

Why I Believe in the God of the Bible

Brett A. Rutherford

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2nd Edition

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DEDICATION

*To my lovely wife Joanne and my three wonderful
Christian children: Mitchell, Lachlan and Chelsea.*

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FOREWORD

It is my privilege to write the foreword to the latest book by Brett Rutherford. I have known Brett for the past 46 years and watched him grow as an individual, as a Christian, and as a scholar. I may be accused of bias, even pride, in what I have to say for I am his father, yet as his father, I probably know Brett better than most, and have a special vantage point from which to evaluate him and his work.

Brett is well qualified academically, by life experience, and by special studies and scholarly interests to write this book. He holds degrees in the fields of anthropology, ancient history, and the Bible. He has preached the Gospel and lectured on Christian evidence, particularly the evidences that archaeology provides for the accuracy and historicity of the Bible, in several nations including Australia, New Zealand, Tanzania, Zambia and the United States of America.

Brett's firsthand knowledge of the false science of evolution gained from his study of anthropology resulted in the first book, Facts and Fallacies of the Fossil Record, which is now in its second printing and has been well received by readers in several nations. I predict this current work will receive the same favourable acceptance. For believers in the one true God and His inspired revelation to man, the Bible, it will strengthen their faith and provide an arsenal of facts and arguments to convince the unbelieving. For those who presently are unbelievers or skeptics, this book will open their eyes and provoke thought and evaluation of their position.

Rod Rutherford

INTRODUCTION

The Bible makes many remarkable claims. Perhaps the most remarkable claim it makes is to be the product of the One Who created the universe. It is written in the book of Second Timothy that... *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”* (2 Timothy 3:16, 17). Similar claims are found in 2 Peter 1:20, 21. This text reads, *“...knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”*¹ In fact, nearly every book in the Bible contains a statement that indicates the Biblical writers believed their message originated from a Divine source.

If these claims are true, then we would expect the message, and the content, of the Bible to be inerrant. If the Bible is the product of the mind of God, its prophecies, historical information, and scientific observations should be one hundred percent accurate. Certainly, the God of the Bible is presented in this book as all knowing and perfect. To demonstrate the omniscience of God, Jesus said that God even knows the exact number of hairs on the head of every man (Luke 12:7). If this is the case, God would not be guilty of simple mistakes in the word He revealed to man.

What about these claims of the Bible? Do these statements hold up under the critical assessments of historians and scientists? Certainly, the atheists would say

¹ New King James Version (Nashville, TN; Thomas Nelson, Inc., 1982) p. 651. All future Biblical references will come from this text.

that the Bible fails miserably to support these claims. They believe there is much erroneous historical and scientific information in the Bible, which, if true, would make the Bible nothing more than a collection of myths and fairy tales. Are these accusations fair, or are they the inventions of men who are prejudiced by their own faith in a universe without a God? Have the atheists given the Bible a fair assessment?

If the atheists are right, then we don't have any reason for concern. However, if the atheists are wrong, and the Bible is the product of the One Who created the universe, then it is paramount that we study its content and accept its truths. This book is designed to explore the question of whether there is a God, and if there is, whether or not He is the God of the Bible. As you read this book, I hope that you will carefully consider all the facts presented before drawing your own conclusions about the reality of the God of the Bible.

The Atheist's View

Atheists love to take the intellectual high ground. Evangelical atheists, like Richard Dawkins, Paul Davies, Bill Nye, and David Attenborough, are constantly telling creationists that it is unscientific and unreasonable to believe that the universe is the product of intelligent design. Dawkins, Attenborough, and their kind, believe that their point of view is the product of a mind that has been given over to reason, logic and enlightenment. Is this really true? After objectively pouring over vast amounts of scientific data from all fields of natural science, should one be obligated to conclude that God does not exist? Are they being honest with themselves and the public? Is their reasoning somehow flawed? If they are wrong, then where do they go wrong? In fact, it will be demonstrated in this book that atheists have made several fundamental errors. One of their first mistakes is incorrectly defining "science."

Evolutionary theorist, Dr Paul Davies incorrectly asserts, “...science takes as its starting point the assumption that life wasn’t made by a god or a supernatural being: it happened unaided and spontaneously, as a natural process.”² This is not an accurate definition of science. True science is the search for knowledge. True science makes no assumptions about where that knowledge might be found. True science allows the data to dictate the conclusions that are drawn. An answer for a question about the natural world might be purely naturalistic. A question might also be posed about the natural world that may lead one to conclude that the reasonable cause for the observed phenomenon might be found beyond the observable universe. We need to allow the known facts from observation and experimentation to dictate the conclusions we draw. Evolutionary geologist, Ian Plimer, offers up a more accurate assessment of the processes that true science employs. In his book, Heaven and Earth, Plimer wrote:

“Science is married to evidence derived from observation, measurement and experiment. Evidence is fraught with healthy uncertainties and scientists argue about the methods, accuracy, repeatability and veracity of data collection. If the data can be validated, then this body of new evidence awaits explanation. The explanation is called scientific theory. This scientific theory must be abandoned or modified if the evidence is not repeatable or if the evidence is not coherent with previously validated evidence. With new evidence, theories are abandoned or refined. A scientific hypothesis tests a concept by the collection and analysis of evidence. Hypothesis are invalidated by just one item of contrary evidence,

² Paul Davies, The Origin of Life (Camberwell, Australia: Penguin Books, 2003) p. 4.

no matter how much confirming evidence is present".³

To investigate the question of origins we will use Ian Plimer's more objective definition of the scientific method. We want to honestly let the facts dictate the direction of our discussion.

First, let us consider carefully what Plimer has said. The last statement Plimer made concerning the scientific method is of particular interest. He wrote, "*A scientific hypothesis tests a concept by the collection and analysis of evidence. HYPOTHESIS ARE INVALIDATED BY JUST ONE ITEM OF CONTRARY EVIDENCE, NO MATTER HOW MUCH CONFIRMING EVIDENCE IS PRESENT.*" In other words, if one was to find one crumb of evidence that contradicts the hypothesis then that hypothesis must be dismissed. I want you to apply that to the hypothesis that all living things came from nothing, i.e. organic evolution. If you can find one piece of evidence that contradicts evolutionary theory, then you must dismiss it and look for an alternative explanation for the origins of life. In this book, we are not going to present you with just one evidence that refutes the theory of organic evolution, but numerous evidence.

Before we begin scrutinizing the views of the atheists and creationists, we need to recognize that there is a subtle difference between the definition of a hypothesis and a theory. Many times, they are used incorrectly as synonymous terms. A hypothesis is a reasonable assumption about the causes or operation of something we observe in nature. A theory should allow the scientist to make predictions about how those phenomena will behave. You will excuse me for referring to the idea of organic evolution as a theory in this book, even though it is nothing more than a poor hypothesis. Certainly, it is the case that if

³ Ian Plimer, Heaven and Earth: Global Warming the Missing Science (Ballan, VIC, Australia: Connor Court Publishing, 2009) p. 14.

evolution is incorrect then its mechanisms cannot be used to make predictions about how natural phenomena will behave.

It also needs to be pointed out that the beginning of our universe and the origin of life fall under the realm of historical science. Whatever processes happened in the past to create our universe are not processes that we can observe today. What we need to be able to do is draw reasonable conclusions about the past based upon present day observations. In other words, we need to allow the present laws of science govern our assertions about the past. Does what we observe about the natural world fit in better with the hypothesis that the universe originated from purely natural causes, or can we reasonably assert that the universe is the product of intelligent design?

To get the most out of the material presented, I want to encourage you to be a sceptic. This book is designed to stimulate the reader to think critically about the information that evolutionists and creationists are feeding the public. We need to be able to assess each of their arguments by known science and reason. Don't be swayed by arguments borne out of passion. Ignorant evangelicals can be found on both sides of the debate. They can present us with erroneous information that is formulated out of a passionate desire to convince us to accept their conclusions. For example, the next time you are watching a nature documentary, and the narrator begins to expound upon the evolutionary history of a particular plant or animal, ask following questions: (1) "What methods were employed by the evolutionist to bring him to his conclusion?" (2) "Are the methods used by the evolutionist arrived at through scientific means?" (3) "Is the evolutionist proposing an event took place that contradicts an established scientific law?" (4) "Is there a more reasonable explanation for the phenomena than that which the evolutionist is presenting? Don't be a sheep and just

accept the statements of the narrator. Learn to be sceptical. Critically analyse the conclusions drawn by evolutionists and creationists about the way life emerged on this planet.

Why Do Scientists Believe in Evolution?

First, I want to contradict the commonly held misconception that all scientists believe in organic evolution. Not all scientists believe that evolutionary theory is an adequate explanation for the origin of the universe and the origin of life. There are many men and women who have a strong academic standing who openly recognize that the Theory of Evolution is not a reasonable explanation for origins. Most of the great scientific minds of the modern era had a strong faith in God. Great scientists like Isaac Newton, Thomas Faraday, James Maxwell, Lord Kelvin, Robert Boyle, John Dalton, William Ramsay, John Ray, Carl Linnaeus, Gregor Mendel, Louis Pasteur, Nicholas Steno, Robert Woodward, David Brewster, Louis Agassiz, Johannes Keppler, Galileo, Sir William Hershel, and Edward Maunder all believed in God.⁴ Today there are many highly qualified men and woman on both sides of this debate. Never let anyone tell you that men of science cannot be believers in God.

Many men and women of science and philosophy have honestly examined the evidence on both sides of the debate and have determined that Darwinian evolution is not a sufficient explanation for how life came to be on this planet. A good example of this is Antony Flew. Antony Flew was often declared to be the father of modern atheism. As a professor at the Universities of Keele, Oxford and Aberdeen he was free to write and debate about God's existence. He often compared belief in God to a belief in fairies. He engaged in numerous debates with creationists and

⁴ Ray Comfort, Scientific Facts in the Bible, (Alachua, FL: Bridge-Logos, 2001) p. 31.

ridiculed their point of view. However, it was the arguments made in those debates that eventually had a profound effect on him. Through a process he called the “pilgrimage of reason,” Flew concluded that the overwhelming evidence contradicted his belief that there was no God.⁵ In order to exonerate himself of the crimes of disbelief, he wrote a book about his journey from atheism to belief entitled, There is A God: How the World’s Most Notorious Atheist Changed His Mind. I hope that you will undertake this journey in the same spirit of honesty that Professor Flew did.

Although many scientists believe in God, I acknowledge that most men and women in the science departments of high schools and universities are atheists, agnostics or theistic evolutionists. Why is this? I believe that the primary reason why so many academics accept evolutionary theory (many reluctantly) can be summed up with one word: “fear.” They are terrified of their colleagues. Peer pressure is a force that is not only applied to teenagers to get them to conform to the mob. Academics are also threatened with expulsion, ridicule and unemployment if they challenge the principles upon which evolutionary theory is built.

I believe it is fear that drives many scientists and ordinary people away from the logical conclusion that God exists. Some are also terrified by the thought of an all-seeing, all-powerful God. The thought that God created us and that He might expect something from us is a frightening prospect for many. Of course, pretending God does not exist will not make it a reality. If God exists, then He exists. It is best to accept the reality of His existence and find out what His plans are for us.

⁵ Antony Flew, There is a God: How the World’s Most Notorious Atheist Changed His Mind, (New York: Harper Collins Publishers, 2007) p. 85.

The idea of God is also repulsive to some because of their own bad experience with religion. Some of the world's most renowned atheists like Richard Dawkins and Paul Davies view their brief childhood encounters with organized religion in a negative light. In his book, The Origin of Life Davies wrote, "*When I was a youngster I was occasionally coerced into attending Sunday school, an ordeal I hated.*"⁶ It is interesting that Paul Davies has chosen to include his personal experiences with religion. His bad experiences with Sunday school have little bearing on the subject of his book. This inclusion gives one an interesting insight into why he set on a path toward atheism. He appears to have formulated his present views about God from His past experiences with an unfulfilling religion.

Countless atheists are swayed by the cold, unfulfilling experiences they had with unbiblical religion. Others are rightly horrified by the abuses of many mainstream religious organizations. They are right to be repulsed by the abhorrent behaviour of many religious leaders. Men have used religion as a powerful weapon against their enemies. They have also used religion to gain the trust of the vulnerable to satisfy their own carnal lusts. The New Testament teachings regarding Christianity do not accommodate this selfish use of religion. No one should allow the evils committed by religious people or organizations to cloud their judgment on the question of origins. Countless religions have added to, or taken away from, the New Testament doctrines to accommodate their immoral activity. It is this experience with corrupt religion that often blurs the atheist's ability to objectively analyse the facts about origins.

Finally, I want you to lay aside all your prejudices and preconceived notions about the origins of the universe. As you study the material contained within this book, I want

⁶ Paul Davies, The Origin of Life. p. 21

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you to objectively analyse the facts and draw reasonable conclusions about the data presented. I hope that if you do keep an open heart, you will conclude that God exists. I also hope that the evidence in this book will bring you to the conclusion that the God that does exist is the God of the Bible.

REVIEW QUESTIONS

1. *Does true science take as its starting point the assumption that there is no God?*
2. *According to Ian Plimer, how do hypotheses become invalid?*
3. *Name five renowned scientists who believed in God?*
4. *What former philosopher gave up the tenets of atheism?*
5. *What word sums up the reason so many academics refuse to believe in God?*
6. *Why do atheists often include their religious experience in their writings?*
7. *How have wicked men used religion?*
8. *Should we let past religious experience cloud our judgment about origins?*

CHAPTER ONE

THE COMPLEXITY OF LIFE

What is Life?

Before delving into a discussion about the complexity of life, it is necessary to have a good working definition of “life.” Obviously, we must be able to understand what life is before it can be discussed in detail.

The first element that is essential in helping us distinguish life from nonorganic matter is metabolism. The Australian Oxford Dictionary defines “metabolism” as “*all the chemical processes in living organisms that produce energy and growth.*”⁷ This is where evolutionists begin to blur the lines between living and non-living matter. They jump onto this essential characteristic of life and claim that even minerals can have a type of metabolism. Darwinian evolutionists point out that crystals have a type of metabolism. They are right; crystals have a type of metabolism, but not in the same sense as the metabolism in living things.

Crystals contain chemical processes that allow for growth and replication, but even evolutionists know that the same chemical processes that make crystals grow, and replicate are primitive compared to the processes that drive the metabolism of all living things. Crystals also cannot be defined as living things because they do not contain the other essential elements that define life. Even evolutionists admit that crystals lack the other necessary ingredients that define life, but they still see crystals as a

⁷ Mark Gywnn, ed, The Australian Oxford Mini Dictionary: Third Edition (Melbourne: Oxford University Press, 2006), p. 316.

bridge between the nonorganic and organic world. Of course, no one has ever observed crystals making that final leap from non-living matter to life. Crystals can replicate daughter crystals that are nearly identical, but they lack organized complexity and functional information that are essential to life. There needs to be a complexity that goes beyond geometric patterns that are replicated in daughter crystals. For crystals to be defined as life, they must have DNA and protein. DNA is the code that directs the proteins to build. It is the hallmark of every living thing.⁸ Because crystals do not contain DNA, they will never make the leap from mineral to organic. It is the lack of DNA that forces evolutionists Peter D. Ward and Donald Brownlee to point out in their book, Rare Earth, “...Crystals...are clearly not life.”⁹ One would have to find a magic crystal to make that final leap. Unfortunately for the evolutionists, magic crystals do not exist. Perhaps they should try looking in the gift shops of our superstitious new age friends. This is certainly not what we would call a scientific line of inquiry. It requires one to make a giant leap of faith that is not substantiated by what we know to be true about the natural world.

Secondly, in order for matter to be defined as life it must be able to reproduce. Reproduction in living things is guided by the genetic code in the cells of all organisms. Plants, animals and human beings all have the capability to reproduce. Inorganic matter does not. Cells, and the DNA contained within, give living things functional activity throughout the span of their existence. This aspect of living things separates them from crystals and other minerals.

⁸ Henry M. Morris and Gary E. Parker, What is Creation Science (Green Forest, A.R.: Master Books, Inc., 1996). p. 45.

⁹ Peter D. Ward and Donald Brownlee, Rare Earth: Why Complex Life is Uncommon in the Universe (New York: Copernicus Books, 2004) p. 56.

Third, life must be able to die. Death is a trait common to all living things. How do we define “death”? “Death” is often defined as *“ceasing to function.”* For those who believe the Bible, “death” has a very different meaning. The Biblical definition of “death” is a “separation.” The Bible defines “death” as a “separation of the body from the soul.” The writer of the book of Ecclesiastes wrote:

“For what happens to the sons of men also happens to beasts; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over beasts, for all is vanity. All go to one place: all are from the dust, and all return to the dust. Who knows the spirit of the sons of men, which goes upward, and the spirit of the beast, which goes down to the earth” (Ecclesiastes 3:19-21)?

You may have noticed that the Bible correctly points out that all living things must die. It also states that death is the end of the existence of animals, but hints at the fact that it is not an end for mankind. When godly Rachel died in childbirth, the Bible says, *“... as her soul was departing (for she died), that she called his name Ben-Oni, but his father called him Benjamin”* (Genesis 35:18). It is clear from these passages that the Bible defines death as a separation of the spirit from the body. The departing of Rachel’s soul defined her death. The Bible views our souls as our eternal, spiritual consciousness. It is this spiritual consciousness that separates from the body at death.

The fact that the Bible teaches that we continue to exist after death is illustrated in the Bible by an incident in the life of Jesus called “The Transfiguration.” This event took place on the top of a high mountain in Galilee. Jesus and some of His disciples climbed the mountain, and Jesus was “transfigured” or “transformed” (Matthew 17:1, 2). After Jesus was transformed, two deceased prophets, Moses and Elijah, appeared with Jesus and talked with Him (Matthew 17:3). Moses lived approximately fourteen

hundred years before Jesus, and Elijah lived over eight hundred years before Jesus. Evidently, both men still existed in some form after death. Not only did Moses and Elijah continue their existence after death, but they also kept their identities. According to the Bible, death is not the end of human existence.

Death is presently defined in two ways. There is the natural definition of “death” which defines it as the end to one’s physical existence. Physical death breaks down living things into nonorganic compounds. Then there is the Biblical definition of “death” which defines it as the point our souls separate from their physical housing. Both definitions agree that death is the end to our existence on earth. Neither definition of death changes the fact that all living things must die.

How Complex is Life?

Now that we have properly defined what life is, and is not, we can engage in a discussion of the complexities of all living things. This discussion is essential if we are to come to any conclusions about the reasonableness of organic evolution. I propose to show you that life is so complex and so fragile, that it is impossible to consider evolutionary principles as a means by which it first appeared. Many people do not realize how many factors are involved in making life possible on this planet. Even evolutionists are awestruck by the fact that so many elements have come together to sustain life on earth. Certainly, Charles Darwin had very little understanding of the complexities of life when he formulated his theory.

When Charles Darwin wrote his famous treatise, The Origin of Species by Way of Natural Selection, he was not aware of the miniscule organelles and intricate systems that were needed to allow a cell to fulfil its function. He also had no idea that within the nucleus of every living cell were chromosomes bound with microscopic strands of

coded information (DNA). He did not know that these segments of coded information (genes) determined the physical features of the creature of which that cell was a part. In short, Charles Darwin had a very basic knowledge of biology. Some have even speculated that if Darwin knew what we know about the intricate workings of the cell he would have never formulated his theory. Of course, we will never know if Darwin would have reconsidered his theory if he knew what we know about the way living things operate. What we do know is that life, and all the systems it depends upon for survival, rely upon a delicate balance of perfectly engineered components.

In fact, creationists and evolutionists both agree that the presence of life on this planet depends upon a delicate balance of complex internal and external systems. Both camps also agree the creation of life is beyond the capabilities of human beings. Both creationists and evolutionists are awestruck by the incredible capabilities, and inner workings of all living things. Noted evolutionary biologist, Dr Richard Dawkins remarked on the incredible intricacies of living organisms by using the astonishing sonar abilities of the bat to illustrate this point. In his book, The Blind Watchmaker, Dr Dawkins wrote: *"Their [bat's] 'radar' achieves feats of detection and navigation that would strike an engineer dumb with admiration."*¹⁰

Evolutionary theorist, Paul Davies remarked:

*"The developments of molecular biology have revealed that the machinery of life is stupendously complex. It is not the stuff of which living organisms are made that is the vital factor, but the intricate and specific organization of its complex molecules."*¹¹

¹⁰ Richard Dawkins, The Blind Watchmaker, (Ringwood, VIC, Australia, Penguin Books, 1991) p.27.

¹¹ Paul Davies, The Origin of Life p. XVIII.

Davies went on to say, “...the living cell is not so much magic matter as a supercomputer.”¹²

In fact, Paul Davies statement understates the reality of life’s complexity. We now know that even the prokaryote bacterial cell (the simplest form of independent life) is more complex than the world’s greatest super computer.

From the observations made by Richard Dawkins and Paul Davies, it is evident that both creationists and evolutionists agree that life is well designed, and that its capabilities are truly awe-inspiring. The dispute between the two sides is over the origin of that design. Creationists believe that a supremely intelligent and all-powerful Being (God) designed and created all living things. Evolutionists believe that the present precise operation of molecules that allow life to exist came into being over a vast amount of time through a natural process of trial and error. Simply put, evolutionists believe that over time nature abandoned systems, materials and processes that were not contributing to the efficient operation of living things. It is probably more accurate to say that evolutionists believe in what they would call “apparent design.” They conclude that life, and the systems it depends upon for survival, only *appear* to be well designed. They would argue that life is refined, not designed.

You may have already noticed a glaring omission from the evolutionist’s point of view. They do not offer up a definitive opinion on where, and how, that first simple life form emerged. The significance of this omission will be discussed in later chapters.

To help us determine which school of thought offers up the most reasonable explanation for the *apparent* presence of design in organisms, we need to gain an

¹² Paul Davies, The Origin of Life p. XVIII.

appreciation for all of the factors that must come together in order to allow complex life to exist. Once we gain some appreciation for all of these elements, we are in a better position to judge whether all of these factors came together by chance or by a guiding hand.

First, consideration will be given to the molecules and substances that need to be organized in order for life to be possible. Second, an examination will be given of the factors in the earth's environment that must be in place in order for life to exist. Third, the discussion will focus on the structure of our solar system, and its impact on the existence and preservation of life on earth. Finally, an application of the Laws of Probability will help us in deciding whether or not all of the factors that contribute to life's existence can come together simply by chance or by purposeful design.

The Right Molecules and Substances Must Be Brought Together and Organized for Life to Exist

The base products that make up living things are well known. Modern science has revealed all of the chemicals and minerals that are employed by organisms to maintain their existence. One can collect the right percentages of all the materials that make up the human body and place them all into a large container, but one will still have failed to produce a living human being. Why? The base materials of which a body is constructed are not organic. For example, the molecules that translate the DNA code into distinct living creatures are not alive, but they are essential to life. What is it that brings this collection of non-living materials to life? The answer is, "Organization!" It takes organization and design. The life force is not in the substances of which living things consist, but in the perfect organization and arrangement of these substances.¹³ A simple way to understand this is to consider what makes a

¹³ Gary E. Parker., What is Creation Science p. 45.

house, a house? A pile of bricks and timber do not constitute a house. However, when you organize those bricks and timber according to the architect's plans you get a house. The design for life is much more complex than the designs for a house, but the principle is the same.

Evolutionists and creationists agree that life is defined by the proper and exact organization of specific elements. Paul Davies wrote, "*What makes life so remarkable, what distinguishes the living from the non-living, is not what organisms are made of but how they are put together and function as wholes.*"¹⁴ The correct arrangement of specific molecules is essential if life is to exist. Without organization, there is no life.

If organization is essential to life, how does this contribute to the question of the origin of life? If the presence of life depends upon the exact organization of molecules, one must logically conclude that life must have an organizer. The question is not whether there is an organizer; but "Who, or what, is the organizer?" Did the right molecules come together in just the right way by chance (as evolutionists suggest) or is organization the product of a Supreme Designer? Which explanation is more reasonable? Keep in mind that evolutionists believe that order and organization were created from chaos. The creationist holds to the view that order must come from order, therefore, an intelligent, organized being must have created life, and the intricate systems that preserve it.

Before we hastily draw a conclusion about whether life requires a designer, we should also consider the external systems that are needed for life to exist. We will then be in a better position to judge whether life owes its existence to an extremely fortunate series of unlikely events, or to a supreme powerful Being.

¹⁴ Paul Davies, The Origin of Life pp. 16-17.

How Complex is Our Planet's Role in the Preservation of Life?

Living things not only depend upon a multitude of perfectly functioning microscopic systems, but they also owe their existence to a series of delicately balanced external environmental factors. Organisms need a blend of these perfectly constructed environmental and atmospheric conditions to be present in our world to survive.

First, the existence of life depends upon the presence of several key biochemical cycles. The main biochemical cycles on earth that permit life to exist are the hydrological cycle, the carbon cycle, and the nitrogen cycle. The hydrological cycle provides fresh water for living organisms to absorb and grow. The carbon and nitrogen cycles provide a constant supply of nutrients for plants to survive. These self-perpetuating systems are essential to the survival of all life on this planet.

Second, it is important to note that these biochemical cycles would not be possible without an atmosphere that contains the right elements to drive these cycles. The earth's atmosphere captures and stores huge amounts of nitrogen (important for plant health). It also serves as a reservoir for carbon dioxide and oxygen. For life to exist on earth, our atmosphere must contain the right balance of nitrogen, oxygen, argon and carbon dioxide (as well as other trace amounts of gases and water vapor).

