an acknowledged leading expert on hurricanes/cyclones, withdrew his participation in IPCC in 2005 with the comment that:

‘I personally cannot in good faith continue to contribute to a process that I view as both being motivated by pre-conceived agendas and being scientifically unsound’.
- in order to develop projections of future climate change, in 3AR the IPCC developed a number of alternative socio-economic scenarios for future world energy use; these scenarios, which feed into all climate projections made by the IPCC, have been shown to be both unrealistic and flawed (Castles and Henderson 2003), yet they have been adopted unchanged for the climate projections made in the recent 4AR.
- the IPCC uses a qualitative scale of probability terms that has no rigorous basis; terms such as ‘likely (>66% probable)’ and ‘very likely (>90% probable)’ have no actual statistical meaning but instead represent only considered opinions; such terminology is highly misleading, and represents sociology not science.

Noting these and other deficiencies, in 2006 an authoritative UK House of Lords Committee (2005) concluded that:

‘We can see no justification for an IPCC procedure which strikes us as opening the way for climate science and economics to be determined, at least in part, by political requirements rather than by evidence. Sound science cannot emerge from an unsound process’.

At the same time that the public is unaware of the flawed nature of IPCC reports, it is also unaware that large numbers of highly qualified, independent scientists have repeatedly expressed non-alarmist views on global warming that run completely counter to the IPCC’s advice (e.g., Non-intergovernmental Panel on Climate Change 2008).

**“Trust in the LORD with all your heart, and lean not
on your own understanding. In all your ways
acknowledge Him and He will direct your paths.”**

(Proverbs 3: 5-6)

**The Reverend
Dr Graham J Whelan**