To show how important these cycles are to the preservation of life let us consider the importance of the hydrological cycle for just a moment. The transportation of water vapor in our atmosphere through a process of general air circulation results in precipitation, which provides all living things with fresh water. This process takes water from the sea and redistributes it to areas many miles from the coast where living things are in need of its life-giving

properties. This hydrological process also serves as a natural filter to remove elements that may be harmful to plants and animals. For example, harmful salt in the sea is left behind by this process. Without the hydrological cycle, most land-based plants and animals would not survive.

The atmosphere not only drives essential cycles, but it also serves a protective function. The existence and makeup of the earth's five-layered atmosphere contains the right number of elements, thickness and pressure to protect life from the hazards that threaten it from outer space. The atmosphere protects all life from hazardous radiation by filtering ultraviolet rays and x-rays from the sun. While it blocks harmful x-rays and UV rays, the earth's atmosphere allows essential sunlight to reach the surface of the continents and oceans. Obviously, sunlight is a vital energy source for all living things.¹⁵

The atmosphere also protects all living things from rapid cooling at night, and extremely high temperatures during the day. It makes it possible for the average temperature on the earth's surface to remain at +15 °C instead of a more extreme -18 °C.

The atmosphere also protects living things by dissipating man-made emissions through oxidation, reaction with radicals, and photolysis. It needs to be pointed out that the atmosphere is far more resistant to man-made emissions than global warming enthusiasts would have the public to believe. Ian Plimer, of the School of Earth and Environmental Sciences of the University of Adelaide wrote:

"The history of temperature change over time is related to the shape of continents, the shape of the sea floor, the pulling apart of the crust, the stitching back together of the crust, the opening and closing of

¹⁵ Marcus Chown and Govert Schilling, *Tweeting the Universe* (Croydon, U.K: Faber and Faber Ltd., 2011) p. 41-42.

sea ways, changes in the Earth's orbit, changes in solar energy, supernoval eruptions, comet dust, impact by comets and asteroids, volcanic activity, bacteria, soil formation, sedimentation, ocean currents and the chemistry of air. IF WE HUMANS, IN A FIT OF EGO, THINK WE CAN CHANGE THESE NORMAL PLANETARY PROCESSES, THEN WE NEED STRONGER MEDICATION.”¹⁶

It is as if a great engineer anticipated the large amount of pollution mankind would pump into the atmosphere and made provisions for it. As Ian Plimer points out, man is incapable of “*changing these normal planetary processes.*” Our planet is far more resilient than these evangelical “climatologists” proclaim.

Furthermore, our atmosphere acts as a protective barrier from meteorites. Meteors are superheated by friction when they enter the earth's atmosphere. This superheating causes most meteorites to dissolve into harmless dust that is scattered in the wind. Can you imagine the earth being constantly pummelled by huge chunks of falling space debris? What would the consequences of such a process be on living things?

The enormous magnetic field that emanates from the earth's core and projects deep into space is also an essential component in the formula for life. This magnetic field is thought to be created by the constant flow of molten iron on the outer surface of the earth's core. Radioactivity is thought to cause this flow of iron to create a giant electrical current, which generates a magnetic field that surrounds the whole earth.¹⁷ This enormous “force field” assists the atmosphere in defending the inhabitants of the planet from harmful cosmic radiation. If the earth did not

¹⁶ Ian Plimer, Heaven and Earth: Global Warming: The Missing Science p. 11.

¹⁷ Marcus Chown and Govert Schilling, Tweeting the Universe , p. 33.

have a magnetic field, then all living things on earth would die from radiation poisoning.¹⁸ We would essentially cook to death.

We are trying to draw a reasonable conclusion about our origins. Are the conditions that make life on earth possible just a series bizarre coincidence? Is it just dumb luck that the earth has an atmosphere that feeds and protects life? Is it just a collection of blissful, natural coincidences that produced the elements deep within the earth to create a protective magnetic field? Is it more reasonable to believe that the earth's atmosphere and its protective magnetic field are products of a well-designed master plan? Before these questions are addressed, it is important to have an understanding of the many conditions that also must be in place within our solar system in order for life to be possible on earth.

How Does The Structure of our Solar System Permit Life on our Planet to Exist?

Life on earth, its sustaining atmosphere and natural environment, would not exist without the aid of its heavenly neighbours. The earth's moon, its sun, and even its planetary peers need to operate in a precise manner for life to survive on this planet. The axis, size, shape, orbit and location of the earth in relationship to its neighbours, all play a key role in the earth's ability to maintain living things.

First, the rotation of the earth on its axis is vital to the survival of all living things. If the rotation of the earth ceased this would cause an extreme climatic event. The earth's seasons would be adversely affected, resulting in catastrophic loss of life. However, the earth needs help in order to maintain the momentum of its rotation. It would

¹⁸ Edmond A. Mathez, Earth: Inside and Out (New York: The New Press, 2001) p. 62.

not be able to rotate, as it does, without the assistance of its perfectly placed neighbors.

The rotation of the earth depends greatly upon its relationship to its satellite (the moon), the sun and other planets. The earth's rotation is caused by torque created by the gravitational pull of the sun and the moon.

The rotation of the earth is also affected by its shape. If the earth was perfectly symmetrical, and not an oblate spheroid, then the external gravitational forces of the sun and the moon could not exert enough torque on the earth to get it rotating. Gravity from the moon and sun generate a sling effect like that of the force you exert on a spinning top to get it rotating. Furthermore, the pull of the moon affects the degree of the earth's tilt on its axis. If the earth did not have a moon, it has been estimated that the tilt of the earth would vary as much as ninety degrees. If the earth's tilt varied as much as ninety degrees, then climatic chaos would ensue which would result in the annihilation of all living beings.¹⁹

The pull of the moon also aids in the preservation of life in other ways. Its pull is just enough to prevent the earth's axis from wandering. The monthly motion of our large moon dampens any tendency for the tilt of the axis to change. If the moon was smaller, or more distant, its stabilizing influence would be less effective.

Of course, the earth's all-important atmosphere would not exist at all if it were not for the sun. It is energy from the sun that constantly reinvigorates our atmosphere. One cannot say enough about the sun's role in sustaining all living things on our planet. The sun is the primary energy source for all organisms. Without the sun, the earth would be a cold, barren, lifeless rock floating freely through space.

¹⁹ Marcus Chown and Govert Schilling, *Tweeting the Universe* p. 55-60.

The sun provides long wavelength electromagnetic radiation, which provides the necessary energy for life. Much of the harmful ultraviolet radiation is filtered by the ozone layer. After reading the previous statement, some may be tempted to think that God's design for the atmosphere was flawed. If God did design the atmosphere, why would He allow any harmful radiation to reach the earth? It is true that the atmosphere is not a perfect filter. It is also true that the harmful ultraviolet radiation that passes through the atmosphere causes a breakdown in cellular structure, which results in mutations and cancers in organisms. Maybe God was just a bad designer? Atheists offer up this argument to humiliate those who believe in Divine creation. However, the Bible clearly indicates that the structure of the atmosphere today is not what it was when God created it.

The original structure of the atmosphere was clearly diminished when God sent the flood upon the earth. The Bible describes a water canopy that surrounded the earth before the flood. In Genesis 1:7 we read, "*Thus God made the firmament, and divided the waters which were under the firmament from the WATERS WHICH WERE ABOVE THE FIRMAMENT; and it was so.*" The book of Genesis indicates that the atmospheric water canopy collapsed when God flooded the earth. This collapsing canopy of water helped to feed the waters of the flood (Genesis 7:11). The loss of the water canopy would make the earth more vulnerable to cosmic radiation. It also would expose mankind to genetic mutation and other diseases. Some have speculated that the water canopy would have served as a giant hyperbaric chamber, which would have slowed down the aging process.²⁰ When God initially created the atmosphere, it was perfect for the job it

²⁰ Curtis A. Cates, The Noachic Flood, (Memphis: Cates Publications, 1994) p. 79.

was designed to do. You might say that the loss of the perfect protective atmosphere in Noah's day was part of the punishment for man's rebellion.

Energy from the sun is essential to life. However, the earth does not need to receive too much energy from the sun. The earth is perfectly placed in an orbit around the sun so that it gets just the right amount of energy needed to maintain life. If the earth was too close to its sun life would not be sustainable.

The earth moves in an elliptical orbit around the sun. When the earth is at its closest point to the sun, there is distance between the two bodies of 147 million kilometres. A slight variation in this distance would not make a significant difference, but if the earth was only 100 million kilometres from the sun at its closest point, life would cease to exist.²¹ A look at the planet Venus would show you what a lifeless, gaseous lump of a rock the earth would be if its orbit brought it too close to the sun.²² The earth's perfect orbit maintains the necessary balance between hot and cold that is required for all forms of life.

The other planets in our solar system also play a significant role in protecting life on earth. The greatest defender in the solar system is the planet Jupiter. Jupiter is ten times larger than the earth and has three hundred times its mass.²³ According to Peter Ward and Donald Brownlee, the mass of the planet Jupiter generates a huge gravitational pull. This pull acts as a giant vacuum cleaner that draws smaller bodies into Jupiter that might have

²¹ Marcus Chown and Govert Schilling, *Tweeting the Universe* pp. 93-94.

²² *Ibid.*, p. 107.

²³ Peter D. Ward and Donald Brownlee, *Rare Earth: Why Complex Life is Uncommon in the Universe* p.235.

otherwise posed a threat to the earth.²⁴ Without Jupiter (and to a lesser degree the other planets) earth would be pummelled by meteorites. Thanks to Jupiter, significant meteoric assaults on earth are quite a rare event.

We constantly take for granted all the wonderful elements that preserve and protect life on earth. We have so much for which to be thankful. In this chapter, we have only scratched the surface on the complexity of life, and the systems that sustain it. Francis Crick, the co-discoverer of DNA, was reported to have said that *"it seems almost a miracle, so many are the conditions which would have to be satisfied to get it [life] going."*²⁵ Crick, like all evolutionists, recognizes the difficulty in accepting the logic that the complicated systems that make up life came together by chance. Just how likely is it that the right chemicals and minerals of which life consists came together in one place out of a random series of extremely fortunate events? What is the possibility that these chemicals and minerals arranged themselves in the exact order which would bring them to life? What is the likelihood of a series of coincidences that would bring together just the right environmental and atmospheric conditions to allow life to exist? What are the chances that a moon, of the exact size needed to maintain a life-giving atmosphere and environment was thrown into a perfect orbit around the earth? What is the probability that the earth was propelled by a random explosion into a perfect orbit around the sun which would allow conditions on earth to be so perfect that life could develop and be sustained? The Law of Probability can give us the answer to these questions.

²⁴ Peter D. Ward and Donald Brownlee, Rare Earth: Why Complex Life is Uncommon in the Universe., p. 239.

²⁵ As quoted by Paul Davies in The Origin of Life. p. XI.

The Law of Probability

The science of probability is used to assess the statistical feasibility of a hypothesis. In other words, the application of the Law of Probability to a proposed event can tell one whether that event is likely to have occurred. When the Law of Probability is applied to the Theory of Evolution does it show that this theory is feasible? What is the possibility that perfect conditions existed for creating, and maintaining life from a random, chaotic event like the "Big Bang?"

The Law of Probability states that an event where the chances of it happening are one in one followed by fifty zeros is an event that most certainly will never happen. Evolutionist Dr. Harold Morowitz, former professor of biophysics at Yale University, stated that the chances of even the simplest, single celled organism to form by naturalistic causes was one followed by three hundred and forty million zeros. Remember Morowitz is only considering one element of the countless elements that are necessary for complex life to exist. If it is impossible, according to the Law of Probability, for a single celled organism to form from naturalistic causes, then how can we possibly believe that the many other random events occurred to make it possible for life to evolve and grow?

Prominent evolutionist, Carl Sagan, believed that the likelihood of life evolving on any planet was one in one followed by two billion zeros. In other words, according to Carl Sagan, Darwinian evolution has been ruled out by the Law of Probability. The only logical and reasonable conclusion to draw from the information contained in this chapter is that there is no possibility that life "spontaneously evolved" on earth.²⁶

²⁶ Bert Thompson, *The Scientific Case for Creation* (Montgomery AL: Apologetics Press, 1995) pp. 65-68

Conclusion

Evolutionists confidently assert that complex life, which depends upon a series of exact operations of environmental and planetary forces, occurred by chance. What they fail to recognize is that “chance” is not a force, and that “random” has no value. “Chance” has no power; it cannot effect change, and yet, evolutionists claim that it was the driving force behind the creation of intelligent life. How can a non-force change, or create anything?²⁷

Evolutionists also fail to accept the application of the Laws of Probability to their theory. It is statistically impossible for life to have emerged from purely naturalistic means. Furthermore, common sense tells the clear thinker that the multitude of essential factors that must be in place for life to exist could not possibly have come together by chance.

If there is no natural explanation for all these important planetary, atmospheric, ecological and chemical factors that must come together to achieve the perfect conditions for life, then what (or Who) brought all of these factors together? The answer comes from the creationists. They suggest that the existence of life in our universe can only be explained by the work of a Divine, all-powerful hand!

Creationists conclude that the present complexity of life, and those systems that sustain it, are evidence of a great Designer. The explanation for the origin of all matter offered by the Bible is accepted by creationists (Genesis 1, 2; Psalm 95:5). These creationists agree with the Laws of Probability, the Laws of Biology and the Laws of Physics. Precision and complexity could not have come into existence by purely naturalistic means. They accept

²⁷Bert Thompson, The Scientific Case for Creation (Montgomery AL: Apologetics Press, 1995)., pp. 74-75.

statements like that found in Psalm 19:1, *“The heavens declare the glory of God; and the firmament shows His handiwork.”* Creationists look at living organisms and declare, as the psalmist did, that they *“are fearfully and wonderfully made.”* The creationist correctly concludes that observable natural processes of the present age are not sufficient to explain the complexity of life. Observable processes draw us to the logical conclusion that life and the universe were designed by an intelligent Being who has control of the workings of nature.

Even Dr Paul Davies concedes that this is a tough problem for those looking for a purely naturalistic cause for life. In his book *The Origin of Life*, Dr. Davies wrote:

“In a nutshell, the problem is this. How did a mixture of lifeless atoms subject to blind and purposeless forces assemble themselves into something as awesomely complex as even the simplest microbe? Where and when did this momentous event take place? Did it happen only once in the universe, the result of a bizarre chemical fluke...?”²⁸

Paul Davies is perplexed at the fact that he cannot identify the “life spark” (as he calls it) that turned a bunch of non-organic elements and chemicals into a living being with a metabolism and the ability to reproduce. Even with the necessary, organized arrangement of the elements that make up a life form, Davies admits that something is still missing. What is the “life spark” that brings to life all of the non-organic chemicals and elements that make up living things?

From what we know about life science we have to draw the conclusion that the “life spark” is not found in the natural world. It cannot be measured or defined by the scientific method. The only logical conclusion is that the

²⁸ Paul Davies, *The Origin of Life* p. XI.

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“spark” that turned an otherwise useless bunch of chemicals and atoms into a living, reproductive being comes from a source beyond the natural world.

REVIEW QUESTIONS

1. *Does the definition of science exclude the possibility that God exists?*
2. *What are some of the features of the animal cell that Charles Darwin knew nothing about?*
3. *What is the key to making non-living molecules work together as a functioning living creature?*
4. *What contribution does the planet Jupiter make to our survival?*
5. *According to the Laws of Probability, is a purely naturalistic explanation for the origin of life possible?*
6. *Organization demands an ...*
7. *According to Carl Sagan what is the likelihood that life evolved on this planet?*

CHAPTER TWO

A PURELY NATURALISTIC EXPLANATION FOR THE ORIGIN OF LIFE IS IMPOSSIBLE!

Evolutionists Ignore the Law of Biogenesis

The problem of the origin of life is one of the greatest dilemmas facing the organic evolutionist. Most evolutionists claim that life formed on this planet by a fortunate mix of yet unknown ingredients. The idea that non-organic elements in a primordial mud puddle could give birth to a living cell is fundamental to the theory that life arose without the assistance of some supernatural intelligent being. This idea is commonly referred to as “Spontaneous Generation” or “Aristotelian Abiogenesis.”

The difficulty for evolutionists is that no human being has ever observed the emergence of a living creature from non-living matter. Therefore, evolutionists are unable to elaborate on what conditions, and which chemicals, were involved in the creation of life. This is where the theory of evolution crosses the boundary from science to faith. Hypocritically, evolutionists batter creationists with the argument that no one can presently observe an act of Divine creation. Therefore, the creationists’ explanation for origins must be dismissed. Using the same logic, the evolutionists’ perspective on origins must also be dismissed. No one has ever witnessed life springing from non-living matter. However, it will be demonstrated in this chapter that those who believe in the God of the Bible offer up a far more reasonable explanation for the origin of life that is more consistent with the well-established laws of biology.

Let us first consider the Law of Biogenesis. The Law of Biogenesis states that all living things must come

from pre-existing life. Over the last four hundred years the veracity of the Law of Biogenesis has been tested by numerous experiments performed by some of the world's most renowned scientists. Men like Lazzaro Spallanzani, Francisco Redi, Louis Pasteur and Rudolph Virchow have established the veracity of this Law by extensive and repeated experimentation. By virtue of their work, they have also demonstrated that a theory that suggests life can emerge from non-living matter is not feasible.

Let us take a moment to consider the work of one of these gentlemen. This idea that non-living materials could suddenly give birth to a living cell was dismissed over three hundred years ago through the experimentation of Francesco Redi. His results were confirmed by numerous scientists over the next two hundred years. His experiments helped to establish the Law of Biogenesis, and dispel the impossible idea that life suddenly sprang from inorganic matter.

In Francesco Redi's day, it was commonly believed that rotting meat gave birth to maggots. To refute the idea that something living could arise from something dead (or non-living), Redi took six jars, and divided them into two groups of three. It is not known what he put in the first jar. In the second jar of each group, he placed a dead fish. He put a chunk of raw veal in the third jar of the two groups. Then Redi took the first group of three and covered the tops with fine gauze so that only air could get into them. He left the content of the jars in the other group exposed. Naturally, flies were able to gain access to the rotting contents of the open jars. After several days, he saw maggots appear on the objects in the open jars, on which flies had been able to land, but not in the gauze-covered jars. He continued his experiments by capturing the maggots and waiting for them to metamorphose. Later, Redi placed dead flies and maggots in sealed jars with rotting meat. No living maggots appeared in these jars full

of dead flies and maggots. When the same thing was done with living flies, maggots appeared. Redi's results were tested, and confirmed, through the experiments of Lazzaro Spallanzani (1799), Louis Pasteur (1860), and Rudolph Virchow (1858).²⁹

The experimentation of Redi, Spallanzani, Pasteur and Virchow established the unassailable Law of Biogenesis. This law has been so well established that modern scientists no longer feel the need to test the results of the great scientists of the past. Of course, the unbreakable Law of Biogenesis does not allow for the possibility that life suddenly sprang from non-living matter. This one fact about the Law of Biogenesis makes evolutionary theory unviable.

Despite valiant efforts by evolutionary scientists, no one has been able to provide evidence that life can exist without some pre-existing life form. One of the most famous of these failed experiments was conducted by Stanley Miller in 1953. Miller tried to uncover the formula of the elixir of life by creating the conditions under which most evolutionists believed life first formed. Professor Miller mixed water, methane, ammonia and hydrogen together in order to simulate what he believed was the makeup of the atmosphere, and the primordial pool from which life first emerged.³⁰ Then Professor Miller electrified his mixture. Unfortunately for Miller, he did not enjoy a Frankenstein moment. His electrified chemical soup produced nothing more than a big mess.

Evolutionary "scientists" like Miller, are doomed to failure because they have not learned the lessons of history. Evolutionary biologist, Richard Dawkins, is fond of using

²⁹ Byron Nelson, *After its Kind*, (Grand Rapids, M.I.: Baker Book House, 1967) p. 13.

³⁰ Henry M. Morris and Gary Parker, *What is Creation Science* (Green Forest, AR: Master Books, 1996) p. 38.

the phrase “history deniers” to describe creationists. However, this label more accurately describes those who hold to evolutionary theory. The idea that Spontaneous Generation can be used to explain the origin of life is an incorrect notion that reverts to medieval superstition. Although it has been disproven through repeated experimentation, Richard Dawkins refuses to accept the results.

The dilemma this presents to evolutionists is best summed up by evolutionary biologist, M.B.V. Roberts, in his textbook, Biology: A Functional Approach. Mr. Roberts wrote:

“From this idea that all life comes from pre-existing life, and all notions of spontaneous generation died a quiet death. In fact, the latter theory became so unfashionable that some people could not even accept that the first organisms to evolve on this planet arose by spontaneous generation, preferring to believe that life was brought here by meteorites from other planets. For various reasons this is most unlikely, and we are therefore forced to conclude that life arose by spontaneous generation, even though the process appears not to be repeatable today.”³¹

In other words, Mr. Roberts recognizes that it is impossible for life to come from non-life. However, he still believes that at some point in time that is exactly what happened. What is it that drives Mr. Roberts away from reason? Is it logical to conclude that life originated from a pre-existing eternal life form (i.e. God)? Roberts was apparently so afraid that his readers would come to this conclusion that he did not even mention the Divine as a possible factor in the formation of life.

³¹ M.B.V. Roberts, Biology: A Functional Approach (Cheltenham, UK, Thomas Nelson and Sons Ltd. 1984) p. 342.

Mr. Roberts also needs to be careful when he ridicules the idea that life did not come here from outer space. Many of his colleagues do believe that it is a possibility. In the Ben Stein movie, Expelled-No Intelligence Allowed, Richard Dawkins admitted in an interview with Stein that he thought it was possible for aliens to have seeded life on our planet.³² Of course, Dawkins cannot explain how these aliens came into existence. We already established in the first chapter that other evolutionists believe that life sprang from magic crystals. They have no explanation as to where, and how, these magic crystals first formed. Wouldn't it be easier to believe in God? If you thought creationists exhibited a great deal of faith, consider the two possibilities for the origin of life that evolutionists have cooked up. These prominent evolutionists believe that the origin of life should be credited to magic crystals and little green men.

To try to soften the devastating impact that the Law of Biogenesis has had on evolutionary theory, evolutionists prefer to refer to this unbending rule of biology as a "principle" rather than a "law." The reason for this preference of terms is obvious. The word "law" sounds too absolute. Evolutionists argue that at some future point someone might find an exception to the Law, and therefore, we should not be so dogmatic about conclusions that we draw. If this logic is followed, then we could never conclude anything about the natural world. The fact remains that this Law continues to trouble the hearts of evolutionists.

Paul Davies' assessment of the problem the Law of Biogenesis poses to evolutionary theory is presented in his book The Origin of Life. Davies wrote:

"...that many scientists working in this field confidently believe that the major problems of

³² Nathan Frankowski Dir., "Expelled-No Intelligence Allowed" (Salt Lake City: Rocky Mountain Pictures, 2008).

*biogenesis have largely been solved. Several recent books convey the confident message that life's origin is not really so mysterious after all. However, I think they are wrong. Having spent some years researching the field I am now of the opinion that there remains a huge gulf in our understanding. To be sure, we have a good idea of the where and the when of life's origin, but we are a long way from understanding the how."*³³ Davies went on to write, "Solving the mystery of biogenesis is not just another problem on a long list of must-do scientific projects. Like the origin of the universe and the origin of the consciousness, it represents something altogether deeper, because it tests the very foundation of our science and our world view. A discovery that promises to change the principles on which our understanding of the physical world is built deserves to be treated as a priority. The mystery of life's origin has puzzled philosophers, theologians and scientists for over two and a half millennia."³⁴

In other words, the Law of Biogenesis remains a huge obstacle to the theory of evolution. Remember the definition of "science" given by Ian Plimer? Plimer said, "A scientific hypothesis tests a concept by the collection and analysis of evidence. **"HYPOTHESES ARE INVALIDATED BY JUST ONE ITEM OF CONTRARY EVIDENCE, NO MATTER HOW MUCH CONFIRMING EVIDENCE IS PRESENT."**³⁵ The Law of Biogenesis is that contrary evidence that dismisses the hypothesis of evolution. Unfortunately, the obvious scientific data overlooked by evolutionists does not end with the Law of Biogenesis.

³³ Paul Davies, The Origin of Life p. XXIV.

³⁴ Ibid., pp. XXIII-XXIV.

³⁵ Ian Plimer, Heaven and Earth: Global Warming the Missing Science p. 14.

Refuting good science is something that evolutionists specialize in. Despite the realities of scientific law, and the admissions of his colleagues, Richard Dawkins attempted to get around the issues confronting his theory by the Law of Biogenesis by arguing that spontaneous generation must have happened. In a statement he made in his book *The Greatest Show on Earth* Dawkins wrote, "*Evidently, spontaneous generation is a very rare event, but it must have happened once, and this is true whether you think the original spontaneous generation was a natural or a supernatural event.*"³⁶ I am pleased that Dawkins is at least open to the possibility that life originated from a supernatural event. However, his statement contains several fundamental errors. He fails to take into consideration that creationists believe that God is alive. God does not take a physical form, but He is a living Being. Creationists teach that all living things on earth originated from the Supreme, Eternal Life Form in the universe. The creationist's view is perfectly consistent with the Law of Biogenesis. If all living things come from pre-existing life, then the thing from which all things come must have been living and eternal. Dawkins also fails to admit that spontaneous generation is not simply a rare event. It is an impossible event according to the laws of biology. It is incredible to me that a man trained in biology at the highest level, refuses to defend the laws that govern his own field of science!

Evolutionists Ignore the Laws Governing Our Genes

Charles Darwin is hailed as a genius and a pioneer. He is portrayed by evolutionists as an original thinker and an intellectual giant who blazed a trail for science to move forward. In fact, Darwin was a man of meagre talents and education. He never distinguished himself academically. His only degree was in Theology; a field in which he

³⁶ Richard Dawkins, *The Greatest Show on Earth* p. 418.

obviously did not excel. Most present day tenth graders have a greater knowledge on the natural world than Darwin did. As we have already noted, if Darwin had known what we know today about the complexities of the cell he may have dramatically altered his theory or given it up altogether. Things might have been very different if the early work on genetics by Gregor Mendel was known to Darwin. Gregor Mendel's work demonstrated more of the insurmountable biological barriers that evolution would have to overcome for their theory to be possible. It is also a shame that Darwin had not spent time considering the implications to his hypothesis of well-established natural laws that were already known in his day. The Law of Biogenesis was already well established before he began his work.

Let us now consider the laws governing genetics that Gregor Mendel established in the years before Darwin. How do they impact evolutionary theory? The laws governing genes, and how they are passed on, present several key roadblocks for evolutionary theorists. Simply put, our genes determine what we are and what we will look like. Our genetic code must be drastically changed for one genus to produce fertile offspring of a completely different genus. This is genetically impossible no matter how gradual the process. Simply put, sheep will always produce sheep, and apples will always produce apples. Sheep will never mutate into a new fertile animal. Corruption of the DNA code to make that possible, results in a negative mutation. Genetic mutations produce negative results in their offspring. These mutations can range from minor (unnoticeable) deformities and infertility to fatalities.³⁷ The kind of positive mutation on the scale that evolutionists require in order for one genus to evolve into another is impossible!

³⁷ Byron Nelson, After Its Kind pp. 178-184.

You have probably noticed that I have chosen to use the classification of genus rather than the subgenre of species to draw a distinction between various animal types. "Species" is defined as a group of animals that can breed together and produce fertile offspring. Unfortunately, this definition is not faithfully observed. For example, the common dog and the wolf are considered separate species even though they can breed together and produce fertile offspring. However, they are the same genus. "Genus" is a much broader classification. It is defined as group of plants or animals that share similar structural parts. For the purposes of our study, we will combine the definitions of "species" and "genus." By combining the two terms we have a more accurate classification for plants and animals. I believe this combined definition is also a more accurate reflection of the Biblical definition of "kind" (Genesis 1:24). When I use the term "genus," you can be assured that I am referring to any group of animals or plants that share similar structural parts and can breed together to produce fertile offspring.

Before we go any further in our discussion, we need to understand the difference between macroevolution and microevolution. Those who hold to Darwinian Theory believe in macroevolution. Macroevolution is the idea that one genus can mutate into a completely new fertile genus. In other words, they believe it is possible for a fish to eventually mutate into modern man.

Creationists believe in microevolution. Microevolution allows for one genus to mate with other breeds of that same genus to form new breeds. New breeds do not represent a new genus. New breeds are just the expression of genetic traits that were already present in the parents of that new breed. No new genetic material is being formed by progressive mutation. For example, there are numerous breeds of dogs. However, these various breeds can all mate together to produce fertile offspring. Those offspring are

still dogs, as were their parents before them. They have not become a new animal.

Some evolutionists do not know the difference between micro and macro evolution. I heard an evolutionist, on a call in talk show, attempt to use dog breeds as evidence for evolution. I couldn't believe how ignorant this evolutionist was regarding the basic Laws of Biology and Genetics. Perhaps he was merely trying to fool his ignorant audience?

One of the other so-called triumphs of evolutionists is the ability to show a close genetic relationship between humans and the great apes through DNA splitting. I am also sorry to disappoint those who have gone to the zoo and were excited to find a sign outside the orang-utan enclosure that suggests we have a close genetic bond with these great apes. This assessment of relationship comes from a very primitive form of DNA experimentation. Even Richard Dawkins shies away from its use as a means of showing relationship. Using this same DNA test, geneticists have also found that human beings have about a fifty percent DNA connection to the banana.³⁸ Simply splitting human DNA and allowing it to re-join with ape DNA is a very primitive means of comparison. Every time you engage in DNA splitting you get different results. I can see why Richard Dawkins distances himself from this practice.

The reason these kinds of desperate measures are employed by evolutionists is that evolutionary biologists place too much emphasis on the DNA strands, and not the genes contained on those strands. Although DNA is important in determining who we are, and what we are, it is not solely our DNA that determines what genus we will be, but it is our genes, as a whole, that determine our genus

³⁸ Wayne Jackson (September 1996), "Human Evolution: The Molecular and Fossil Evidence –Part I" Reason and Revelation Vol. XVI, No. 9: 69-70.

and physical attributes. There are large portions of our DNA that do not seem to have anything to do with whether we grow up to be a monkey or a man. Only a portion of our DNA contains the genetic code that determines whether an embryonic cell develops into a man or an ape.

In truth, if the great apes had an evolutionary connection with human beings, then all of the blood types that are present in the human population would be found in the population of the great apes. Blood types represent a type of antigen (or sugar tag) which can help us identify biological relationship. Unfortunately, none of the great ape populations have the full range of blood types that are present in human beings.³⁹ Therefore, it is biologically impossible for chimpanzees, gorillas, orang-utans and human beings to share a common evolutionary ancestry.

What about the Chaffinches and the Pepper Moths?

Richard Dawkins' suggestion that Darwinian Theory is "*a hypothesis that has been confirmed or established by observation or experiment' and, by generally informed consent, it is 'a statement of what are held to be general laws, principles, or causes of something known or observed'*"⁴⁰ is completely erroneous. Darwinian principles of evolution have never been confirmed, established, observed or proven by experimentation. When has evolution been observed in action in nature? Evolutionists must decide whether they believe the process of Darwinian evolution is so slow that it cannot be observed in nature, or that observable positive, permanent mutation can be seen within the lifetime of the observer. Which is it? They cannot seem to decide whether the processes of evolution

³⁹ Wayne Jackson (September 1996), "Human Evolution: The Molecular and Fossil Evidence –Part I" Reason and Revelation Vol. XVI, No. 9, p.70.

⁴⁰ Richard Dawkins, The Greatest Show on Earth: The Evidence for Evolution. pp. 3-17.

occur within a generation or thousands of generations. Perhaps Richard Dawkins was referring to Darwin's chaffinches of the Galapagos Islands when he made the statement that evolution has been confirmed by "*observation or experiment.*" Let us consider what Charles Darwin observed among the chaffinches of the Galapagos Islands.

Darwin noticed that the beaks of chaffinches appeared to adapt depending upon the changing seasonal conditions on the Galapagos Islands. He failed to realize that he was observing changes to these birds that was already programmed into their genetic makeup. Almost every living thing has genetic possibilities that may, or may not, be expressed. Changes in the environment can trigger these genetic possibilities and allow them to show. However, these "modifications" do not represent new genetic information that is passed on to successive generations. They are simply characteristics that are expressed when that aspect of the genetic code is stimulated by environmental conditions. All living things can adjust to their surroundings. This does not mean they are going to mutate into a new genus or species, nor does it mean that the adjustment is permanent. The Galapagos finches did not mutate into a new species. To this day they are still chaffinches. No organic evolution that proved Darwin's theory ever took place. The ability to grow bigger beaks has always been a genetic feature of this bird.

Perhaps Richard Dawkins is referring to the infamous Peppered Moth debacle of the last century. In the nineteenth century, entomologist Dr Bernard Kettlewell attempted to show that changes in the environment caused by the industrial revolution were favouring the Carbonaria (black) variety of the moth over the Typica (white) variety. To test his hypothesis, Kettlewell placed an uneven number of Carbonaria Pepper Moths and Typica Pepper Moths on the trunks of trees blackened by nearby factories. Then Dr

Kettlewell stepped back and claimed to have observed that more of the white (Typica) pepper moths were eaten than the Carbonaria (black) pepper moths.

What had Kettlewell discovered? Do changes in the environment affect potential for a species to survive? The answer to that question is “yes.” However, does this prove that evolution is true? The answer is “no.” Why? Although there might have been a decline in the number of light pepper moths in a particular area due to human induced pollution, evolution has not been proved. For this to be an example of evolution, the light pepper moths would have to have adapted to the changed conditions and evolved into a more camouflaged creature. The light pepper moths did not change; they simply died off. This would simply be a case of human induced extinction. Many creatures have been exterminated because of human activity. It must be pointed out that despite man’s negligence, the Typica variety of the pepper moth still lives. Kettlewell’s experiments have not proven evolution. White moths did not develop new camouflage to protect themselves against discovery from birds, and these moths certainly did not mutate into a new creature. Kettlewell’s experiments have simply shown that man is capable of driving animals and insects to the brink of extinction. We knew that already.

Dawkins and his colleagues seem oblivious to the fact that many of the “intellectual” achievements attributed to Darwin were reached by other men many years before the famous naturalist worked. In fact, Darwin’s greatest contribution to biology is said to be the principle of “natural selection.” However, it was a creationist, not Darwin, who articulated the concept of “natural selection”. Edward Blyth conceived the idea of “natural selection.” He published the operative details of this principle twenty-six years before Darwin conceived of the notion.⁴¹

⁴¹ Henry Morris and Gary E. Parker, What is Creation Science, 82.

Blyth used the concept of natural selection to describe the ability of a plant or animal to adjust to its changing environment. This ability to adapt is not the result of some mutative genetic process but is a mechanism that is already built into the genetic code. However, the genetic mechanism only exhibits itself when it is necessary to the survival of the organism. Many of these changes to an organism as it adapts to its changing environment may appear to be positive mutations prompted by the need to adapt or die, but as we have already pointed out, these observable changes were built into the existing genetic code. This is an example of “evolution” that creationists accept. This is the kind of change that occurs in the population of the Galapagos Chaffinches. Natural selection never results in positive permanent genetic changes within an organism. It does not alter the genetic makeup of that creature. It certainly never allows for one kind of animal to be completely transformed into another kind of animal.

The Argument from Analogy

In attempt to use analogy to explain how a complex, multi-celled creature evolved from a single celled organism, evolutionists have chosen some bizarre and unequal comparisons. Richard Dawkins makes a vain attempt to show how the human body evolved by first comparing it to a building. He points out that the architect draws out the plans for the building, and then the drawing is broken down into smaller parts by the builders who construct the edifice section by section. What Dr Dawkins fails to realize is that this analogy does not help his case at all. By his own admission, a building must first start with a designer (an architect) before the structure can be built. This analogy supports the creationist’s view of origins.

When Dawkins realizes that his first analogy did not quite work to support his proposition, he turns to another analogy to try to clarify his point. He gives the analogy of a computer program that simulates the flocking

behaviour of the starling. He attempts to show that the program automatically takes the programmed instructions and simulates the flocking behaviour of the starling.⁴² He then points out that the program does not need the input of the programmer to carry out the instructions in the program.

The point Dr Dawkins is attempting to make is obvious. He is trying to illustrate that one does not need a designer or programmer for complex instructions to be implemented. Of course, his analogies have achieved the opposite of their objective. He has proved that you need a designer with all of his analogies. Dawkins' starling simulator can constantly repeat the instructions in the program, but it still needed a designer to create that set of instructions. A building needs an architect, a computer program needs a computer programmer, and a complex human being needs a Creator!

What About Vestigial Appendages?

If life is so well designed, why does the human body contain vestigial organs? Some evolutionists still cling to the idea that the animal bodies contain structures that are proof of man's primitive past. They claim these structures, which were thought to be of use to man's primitive ancestor, have been rendered useless by the process of evolution. These organs are said to be "vestigial." In other words, these appendages are thought to be the trace of something that once had a functional purpose. These "vestigial" glands, muscles, bones or organs are thought by evolutionists to have lost their function over millions of years of disuse.

Some of these so called "vestigial" structures are scalp muscles, muscles for moving the ears, the coccyx

⁴² Richard Dawkins, *The Greatest Show on Earth: The Evidence for Evolution* p. 219.

bones, “hip bones of a whale,” “leg bones” of a python, a horse’s leg splints, “toe bones” on the wing tips of birds, the third eyelid on reptiles, and the appendix in humans. Even the pituitary gland used to be considered vestigial.

Of course, anatomists now know that tissue, organs, muscle and bone that were perceived as “vestigial” a few years ago are now known to be essential to the overall function of the organism. We now know that the muscles of the scalp and ear are there for protection and coverage. The coccyx (end of the tailbone) serves as an important bridge to which many muscles of the buttocks are attached. It also serves to protect delicate internal organs and arteries from being penetrated from the rear.

The appendix causes a number of people a great deal of trouble. This has led some to argue that because it is prone to disease we must conclude that it is a useless organ. However, just because a relatively high number of people had health concerns related to their appendix, it is not a sufficient reason to suppose that the appendix is a worthless attachment on our intestine. More people suffer from sore throats each year than those who suffer with appendicitis, but no one would surely suggest that the throat is vestigial. One of the leading causes for death in the western world is heart disease. However, just because many people contract heart disease, we would never draw the conclusion that the heart is a useless instrument. I have been diagnosed with a brain disease, but that does not mean that my brain is a vestigial organ. I am certainly not going to conclude that my brain is useless because it is diseased. Just because one’s appendix becomes diseased, does not mean it does not serve a useful purpose.

Although the exact purpose of the appendix is not precisely known, scientists are now beginning to understand that it serves a useful purpose. Studies of the appendix have shown that it produces a lubricant that greases the intestines. Other studies suggest that it may be

the source of important digestive juices. There are even some who believe the appendix adds to the body's supply of white blood cells.⁴³ Keep in mind that it is not logical to assume that something does not have a function just because scientists have not yet determined what that function may be.

In animals, we now know that the third eyelid on reptiles helps regulate the flow of tears. It protects a particularly vulnerable corner of the eye. The so-called "hip bone" on a whale is there so that muscles essential to this mammal's movement will have an anchoring point. Nearly every body part in men and animals that were once considered vestigial have now been proven to have some functional purpose.

Biologist Dr Gary E. Parker said of the claims concerning so-called "vestigial organs" that "*...studies have shown that essentially all 180 organs once listed as evolutionary vestiges have quite important functions in human beings.*"⁴⁴ This statement by Dr Parker was endorsed by Dean H. Kenyon, professor of biology at San Francisco State University, along with many of his colleagues in his field.⁴⁵

The Effect of the Law of Entropy on Organisms

It is evident from what we observe in the natural world that naturally occurring forces have never been able to create anything complex. Evolutionists depend upon the natural elements (wind, rain, atmospheric conditions etc.) to produce complex life. These natural forces will produce apparent design and patterns, but they have never

⁴³ Cora Reno, Evolution: Fact or Theory (Moody Press, Chicago, 1953) pp. 46-51.

⁴⁴ Henry M. Morris and Gary E. Parker, What is Creation Science? pp. 62-63.

⁴⁵ *Ibid.*, p. Foreword.

produced complex life. Uniform patterns found in eroded rock along the coasts are a far cry from the fragile complexity in life. Complexity of eco systems that work together like a well-oiled machine draw one to the only reasonable conclusion: there is a Great Designer! The statistical impossibility of even one stage of organic evolution to have taken place shows that those who believe in its tenets have a faith that far exceeds those who believe in a Supreme Creator.

We also need to keep in mind that God has allowed everything in the universe to run down. This is the Law of Entropy. Life is particularly susceptible to this law. The moment we are born, we begin to die. Over time, this law can be seen in action. Many of the genetic diseases and mutations that affect modern man were not present in past generations. This is because our biological make-up is breaking down. Modern discoveries in medicine have helped to stem the tide of these new diseases, but we are still faced with the reality that modern man does not have the capability to live as long as many of our ancient ancestors. The long lives of Biblical characters who inhabited the earth in the years following the creation of the world reflect this law. You will notice that the length of time people lived in the Bible gets less and less as the Biblical narrative draws closer to the present. The Bible is not the only ancient document that claims that men in the distant past lived for hundreds of years. The ancient Sumerians claimed that their early kings were also quite long-lived. Ancient Sumerian kings before the Flood were said to have lived thousands of years. After the Flood, the kings of Sumer only lived several hundred years.⁴⁶ Though the ages that these kings lived were probably exaggerated,

⁴⁶ Leonard Woolley, The Sumerians (W.W. Norton and Co., London, 1965). p. 21.

it certainly indicates that we are living shorter lives than our earliest ancestors did.

Conclusion

Evolutionists have not been able to overcome the barriers of biology. They ignore scientific laws and resort to tit for tat arguments to defend their ignorance. They are still perplexed about the exact conditions that created life on this planet. As Peter D. Ward and Donald Brownlee stated, *"There are still more questions than answers about life's origin on earth."*⁴⁷

They still have not been able to find a purely natural cause for the "life spark." Evolutionists can tell you what life is made of, but they cannot tell you what makes those ingredients a living thing.

We must reasonably conclude that all life on this planet originated from pre-existing life. This conclusion is based upon what we know from scientific law. It is logical to assume that since all life must come from preceding life, then the first Life Form from which we all sprang must be eternal. That logic points the finger to God, the God of the Bible!

⁴⁷ Peter D. Ward and Donald Brownlee, Rare Earth: Why Complex Life is Uncommon in the Universe. p. 61.

REVIEW QUESTIONS

1. *Name some of the scientists who have proven that “spontaneous generation” could not have possibly occurred.*
2. *What have evolutionists wrongly assumed about so-called “vestigial” appendages?*
3. *What value is the appendix?*
4. *Why are men not living as long as they did in the distant past?*
5. *What is helping modern man in his fight to live longer?*
6. *Which law of science is contributing to the breakdown of mankind’s genetic make-up?*
7. *What are some things wrong with Richard Dawkins’ arguments from analogy?*
8. *Why do you think M.B.V. Roberts did not mention there was a possibility that God was the originator of life?*

CHAPTER THREE

A PURELY NATURALISTIC EXPLANATION FOR THE ORIGIN OF THE UNIVERSE IS NOT FEASIBLE!

Geologist Ian Plimer said that a scientific hypothesis is invalidated if just one shred of evidence can be found that contradicts it. We have already shown that a hypothesis that proposes all living things have evolved from nothing is contrary to the Laws of Biology and common sense. We really do not have to go any further in our attempt to discredit evolutionary theory. However, there are many more points of science that are ignored by evolutionists which are worth mentioning. We are now going to look at some laws from the field of physics which contradict Darwinian Theory. These laws are the first two laws of Thermodynamics. The first of these laws is sometimes called the Law of Causality.

The Law of Causality

The Law of Causality (Cause and Effect) states that every material effect must have an adequate antecedent cause. Evolutionists believe that all the matter in the universe came into existence from nothing. Most theoretical physicists hold to the view that prior to the “Big Bang” there was nothing (emptiness). By suggesting that all matter suddenly appeared from nothing is a violation of the Law of Causality. “Nothing” is not an adequate antecedent cause for the material effect of all the matter that exists in the universe. This view is the mathematical equivalent of saying that zero plus zero equals one. Can something really come from nothing? The other problem with suggesting that matter created itself is that it comes into conflict with another aspect of the First Law of

Thermodynamics which states that matter cannot create itself. All matter must have a creator.

The inability for evolutionists to show adequate cause for the universe is shown by evolutionary physicist, Paul Davies, in his book Superforce. Davies wrote, “*In a nutshell, the second law states that disorder can never spontaneously give rise to order...*”⁴⁸ Professor Davies has obviously not considered the implications of the Second Law of Thermodynamics to the evolutionist’s theory of how our orderly universe began. As we have already mentioned, evolutionists state that our universe originated from a chaotic event known as “The Big Bang.”

Although “The Big Bang” is not technically described by evolutionists as an explosion, it is described as a chaotic event that suddenly happened for no apparent reason.⁴⁹ When has any chaotic event, on any scale, given rise to order? Creationists state that an intelligent, supremely logical Being brought an ordered universe into existence. This latter explanation for the origins of the cosmos is more consistent with what we know about the laws that govern our universe? Order must give rise to order, and matter must have a creator. As evolutionists state themselves “*...disorder can never spontaneously give rise to order.*” If they admit that their hypothesis is suggesting an event that contradicts the laws of physics, then why do they still cling to that hypothesis?

The Law of Entropy

Another important law of physics ignored by evolutionists is the Law of Entropy. The Law of Entropy is an aspect of the Second Law of Thermodynamics. We have touched upon this Law in the previous chapter. It is one of

⁴⁸ Paul Davies, Superforce (Simon and Shuster, New York, 1995)

p. 34

⁴⁹ Marcus Chown and Govert Schilling, Tweeting the Universe p. 219.

the best proved laws of science. It states that the universe is decaying (running down). The implications of this law are that everything in the universe is descending into chaos.⁵⁰ This Law implies that everything in the universe began in a perfectly ordered way and is now breaking down into disorder. Everything in the universe is susceptible to this law. There are no exceptions.

The Law of Entropy is at work on everything we see around us. As soon as a baby is born, he begins to die. As soon as you drive your brand-new car off the dealer's lot, it begins to rust, and run down. This is a concept that a child can understand, but the evolutionist cannot. How is this law relevant to our discussion on the origins of the universe? The implications of this Law are obvious.

The Law of Entropy demands that when the universe began it was in a more ordered state than it is at the present age. This contradicts the evolutionist's view of a universe that started with chaos and is descending into order. That notion sets aside common sense. It ignores observations that we make every day. If the universe really operated according to the principles of evolution, then I suppose it would make life a little easier. We would not have to have our car serviced, maintain our houses, or exercise daily to fight the signs of ageing. More importantly the earth would not be in decline, but to suggest such would be to deny reality.

In desperation evolutionists have tried to explain that the earth is not as susceptible to the effects of the Law of Entropy because we are part of a "closed system" that is constantly being re-invigorated by the sun. Once again, this idea is nonsense. The power and energy generated by the sun is not enough to counteract the effects of entropy. In fact, the sun is contributing to the effects of entropy on the

⁵⁰ Henry M. Morris, and Gary E. Parker, What is Creation Science? pp. 4-5.

earth. Evolutionists are also forgetting the obvious. The sun, like every star in the universe, is running down.

There is no doubt that evolutionary theory is opposed to the Law of Entropy, but what about the alternative explanation for the origin of the universe? What about creationism? Creationists, who follow the Bible, teach that the universe was created in a perfect, fully formed state that has been allowed to naturally “wind down.” The Bible reveals that God never intended for the universe to be permanent. In fact, the Bible teaches that God will destroy the universe before it has the chance to die (2 Peter 3:10).

The Law of Entropy supports the creationist’s view that the universe began in an ordered state and is slowly descending into chaos. The Bible explains origins which is consistent with the Law of Entropy, while evolutionists offer up an explanation for origins which more closely resembles science fiction.

What About the “Big Bang?”

It has already been noted that the evolutionist’s explanation for the origin of the universe contradicts a number of established natural laws. However, let us look more closely at the event that they believed began it all. Evolutionists believe that the universe began 13.7 billion years ago when a highly dense ball of matter (about the size of tennis ball) exploded, and scattered debris into the vacuum of space. This debris eventually formed planets, stars, solar systems and galaxies. Cosmologists even invented a mathematical formula for this event which they call the Standard Model. They claim the Standard Model gives them insights into how the universe developed. Modelling is fraught with all kinds of weaknesses. A model is not a true representation of what happened. Modelling is based on supposition, and it is not an accurate means to predict the future or determine what happened in the past. Politicians use modelling all the time in the formulation of

their policies, and we know how often they have to adjust their modelling as the true facts become clear.

Evidence for the Big Bang?

Robert Dicke of Princeton University predicted that if there was a Big Bang, then a heat signature of this event would be evident. In 1964, two scientists, Arno Penzias and Robert A. Wilson, at Bell Laboratories, using a radio horn telescope, discovered a cosmic microwave radiation signature which they believed was evidence that supported Dicke's prediction. They even won a Nobel Prize for their efforts.

The problem with the cosmic microwave radiation is that it did not contain the "bumps" that were thought necessary to create stars and galaxies. What are these cosmic "bumps" that are necessary to their theory? Astrophysicist, Dr D. Russell Humphreys, explains:

"Big-Bang proponents theorize that small clumps of gas in their primordial fireball grew into stars, galaxies, and clusters of galaxies. The clumps should have left evidence of themselves as hot and cold spots in the cosmic microwave background. That is, as we point our detectors in different directions, we should see slight differences in the temperature of the microwaves from point to point in the sky. Plotted on a map of the sky, these temperature differences would look like hills and valleys, or 'bumps.' The larger the bumps, the faster the corresponding clumps of gas in the primordial fireball could grow into stars and galaxies.

The early measurements of the microwave background were rather imprecise. However, experimentalists gradually refined their measurements over the years. As they did so, they found no bumps. Late in 1989, the COBE satellite was launched in an effort to make more precise

measurements and find the bumps. As of late 1991, COBE was still reporting no bumps in the background. Big Bang theorists were beginning to panic because the experimental limits on the bumps were beginning to get too low to allow formation of galaxy clusters within the allotted time of billions of years.

However, in their haste to find bumps in the primordial fireball, Big Bang theorists appear to have forgotten another possible cause of the bumps-- a cause that would have nothing to do with the alleged fireball (or any other possible source of the background). Several decades ago two Soviet astrophysicists, R. A. Sunyaev and Ya. B. Zel'dovich, pointed out that as the background radiation passes through large clouds of intergalactic gas, some of the radiation would collide with electrons in the gas, scattering it out of our line of sight and giving it a different wavelength ("Compton scattering"). The resulting change of intensity in the background radiation reaching us would be interpreted by COBE as a change in the radiation's temperature. Different lines of sight in various directions would have different changes, depending on the number and size of gas clouds in the cosmos. Sunyaev and Zel'dovich estimated the resulting bumps could be as large as one part in a thousand. Another author estimated three parts in ten thousand. Since the effect depends on the number and temperature of electrons in the gas clouds, cooler and less-dense clouds could easily cause the smaller bumps which COBE observes, five parts out of a million."⁵¹

⁵¹ D. Russell Humphreys, "Bumps in the Big Bang" 1992. Acts & Facts. 21 (11).

Dr Humphreys claims he is currently working on an alternative explanation for cosmic microwave radiation that has nothing to do with the Big Bang. He went on to say that if his research proves to be correct, then “... *a good explanation for the cosmic microwave background itself, not just the bumps in it, as my work leads me to believe is possible, the Big Bang theory might turn out to be a “Big Dud!”*”⁵² Even the best “evidence” evolutionists have for their theory is not holding up under the pressure of critical peer review.

Astrophysicist, Dr Hannes Alfvén of the University of California at San Diego, is also critical of the research of Penzias and Wilson. He said that the Big Bang is only one possible explanation of why there is cosmic background radiation. He wrote, “...*The claim that this radiation lends strong support to hot big bang cosmologies is without foundation.*”⁵³

Other Problems with the Big Bang Theory

The second problem faced by evolutionists is the speed at which the universe is expanding. Many astronomers are now declaring that the rate at which heavenly bodies travel through space is increasing. Why is increased speed a problem? It doesn't take a theoretical physicist to know that once an explosion occurs, the debris launched from the core of ignition loses energy and slows down. That is the nature of every explosion that has ever been observed. If the universe was created from a colossal explosion, then the debris (galaxies etc.) should be slowing down. The fact that galaxies are not slowing down certainly undermines the notion that the universe was formed by an explosion.

⁵²D. Russell Humphreys, “Bumps in the Big Bang” 1992. Acts & Facts. 21 (11), NP.

⁵³ As quoted by Gary E. Parker, What is Creation Science p. 257.

Evolutionary cosmologists have tried to gloss over the “speed” problem in their “Standard Model” by proposing two very weak explanations for a rapidly expanding universe. The first of these explanations suggests the universe is still exploding. Of course, if that were the case then chaos would still reign supreme. The relatively cool and uniform universe that astronomers observe would not be so cool or uniform if we were still caught up in the Big Bang. The heat generated by the Big Bang would be intense if it was still an ongoing event. Astronomers have not observed the necessary heat signature in the universe to support this theory.

The other question that needs to be asked is, “When would we expect the Big Bang to settle down?” According to the evolutionary cosmologists, the Big Bang began exploding 13.7 billion years ago. Are we to believe that the explosion that created the universe is still generating momentum after 13.7 billion years?

The second proposed explanation is that galaxies are being pushed to increase speed by some yet to be identified, unseen force. Cosmologists call this invisible force “dark energy.” In other words, evolutionary cosmologists believe that an intangible force is somehow constantly generating enough energy to push galaxies beyond the cosmological speed limit. Anything that evolutionary cosmologists do not understand they label it as “dark.” I think they believe if they give it a label it will lend to it an air of credibility.

To a certain degree the creationist agrees with the evolutionary cosmologist. The creationist also believes that a great, unseen Force is “driving” the universe. That Force is not dark, or unknown, to mankind. That Force is God! He is the force that is great enough and intelligent enough to set the heavenly bodies in motion.

What About the Date Assigned to the “Big Bang”?

How did evolutionary cosmologists determine that the event which created the universe occurred 13.7 billion years ago? Astronomers have come up with the age of the universe by trying to measure how fast the universe is expanding. They believe this measurement will help them conclude how old the earth is by determining how long ago the Big Bang occurred.

Of course, the Bible gives an alternative explanation that does not require aeons of time for light to travel from distant stars to the earth. In the creation account God made it immediately possible for man to see the light from distant stars (Genesis 1:14-18). With God in control it would not have taken billions of years for light to travel to earth from distant stars and galaxies.

Conclusion

We have already highlighted the fact that a gigantic chaotic event does not represent an adequate cause for the effect of an ordered universe. It would be the same as someone who looks at a newly completed, beautifully designed house, and then declares that an explosion created it. We would rightly think they were mentally deficient.

Furthermore, the evolutionary cosmologists need to explain what force (greater than the Big Bang) lit the fuse? Where did that extremely dense, initial ball of matter come from that blew up? Suggesting that nothing existed before the Big Bang is nonsense. Did nothing light the fuse? Was matter suddenly created from nothing? Believe it or not there are some evolutionary cosmologists like Lawrence M. Krause who are trying to convince the public that it is possible to get something from nothing. A child could tell you that Krause’s attempt is futile. Common sense tells us that something must have always existed. That eternal something cannot be matter because the laws of physics

state that matter cannot create itself. We must also conclude that the eternal something must be an eternal life form because the Law of Biogenesis demands that life must come from pre-existing life. Furthermore, that life form cannot be subject to the demands of the physical universe or else He would be subject to death. We must conclude that He is a life form that is non-physical and non-material. This leaves us with an eternal Supernatural Creator!

Even the evolutionary cosmologists have to admit that they really cannot find a purely naturalistic cause for the creation of the universe. Consider the following statement by Astrophysics professor Geraint Lewis of Sydney University. He wrote:

“Modern cosmology tells us that the universe as we know it arose 13.7 billion years ago in the fiery birth of the Big Bang, but our understanding of the laws of physics is incomplete and we are currently unable to answer the questions of where the universe actually came from. Cosmologists have many ideas, ranging from the reasonably strange to the extremely outlandish.”⁵⁴

As Lewis states the problem for evolutionists is that they must find a natural cause for the universe, and prove it, for their theory to have any credibility. Saying, “we don’t know” is not enough. The illogical nature of the evolutionists proposal for how the universe came be conflicts with images of distant galaxies taken by the recently launched James Webb Telescope. This evidence shows that no giant cataclysmic event took place at the beginning of time which resulted in the formation of galaxies, stars, planets and ultimately life. The James Webb Telescope has allowed us to

⁵⁴ Geraint Lewis, “How was the Universe Born?” Australasian Science Vol. 32, Number 9, November 2011 (Victoria, Control Publications Pty Ltd) p. 23

see galaxies that we have never viewed before. These distant galaxies are smooth and well formed. Astronomers were shocked by the images of these never-before-seen galaxies because they expected them to be ragged and ill formed due to collisions with other galaxies cause by the cataclysmic explosion of the “Big Bang.” In other words, the evidence from the James Webb Telescope contradicted the theory that the universe began by a cataclysmic explosion.

The creative power of an all-knowing, all-powerful God is the only reasonable cause for the effect of a vast and ordered universe. A gigantic explosion that was ignited by nothing from nothing is not an adequate explanation for what we observe in the night sky. This is the reason that King David concluded three thousand years ago *“The fool has said in his heart, ‘There is no God’”* (Psalms 14:1).

REVIEW QUESTIONS

1. *What is the Law of Entropy?*
2. *Is it ever possible for order to rise out of chaos?*
3. *It is possible for something to come from nothing?*
4. *Is the "Big Bang" an adequate cause for the effect of the universe?*
5. *Why is it impossible for us still to be in the middle of the "Big Bang"?*
6. *Is it possible to determine the causes of the "Big Bang"?*
7. *Why is the speed of the galaxies a problem for evolutionists?*
8. *Why doesn't it take billions of years for light to travel from distant stars and galaxies?*

CHAPTER FOUR

THE EVIDENCE POINTS TO A YOUNG EARTH AND UNIVERSE

Why does everything have to be so old?

It is obvious that one cannot observe the processes of evolutionary change in action. Of course, this is because the processes that evolutionists need for their theory to be viable are biologically impossible. Despite the scientific evidence stacked against them, the evolutionists will not accept defeat. They will argue that these changes are so slight and so gradual that they cannot be observed within successive generations, or even one hundred generations. Evolutionists believe that time will help to cover up the weaknesses in their theory. They operate on the notion that given enough time anything can happen. They hold to this belief despite the present natural laws that prevent the kind of positive and progressive change needed for their theory. Unfortunately, the only thing that time will help is a broken heart.

Imagine using the evolutionists' logic to construct a house. Pile up bricks, mortar, plaster board, and timber, and see if time will build a house for you out of those materials. That is madness, and yet, this is exactly the kind of logic employed by Darwinian evolutionists. Time is not a force. It has no power to create anything. It certainly takes more than time to create the complexities of life that we see in our present world.

The Appearance of Age

Evolutionary geologists are constantly telling us that the earth is billions of years old. How do we respond to them when they tell us that they have dating methods that verify their belief that the world is over four billion years

old? First, we should not be surprised that evolutionists have formulated a means to uphold their idea about the age of the earth. They desperately need to make the earth old so that the public will be more likely persuaded by the argument that given enough time, complex life can form from nothing. Naturally, we would expect these dating methods that point to a very old earth are based on a number of assumptions (not facts). We will consider these assumptions in this chapter.

Second, it should not surprise us that the earth appears older than it is because the Bible tells us that God created everything in a mature state. He created everything with the appearance of age. For example, "How old was Adam on the day he was created?" Of course, you would say that Adam was less than a day old on the day he was created. What if someone were to ask you, "How old did Adam appear on the day he was created?" Your response to this latter question would be very different than your response to the first question. If you have carefully read your Bible, then you know that God created Adam as a man. Not long after Adam was created, he was commanded to be "*fruitful and multiply*" (Genesis 1:28). Adam was obviously not created in the form of a baby, or even a child. He was created in a mature state. Even though Adam was only a few hours old at the end of the sixth day of the creation week he had the appearance and physical capabilities of an adult male. Adam and Eve were not the only creations of God that were formed in a mature state. The entire animal kingdom was also created mature.

It is obvious from a reading of chapters one and two of Genesis, that God even created the universe, galaxies, our solar system, our planet, and everything on it in a mature state. This means that God allowed the light from the distant stars to appear in our night sky without having to travel through time and space to reach our planet. It also implies that mountains formed instantaneously without the

need for thousands of years of volcanic and tectonic activity. A mature state creation would also mean that if someone cut down a bristlecone pine tree on day three of the creation week, and counted its rings, it would appear to be hundreds of years (perhaps even thousands of years) older than it was.

If we apply the mature creation concept to fossil fuels, it will mean that oil, coal, and the like, would not have needed millions of years to form. God would simply have placed these resources of raw energy under the surface of the earth in the early stages of the creation week.

What Does Our Shrinking Sun Tell Us about the Age of the Earth?

John A. Eddy of the Harvard-Smithsonian Center for Astrophysics, and mathematician Abram A. Boomazian, studied solar measurements that have been recorded over the last four hundred years. They have concluded from their study that the sun is shrinking at about a rate of 0.1 percent per century. That is roughly a shrinkage rate of five feet per hour.⁵⁵ Prolific Bible and science writer, Wayne Jackson, concluded from Eddy and Boomazian's study that *"if the rate of the sun's contraction has been constant [and there is no reason to believe it has not], and one projects historically backward, the sun must increase in size. At 100,000 years ago, the sun would have been double its present size."*⁵⁶ One must keep in mind that evolutionists believe that the earliest identifiable ancestor of man lived on this planet five to six million years ago. It would be impossible for any living thing to live on earth five million years ago if the sun was twice the size that it is today just 100,000 years ago. It would certainly not have been possible for dinosaurs to have roamed the earth sixty-five

⁵⁵ Wayne Jackson, Creation, Evolution and the Age of the Earth (Stockton, C.A.: Christian Courier, 2003). p.38.

⁵⁶ *Ibid.* pp. 38-39.

million years ago. More will be said about the dating of these reptilian giants in a later chapter.

What Does the Present Population Tell Us About the Age of the Earth?

In 2011 the population of the world was thought to have reached seven billion. The number of people presently living indicates that the human population has not been on the earth for more than twelve thousand years. Consider the reasonable calculations made by Wayne Jackson. He wrote:

"...only fifty-two generations could account for the present population of the entire world-consider this. If humanity had been around for only 1 million years (which would involve some 28,600 generations), the present world population should be 10 to the 5,000th power (that is 1 followed by 5,000 zeros. ...It is obvious, therefore, that humanity could not have been multiplying, even at a very conservative rate, for as long as 1 million years, let alone 5 million. Population statistics argue for an infant human race."⁵⁷

What Does the Decay in the Magnetic Field Tell Us About the Age of the Earth?

We have already mentioned that the earth's core generates an enormous magnetic force field that protects the earth from solar flares and other threats to our planet from space. Unfortunately, the power of this giant magnetic field is decaying at an incredible rate. It has been estimated that just fourteen hundred years ago the magnetic field had twice the strength that it has today. Obviously, the further back in time you go the strength of the earth's magnetic field increases. If the earth existed 4.5

⁵⁷ Wayne Jackson, Creation, Evolution and the Age of the Earth p.

billion years ago it has been estimated that our planet's magnetic field would be 200 million times stronger than it is today.⁵⁸

What are the ramifications of the magnetic field being 200 million times stronger than it is today? The pressures brought about by such a field would be impossible to maintain. In fact, the planet would disintegrate as the core would separate from the mantle. Such a field would be of such great power that it would not have even allowed life to be sustained on this planet 100 thousand years ago, let alone 4.5 billion years ago.

What About the Dating Methods Employed by the Evolutionist?

The geological timetable can be found hanging on the walls of at least one classroom in every centre of higher learning. This timetable is an impressive chart designed to show when each class of organism appeared (and disappeared) in evolutionary history. For example, the geological timetable reveals that dinosaurs peaked in the Cretaceous Period (135 million years ago) and disappeared at the end of the Jurassic Period (65 million years ago). This geological chart is theoretically based upon the Law of Superposition. The Law of Superposition essentially states that lower levels of geological strata tend to be older levels. The fossilized organisms that are found deepest in the geological strata should be older than fossils found in strata closest to the earth's surface. The Geological Timetable clearly shows that single celled, or simple multi-celled organisms, are to be found in the lowest depths of the geological strata. As one digs his way up through the geological strata toward the surface of the earth, he supposedly will find more and more complex fossilized life forms.

⁵⁸ Wayne Jackson, Creation, Evolution and the Age of the Earth p. 37.

Is the Geological Timetable a True Representation of the Geological Strata?

We have just observed that the Geological Timetable implies that fossils of “primitive” life forms will be found in lower levels of the geological strata. According to evolutionists, as one draws closer to the earth’s surface, he will supposedly find more and more complex life represented in the fossil record. Is this an accurate assessment of the earth’s true geological column? No! This is another case in which evolutionists do not allow the data to determine their conclusions. The fossil record shows that “primitive” and “complex” life can be found in the same geological strata. In fact, there are many cases where more “complex” animals (including reptiles and mammals) are found in strata lower than their supposed “primitive” evolutionary ancestors. The geological column of the earth actually shows that complex and simple life forms are like a tossed salad. They are mixed up in every stratum of geology.

How do evolutionists overcome the fact that the geological time scale is not actually a true representation of where fossils are to be found in the strata? Obviously, the evolutionary geologist cannot use the geological chart as a contextual aid to assess the age of fossils. He prefers to apply a dose of good old-fashioned circular reasoning to get around the problems presented by the true geological column.

A good example of this type of faulty logic is presented by Richard Dawkins. In his book [The Greatest Show on Earth](#), Dawkins wrote, *“It is a fact that literally nothing that you could remotely call a mammal has ever been found in Devonian rock or in any older stratum.”*⁵⁹ The reason why no fossil remains of mammals have been discovered in Devonian rock is simple. The evolutionists

⁵⁹ Richard Dawkins, [The Greatest Show on Earth](#), p. 100.

would not call it Devonian rock if it contained the fossilized remains of a mammal. The stratum (level of rock) is called Devonian only if it does not contain the fossilized remains of a mammal. Dawkins sheepishly realizes that he is guilty of employing circular reasoning to make his point and makes a vain attempt to defend his reasoning in the very same paragraph. He went on to write, “...you can’t accuse the argument of being circular; at any moment somebody might dig up a mammal in Cambrian rocks, and the theory of evolution would be instantly blown apart if they did.”⁶⁰ He knows that will never happen because the moment a mammal’s fossils are uncovered, the rock surrounding the find will certainly not be labelled Cambrian by evolutionists. Mammals will never be found in the Cambrian because evolutionists will not allow it.

Richard Dawkins claims there are no mammals in the lower strata of the geological record.⁶¹ This claim is false. What he means to say is, “*there are no mammals represented on the geological timetable (chart) in lower strata.*” Unfortunately for him, the geological timetable is a work of fiction. As we have already noted, fossilized mammals are found in strata well below that of supposedly earlier forms of life.

Dr Dawkins boldly stated, “*What would be evidence against evolution, and ever strong evidence at that, would be the discovery of even a single fossil in the wrong geological stratum.*”⁶² In fact, that evidence does exist. Wayne Jackson lists a few cases where fossils were found to be in the wrong geological stratum. For example, Otto Stutzer, a former geologist at the School of Mines in Freiberg, Germany discovered a human skull in what was believed to

⁶⁰ Richard Dawkins, *The Greatest Show on Earth*. p. 100.

⁶¹ *Ibid.*, p. 102.

⁶² *Ibid.*, p. 102.

be the stratum of the Tertiary Period. According to evolutionists, the Tertiary Period ended sixty million years ago. Jackson also lists a documented case in which workers near Philadelphia excavated a large block of marble that supposedly was associated with the Tertiary Period. When this slab of marble was split open, the workers were surprised to find the letter "I" and the letter "U" neatly carved in the block.⁶³ Perhaps our ancient squirrel-like ancestors were literate?

Why Are the Rocks so Old?

Evolutionary geologists have developed a rather clever way to date rocks. It would be a great method if there were not so many flaws with it. Radiometric dating methods are employed by evolutionary geologists to determine the age of igneous (volcanic) rocks. For example, uranium in igneous rocks decays at a steady rate over time into lead. Using half-life calculations geologists attempt to measure the rate of decay to determine when that rock was formed. Unfortunately, this dating method is extremely flawed because the geologist has made a number of assumptions about that rock which may or may not be true. He assumes that no natural factors have sped up (or even slowed down) the rate of decay. We now know that the rate of decay can be altered by external factors. In addition, the evolutionary geologist does not know how much lead was already in the rock when it was first formed. This information can make the difference in a rock receiving a date of formation from a few hundred years to millions of years.

What about Radiocarbon Dating?

Radiocarbon dating is used to determine the age of dead organic material. It operates by the same principle as

⁶³ Wayne Jackson, Creation, Evolution and the Age of the Earth. p. 28.

radiometric dating. It measures the rate of carbon decay from organic matter to determine how long ago a living thing died. It is also subject to the errors of assumption that trouble radiometric dating. Radiocarbon dating methods have been corrected so that recently deceased material can be accurately assessed by this method. However, radiocarbon dating can only be correct on items dating back 8,200 years.⁶⁴

The Fossil Record Does Not Support an Ancient Earth

Evolutionists proudly proclaim that the fossil record provides an infinite source of evidence to support their theory. In his book, *The Greatest Show on Earth*, Richard Dawkins gives an account of an interview with Wendy Wright, President of “The Concerned Women of America.” Throughout the course of the interview, Dawkins kept bringing up what he believed was evidence for primitive fossil man. He went on to ask her:

“there’s an enormous amount of evidence about intermediates in human fossils and you’ve got various species of Australopithecus for example, and ... then you’ve got Homo habilis – these are intermediates between Australopithecus which was an older species and Homo sapiens which is a younger species. I mean, why don’t you see those as intermediates?”⁶⁵

It was obvious that this poor woman did not know what he was talking about! How would you respond to Dawkins’ questions about the so-called fossil record? Does it really prove that man and animals evolved from more primitive life forms? Not at all! Richard Dawkins, and his colleagues, make a great many assumptions about the fossil record that are simply not true! We will now consider the

⁶⁴ David Hurst Thomas, *Archaeology* (Chicago: Holt, Rinehart and Winston Inc., 1989). p. 295.

⁶⁵ Richard Dawkins, *Greatest Show on Earth* p. 199.

way he looks at the fossil record, and contrast it with a more reasonable evaluation of the material.

As one carefully examines the methods employed by paleoanthropologists in examining these fossils, he will soon discover that their assessment is heavy on speculation and light on facts. Even evolutionists from time to time admit they get a little overenthusiastic with what they find. Consider the conclusion of David Pilbeam over the fossilized ape remains of *Ramapithecus* in 1932. After evaluating the teeth of *Ramapithecus*, David Pilbeam concluded that he was an ancestor of man who lived between fifteen and thirty million years ago. Since that time, his own colleagues have disputed his conclusions regarding this little ape. Paleontologist, Richard Leakey said of Pilbeam's evaluation, "*What led him [Pilbeam] astray over Ramapithecus, was similar anatomy.*" Even David Pilbeam finally admits that he got it wrong. He said of his initial evaluation, "*We saw a few anatomical features that seemed to imply relationship and accepted them uncritically.*"⁶⁶ The way that David Pilbeam handled the fossilized remains is very typical of the way evolutionists handle all fossilized material. They see similarities between living things, and they assume that there is some evolutionary relationship. Richard Leakey and Roger Lewin wrote "*David [Pilbeam]...was ensnared in a trap that lurks for all in our profession: similar anatomy does not always imply close evolutionary relationship.*"⁶⁷ With this one statement these two evolutionists have undermined their entire theory, and the "evidence" it is based upon. This is exactly what creationists have been trying to get evolutionists to recognize since the dawn of Darwinian thought. Just because man is anatomically similar to

⁶⁶ Brett Rutherford, Facts and Fallacies of the Fossil Record (Singapore: J.C. Choate Pub., 2000) p. 37.

⁶⁷ As quoted in Facts and Fallacies of the Fossil Record p. 37.

ancient extinct apes, it does not imply that he evolved from those apes. This is an important point to consider as one ponders the rest of the fossil record used (or misused) to prop up evolutionary theory.

Conclusion

What logical conclusions can we draw from the fossils that evolutionists claim represent early man? The data only allows us to draw one conclusion regarding these animals. Whether they are Australopithecus or Homo habilis remains, only one logical conclusion can be drawn from them they are apes that no longer live. Animals become extinct all the time. It does not make sense to think that just because an animal is extinct that present day animals (or humans) evolved from it. For example, the Woolly Mammoth and the Mastodon are extinct types of elephants, but modern evolutionists do not assume that modern Indian and African elephants evolved from them just because the Mammoth and Mastodon are no longer with us. Why don't they apply the same logic to all the extinct ape remains they find?

REVIEW QUESTIONS

1. *How old was Adam when he was created?*
2. *How old did Adam appear at the moment of his creation?*
3. *According to the world's population the earth could not be older than...?*
4. *Does the evolutionist's geological timetable exist anywhere in the earth's strata?*
5. *Why do you think fossilized sea life is found on mountain tops?*
6. *What assumptions are made when using radiometric dating methods?*
7. *Why is it that the radiocarbon dating method can only be corrected for 8,200 years?*

CHAPTER FIVE

DINOSAURS AND MEN CO-EXISTED

We pointed out that the facts about our earth force us to conclude that the earth is to be measured in thousands of years, not billions of years. It is clear from what we know about earth science that life on this planet could not have existed even one hundred thousand years ago. Therefore, when we are told by evolutionists that dinosaurs lived sixty-five million years ago we know that to be impossible. As we shall see in this chapter, it is evident that men and dinosaurs were not separated by millions of years. In fact, as the Bible teaches, men and dinosaurs lived alongside each other.

Before we consider the evidence that proves that men and dinosaurs co-existed, we need to define the word "dinosaur." The word "dinosaur" is a Latin compound which means "terrible lizard." In fact, it is hard to determine what constitutes a dinosaur. The definition of a dinosaur is quite broad. A variety of species that differ greatly in size and physical makeup are classified as dinosaurs. Some dinosaurs are bipedal while others walked on all fours. Some dinosaurs appear to have been carnivores while others were most certainly vegetarians. Some dinosaurs had horns while others did not. Some dinosaurs were even thought to have had feathers; however, some have argued that these feathered animals should not be classified as dinosaurs.

In truth, the definition of a dinosaur is so broad that one can quite easily argue that dinosaur-like animals have never really left us. There are still living creatures that match the physical description of a dinosaur. Large reptiles like crocodiles, alligators, and Komodo dragons would likely have been added to the dinosaur family if they had

not outlived their unfortunate “cousins.”⁶⁸ In fact, the only two criteria for a creature being classified as a dinosaur are that they must be a reptile and they must be extinct. This latter definition of a dinosaur will be the working definition for this phase in of the study.

Although dinosaur remains were first uncovered in 1677 by Robert Plot, it is British dentist Gideon Mantell who is credited with the discovery of these reptiles. In 1825, Mantell analysed large bones and teeth that were uncovered in Sussex. He believed the teeth of this gigantic, fossilized creature resembled those of an iguana. He declared the animal was an extinct variant of the living iguana and gave the creature the uninspiring name of Iguanodon.⁶⁹

The Evolutionist View

Evolutionists believe that dinosaurs lived between 135 million and 65 million years ago. Until recently, it was thought that most dinosaurs were destroyed by a gigantic meteor that struck the earth near Mexico. However, many evolutionists are now beginning to question this theory because it is fraught with so many obvious problems. One of the flaws with the meteor theory is the absence of a reasonable explanation for why dinosaurs were killed by this meteor strike, but other creatures managed to survive (even other relatively large reptiles). Most evolutionists will now admit that they are uncertain about the causes that led to the demise of the dinosaurs.

The Dinosaurs of History: Dinosaurs and the Bible?

⁶⁸ Many evolutionists now try to argue that crocodiles, alligators and komodo dragons cannot be classified as dinosaurs because they do not have the same type of hip as most of those creatures they classify as dinosaurs.

⁶⁹ Paul Willis, ed., Dinosaurs, pp. 32-33.

If God created dinosaurs, and dinosaurs and men co-existed, then why does not the Bible speak about these reptiles? This is the question that is often asked of students of the Bible. Of course, anyone who has carefully studied the Bible knows that the Bible not only speaks about dinosaurs but describes two of them in great detail. There are also over seventy verses found throughout the Bible dedicated to the description and the fate of dinosaurs.

One of the most vivid descriptions of dinosaurs found in the Bible is in the book of Job. In Job, chapters forty, and forty-one, there are two animals of enormous size that God calls upon Job to consider. The first of these gigantic beasts is called a Behemoth. Paint a picture of this animal in your mind as you consider the following description of this great creature:

“Look now at the behemoth, which I made along with you; He eats grass like an ox. See now, his strength is in his hips, and his power is in his stomach muscles. He moves his tail like a cedar; The sinews of his thighs are tightly knit. His bones are like beams of bronze, his ribs like bars of iron. He is the first of the ways of God; Only He who made him can bring near His sword. Surely the mountains yield food for him, and the beasts of the field play there. He lies under the lotus trees, in a covert of reeds and marsh. The lotus trees cover him with their shade; The willows by the brook surround him. Indeed the river may rage, yet he is not disturbed; He is confident, though the Jordan gushes into his mouth, Though he takes it in his eyes, or one pierces his nose with a snare.” (Job 40:15-24).

Some have suggested that the behemoth is a hippopotamus. However, a hippopotamus does not match the description of this animal. If you were painting a mental picture of the behemoth while you were reading the above text, then the image of a hippopotamus should not

have come to mind. God said that the behemoth “moves his tail like a cedar.” Cedar trees are among the largest trees in the world. They can grow to heights of over one hundred and eighty feet. If the behemoth had a tail that moved like a cedar, then he had a tail larger than any known living creature. This animal is certainly not a hippopotamus. Hippos have a pathetic little tail no bigger than a span in length. The only animal that is known to have had a tail the size of the behemoth was an extinct long necked dinosaur. Dinosaurs like Camarasaurus, Apataosaurus, Saltasaurus, Barosaurus, Brachiosaurs, Diplodocus and Mamenchisaurus could be the Behemoth of which God spoke.

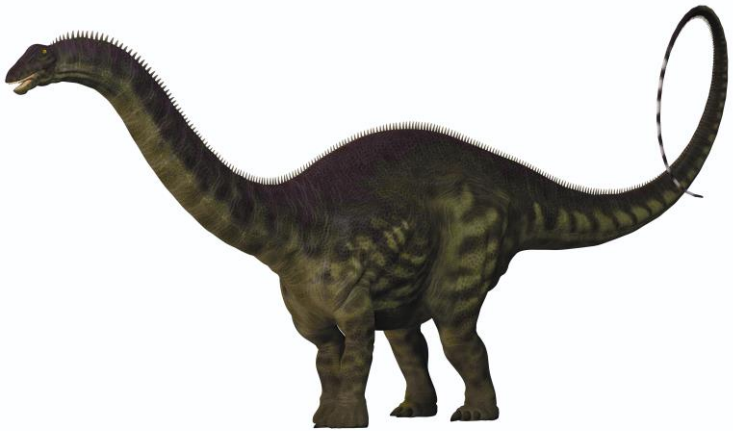


Image of an Apataosaurus

In Job forty-one, God goes on to highlight his creative power by pointing out an enormous sea creature called the Leviathan. Once again, paint a picture of this creature in your mind as you read the following description of the Leviathan in Job 41:1-34:

“Can you draw out Leviathan with a hook, or snare his tongue with a line which you lower? Can you put a reed through his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant forever? Will you play with him as with a bird, or will you leash him for your maidens? Will your companions make a banquet of him? Will they apportion him among the merchants? Can you fill his skin with harpoons, or his head with fishing spears? Lay your hand on him; Remember the battle-never do it again! Indeed, any hope of overcoming him is vain; Shall one not be overwhelmed at the sight of him? No one is so fierce that he would dare stir him up...I will not conceal his limbs, his mighty power, or his graceful proportions. Who can remove his outer coat? Who can approach him with a double bridle? Who can open the doors of his face, with his terrible teeth all around? His rows of scales are his pride, shut up tightly as with a seal; One is so near another that no air can come between them; They are joined one to another, They stick together and cannot be parted. His sneezings flash forth light, and his eyelids are like the eyelids of the morning. Out of his mouth go burning lights; Sparks of fire shoot out. Smoke goes out of his nostrils, as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes out of his mouth. Strength dwells in his neck, and sorrow dances before him. The folds of his flesh are joined together; They are firm on him and cannot be moved. His heart is as hard as a stone, even as hard as the lower millstone. When he raises himself up the mighty are afraid; Because of his crashing they are beside themselves. Though the sword reaches, him it cannot avail; nor the dart, spear or javelin. He regards iron as straw,

and bronze as rotten wood. The arrow cannot make him flee; Slingstones become like stubble to him. Darts are regarded as straw; He laughs at the threat of javelins. His undersides are like sharp potsherds; He spreads pointed marks in the mire. He makes the deep boil like a pot; He makes the sea like a pot of ointment. He leaves a shining wake behind him; One would think the deep had white hair. On earth there is nothing like him, which is made without fear. He beholds every high thing; He is king over all the children of pride."

There is no doubt that the author is describing a giant reptilian water dwelling animal that does not exist today. The animal described here is some kind of plesiosaur.

The Dinosaurs of History: Other Ancient Texts and Images Suggest that Men and Dinosaurs Coexisted

Aside from the Bible there are many other ancient references to large reptilian creatures that resembled dinosaurs. In the ancient Akkadian creation story, there is an interesting reference to monster vipers and dragons. The following is a selection from that text:

"Ummu-Hubur [Tiamat] who formed all things, Made in addition weapons invincible; she spawned monster-serpents, Sharp of tooth, and merciless of fang; With poison, instead of blood, she filled their bodies. Fierce monster-vipers she clothed with terror, With splendor she decked them, she made them of lofty stature. Whoever beheld them, terror overcame him, Their bodies reared up and none could withstand their attack. She set up vipers and dragons, and the monster Lahamu, And hurricanes,

and raging hounds, and scorpion-men, (Enuma Elish)⁷⁰

The Dinosaur of Babylon

On the great Ishtar Gate of the ancient city of Babylon there is an image of a creature that can only be described as a dinosaur. The original image of this beast dates to the sixth century B.C. The anatomical features exhibited in this animal are exactly the characteristics one would expect to find in a dinosaur. It has a forked tongue and scales. These are features that associate it with the reptile family. It has a long neck and tail. In fact, the length of the neck is of particular interest. The length of its neck distinguishes it from any known living reptile. However, several extinct reptiles that are classified as dinosaurs have this anatomical feature.

How is it possible that an ancient Babylonian artist was able to create such an accurate depiction of a creature he should never have seen? According to evolutionists, the type of dinosaur depicted in this image became extinct sixty-five million years before the Babylonian artist lived. Other ancient dinosaur images are found in the Native American etchings of the south-western United States, temple art of the medieval Cambodians, carvings of the ancient Egyptians, modelling of the ancient South Americans, and paintings of the ancient Romans.

⁷⁰ James B. Pritchard, ed., The Ancient Near East Vol. II (Princeton: Princeton University Press, 1976). p. 1.



Image of a dinosaur on the Ishtar Gate

Flying Reptiles in Ancient Texts

Evolutionists might argue that it is just a bizarre coincidence that the product of an ancient artisan's imagination has all the anatomical features of known dinosaurs. As we have already noted, evolutionists love bizarre coincidences. A more logical explanation for how this ancient craftsman was able to create a near perfect anatomical image of a dinosaur would be that he saw the creature.

Approximately five hundred years before Christ, the great Greek historian, Herodotus mentions flying reptiles. In Book II of his *Histories*, Herodotus describes the remains of flying serpents that he observed in Arabia. Herodotus wrote:

"I went once to a certain place in Arabia, almost exactly opposite the city of Buto, to make inquiries concerning the winged serpents. On my arrival I saw the back-bones and ribs of serpents in such numbers as it was impossible to describe: of the ribs there were a multitude of heaps, some great, some small,

some middle-sized. The place where the bones lie is at the entrance of a narrow gorge between steep mountains, which they open upon a spacious plain communicating with the great plain of Egypt. The story goes that with the spring the winged snakes come flying from Arabia towards Egypt, but are met in this gorge by the birds called ibises, who forbid their entrance and destroy them all. The Arabians assert, and the Egyptians also admit, that it is on account of the service thus rendered that the Egyptians hold the ibis in so much reverence.”⁷¹

No creature exists today like the one described by Herodotus. The animal they describe sounds a great deal like an extinct pterosaur. How could Josephus and Herodotus have perfectly described a creature that supposedly had been extinct for sixty-five million years?

Other Ancient References to Dinosaurs

Perhaps one of the more remarkable ancient, documented accounts of dinosaurs is found in Pliny’s Natural History Book Eight: Chapters XI, XII, & XIII, XVII. Pliny also lived in the first century. He wrote of dragons that were big enough to kill elephants. Consider the following excerpts from Pliny’s Natural History:

“Elephants breed in that part of Affricke which lyeth beyond the deserts....India bringeth fouth the biggest: as also the dragons that are continually at variance with them, and evermore fighting, and those of such greatnesse, that they can easily claspe and wind round about the Elephants, and withall tye them fast with a knot. In this conflict they die, both the one and the other:”

⁷¹ Herodotus, trans. George Rawlinson, Histories (Binghampton, NY: Dial Press, 1928). p. 106.

"The Elephant hee falls downe dead as conquered, and with his heavie weight crusheth and squeaseth the dragon that is wound and wreathed about him."

Chapter XII:

"...the dragons ware hereof, entangle and snarle his feet and legges first with their taile: the Elephants on the other side, undoe those knots with their trunke as with a hand....the principall thing the dragons make at is the eye...Now these dragons are so big withall, that they be able to receive all the Elephants bloud. Thus they are sucked drie, untill they fall down dead..."

Chapter XIII:

"In Ethyopia there be as great dragons bred, as in India, namely twentie cubits long.⁷² (approx. 30 feet).

Also noted in chapter XIII is the following interesting quote:

"Megasthenes writeth, that there be serpents among the Indians to that bignesse, that they are able to swallow stags or buls all whole....Attilius Regulus, generall under the Romanes, during the warres against the Carthaginians, assailed a Serpent neere the river Bagrada, which caried in length 120 foot..."⁷³

Additional evidence that ancient men came into contact with dinosaurs can be found on the Nile Mosaic of Palestrino in Italy. It is believed that the Mosaic was created between 165 B.C. and 100 B.C. The mosaic is a depiction of the wildlife, peoples and buildings that one would have seen along the Nile River in the second century

⁷² Pliny the Elder, trans. by John F. Healy, Natural History: A Selection (London: Penguin Classics, 1991) p. 113.

⁷³ *Ibid.*, p. 113.

B.C. The creator of the Nile Mosaic included a clear depiction of a dinosaur-like creature in the middle of his mosaic. The Nile Mosaic of Palestrino is currently housed in the Museo Nazionale Prenestino in the Palazzo Barberini in Rome.

In the Americas, Aztec architecture is replete with images of a flying feathered serpent called Quetzecuaotl. This image of a feathered reptile brings to mind the discovery of the fossilized remains of an animal that matches this description perfectly. In 1861, a fossil was uncovered of a pterosaur that had feathers. Since that time seven more examples of this creature have been discovered.⁷⁴ The newly discovered species was called "Archaeopteryx." It has been hailed by evolutionists as one of the most important finds of the modern era. The reason that evolutionists get giddy when they think of Archaeopteryx is because they believe that this feathered reptile provides supporting evidence for a transitional species between dinosaurs and bird-like ancestors.

What does the fossil remains of Archaeopteryx actually prove? First, to imagine that this fossil proves that dinosaurs evolved from birds is to jump to an unfounded conclusion. It is easier to believe that the Archaeopteryx has always appeared in the form in which he was discovered. There is no evidence that would lead one to believe that Archaeopteryx eventually evolved into a dinosaur. This is the same kind of faulty logic we dealt with in the previous chapter. One can say, with some surety that if a platypus was only known in the fossil record, then evolutionists would hail this creature as an early ancestor of the duck. Just because a platypus and a duck share similar physical characteristics it does not mean that the two are related. Using the same logic one can only conclude that just because the Archaeopteryx and

⁷⁴ Paul Willis ed., Dinosaur: Home Reference Library p. 27.

dinosaurs may share a few similar characteristics it does not mean there is an evolutionary connection between the two. Second, the fossilized feathered reptile discovered in Middle America shows that Quetzecuaotl was based upon a real creature that the Aztecs had seen. They must have lived at the same time as this animal. That is the only reasonable assumption that one can draw from the images the Aztecs produced.





Image of Archaeopteryx fossil

Finally, one of the more remarkable descriptions of dinosaurs comes to us from the Middle-Ages. The famous Italian explorer, Marco Polo, has left us with a detailed description of what can only be described as a dinosaur. Marco Polo was the son of a Venetian merchant who was one of the first Europeans to travel to the court of the

Mongolian emperor, Kublai-Khan. Marco accompanied his father on his second expedition to the court of the Grand Khan. Marco Polo so pleased the Khan that he was appointed as an emissary of the Mongolian court. He was given royal permission to travel the length and breadth of this great eastern empire. Wherever Polo travelled, he observed the customs of the local people and described the flora and the fauna of each of the provinces he visited. When Polo returned to Venice in 1295 he recorded his observations in a journal.⁷⁵

One of the more astonishing animal descriptions found in the journals of Marco Polo is of enormous reptiles that troubled the residents of the province of Karazan. Consider the following excerpt from Polo's journal:

“Leaving the city of Yachi, and travelling ten days in a westerly direction, you reach the province of Karazan, which is also the name of its chief city... Here are seen huge serpents, ten paces in length, and ten spans in the girth of the body. At the fore part, near the head, they have short legs, having three claws like those of a tiger, with eyes larger than a fourpenny loaf and very glaring. The jaws are wide enough to swallow a man, the teeth are large and sharp, and their whole appearance is so formidable, that neither man, nor any kind of animal, can approach them without terror. Others are met with a smaller size, being eight, six, or even five paces long; and the reason of the great heat, they lurk in caverns, from whence, at night, they issue to seek their food, and whatever beast they meet with and can lay hold of, whether tiger, wolf, or any other, they devour; after which they drag themselves towards some lake,

⁷⁵ Marco Polo, *The Travels of Marco Polo* (Ed. Tom Griffith (London: Wordsworth Editions Ltd., 1997) Introduction.

spring of water, or river, in order to drink. By their motion in this way along the shore, and their vast weight, they make a deep impression, as if a heavy beam had been drawn along the sands. Those whose employment it is to hunt them observe the track by which they are most frequently accustomed to go, and fix into the ground several pieces of wood, armed with sharp iron spikes, which they cover with the sand in such a manner as not be perceptible. When therefore the animals make their way towards the places they usually haunt, they are wounded by these instruments, and speedily killed. The crows, as soon as they perceive them to be dead, set up their scream; and this serves as a signal to the hunters, who advance to the spot, and proceed to separate the skin from the flesh, taking care immediately to secure the gall, which is most highly esteemed in medicine. In cases of the bite of a mad dog, a pennyweight of it, dissolved in wine, is administered. It is also useful in accelerating parturition, when the labour pains of women have come on. A small quantity of it being applied to carbuncles, pustules, or other eruptions on the body, they are presently dispersed; and it is efficacious in many other complaints. The flesh also of the animal is sold at a dear rate, being thought to have a higher flavour than other kinds of meat, and by all persons it is esteemed a delicacy.”⁷⁶

The account of these dragons of Karazan has a ring of truth about it. The Chinese are still driving animals to the brink of extinction by harvesting their meat for food, and their organs for medicinal purposes. The reasons that Marco Polo stated for the ultimate demise of these dragons

⁷⁶ Marco Polo, The Travels of Marco Polo pp. 151-152.

may give us a clue as to what happened to most of the beasts we classify as dinosaurs.

Ancient stories filled with references to “dragons” are found in the literature of nearly every major civilization around the globe. We have only presented a few examples in this chapter. The Aztecs, Europeans and Chinese all have records of reptiles of enormous size that troubled mankind. We have only given you a small sampling of the enormous body of evidence that exists that show that man and dinosaurs lived at the same time.

What do evolutionists say about the abundance of evidence that clearly demonstrates that dinosaurs (large terrible reptiles) and men co-existed? Most prefer to ignore it. Others make feeble attempts to explain the evidence away. Perhaps the most novel way to dismiss this evidence was attempted by noted evolutionary writer, Carl Sagan. In the Dragons of Eden Sagan wrote:

“The pervasiveness of dragon myths in the folk legends of many cultures is probably no accident. The implacable mutual hostility between man and dragon, as exemplified in the myth of St. George, is strongest in the West. (In chapter 3 of the Book of Genesis, God ordains an eternal enmity between reptiles and humans.) But it is not a Western anomaly. It is a worldwide phenomenon. Is it only an accident that the common human sounds commanding silence or attracting attention seem strangely imitative of the hissing of reptiles? Is it possible that dragons posed a problem for our proto-human ancestors of a few million years ago, and that terror they evoked and the deaths they caused helped bring about the evolution of human intelligence?”⁷⁷

⁷⁷ Carl Sagan, The Dragons of Eden: Speculations on the Evolution of Human Intelligence (London: Book Club Associates, 1978) p. 141.

To explain the prevalence of dragons in ancient and medieval literature, Carl Sagan is saying humanity's view of dinosaurs came from the memory of an encounter that our evolutionary ancestor had with these beasts. To say that Carl Sagan is giving in to wild speculation is being kind. However, one must give Sagan credit for attempting to address a body of evidence that is devastating to his view of natural history. Many of his colleagues have not been bold enough to attempt to tackle the challenges this evidence presents.

What Really Happened to the Dinosaurs?

If a giant meteor did not end the reign of the dinosaur, then what did? First, I believe evolutionists are on to something when they suggest that something cataclysmic occurred that resulted in climatic change, which in turn, contributed to the demise of the dinosaur. The sudden nature of this climatic catastrophe is attested to by the mass fossilization of dinosaurs (and other creatures) across the globe. Creationists point to the global flood mentioned in Genesis, chapters six through nine, as that great cataclysmic event that changed the world's climate. This event certainly explains the rapid covering of so many creatures around the world. Rapid covering with silt is essential if a creature is to be memorialized by fossilization. If the body of a recently deceased animal is not covered quickly by mud, then it will be susceptible to scavengers and decay. Simply put, if they are not covered quickly after death, they will not be found in the fossil record. Only a global flood could explain the mass extinction and extensive fossilization of dinosaurs.

The possibility that changing climatic factors contributed to the widespread extinction of dinosaurs was supported by a find that was made at the end of the twentieth century. In 1990, geologist David Elliot was approaching the summit of Mount Kirkpatrick in the central Transantarctic Mountains when he stumbled upon

the fossilized remains of a dinosaur of the theropod family. The dinosaur was given the appropriate name of *Cryolophosaurus* (frozen-crested lizard).⁷⁸ What impact does this find have on the questions of how and when many of the dinosaurs became extinct?

The presence of reptile remains in the frozen wastelands of Antarctica is an indication that the global climate was very different at other times in our planet's natural history. Obviously, the southern tip of our planet was, at one time, sub-tropical or tropical. Naturally, if Antarctica was not much warmer than it is today, then a reptile like *Cryolophosaurus* would not have lived in this region of the world. The fact that the globe's climate has changed radically is a point upon which evolutionists and creationists agree. Where evolutionists and creationists part company on this issue is in the explanation for this dramatic change in the earth's climate. Evolutionists cannot offer a definitive explanation for why the climate changed so dramatically and so quickly. The best explanation that evolutionists have offered thus far is the giant meteor theory. But, as has already been pointed out, a theory that involves a giant meteor striking the earth on the scale needed to change the world's climate would also obliterate all living things on the planet (not just the dinosaurs). The Genesis flood is a reasonable explanation for the dramatic change in climate that brought about the demise of the dinosaurs, but it is not the only contributing element.

Second, the chief culprit in the demise of most species on this planet has been man. The Dodo bird, and the Thylacine (Tasmanian tiger) are just a few of the many animals that were driven to extinction by mankind. An even greater number of species have been driven to the

⁷⁸ Paul Willis, ed., *Dinosaurs* (San Francisco: Fog City Press, 2002) pp. 174-175.

brink of extinction by human beings. It may be that many of the dinosaurs were hunted to extinction by mankind. Certainly, the Bible and the account of Marco Polo, make it clear that dinosaurs were valued for their meat.

Third, the Bible states very clearly that God also intentionally destroyed the large water dwelling reptiles. In verse thirteen of David's seventy-fourth psalm, the inspired king wrote, "*You [God] divided the sea by your strength; you broke the heads of the sea serpents in the waters.*" The Hebrew word "*tanniyn*" is translated as "*serpent*" in this passage. According to Strong's Hebrew and Chaldee Dictionary of the Old Testament, the Hebrew word "*tanniyn*" was "*a marine or land monster.*"⁷⁹ The Hebrew and English Lexicon of Brown, Driver and Briggs, translate "*tanniyn*" as "*serpent, dragon, devourer, monster.*"⁸⁰ The "*serpents*" of verse thirteen is an obvious reference to the "*dinosaurs*" of the deep. It may be that God destroyed these large sea dwelling reptiles for some providential purpose. Perhaps God eliminated these creatures to allow man to travel with greater ease across the seas? Ease of sea travel would allow men to have greater access to settlements that could not easily be reached by land. This would certainly make it easier for global evangelistic efforts to be conducted.

The Bible also states that God killed many of the land-dwelling dinosaurs as food for His people. The number of beasts killed by God is not known. However, a considerable number of these dinosaurs would have been killed if they were a constant source of meat for the people in the wilderness (Psalm 74:14).

⁷⁹ James Strong, Strong's New Exhaustive Concordance of the Bible (Madison, NJ: World Publishers, 1994) p. 165.

⁸⁰ Francis Brown, S.R. Driver, Charles A. Briggs, The Brown-Driver-Briggs Hebrew and English Lexicon (Peabody, MA: Hendrickson Publishers, Inc., 2001) p. 1072.



Artist representation of God killing a Leviathan

Fourth, the population of any animal is rapidly depleted if it is not domesticated. Consider the example of the American bison. At the beginning of the nineteenth century, bison herds across North America consisted of thousands of beasts. By the end of the nineteenth century, the American bison were driven to the brink of extinction. If mankind had domesticated the bison during the early

years of westward expansion, then this animal's story may have been very different. In recent years, American bison have been domesticated and their numbers have recovered.

It is highly unlikely that mankind domesticated the larger varieties of dinosaur. Therefore, their numbers would have been depleted very quickly, especially if they were prized prey for men. No species on earth can survive the constant onslaught of men. Men are the most efficient and resourceful predators on the planet.

Fifth, another reason people would want to eliminate dinosaurs should be obvious. One can imagine that an enormous creature the size of a Brachiosaurus tromping through one's garden would be a constant source of irritation. They also would have consumed an enormous amount of vegetation. This competition for food would have certainly played a role in their extinction. Any animal that attempts to compete for food with mankind will lose.

Conclusion

From the evidence we have provided above it is obvious that men and dinosaurs co-existed. In fact, stories of these tremendous beasts are found in historical documents as late as the thirteenth century A.D. What does this evidence do to the evolutionists' geological timetable? Naturally, it is proof that the timetable is a misrepresentation of the true natural history of the world. Dinosaurs did not live sixty-five million years ago. In fact, there is documented evidence that they lived as little as seven hundred years ago.

REVIEW QUESTIONS

1. *What was the name of the man who rediscovered dinosaurs in the modern era?*
2. *Name some ancient or medieval sources that mention dinosaurs.*
3. *What are two of the names given to dinosaurs in the Bible?*
4. *What does the discovery of the Cryolophosaurus say about the fate of the dinosaur?*
5. *What other factors may have contributed to the demise of the dinosaurs?*
6. *How did Carl Sagan explain the prevalence of dinosaurs in ancient and medieval writings?*

CHAPTER SIX

THE ACCURACY OF THE BIBLE

Claims that the Bible Contradicts Itself

The evidence in the preceding chapters supports the creationist's claim that God exists. Since God does exist, it is logical to assume that He created mankind for a purpose. It is also reasonable to assume that He revealed that purpose to mankind and has ensured that the document containing that purpose has been preserved. I propose to you that the Bible is that document, and that the Bible is God's guidebook for humanity.

There can be no doubt that the Bible does claim to be the very Word of God. This is clearly seen in Paul's statement to Timothy:

"... from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction for instruction in righteousness, that the man of God may be complete thoroughly equipped for every good work" (2 Timothy 3:15-17).

There are both internal and external evidence that the Bible is truly God's Word. The internal evidence are those things within the Bible that testify of its divine origin. One of the first internal evidence that prove that the Bible is God's revelation to man is seen in its unity. The Bible is really sixty-six individual books, written on three continents, in three different languages, over a period of approximately 1500 years, by more than 40 authors who came from many different walks of life. Despite all of those potentially divisive factors, the Bible remains a unified volume from beginning to end. Remarkably, there are no

doctrinal contradictions among these books. The historical narrative of the Bible is also an amazingly accurate record of the events it describes.

The Bible has come under more historical scrutiny than any other book. Despite many vain attempts to uncover errors in its historical narrative, it has proven time and time again to be reliable. However, the enemies of the Bible are relentless. There are still many who try to shake our confidence in the historical reliability of the Bible. They claim the Bible contains several historical contradictions. We will see that when these alleged contradictions are more closely examined, they are not contradictions at all.

Of course, the reason enemies of truth will continue to attack the Bible is that the demands of this book are frightening to those who do not believe in the God of the Bible. They know that if it can be proven there are significant historical errors within the Bible, they can dismiss any possibility that it came from the mind of an all-knowing Divine Creator. Naturally, the all-knowing God of the Bible could not possibly be capable of making simple historical errors.

There are three reasons critics perceive that there are contradictions in the Bible. First, they fail to recognize there are errors committed by translators of the Bible. Although these errors are quite rare, and do not affect the content of the book, they do exist. These errors have crept into the text after God inspired the original autographs of every book in the Bible. God did not inspire their translation. Usually, these mistakes relate to the number of men in an army or the exact length of time a king reigned. None of these errors affect the historical or doctrinal content of the Bible. Translation errors are easy to identify. They are evident when the translator's text is laid alongside and compared to the hundreds of ancient texts from which the Bible is translated.

Were the Israelites Pagans?

The second reason critics think they see contradictions in the Bible is that they do not deal honestly with the text. For example, there was a documentary on television that claimed that archaeology had proven the Israelites were pagans. The narrator went on to say that all of the idolatrous artefacts discovered by archaeologists prove the Bible's claim that the Israelites were monotheistic is false. If you were watching this documentary, you might be convinced that the Bible had been disproven. It is likely there were many people, who had not carefully read the Bible, who were convinced by the narrator that the Bible was not a reliable historical source. In fact, the Bible shows that most of ancient Israel's history was marked by the people's dedication to pagan religion. Through much of Israel's early history, the prophets of God were pleading with the Hebrews to give up their pagan ways and return to God. The writers of the documentary misrepresented the historical narrative of the Bible, and sadly, many believed them. We plead with you to read the Bible. Do not accept the misrepresentations of the Biblical narrative by those whose agenda is to discredit its text.

Have you ever considered how much would be left in the archaeological record if the Israelites had implemented the commands of the Law of Moses and never turned to pagan practices? There would be no evidence of this brand of monotheism in the archaeological record if the commands of God were faithfully carried out. God commanded the Israelites, "*You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth*" (Exodus 20:4). If the Hebrews had been faithful to the commands of God, they would have left no visible trace of their religion behind. There would be no idols or pagan altars for archaeologists to uncover.

What about all of the supposed historical contradictions in the Bible? We will not be able to deal with all of the alleged contradictions in this chapter, but we will consider the most common historical criticisms of the Bible. Analyzing these supposed contradictions will build our faith in the Bible and help us in expose the kind of dishonest thinking that is behind these allegations.

The Universal Flood

One of the most mocked accounts in the Bible is the worldwide flood described in Genesis, chapters six through nine. Critics of the Bible claim it is ridiculous to think the world was subjected to such a cataclysmic event. In fact, many in “Christendom” have even become convinced that the great Flood of Noah’s day was simply an allegory. An allegory is a fictitious story designed to teach lessons or principles. However, the Bible treats the story as an historical event, and it is backed by evidence in geology, history and mythology. We have already considered some of this evidence in the previous chapter.

The ancient people of nearly every inhabited continent on this planet believed in a worldwide deluge. Some, like the ancient Egyptians, claim their civilization emerged from the waters of a great flood. This event is reflected in the paintings on the walls of many of their temples. Other ancient civilizations speak of the great heroes who were chosen by God to build a great barge for the saving of their families and representatives of all the animals. For example, the ancient Sumerian Epic of Gilgamesh tells the story of King Gilgamesh’s desire to find the secret to immortality. He is told that the survivor of the great flood possesses the knowledge. Gilgamesh finds the survivor of the flood and is given a flower that holds the key to eternal life. The story concludes with Gilgamesh losing that flower.

Another flood story is the ancient Greek story of Deucalion and Pyrrha. This story begins with Zeus becoming enraged at the wickedness of mankind. He decides to destroy them by means of a great flood. Prometheus learns of Zeus' plans and warns his son Deucalion, and his wife Pyrrha. Prometheus instructs them to build an ark to save them from this great deluge. After the waters of the flood subsided, the couple offered sacrifices to Zeus.⁸¹

Numerous Native American myths also speak of a great flood and attribute the beginning of their nations to it. Is it just a coincidence that all of these people from all over the world believed that a great flood took place? Are the critics of the Bible correct, or are they history deniers?

These stories are also supported by geological finds that have uncovered the fossils of sea dwelling creatures on the tops of mountains. How did these fossils get there? They had to have been carried to these mountain tops by an enormous body of water. We have already pointed out that mass fossilization occurred around the world. This can only be explained by a large body of mud rapidly covering recently deceased animals. A global flood would explain this phenomenon.

The Exodus

Another event recorded in the Bible, which is often dismissed as being allegorical, is the departure of the Israelites from Egyptian bondage. You will often hear historians say that there is no evidence that Israel was in Egypt. They will add that there has been found no archaeological evidence of a great number of people encamped at the base of the mountain known as Mount Sinai. They also believe that there was no invasion of the

⁸¹ Arthur Cotterell, ed., World of Mythology (Bath, UK: Parragon Publishing, 2005) p. 56.

land of Canaan like the one described in the book of Joshua, and in the time that Joshua was said to have lived.

The reason that historians believe there is no evidence to support the Hebrew migration from Egypt to Canaan is that they are looking in the wrong place and at the wrong time for this migration. In the first place, critics incorrectly assume the Bible claims that this exodus was during the time of Ramesses II (1290-1224 B.C.). This assumption is based upon the fact that the Bible mentions that the Israelites helped build the storehouse cities of Pithom and Ramesses (Exodus 1:11). In fact, Manfred Bietak, who excavated Ramesses, proved that the city was established well before the reign of Ramesses II. Ramesses II modernized these cities and named one of them after himself. The name used by a later scribe may have been the name that the city was commonly known by in his day. He may have changed the name of the original city to "Ramesses" to help his audiences easily identify the place where Hebrew forced labor was employed. Modern historians use the same method today. When speaking of the early history of Australia, historians will rarely call it by its earliest European name. In fact, Australia was first called "New Holland" by the Europeans. If there was a book on the shelf called "The History of New Holland", most people would not understand the book was about the early history of Australia. To avoid any confusion, historians have chosen to use the modern name for this country when writing about its early history.

This technique of modernizing the place name is employed in other areas of the Bible. Another example can be found in Genesis 12:8. In this passage Abraham is said to have pitched his tent to the east of Bethel. However, when Abraham lived in this area it was not known as Bethel. We know from Genesis 28:19 that Abraham's grandson Jacob was the one who named this area "Bethel." He changed the name of the place from "Luz" to "Bethel"

because of his vision of a ladder stretching to Heaven. The word "bethel" means "house of God." Why did the Biblical writer choose to use the name "Bethel" instead of "Luz" when he wrote of the place where Abraham chose to camp? The writer wanted his present audience to be able to identify the place by the name it was known in his day.

In the second place, those who claim that Israel's exodus from Egypt has no basis in archaeology are thinking that archaeology provides all the answers to historical dilemmas. Of course, archaeology can only be used to support an event recorded in history if the archaeologists are looking in the right place. In the case of the Exodus of Israel, archaeologists are looking at the wrong time as well as the wrong place for this event. First, let us consider for a moment the limits of archaeology, and then look at the place where the events of the Exodus took place.

First, we need to understand that large bodies of nomadic people may not necessarily leave any trace of their movements in the archaeological record. Attila the Hun ravaged portions of the Roman Empire in the fifth century A.D. However, there is no archaeological proof that Attila accomplished all that history attributes to him. The lack of archaeological evidence for Attila and his huge band of marauding Huns is not the only evidence that we use to establish that Attila really lived. If it was, then we would have to question his very existence. We have documentary evidence that shows us where and when Attila's campaigns took place. Although we might not have any archaeological evidence for the Hebrew migration from Egypt to Canaan, there is certainly a great deal of evidence to be found in the Biblical text and in Egyptians letters. In order to find this evidence we have to calculate when the Israelites left Egypt.

The Bible provides us with the date for the Exodus of Israel from Egypt. That information is in I Kings 6:1. The chronicler of I Kings wrote, *"And it came to pass in the four*

hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the Lord." According to H.H. Ben-Sasson's History of the Jewish People Solomon commenced his reign in 965 B.C.⁸² This date is generally accepted by all Jewish historians as the year construction began on the temple. If Solomon began to reign in 965 B.C. then it was in 961 B.C. that Solomon began work on the Temple. According to the writer of First Kings, this was four hundred and eighty years after Israel departed from Egypt. When we add 480 to 961, it gives us a date of 1441 B.C. This is the actual date for the Exodus. If the Israelites wandered in the Sinai Desert for forty years as the Bible claims, then they would have begun their conquest of the Land of Canaan around 1399 B.C. Is there evidence of Canaan being conquered in the archaeological record from this time? Yes! For example, the Bible states that the first Canaanite city that the Hebrews destroyed was Jericho. Kathleen Kenyon, who conducted excavations at Jericho from 1952 to 1958, confirmed that this city was destroyed around 1400 B.C.⁸³ This is the exact time the Bible claims that Jericho was destroyed by the invading Israelites.

Letters from Canaanite princes appealing to Pharaoh Akhenaten for help against an invading people called the "Habiru" are further proof of the Hebrew invasion of Canaan. It is tempting to associate the term "Habiru" with "Hebrew," but it would be dishonest to do so. Though the terms are strikingly similar, the term "Habiru" was used in Egyptian records before this time to refer to

⁸² H.H. Ben-Sasson ed., History of the Jewish People (Cambridge, MA: Harvard University Press, 1976) p. 94.

⁸³ Kathleen M. Kenyon, Archaeology in the Holy Land (Nashville, TN: Thomas Nelson Publishers, 1979). p. 208.

any nation of marauders. However, the “Habiru” of these letters are likely the Hebrew people who were posing a great threat to the Canaanite princes at the time that these letters were written.⁸⁴ Akhenaten did not respond to the pleas of these princes because he was no longer interested in protecting his empire. Perhaps he also feared the might of these people who had been responsible for the destruction of the Egyptian army forty years earlier.

Archaeologists are also searching for evidence of the Israelite exodus in the wrong place. The mountain that is presently considered Mount Sinai is not in the correct geographical location of the mountain described in the Bible. It was the Roman Emperor, Constantine, who incorrectly identified this mountain with the Sinai of the Bible. The Bible states that Mount Sinai was actually in Midian and Arabia. Exodus chapter three, verse one, states that, “...Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb (Sinai), the mountain of God.” Paul later wrote, “...Hagar is Mount Sinai in Arabia...” (Galatians 4:25). The mountain that is presently identified as Mount Sinai is not located in Midian or Arabia. Midian (Arabia) is the land east of the eastern arm of the Red Sea (Gulf of Aqabah). Mount Sinai is to be found in the modern country of Saudi Arabia.

Is there archaeological evidence that the Israelites crossed the eastern arm of the Red Sea and travelled through the Arabian Desert? Yes! An abundance of evidence supporting the Biblical record is found throughout this region. Two daring American adventurers named Robert Cornuke and David Halbrook travelled to this region in Arabia in the 1990’s. They discovered localities that fit the places described in the Bible as the

⁸⁴ Cyril Aldred, Akhenaten King of Egypt (London: Thames and Hudson, 1994). pp. 121-124.

stopping points for the Israelites on their journey through the wilderness. They even discovered a mountain that was blackened at the top called Jebel el Lawz (the mountain of law). The locals and the Saudi Arabian government also believe it to be the real Mount Sinai. They have the base of the mountain fenced off, and police patrolling the area.

Cornuke and Halbrook also discovered an ancient altar at the base of the mountain with a calf etched in the stone of this altar. Could this have been the altar that Aaron used to make offerings to his golden calf while his brother Moses was on the mountain (Exodus 32:1-6)? In fact, when we consider the evidence for the exodus of Israel from Egypt, and the subsequent invasion of Canaan, there are very few events from ancient history which have claims to greater historical support.

Attacks on the Historical Integrity of the New Testament

Let us now turn our attention to attacks levelled against the historicity of the New Testament. We will consider the recent attack on the historical integrity of the Bible by its most venomous critic, Richard Dawkins. Concerning the prophecy of the birthplace of Jesus, Dawkins wrote in his book, The God Delusion:

“When the gospels were written, many years after Jesus’ death, nobody knew where he was born. But an Old Testament prophecy (Micah 5:2) had led the Jews to expect that the long-awaited Messiah would be born in Bethlehem. In the light of this prophecy, John’s gospel specifically remarks that his followers were surprised that he was not born in Bethlehem: ‘Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture

said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"⁸⁵

In the first place, Dawkins makes the unsubstantiated claim that no one knew where Jesus had been born. Remarkably, Dawkins roughly quotes from John 7:21 to prove his point. It is obvious from a reading of John 7:21 that those who had no knowledge of the place of Christ's birth were not the followers of Jesus, as Dawkins claims. They were the doubters. These were people who did not know Jesus very well. They dismissed Him as the Messiah because they knew that the Christ would be born in Bethlehem, and they believed Jesus was not. They were mistaken. If they had bothered to make further inquiries, they would not have made that mistake. People who I have a passing acquaintance with cannot identify the city of my birth. The place where I was born is not the place where I grew up. If you knew where I grew up, you might assume I was born there. You would be wrong. Just because some in Jesus' day did not know where He was born, this does not imply that no one in Jesus' day knew where He was born. The New Testament writer, John, simply points out that there were people who did not take the time to find out where Jesus was born. Therefore, they made the wrong assessment about His claim to be the Christ.

In the second place, two of the inspired gospel writers knew Jesus and His family personally. If they claim that Jesus was born in Bethlehem, then who can say that He was not? Those who knew Jesus best claimed he was born in Bethlehem. Why doubt these primary sources?

Dawkins also claims that a contradiction is evident between the accounts of Matthew and Luke concerning the period that Joseph and Mary lived in Nazareth. The following excerpt is from Dawkins' book The God Delusion:

⁸⁵ Richard Dawkins, The God Delusion (London: Bantam Books, 2006). p. 118.

“Matthew and Luke handle the problem differently, by deciding that Jesus must have been born in Bethlehem after all. But they get him there by different routes. Matthew has Mary and Joseph in Bethlehem all along, moving to Nazareth only long after the birth of Jesus, on their return from Egypt where they fled from King Herod and the massacre of the innocents. Luke, by contrast, acknowledges that Mary and Joseph lived in Nazareth before Jesus was born. So how to get them to Bethlehem at the crucial moment, in order to fulfil the prophecy?”⁸⁶

Once again, Richard Dawkins has failed to carefully consider what the gospel writers wrote, or did not write, about the times when Joseph and Mary lived in Nazareth. Richard Dawkins made a false assumption when he suggested that Matthew wrote that Mary and Joseph had never lived in Nazareth before the birth of Jesus. Matthew says nothing about the towns and villages where Joseph and Mary might have lived before, they were called to Bethlehem. He certainly never said that Joseph and Mary never lived in Nazareth.

Many biographies do not begin by listing all the places where the parents of the subject lived prior to his or her birth. What we can logically ascertain from Luke’s account is that Mary and Joseph lived in Nazareth before the birth of Jesus. Matthew’s account does not contradict Luke’s statement that placed Joseph and Mary in Nazareth before the birth of their firstborn son. Matthew merely states that Joseph and Mary were in Bethlehem at the time of the birth of Jesus - a fact upon which both writers agree. Furthermore, both gospel writers agree that Joseph, Mary and Jesus moved back to Nazareth sometime after the birth of Jesus (Matthew 2:19-23; Luke 2:39).

⁸⁶ Richard Dawkins, The God Delusion. pp. 118-119.

Dawkins also believes that the gospel writer Luke's account of the birth of Jesus is full of anachronisms. Dawkins wrote:

"Luke says that, in the time when Cyrenius (Quirinius) was governor of Syria, Caesar Augustus decreed a census for taxation purposes, and everybody had to go 'to his own city.' Joseph was 'of the house and lineage of David' and therefore he had to go to the 'city of David, which is called Bethlehem.' That must have seemed like a good solution. Except that historically it is complete nonsense, as A.N. Wilson in Jesus and Robin Lane Fox in The Unauthorized Version (among others) have pointed out. David, if he existed, lived nearly a thousand years before Mary and Joseph. Why on earth would the Romans have required Joseph to go to the city where a remote ancestor had lived a millennium earlier... Moreover, Luke screws up his dating by tactlessly mentioning events that historians are capable of independently checking. There was indeed a census under Governor Quirinius - a local census, not decreed by Caesar Augustus for the Empire as a whole - but it happened too late: in A.D. 6, long after Herod's death."⁸⁷

First, Dawkins' suggestion that it would be preposterous for Roman officials to demand that everyone return to their ancestral home prior to a census is a denial of archaeological evidence that suggests this was common practice. Oxyrychus Papyrus Z55 in the British Museum contains a decree by the governor of Egypt demanding that all residents return to their native towns to register for a census. The governor's decree on Papyrus Z55 (BM 904) dates back to A.D. 104. This document is evidence that it was not unusual for residents of the Empire to be asked to

⁸⁷Richard Dawkins, The God Delusion p. 119.

return to their native towns to register for a census. In fact, this document reveals that the Roman governor of Egypt required the residents of his province to return to their family home every fourteen years. Considering this document, one should not be surprised that the governor of Syria demanded the same thing of those living under his jurisdiction.

In the second place, Dawkins' suggestion that it was impossible for Cyrenius to have been governor of Syria at the time of Jesus' birth is a claim not supported by the evidence. In order to answer this objection, we must first determine when Jesus was born. Of course, there may be those reading this who think that the year of Christ's birth is obvious. After all, wasn't Jesus born in the year one? In truth, Jesus was not born in A.D. 1. The creators of the modern calendar made an error in their calculations regarding the year that Jesus was born. It appears from the chronological indicators in the Bible that Jesus was actually born between six to ten years earlier. The Bible clearly indicates that Herod the Great was in power at the time of Jesus' birth. Since it is fairly well established that Herod died in 4 B.C. we know that Jesus must have been born sometime before that year.

Furthermore, Jesus appears to have been at least two years old when the wise men came to honour Him. Matthew's account of the magi's visit states that Mary, Joseph and Jesus were in a house (Matthew 2:11). The popular image of the magi following the shepherds into the stable to see the baby Jesus is not consistent with the description of these events by Matthew. Further evidence that Jesus was a toddler, and not a newborn, at the time of the visit of the magi is Matthew's description of Jesus as a "*child*" (Matthew 2:16).

It also appears that Herod believed Jesus was at least two years old at the time of the magi's visit. The wise men had come to Herod's court to ask the king if he knew

where Jesus' dwelt. Herod asked the wise men to find the child and return to him with news of the child's location. When the wise men did not return to inform the king of the location of Jesus, Herod went into a rage and ordered all male children in Bethlehem under the age of two be put to death. Obviously, Herod believed Jesus was possibly two years old at the time the wise men visited. If Jesus was two years old when the magi came to honour Him, then the date of his birth could be earlier than 6 B.C. This date places Jesus' birth at the time that a known census was ordered by the governor of Syria. Inscriptions CIL III. 6687 and XIV. 3613 refer to Quirinius ordering a census in Syria. The exact date of this order is not known, but there is no reason to doubt that it fell during Quirinius' first tour as governor of Syria (10 to 6 B.C.). These inscriptions also show that the ordering of a census was a common practice of Roman provincial governors.

In 1828, an inscription was uncovered in Rome that implies that Cyrenius served two non-consecutive terms as governor of Syria. The inscription (CIL III. 6687 and XIV. 3613) refers to a census that Quirinius ordered in Apamea in Syria around 10 to 6 B.C. The inscription also explains that an unnamed person was given the governorship of Syria AGAIN. In the context of the inscription, that unnamed person seems to have been Quirinius.⁸⁸

Did Jesus Even Exist?

There are even some critics who are so determined to undermine public trust in the historical value of the gospel writers that they go as far as to say that Jesus did not even exist. Even though Richard Dawkins generously concedes that "*Jesus probably existed,*" he still wants his readers to think there is an outside chance that Jesus of

⁸⁸ Gary Young, *Notes on the Bible and Archaeology* (Presented in Hobart and Devonport, Australia; Presented at the Tasmania Bible School, 1998-2009). np.

Nazareth never lived. Let me now take the opportunity to remove any doubts regarding the historical Jesus.

Aside from the obvious claims of the ancient writings of the authors of the gospels, there are many “hostile” witnesses who testified to the existence of Jesus of Nazareth. Consider the testimony of the Julio-Claudian historian, Tacitus. Tacitus lived between A.D. 60 and A.D. 120. His Annals contain a history of Rome from Tiberius to Nero. His historical narrative includes a reference to the persecution of Christians. He names “*Christus*” as the founder of the new religious movement. He says specifically of Christus that he was “... *executed at the hands of the procurator Pontius Pilate in the reign of Tiberius.*”⁸⁹ Roman biographer, Suetonius, mentions that the Jews were expelled from Rome due to “*disturbances instigated by a certain Chrestus.*”⁹⁰ This “*Chrestus*” appears to be an obvious reference to Jesus Christ. The “*disturbances*” Suetonius spoke of may have been opposition to Christ’s teachings against paganism in Rome. These “*disturbances*” may have been a violent reaction like those experienced by the apostle Paul in Ephesus. Patrons of the Temple of Artemis formed a mob to attack Paul for his anti-pagan preaching (Acts 19:21-38). Incidentally, the expulsion of the Jews from Rome is also mentioned in the Bible (Acts 18:2).

Further testimony regarding the life of Jesus came from Pliny the Younger. In A.D. 111 or 112, while serving as governor of Bithynia and Pontus, Pliny the Younger wrote to the Emperor Trajan seeking advice on how to handle the Christians in his provinces. Pliny’s dilemma stemmed from the fact that Christianity was outlawed by the state, but the Christians under his jurisdiction had not

⁸⁹ As quoted in C.K. Barrett ed., The New Testament Background (San Francisco: Harper Collins Pub., 1989) pp. 15-16

⁹⁰ *Ibid.*, p. 14.

been involved in disrupting the peace. Pliny mentions that the Christians were innocent of any charges of illegal activity brought against them. He also mentions the strength they exhibited in their loyalty to their founder, Christ.⁹¹

Another early statement regarding the existence of Christ came from Lucian of Samosata. Lucian lived between A.D. 125 and 190. Lucian was a respected Greek writer and statesman who had even served as the governor of Egypt. Lucian wrote a satire on Christianity called the "*The Passing of Peregrinus.*" In this satire, Lucian mentions that the founder of Christianity was Christ, and that He was crucified in Palestine as the founder of the "*cult.*"⁹²

One of the earliest extra-Biblical references to Jesus of Nazareth came from the first century Jewish historian Josephus. In his *Antiquities*, Josephus supports the gospel writer's claim that Pilate condemned Jesus to death. Josephus also refers to the belief of the Christians that Jesus rose on the third day.⁹³

We have shown in this chapter that there are numerous hostile witnesses who testified to the existence of Jesus. However, why not simply accept the testimony of those historians who were closest to Jesus? Why not accept the account of Jesus' life by His own selected disciples? These are primary sources, and they knew Him better than anybody else. In fact, two of these writers in the New Testament were half-brothers of Jesus.

Is the testimony of these men dismissed because their writings contain miraculous claims? If we dismiss these accounts based on this fact, then we also must throw

⁹¹ As quoted by Earle E. Cairns, *Christianity Through the Ages* (Grand Rapids, MI: Zondervan Pub., 1980) p. 49.

⁹² *Ibid.*, p. 50.

⁹³ Josephus, *Antiquities*, XVIII. 3.3.

out other ancient writers like Josephus, Herodotus, Thucydides, and Arrian. They also incorporated information that we might find hard to believe. In fact, most ancient writers included supernatural occurrences within their histories which they treated as factual. It is ludicrous to say that Jesus did not exist, and the facts of His life are not accurately portrayed in the Bible, simply because we do not believe some of the things that those writers said about Jesus. We have the writings of so many men who lived at the time of Jesus. These were men who knew Jesus or knew His companions. It is ridiculous to dismiss their writings completely and boldly claim that Jesus did not exist!

There was no ancient writer that doubted the existence of the Jesus of the Bible. All ancient writers portray him as an historical figure. The facts regarding the life and death of Jesus mentioned by these hostile witnesses support the gospel writers' statements regarding His life. Considering the evidence, no respectable historian would question the existence of Jesus of Nazareth.

Genealogical Contradictions?

Dawkins further demonstrates his ignorance of Scripture by suggesting that Matthew and Luke's records of Jesus' genealogy are contradictory. In [The God Delusion](#) Dawkins wrote:

“Shouldn't a literalist worry about the fact that Matthew traces Joseph's descent from King David via twenty-eight intermediate generations, while Luke has forty-one generations? Worse, there is almost no overlap in the names on the two lists! In any case, if Jesus really was born of virgin, Joseph's ancestry is irrelevant and cannot be used to fulfil, on Jesus'

behalf, the Old Testament prophecy that the Messiah should be descended from David.”⁹⁴

Dawkins’ concern that the names in Matthew and Luke’s genealogical lists do not overlap is easily addressed. Dawkins is confused by the opening address of Luke’s genealogy of the Christ which states that Jesus, “...as was supposed the son of Joseph, which was the son of Heli.” (Luke 3:23). The problem that Dawkins is struggling with is the fact that Matthew states that Jacob was the father of Joseph (Matthew 1:16). Was Joseph the son of Heli or the son of Jacob? In a sense, Joseph was the son of both men. He was the flesh and blood offspring of Jacob, and the son-in-law of Heli. Matthew traced Jesus’ ancestry through Joseph, the guardian of Jesus. Luke traced the ancestry of Jesus through His mother Mary.

Dawkins and other readers might ask the question, “Why didn’t Luke make it clear that Joseph was Heli’s son-in-law?” H. Leo Boles, in his commentary on the book of Luke, gives the answer to this question. Boles wrote:

“If Heli was Mary’s father, it is clear that Joseph was his son-in-law; the assumption that this relationship is here designated agrees with the facts in the case, or at least is not contradicted by them. The words ‘as was supposed,’ although immediately referable to the following words, ‘the son of Joseph,’ yet indicate that Luke had in mind the real parentage of Jesus, first as being the Son of God (Luke 1:35), and then of David, through the line of his maternal ancestry, which readers mentally supply in the next clause the words ‘but in reality (according to the flesh) the son of Heli.’ If it be asked why Luke did not

⁹⁴ Richard Dawkins, The God Delusion p. 120.

*openly express this idea, by putting the name of Mary in the place of Joseph, and writing 'which was the daughter of Heli,' the answer is furnished in the almost invariable usage of the ancients, especially the Jews, to reckon one's genealogy through the paternal line...It is natural to expect a genealogy somewhere in the gospels which would verify to the very letter the prediction that Christ was to be the seed of David and of Abraham."*⁹⁵

An interesting observation regarding the two genealogical lists of Christ given in the gospels is the fact that Mary and Joseph shared some of the same ancestry. Both were descendants of Zerubbabel. Joseph was a descendant of Zerubbabel through his son Abiud, and Mary was a descendant of Zerubbabel through Rhesa (Luke 3:27; Matthew 1:13). Mary and Joseph were also direct descendants of David. Mary came from the line of David's son, Nathan. Joseph was descended from the line of David through David's son, Solomon (Luke 3:32; Matthew 1:6). From David to Abraham the ancestry of Joseph and Mary is identical.

To answer Richard Dawkins' accusation that the genealogy of Jesus through Joseph would not be significant if Jesus was not literally his son, one must first identify Matthew's target audience, and the purpose for which Matthew is writing. Matthew is writing to convince the Jews that Jesus has a legitimate claim to the throne of David. Matthew clearly points out that Jesus was not the flesh and blood of Joseph (Matthew 1:18-25). However, Joseph was the legal guardian of Jesus, and Jesus was declared to be Joseph's heir. As the heir of Joseph, Jesus

⁹⁵ H. Leo Boles, *A Commentary on the Gospel According to Luke* (Nashville, TN, Gospel Advocate, 1991) p. 90.

had all of the rights, claims and property that Joseph bestowed upon Him. Jesus' right to claim the throne of Israel was not disputed by the Jews who were hostile toward Him because He was the legally appointed heir of the royal line. Matthew's genealogy establishes the legal right of Jesus to claim the throne of David. Matthew's genealogical list is very significant!

Conclusion

It is evident that the best attacks on the Bible's historical integrity by the atheists' strongest advocate can easily be repelled. Even though we have not dealt with every allegation that is made against the historical narrative of the Bible, we have shown that those who make these allegations are not dealing honestly with the facts of history. Historical data shows that Jesus lived, was executed on a cross by the Romans, and is the founder of Christianity, the religion which bears His name.

REVIEW QUESTIONS

1. *What is so remarkable about the unity of the message of the Bible?*
2. *What mistake did Richard Dawkins make regarding the place of Jesus' birth?*
3. *How many terms did Quirinius serve as governor?*
4. *When did Jesus birth actually take place?*
5. *Who does Luke trace Jesus' lineage through?*
6. *Who were the common ancestors of Joseph and Mary?*
7. *Why do atheists dismiss the writers of the gospels as reliable historical sources?*
8. *Why is Matthew's account of the genealogy of Jesus significant?*

CHAPTER SEVEN

PROOFS OF THE RESURRECTION OF JESUS

One of the most fantastic claims in the Bible is that Jesus of Nazareth was resurrected from the grave (Matthew 28:1-8; Mark 16:1-8; Luke 24:1-12; John 20:1-18). If this claim can be proven true, then there is no doubt that Jesus was the Son of God, and the Bible, which contains the details of this fact, is a product of the mind of God. The whole of Christianity owes its existence and legitimacy to this one fact. Paul, the early Christian writer, highlighted the importance of the resurrection in 1 Corinthians 15:1-4. He wrote:

“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures,”

Paul went on to declare:

“Now if Christ is preached that he has been raised from the dead, how do some among you say there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact, the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen,

your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable” (I Corinthians 15:12-19).

As Paul points out, if the resurrection of Jesus did not occur, then Christians “... *are of all men the most pitiable.*” If the resurrection had not occurred, then Christianity is a false religion. The entire Christian faith depends upon this one event as proof that Jesus was sent by God. The resurrection is also the reason Christians dedicate their lives to Him. Therefore, Christians need to be able to prove that Jesus rose from the grave.

It may surprise some to learn that there are many proofs that support the historicity of this event. In fact, the evidence for this miraculous event is very strong. We are going to consider this evidence in this chapter.

First, we need to be willing to accept that the resurrection of Jesus occurred if it is the best explanation for the unusual circumstances that surrounded this point in history. There is no other theory that even comes close to adequately explaining what happened before and after the death of Jesus in the city of Jerusalem.

What are those events that bring us to the conclusion that Jesus rose from the dead? There are three facts surrounding the resurrection of Jesus which need to be considered. These three facts are never called into question by anyone who honestly considers the evidence.

The first fact is that Jesus lived and died in the first century under the Procurator, Pontius Pilate. This fact was established by the early Roman historian, Tacitus. We have already quoted his statement regarding the death of Jesus by the decree of Pilate. The second significant truth was that the tomb in which Jesus was buried was discovered empty. Anybody living in Jerusalem at that time (or even today) can confirm this fact. Third, over five hundred of

Jesus' disciples believed they had seen and heard the risen Christ. Paul testified to this fact in his first letter to the Corinthians (1 Corinthians 15:6). This fact is confirmed by the willingness of so many of the early disciples to sacrifice their lives, and those of their families, to preach that the resurrection had taken place. No one can deny that Christianity originated in Jerusalem and spread out from the city despite great opposition. Some great event convinced these men that Jesus was their Lord and God. If this were not the case, why would they risk their lives to promote faith in Christ? What is the best explanation for these facts?

The resurrection of Jesus is the best explanation for each of these indisputable facts. Those who deny the resurrection must explain these three important historical truths without reference to the resurrection. I believe that is an impossible task.

Let us consider the first of our four well established historical truths. On the first day of the week following the death of Jesus, a group of female disciples came to the tomb and found it empty. Jesus' disciple, Mark wrote:

"Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom he had cast seven demons. She went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive and had been seen by her, they did not believe." (Mark 16:9-11).

How do we know that the testimony of these women was reliable? Initially, many of the disciples whom the women told were sceptical. It is evident that they changed their mind because they soon began preaching that the resurrection took place in the same city where Jesus had just died. Jesus' disciples did not go to some obscure place where no one had heard of Jesus' death to

begin preaching about the resurrection. They chose to begin preaching about the resurrection in the very city where Jesus had died, and had been buried. They could not have done this if Jesus was still in his tomb. No one would have believed them. No one would be foolish enough to believe a man had been raised from the dead when his body lay lifeless in the tomb for all to see. The claims of the resurrection could easily have been verified or dismissed by any resident of Jerusalem. The male disciples of Jesus confirmed that the women's testimony was true by visiting the tomb where Jesus had been laid (Luke 24:1-12).

Second, we need to consider that even the enemies of Jesus Christ admitted that the tomb was empty. The Jews who opposed Christianity attempted to refute the claims of a bodily resurrection by saying that the disciples stole the body. Matthew wrote:

"Now while they were going, behold some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers, saying, 'Tell them, His disciples came at night and stole him away while we slept. And if this comes to the governor's ears, we will appease him and make you secure.' So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day." (Matthew 28:11-15).

This is significant because it shows that the Jews did not deny the tomb was empty. They knew how damaging an empty tomb was to their cause. They had to give an alternate explanation for why the tomb was empty. They came up with a feeble alternative, which would have us to believe that a small band of untrained Jews was able to overcome a well-trained, heavily armed Roman guard. Even these Jewish leaders knew their explanation would be

hard to believe. That is why they promised to become the advocates of the guard if this matter ever came before the governor.

Why is this important? Remember that the Jewish leaders were opposed to Christianity. They were hostile witnesses. In acknowledging the empty tomb, they were admitting the reality of a fact that was certainly not in their favor. So why would they admit the tomb was empty? Anybody living in Jerusalem at that time could confirm the tomb was empty. If it was not empty, then no one in Jerusalem would have been converted to Christianity. They would have easily verified that the originator of Christianity was still in the tomb. They would have not believed the disciples' claims that He had risen. Yet, it is an undeniable fact that Christianity grew rapidly in Jerusalem in the days immediately following the death of Jesus. What can explain this fact except that the resurrection actually took place?

Third, the tomb was discovered empty by women. This is significant because the testimonies of women in first century Jewish culture were considered virtually worthless. When the women reported to the other disciples that the tomb was empty, the other disciples did not believe them until they had seen it with their own eyes (Mark 16:11; Luke 24:11, 12). Why is this significant? It lends an air of authenticity to the account. Doubting the account of a group of women would not be surprising in first century Jewish culture. The first century Jewish historian, Flavius Josephus wrote, *"But let not the testimony of women be admitted, on account of the levity and boldness of their sex."*⁹⁶ If a first century Jew was creating a legend around a fictional event, he would be unlikely to include testimony from women. The testimony of those women would only

⁹⁶ William Whiston, trans., The Complete Works of Josephus (Grand Rapids, MI: Kregel Publications, 1981) p. 97.

cause doubt of the event in the minds of his readers. The writer also would not have subjected himself to ridicule for having done so.

The empty tomb stood as such a powerful testimony to resurrection of Christ in ancient times that some modern scholars have attempted other ways to explain it. Some have even suggested that the Jews or Romans took away the body of Jesus. This action would have proved to be counterproductive to the cause of the Romans and Jews. The Jews and Romans had no motive for stealing the body of Jesus. They certainly did not want to provide fuel for the growth of the fledgling religion by causing many to believe the tomb was empty for the wrong reason. If they had removed the body from the tomb, why did they not put it on public display? If they had the body of Jesus, they could have easily proven that He had not been resurrected from the grave. They could have stopped Christianity in its infancy if they had publically displayed the body of Jesus.

The disciples would have had no motive to take the body of Jesus either. For preaching the resurrection, they were imprisoned, beaten, and killed. Why would they suffer these things for a man they knew was a fraud? There is simply no plausible explanation today to account for Jesus' tomb being empty. Jesus must have risen from the grave. If we deny the resurrection of Jesus, we are simply unable to explain why His body was absent from the tomb. The resurrection of Jesus is the only reasonable explanation for the empty tomb.

The Testimony of the Disciples

In a court of law, the testimony of more than one reliable witness is considered to be strong evidence that an event took place. In addition to the hostile witnesses who have already been mentioned, there were over five hundred of Jesus' own disciples who claimed to have seen

Jesus alive in the days following his death. Paul used this fact to confirm that Jesus was a resurrected Lord to those who had not been witness to this event. In 1 Corinthians 15:3-6, Paul wrote:

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen by Cephas, then by the twelve. Afterward he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.”

Paul states that many of that group of five hundred witnesses were still alive when he wrote his letter to the Corinthians. They could be interviewed by anyone who Paul addressed in this letter to confirm the accuracy of their testimony.

Some may argue that the testimony of Jesus' disciples, no matter how many of them claim to have witnessed this event, does not prove their testimony is reliable. After all, they may have been lying to protect their religion. There are three possibilities: 1. They lied; 2. They hallucinated; 3. They really saw the risen Christ. Which one of these possibilities is most likely?

First, is it reasonable to assume that so many people were lying about what they saw? If they were lying, these disciples knew that Jesus had not really risen. If they were lying, why did so many of these primary witnesses willingly die for preaching about a resurrected Saviour when they knew He had not been resurrected? It is ridiculous to believe that so many people died because of a fictitious event they knew to be false. It would have also been impossible for them to cover up this lie. The first century public in Jerusalem who heard the preaching of the resurrection could have easily dispelled this claim by

confirming the tomb was still occupied and sealed. They did not, because the tomb was empty! It is absurd to believe that the disciples were lying, so we can dismiss the first possibility.

The second possibility is that the disciples had been deceived by a hallucination. The hallucination theory is untenable for the same reasons that the lying theory is untenable. If the disciples had been subjected to mass hallucination, one would have to suggest that thousands were subjected to the same hallucination. Thousands of people were converted to Christianity on the day the church was established in the city of Jerusalem (Acts 2:38-47). Three thousand Jews were converted to Christianity after hearing Peter claim that Jesus had been resurrected (Acts 2:29-32). Why were so many people fooled if the resurrection had not taken place? Once again, these people could have easily gone out to the tomb and confirmed or debunked the claims of Peter. It is impossible for hallucination to have infected so many people. The hallucination theory is also ridiculous.

Since the disciples could not have been lying or hallucinating, we have only one possible explanation left: the disciples were telling the truth about the resurrection. The truth is that the early disciples of Jesus were not the only witnesses to the resurrection of Jesus. Thousands of people in the city of Jerusalem were also eye witnesses to the fact that the tomb was empty. They were persuaded by this evidence that Jesus was resurrected and were converted to Christianity based upon this fact.

The resurrection is the best explanation for the events that followed the death of Jesus. It explains the empty tomb, the resurrection appearances, and why so many converted to Christianity right after this event was said to have taken place. Nothing else can explain these facts. The rational person will accept that Jesus Christ rose from the dead.

Conclusion

What are the implications of the resurrection of Jesus Christ? First, the resurrection proves that the claims Jesus made about himself are true. What did Jesus' claim? He claimed to be God (John 8:58-59; 14:8-11). Second, it is further proof that the teachings of Jesus were from God, not from men. If Jesus was God, then anything He said or did was approved of by God. Third, it proves that all other religions are false. Fourth, the resurrection of Christ proves that God will judge the world one day. If all of the claims that Jesus made were true, then His statement that He would be coming back to judge the world is also true (John 12:48). Finally, the resurrection gives us hope that we will someday join Jesus in eternity in Heaven if we have faithfully adhered to His teachings.

REVIEW QUESTIONS

1. *What three historical truths are impossible to explain without reference to the resurrection?*
2. *According to Paul, how many disciples were said to have seen the resurrected Lord?*
3. *Was a Roman guard just one or two men?*
4. *What did the Jewish leadership ask the soldiers to say if they were questioned about the empty tomb?*
5. *Why would it have been foolish for the disciples of Jesus to steal His body?*
6. *Why couldn't the disciples of Jesus have been lying about the resurrection?*
7. *How do we know that the Jewish leadership didn't steal the body of Jesus?*
8. *What does the resurrection prove about Jesus and the testimony of those who wrote about Him?*

CHAPTER EIGHT

THE COST OF EVOLUTION

Richard Dawkins attempts to compare Holocaust deniers to those who deny that organic evolution took place and is taking place. He wrote:

“...Holocaust deniers really exist. They are vocal, superficially plausible, and adept at seeming learned. They are supported by the president of at least one currently powerful state, and they include at least one bishop of the Roman Catholic Church. Imagine that, as a teacher of European history, you are continually faced with belligerent demands to ‘teach the controversy’, and to give ‘equal time’ to the ‘alternative theory’ that the Holocaust never happened but was invented by a bunch of Zionist fabricators. Fashionably relativist intellectuals chime in to insist that there is no absolute truth: whether the Holocaust happened is a matter of personal belief; all points of view are equally valid and should be equally ‘respected.’

The plight of many science teachers today is not less dire. When they attempt to expound the central and guiding principle of biology; when they honestly place the living world in its historical context - which means evolution; when they explore and explain the very nature of life itself, they are harried and stymied, hassled and bullied, even threatened with loss of their jobs. At the very least their time is wasted at every turn. They are likely to receive menacing letters from parents, and have to endure the sarcastic smirks and close-folded arms of brainwashed children. They are supplied with state-approved textbooks that have had the word ‘evolution’

systematically expunged, or bowdlerized into 'change over time.' Once, we were tempted to laugh this kind of thing off as a peculiarly American phenomenon. Teachers in Britain and Europe now face the same problems, partly because of American influence, but more significantly because of the growing Islamic presence in the classroom-abetted by the official commitment to 'multiculturalism' and the terror of being thought a racist."⁹⁷

Dr Dawkins' comparison of Holocaust deniers to those who believe in Intelligent Design is an apple to oranges comparison. Holocaust deniers stand against an overwhelming body of evidence that contradicts their position. Photos, film footage, documentation, the admission of the perpetrators of these crimes, the remains of concentration camps, the testimony of witnesses, and gas ovens prove beyond a shadow of a doubt that the atrocities attributed to the Nazis is, if anything, understated.

Dawkins is also misrepresenting the reality of the situation by suggesting that Darwinian teachers are being persecuted. This is ludicrous. The opposite is the case! The reality is that more and more God believing instructors are being forced into silence by the public school system while their evolutionary colleagues are being promoted and praised.

Evolutionists are being hailed as heroes of science in our schools, even though there is not one shred of evidence to substantiate the claim that present life forms evolved from a single cell some 1.5 billion years ago. Where are the photos of that first single celled creature swimming around in the mud four hundred million years ago? Where is the film footage of lightening striking that soup of gases to form that first life form? Where is the

⁹⁷ Richards Dawkins, The God Delusion (London: Bantam Press, 2006). p.4.

physical evidence that this process took place? For those organic evolutionists who believe an alien seeded life on planet earth, where is the evidence that these aliens even existed? For those organic evolutionists who believe that life somehow formed on the back of crystals, where is the recipe for life that shows how this is done? Where are the 4.6-billion-year-old documents that give an account of the formation of the earth? What was the name of the historian who recorded these events? There is an extensive body of evidence to prove that the Holocaust took place. There is not one crumb of evidence that gives credence to a purely naturalistic explanation for the universe and life on this planet.

In the above excerpt, Dr Dawkins states that a small group of religious radicals support the Holocaust deniers. This is a devious device to turn his readers against those of religious faith. He paints a distorted view of reality by only mentioning the few radical religious fanatics who support an anti-Holocaust view. He fails to mention that most Holocaust deniers are skinheads and atheists. In fact, if Dr Dawkins spends any time in conversation with religious leaders, he will find that most will use the horrors of the Holocaust to show what happens when there is an attempt to eradicate religious tolerance from society. It is surprising that Dawkins is bold enough to make any mention of the Holocaust. I would have thought that he would like that episode in history to quickly become a faded memory in the minds of his readers. There may be a few religious people who deny that the Holocaust took place, but one needs to remember that it was a Godless, Darwinian inspired regime that was responsible for the slaughter of so many innocents during the Second World War!

Adolf Hitler and his henchmen were carrying Darwinian philosophy to its logical end. No one could argue that the "Final Solution" for the Jews was not

grounded firmly upon Darwinian principles. The noted British anatomist and evolutionist, Sir Arthur Keith, said of Adolf Hitler that, *"The German Fuher as I have maintained, is an evolutionist; he has consciously sought to make the practice of Germany conform to the theory of evolution."*⁹⁸ The inspiration for Hitler's belief in the superiority of the Aryan race was the collective writings of the infamous German eugenicist, Lanz Von Liebenfels. Eugenics is a branch of Darwinism that seeks to improve the quality of the human stock by selective breeding. Hitler read Liebenfels in 1908. Not only had Liebenfels suggested that the Aryans were a superior race, but he also identified the Jews as a particularly inferior and troublesome people. The impact Liebenfels had on Hitler cannot be denied. The actions of Hitler's regime in the Second World War are an outstanding example of Darwinian principles applied.

The ill effects on society caused by Darwinian thought were not confined to Germany during the first half of the twentieth century. If one does not think that eugenics is not consistent with the writings of Darwin, they are sadly mistaken. Charles Darwin stated that so-called "primitive" cultures should naturally die out from competition with civilized cultures. The complete annihilation of one people by another was all justified by the notion that the fittest should survive, and the weak should be confined to an historical footnote. Consider the case of the Australian aborigines. In a popular college textbook in Australia, the authors admit that the European treatment of the aborigines:

"...fitted in very well with the new theories of the Social Darwinists in the 1880s. The theories of evolution were easily adapted to fit in with the idea

⁹⁸ As quoted in Hank Hanegraaff, Has God Spoken? Proof of the Bible's Divine Inspiration (Nashville: Thomas Nelson Publishers, 2011). pp. 256-257.

of basic differences between the races of mankind. It led to classification studies of the races, according to physical features. The dimensions of the brain were measured, and it was 'proved' that the negroids had smaller brain dimensions than the whites. The theory of progress of Western civilization and the improving adaptation of the species to its environment were seen as consistent with the evolutionary theory of survival of the fittest.

The central idea of Social Darwinism was the theory that fitness to survive was measured by technical advancement of a society and the complexity of its social organization. The Aborigines had failed in the evolutionary race because clearly, it was argued, they had made no advance up the evolutionary ladder. These theories seemed to prove what many Europeans had long claimed, that the Aborigines were a relic of the lowest form of man. They were in fact seen as freaks, who had survived by the chance of physical isolation of Australia. Now that that isolation was no more, and early attempts at protecting them had failed, it was argued, they would die out since they were unable to cope with civilization.

From the earliest days, the right of the Europeans to take over the land which had been occupied by the Aborigines for many thousands of years was taken for granted. It was justified on the grounds that they had not made proper use of the land. They had failed to grow crops or herd animals. Their lifestyle was seen as inferior. Their customs were not understood. They were treated as little more than animals.

All this was now seen to be proved by the theories of Social Darwinism. The Aborigines would die out and this was the law of nature."⁹⁹

It was not people who believed in God that caused the near extinction of the Australian Aborigines in the early days of settlement. It was the Darwinian inspired atheists and agnostics who treated the Aborigines like animals. These Social Darwinists were only behaving in a manner that was consistent with their theory. If evolution is true, then it is logical to assume that not all peoples evolved equally. Different peoples are raised in different environments, and it is their environment that will determine how they will evolve. This is one of the fundamental dangers of evolution. The theory denies the fact that all men are created equal, a principle the Bible promotes. Consider what the Bible has to say about the equality of all men: *"For there is neither Jew nor Greek (Gentile), there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus"* (Galatians 3:28). In Romans 2:11 we read *"for there is no partiality with God."* The Bible does not promote distinctions in race, but is a champion of the idea that there is only one race - the human race.

Tragically, eugenics is not a philosophy that is dead and buried. Today, Darwinian inspired eugenics is promoted under the guise of genetic determinism. Richard Dawkins is a leading proponent of this new philosophy, which seeks to eliminate personal responsibility for one's behaviour. One of the dark secrets of organic evolution is the notion that all behaviour has some naturalistic cause. This principle may seem harmless when first read, but the consequences of it are dire. Essentially, we are our genes.

⁹⁹ Suzanne Mellor, ed. Australian History: The Occupation of a Continent (Blackburn, NSW: Eureka Publishing Co., 1980) pp. 252-253.

Organic evolutionists believe that all animal behaviour is the result of chemical reactions stimulated by messages received from their genes. In other words, there is a gene for every behaviour. The logical implication of such a notion is that there is a murderer gene, a paedophile gene, a thief gene, an adulterer gene, a rapist gene, an alcoholic gene, etc. Of late, geneticists have been desperately looking for a gene that causes one to have homosexual tendencies. Not surprisingly, they have failed. The point is that our behaviour is determined by our genes. We are therefore unable to control the way we behave. We are like robots. We have been programmed by our genes for either “good” or “evil.” The implication of genetic determinism is that those who perform acts of kindness and charity only do so because they are programmed to do charitable deeds (they have the “charity” gene). By the same token, those who commit murders, rapes and assaults can’t help it because they were born with the genes that programmed them to commit murder, rape or assault. Dr Steven Rose, formerly of Cambridge University, wrote, in response to genetic determinism:

“So is such neurogenetic determinism good science? I believe that it is not, that it constantly oversimplifies the complexity of human behavior and shoehorns it into genetic models. Such determinism serves to relocate social problems to the individual, thus ‘blaming the victim’ rather than exploring the societal roots and determinants of the issues that concern us. In a recent US court case the lawyer of Stephen Mobley, sentenced to death for the violent murder of a pizza parlour manager, seeks permission to mount a genetic defence against the sentence, claiming the killer may carry a gene which predisposes him to violence. In which case Mobley would not be ‘responsible’ for the murder he committed. ‘It was not me, it was my genes.’”

The second immediate consequence of such determinism is that attention and funding is diverted from the social to the molecular. If rates of alcoholism are catastrophically high among native Americans or aboriginal Australians, the ideology demands funding research into genetics and biochemistry of alcoholism.

Where once a murderer might have been regarded as morally culpable, or the cause of his violence sought in an unhappy or abused childhood, now it is argued to be due to chemical imbalances in his brain, themselves the consequence of faulty genes or birthing difficulties.”

Rose argues:

“Violent crime is much higher in the US than in Europe. Could this be accounted for by some unique feature of American genes?...much of the American population originated by migration from Europe...No biologically-based explanation can account for this increase, so what has changed in the US over this period that might account for such an increase? What is different about the organization of US society from that of Europe? Could one important difference be the estimated 280 million handguns in personal possession in the US? Unlike genetic ones, such hypotheses may give clues for real solutions.”¹⁰⁰

If there is anyone in this debate between creationists and atheists who do not have a firm grasp on the facts of history, it is the Dawkins inspired militant atheist. They are the true “history deniers.”

¹⁰⁰ Steven Rose, “The Genetics of Blame” *The New Internationalist*, April 1998 (Adelaide, SA: New Internationalist Publications, 1998) p. 20.

Atheism and evolution also have had an impact on the nation's sense of right and wrong. Just consider a few of the following statements of Darwinian philosophers and scientists. Ernst Haeckel wrote, "*...that a sense of morality and love is in effect a fraud, a perversion of the natural order.*" Herbert Spencer believed that morality is merely the result of certain habits developed during human history. Fredrick Nietzsche believed that so-called moral conduct was necessary only for the weak. Russian evolutionist and social reformer, Prince Pyotr Kropotkin stated that governments are based on force, and if they are eliminated then the co-operative instincts (ethics and morals) of people would spontaneously lead to a cooperative order.

Many atheists claim that they can be good without God. They do not believe they need Christian morality in order to live in harmony with their fellow man. These atheists are not being honest with themselves. Their sense of right and wrong is certainly not the product of atheism. After all, atheists claim that "*morality is a fraud.*" Richard Dawkins presents morality as a product of genetic programming. He believes that our genes, acting in our best interest, will enable us to comply with a certain set of rules in society. He attempts to use the animal world to show how this genetically programmed morality functions. He describes a study conducted by W.D. Hamilton who showed that animals "*...tend to care for, defend, share resources with, warn of danger, or otherwise show altruism towards close kin because of the statistical likelihood that kin will share copies of the same genes.*"¹⁰¹ Of course, what he fails to point out is why animals kill the young of their own species? Why do they attack and kill those of their own species? If genetic moral programming is responsible for that, then we have every reason to be concerned.

¹⁰¹ Richard Dawkins, The God Delusion. p. 247.

In truth, the real cause for any sense of right or wrong that atheists might express is the product of their upbringing, or a society built upon Christian values. Do they really want to live in a world that is governed by animalistic passions? It is obvious that our sense of morality is governed more by our intellectual choices than by our genes. The indoctrination in evolutionary principles like these is the reason why so many people do not value human life as they ought.

Darwin's Threat to Mental Health

Darwinian Theory is certainly a threat to mental health. Evolutionists present man as nothing more than a highly evolved primate. They do not assign any special classification to humanity, nor do they believe that life is sacred. The ramification of this thinking is evident in the clear rise in the number of mental health issues that have plagued our society. If mankind only thinks of himself as animal, then he will view his life as meaningless and empty. Mankind has no purpose in being. We exist because of a combination of extremely rare and seemingly impossible circumstances. We are no more than creatures of chance. If there is no purpose for our existence, then there is no reason for us to live. If our life is not as fulfilling as we expected it to be, then why not end it all? There is no consequence for this action because one will simply cease to exist. For many people who commit suicide each year, this is a viable option. They choose suicide rather than to continue in the miserable circumstances in which they find themselves.

The Financial Cost of Darwinian Evolution

To this point, we have considered the mental, emotional and physical costs of evolution. It is also important to reflect upon the financial burden that evolutionists place on society. Every year billions of dollars are spent throughout the world to satisfy the curiosity of

evolutionary “scientists.” These expensive projects are not designed to improve the human condition. They are designed to prove creationists wrong. So far, evolutionists have failed to achieve their goal. In fact, through their costly endeavours, evolutionists have provided more and more evidence to support the view that the universe was created by a Supreme Being. Let us look at a few of these projects.

Two of the most expensive products ever contrived by the Darwinian camp are the “atom-smashers” (hadron colliders) built in Switzerland and the United States. The cost of operating the American hadron collider was 50 million dollars a year. As you can imagine, the annual cost of running the larger hadron collider in Switzerland is far greater. According to its operator’s website, it was built at a cost of 4.6 billion dollars.¹⁰² The goal of these gigantic machines is to find the elusive Higgs Boson particle (“God” particle). The Higgs Boson particle supposedly gives objects their mass. This is just another project designed to remove God from the equation. If evolutionists can find a natural way for matter to grow, then they don’t need God.

After decades of running these costly machines, they have only been able to find what they believe is a new particle, and they cannot even determine if it is the particle that they are looking for. According to an article that appeared in a May 2012 issue of Forbes Magazine, the overall costs for the discovery of what they believe to be a new particle was 13.25 billion dollars.¹⁰³ Fortunately, President Barack Obama shut down the operations of the American hadron collider during his administration. Unfortunately, the hadron collider in Switzerland continues to operate at an enormous cost to taxpayers.

¹⁰² Science & Technology Facilities Council, 2015
<<http://www.stfc.ac.uk>

¹⁰³ Alex Knapp, “How Much Does It Cost To Find A Higgs Boson?”
Forbes Magazine (New York: Forbes Publishing, May, 2012) p. 1.

Think of the billions of dollars wasted each year to find evidence for a theory that has already been scientifically proven to be false. How many starving children around the world could have been fed by the funds that have been put into a futile effort to prove that God does not exist? How many diseases could have been eradicated if that money had been put into medical research? These selfish projects and many more are fuelled by the uncaring philosophy of the atheist.

Other Threats to Humanity Caused by Darwinian Evolution

Darwinian evolution has obviously led many people to devalue human life. This is quite evident from governments around the globe deciding to promote euthanasia and abortion. According to a paper on abortion, statistics presented to the Australian Parliament in 2005, showed that there were 70,000 to 80,000 abortions a year performed in Australia.¹⁰⁴ Sadly, there is no record of the exact number of abortions in that country. They do not bother to keep track of the countless lives they end through this holocaust. According to the website "www.numberofabortions.com" there were 1.05 million abortions in the US in 2012, and 42 million worldwide in 2003. This shameful carnage is certainly not the result of the increased promotion of Biblical principles. The Bible teaches that all human life is valuable. It promotes the belief that the child in the womb is as precious to God as a fully-grown adult (Psalm 139:13-18). This abhorrent practice is evidence of a sinister philosophy that has taken

¹⁰⁴ Angela Pratt, Amanda Biggs and Luke Buckmaster, "How Many Abortions Are There in Australia: A Discussion of Abortion Statistics, Their Limitations, And Options For Improved Statistical Collection" (Canberra: Parliamentary Library, 14 February 2005, No. 9, 2004-5 ISN 1832-2883). p. 1.

over western society since the middle of the nineteenth century. That philosophy is Darwinian Evolution.

Conclusion

We have only touched the hem of the garment in this chapter on the dangers to society that the theory of evolution presents. Any philosophy that causes so much harm to humanity must not be promoted or tolerated. How many more people will have to suffer and die before the lies of evolutionists are silenced forever?

REVIEW QUESTIONS

1. *How did Darwinian evolution influence Adolf Hitler?*
2. *What philosophy inspired the attempted genocide of the Australian Aboriginal population?*
3. *Are all men equal?*
4. *What is genetic determinism?*
5. *How does Darwinian evolution affect mental health?*
6. *Give an example of the enormous financial costs of evolution.*
7. *Does Darwinian evolution devalue human life? How?*

CHAPTER NINE

THE PROPHETIC ACCURACY OF THE BIBLE

There are two types of prophecy: general and specific. A general prophecy can be made with a high degree of accuracy by someone who has no supernatural foresight. Bookies make their living on these types of general prophecies. They can take a weekend sporting event and make a general prediction about the outcome of that contest. Their prediction is based upon known factors about the condition of the team, the whereabouts of the contest, the coach, weather conditions, past team failures or successes, and the condition of the ground. Using all of this information, a bookie can make a reasonably accurate prediction about the outcome of the game. The bookie is making what we would refer to as a general prophecy. He cannot tell you the exact score of the game. He often cannot tell you who is going to be the most valuable player in the game, and he cannot guarantee that his prediction about the outcome of the game will be accurate. However, bookies make a good living because they are privy to information that many of their clients have failed to consider. Bookies are not driven by emotions that distort the average sporting fan's ability to honestly judge the potential outcome of a contest. It is very easy for anyone, equipped with the right information, to make accurate general prophecies.

It is much more difficult for a person to make specific prophecies about future events. For example, if the same bookie was able to accurately tell who the game's most valuable player would be, how many points he would score, what time in the game he would score those points, and by what means, he would be an amazing bookie. One would have to conclude that he either fixed the game so

that all of these predicted circumstances fell into place, or that he had some supernatural source feeding him this information. This kind of prophecy about events and players in the game is an example of specific prophecy.

The Bible is filled with both general and specific prophecies. Most of these prophecies were delivered in the past about events that occurred many centuries after they were predicted by prophets in the Bible. Because many of these events have already occurred, it allows us the opportunity to look at these prophecies in detail and access their level of accuracy. If we find that one of these prophecies was not fulfilled at the time or place it was supposed to have occurred, then the Bible's claims to be the product of the God that created the universe would be fraudulent.

Because there are so many prophecies in the Bible, we will not look at every one in detail. In this chapter, we will consider a few remarkable specific prophecies to prove that the Bible is from God, not from men.

Isaiah's Prophecy Relating to Cyrus

One of the most amazing Biblical prophecies is found in Isaiah 44:28. In this verse, Isaiah predicted that a king would arise named Cyrus who would allow the Jews to rebuild the temple of God. In chapter forty-five and verse one, Isaiah wrote: *"Thus says the Lord to his anointed, to Cyrus, whose right hand I have held to subdue nations before him and loose the armour of kings, to open the before him the double doors, so that the gates will not be shut."* What makes this prophecy so astonishing is that it was written over one hundred and seventy years before Cyrus the Great lived. Isaiah not only mentions Cyrus by name, but he accurately predicts what he would do.

Isaiah's prophecy was fulfilled after the Persians had successfully taken Babylon. Shortly after taking Babylon, the Persian King Cyrus issued a decree that all

temples throughout the realm be restored. Confirmation that the King made this decree was discovered when a Persian clay cylinder was uncovered by archaeologists in the nineteenth century.¹⁰⁵ This was a specific fulfilment of Isaiah's prophecy. It was fulfilled over one hundred and seventy years after Isaiah recorded it.

Sceptics, who have been stunned by the miraculous nature of Isaiah's prophecy, have desperately searched for an explanation for this amazing utterance. Their best explanation for this prophecy is that the portion of the book of Isaiah that contains this statement was added after Cyrus lived. The problem with this theory is there is no evidence to back it up. In fact, the opposite is true. If this prophecy is removed from the book, then the smooth flow of the narrative of the book is disrupted. In other words, the prophecy of Cyrus fits perfectly within the context of the book. There are also no stylistic changes that suggest that it was inserted later. The only reasonable explanation of how Isaiah managed to make such a specific prophecy is that this information was given to him by an all-knowing supernatural Source, who had the ability to see into the future.

Prophecies Relating to the Messiah

The problem that the skeptics have is compounded with the prophecies that relate to the coming Messiah. There are very specific prophecies about where He was to be born (Micah 5:2), the manner of his birth (Genesis 3:15; Isaiah 7:14), the nature of His kingdom (Isaiah 2:1-4), when that kingdom would be established (Daniel 2), and the manner of His death (Psalm 22, Isaiah 53). All these prophecies were fulfilled in the first century by Jesus of Nazareth.

¹⁰⁵ James B. Pritchard, ed., The Ancient Near East: Volume 1: An Anthology of Texts and Pictures (Princeton, NJ: Princeton University Press, 1973) p. 208.

Jesus was born in Bethlehem as Micah predicted (Luke 2:1-8). He was born in the days of the fourth empire from Babylon (Daniel 2). His kingdom was a peaceful, spiritual kingdom, as Isaiah predicted (Isaiah 2:1-4), and He died by crucifixion as David had foreseen in Psalm 22. The Old Testament prophets also predicted that the Messiah would be betrayed for thirty pieces of silver (Zechariah 11:12, 13), and that he would be buried in a rich man's tomb (Isaiah 53:9). No one can dispute that all of these prophecies and many more Messianic prophecies were fulfilled in Jesus of Nazareth. The skeptic cannot suggest that these prophecies were written after Jesus lived because these prophecies are contained in the texts of the Dead Sea Scrolls. All of these scrolls pre-date the life of Jesus. Some of these prophetic scrolls existed up to two hundred years before Jesus lived. The Dead Sea Scrolls serve as the greatest evidence in support of the argument that the utterances of Old Testament prophets regarding the Messiah were one hundred percent accurate.

These Scrolls, which are so invaluable in proving that Biblical prophecy came from God, were discovered in 1947 in caves surrounding the Dead Sea. These manuscripts were believed to have been produced by a Jewish Essene community in the two centuries that preceded the birth of Jesus of Nazareth. They were stored in these caves by the Essenes to hide them from the Roman invaders. Among these scrolls were multiple copies of most of the books of the Old Testament. All the prophecies regarding the Messiah that we have discussed were found among these texts.

Let us more closely examine one of these prophecies predicting the way the Messiah (Christ) would die. This is a specific prophecy relating to the crucifixion of Jesus found in Psalm 22. It was written by King David over one thousand years before this event took place. What makes this prophecy so amazing is that David was not even

familiar with this form of execution. Crucifixion was not a common form of execution until five hundred years after David lived. Most historians credit the Persians with the perverted imagination to create such a cruel form of punishment. Even the Persians are said to have rarely employed this form of torture. David was not familiar with this form of execution, but he is still able to describe crucifixion in vivid detail. Of course, by the Roman period this form of execution was quite common. First, let us consider what David predicted. He wrote:

"I am poured out like water, and all my bones are out of joint; My heart is like wax; It has melted within me. My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death. For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They PIERCED MY HANDS AND MY FEET; I count all of My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots" (Psalm 22:14-18).

We have already noted that the prophecies relating to Jesus' death are confirmed by extra-Biblical historical record. The Roman historian Tacitus confirmed the manner of Jesus' execution under the direction of Pilate. How was Jesus able to choose the manner of His death so that it matched up with the prophecies relating to the way in which the Messiah was to die? How was David able to describe a form of torture that was not familiar to him? This prophecy is truly amazing. It must have originated from an all-knowing God who could see well into the future.

Another prophecy that is worth taking the time to consider is the place of the Messiah's birth. His birthplace was predicted by the Old Testament prophet Micah. The prophet wrote:

“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall he come forth unto Me the one to be Ruler in Israel, whose goings forth have been from of old, from everlasting” (Micah 5:2).

There were two Bethlehems in Palestine. There was one Bethlehem in northern Israel, and one in the south. Micah was very specific. He said that the Messiah would be born in Bethlehem Ephrathah. This is a reference to the Ephrath region of Judah. Jesus was certainly born in Bethlehem Ephrathah as Micah predicted (Luke 2:1-7). Even Jesus' greatest opponents, the Jewish leadership, did not dispute that fact. The remarkable fact about this prophecy is that Jesus was born in the small village where it was predicted the Messiah would be born. A false Messiah would have a great deal of difficulty fulfilling this important prophecy. How can anyone pre-determine the place of their birth? No one in Jesus' day could legitimately argue He was not the Messiah because He was not born in the right village. His birthplace was a matter of public record. It was kept in the temple in Jerusalem. If anyone had any doubts about where Jesus was born, they could have easily checked the temple records.

What are the chances that Jesus of Nazareth fulfilled all of the prophecies relating to the Messiah? The fact that He did is confirmed by the primary historical sources of Matthew, Mark, Luke and John. These writers were acquaintances of Jesus and His disciples. Two of them were hand selected by Jesus to be His apostles. Why would these men lie about facts that they would suffer and die defending? These facts could also be easily refuted.

Conclusion

The prophecies of the Old Testament that were fulfilled in Jesus of Nazareth are a remarkable body of evidence that proves that Jesus was the Son of God, and

that these prophecies are of divine origin. How could any of these specific prophesies be fulfilled if the prophets who delivered them did not receive their information from an all-knowing Divine Source?

REVIEW QUESTIONS

1. *What is the difference between general and specific prophecies?*
2. *What are the consequences of removing the prophecies regarding Cyrus from the book of Isaiah?*
3. *Do we have archaeological proof that Cyrus allowed the Jews to return to Jerusalem and rebuild their temple?*
4. *Who invented the cruel punishment of crucifixion?*
5. *David's prophecy concerning the crucifixion of Jesus was written how many years before this practice of execution was invented?*
6. *How do we know that the prophecies concerning the Christ were not written after Jesus lived?*
7. *Which Roman historian wrote that Jesus Christ was executed at the command of Pilate?*
8. *Why was the prophet Micah so specific about the place where Jesus would be born?*

CHAPTER TEN

THE SCIENTIFIC ACCURACY OF THE BIBLE

The purpose of the Bible is not to lay down the laws that govern the natural world. The purpose of the Bible is to provide mankind with the knowledge and means to restore their relationship with their heavenly Father. However, when the Bible does make observations about the natural world, those observations are remarkably accurate.

In this chapter we are going to consider some of scientific observations of the Bible writers. It should be clear at the end of this lesson that these writers could not possibly have received their information from their own scientific study. The technology and opportunities were not available to these men to help them draw the conclusions they did about the way the world and the universe operates. These precise scientific observations set the Biblical writers apart from their pagan counterparts. These amazingly accurate scientific statements in the Bible are further proof that these men were given special knowledge from a supernatural all-knowing source.

First, let us consider some Biblical statements that relate to earth science, and astronomy. In the ancient world, it was commonly believed that the earth was carried on the back of a giant turtle or elephant. Other ancient myths suggest that the earth sat on some primordial mound or was supported by a giant titan named Atlas. The ancients found it difficult to conceive of an earth that floated freely in the vacuum of space. However, Job expressed this very view of the earth situation in space when he wrote, "*He... hangs the earth upon nothing*" (Job 26:7). Why did Job not believe the view of his fellow ancients? Why did he not believe the earth was supported

by a giant creature or a colossal man? What special insight did Job have that other men of his age did not have? Job certainly did not have the technology to confirm this fact. Most ancients would have found Job's statement to be ludicrous. His ignorant contemporaries could be excused when one understands that the fact that the earth travels freely through the vacuum of space was not confirmed until 1650.¹⁰⁶ The only feasible explanation for Job's statement is that he was given information about the earth's situation in space by the One who placed the earth in its position: The Creator!

The Bible also reveals that the world is spherical. Isaiah wrote 2,700 years ago that "*It is He that sits upon the circle of the earth*" (Isaiah 40:22). The Hebrew word that Isaiah used was "chuwg." This is the only use of this word in the Bible. It is defined by James Strong as "*a circuit, circle or compass.*"¹⁰⁷ It is a word that indicates that the world is not flat. Isaiah declared the world to be a sphere four hundred years before Aristotle made that observation in his work On the Heavens. Many have asked why the Roman Catholic Church promoted the superstitious notion that the earth was flat throughout the Middle Ages if they understood the writings of Isaiah? It is a good question that only the Roman Catholic Church can answer. It is a demonstration of the point that was made earlier that even religious people are willingly ignorant of the Bible's teachings.

The other question which needs to be asked is "How did Isaiah know that the world was a sphere when all of his fellow ancients believed it to be flat?" Did Isaiah have special inside information? Either Isaiah made a lucky

¹⁰⁶ Ray Comfort, Scientific Facts in the Bible (Alachua, FL: Bridge-Logos, 2001) p.11.

¹⁰⁷ James Strong, Exhaustive Concordance of the Bible (Madison, NJ: World Publishing Co. 1986) p. 48.

guess about the exact shape of the earth, or he had knowledge from a divine source.

Other amazing observations from the field of astronomy are evident in Scripture. The prophet Jeremiah wrote that the *"The host of heaven cannot be numbered..."* (Jeremiah 33:22). When Jeremiah recorded this statement, the telescope had not been invented. Only approximately 2,500 stars were visible to the naked eye. Of course, now that we have the Hubble Telescope, we can verify the veracity of Jeremiah's statement. The only way Jeremiah could have known this truth about the stars is if the Creator of the stars revealed this fact to him.

The Bible also assumes that the earth is revolving. When speaking of the second coming of Jesus, the New Testament writer Luke points out that some will be sleeping, and some will be working at that moment (Luke 17:24-37). In other words, some people will be engaging in daytime activities while others will be enjoying rest from their daytime labours. He confirms that it will be dark on one side of the earth and light on the other. How did Luke know this fact about the rotation of the earth? It was not possible for Luke to know that one side of the earth was in darkness while the opposite side was bathed in light. He had to have been divinely inspired by the One who set in motion the earth's rotation.

Another amazing observation from the field of astronomy is made in Psalm 104:2. The Psalmist wrote, *"Who cover yourself with light as with a garment. Who stretch out heavens like a curtain."* This is a fascinating statement that upholds the theory that the universe is expanding. This fact about the "stretching out of the universe" is mentioned in six other verses in the Bible. The only way this writer, and other Biblical writers, could have known this fact is if they were divinely inspired.

King David also made a remarkable observation about the oceans in Psalm 8:8. In the eleventh century B.C., David wrote, *“The birds of the air, and the fish of the sea, and whatsoever passed through the paths of the sea.”* What are the paths of the sea? A nineteenth century oceanographer named Matthew Fontaine Maury (1806-1873) picked up on David’s statement about the “paths of the sea” and was determined to discover them. What Maury discovered was that there were warm and cold currents that flowed between the continents. For his efforts, a statue of Maury can be found at the Naval Academy in Annapolis, Maryland. By his foot is a copy of the Bible.

How did David know about the “paths of the sea”? The kingdom he ruled was not even a seafaring power. There is no indication that David ever left land during his lifetime. In fact, no one in the eleventh century B.C. had ever dared to venture into the great oceans. What special knowledge did David have about the seas that other men of his age did not? Where did that knowledge come from, if not from a divine source?

The writers of the Bible also supported the Law of Entropy (Second Law of Thermodynamics). The Law of Entropy states that all ordered systems break down over time. Every ordered system breaks down because it runs out of useable energy. Evolutionists hate this unshakable fact of nature because it contradicts their view that the universe began with a chaotic event (“The Big Bang”) and descended into order. On the other hand, the writers of the Bible show the world began in an ordered state and it is now descending into chaos.

When God created the earth, He made the statement that His Creation was good (Genesis 1:31). It was ordered and complete. The moment mankind rebelled against God, He allowed His creation to decline and decay (Genesis 3:11-24). He no longer wished for His creation to be permanent. This is consistent with the Law of Entropy.

Isaiah also spoke about the earth wearing out in Isaiah 51:6. David wrote about the decline of the world in Psalm 102:25, 26. The writer of Hebrews also spoke of the fact that the world would not be permanent. How did these men have such a wonderful grasp of the Law of Entropy when no one else seemed to have grasped this scientific reality thirty-one hundred years ago?

We have already touched upon the fact that the Bible upholds the principles that govern the field of Biology while the theory of Evolution ignores them. Another example of the Biblical writers' grasp of life science is found in Leviticus 17:11. In that verse, Moses wrote, "*For the life of the flesh is in the blood...*" Moses understood how crucial the supply of blood was to the body. Even in the nineteenth century A.D., this fact was not well understood. Just one hundred and fifty years ago, doctors were bleeding their patients to rid them of "bad humors." They did not understand that this practice actually weakened their patients, and many times it caused their death.

We now know that the blood is crucial in maintaining the body's temperature, carrying water and oxygen to cells, removing waste material and fighting infection. Without blood, flesh will die. Moses was correct in saying that "*...the life of the flesh is in the blood...*"

Conclusion

There are many other scientific truths found in the Bible. Some of these truths we have already discussed in previous lessons. The few that have been presented in this chapter should impress upon us that the Bible is a unique book that must have had a Supernatural origin. This conclusion is the only way to explain how Biblical writers made such accurate statements about the natural world in an age when most men were turning to superstition to explain the phenomena they saw around them.

REVIEW QUESTIONS

1. *What did ancient pagan peoples believe was holding up the earth?*
2. *According to the Bible, what shape is the earth?*
3. *Who spoke about the hydrological cycle, and the paths of the sea long before they were discovered by modern scientists?*
4. *Is the earth running down?*
5. *Does the Theory of Evolution contradict the Law of Entropy?*
6. *Did the writers of the Bible understand the important role that blood plays in the survival of living things?*
7. *How did the Biblical writers know so many facts about the natural world without the benefit of modern scientific equipment?*
8. *Who is the true author of the Bible?*

CHAPTER ELEVEN

THE CHARACTER OF GOD

Critics take many passages out of their context to try to prove the Bible contradicts itself. To achieve their perverse objectives they also apply literal meanings to passages that are obviously meant to be figurative. For example, they mock the way God chooses to express Himself by suggesting that the Creator of the universe would not describe Himself or His actions in simplistic, physical ways. These are all deceitful tricks employed by men who are not willing to deal honestly with Scripture because they have no desire to understand the Bible. We need to be careful we do not engage in a practice of Bible study where we isolate a verse of Scripture from its immediate context. We must also be diligent to study each verse of the Bible in the context of the whole book.

What about criticizing God for expressing Himself in simple, physical terms? The Bible often speaks of God having physical features like arms and a mouth. For example, in Deuteronomy 33:27 it is written: *“The eternal God is your refuge, and underneath are the everlasting arms...”* If God is a spiritual Being, how is it possible for Him to have physical features? Surely, He cannot literally have these physical features because He is a Being Who exists in a spiritual state. Why does God use this kind of terminology to describe Himself? He portrays Himself in this way so that simple men can understand and appreciate His message. No living man has ever experienced what it is like to dwell in the spiritual realm. Living human beings cannot comprehend what the essence of a spiritual being is really like. God must describe Himself, and spiritual realms, in physical terms so that we can understand. This is the reason Heaven is described in the book of Revelation

as having a foundation of precious gems and streets of transparent gold (Revelation 21: 12-21). Heaven is not literally built upon a foundation of precious gems. Heaven is portrayed in this way to convey to us that it is an extremely beautiful place. It is described in physical terms so that we can understand.

What are some of the other criticisms levelled at the God of the Bible? Atheists make many more wild and unsubstantiated claims about the God of the Bible. They are fond of pointing out that God approved of slavery, ordered the destruction of nations, and promoted unmerciful means of punishment for those who violated His laws. Unfortunately, there are many who are swept away by these accusations without taking a closer look at the character of God in the Bible. Many would prefer to accept the atheist's twisted view of God without reading the Bible for themselves. God is described by the inspired writers as gracious, loving and merciful. His grace is extolled in Psalm 112:4. The Psalmist says of the Lord, "*...He is gracious and full of compassion, and righteous.*" In another passage in the Bible God is again described as "*...merciful and gracious*" (Psalm 103:8). In the New Testament God is referred to as loving and "*gracious*" (1 Peter 2:3). In John 3:16 we are told that God loves all the world and offers His mercy to all men. He also encourages His disciples to exhibit the same characteristics. Jesus demonstrated this expectation in the Parable of the Good Samaritan (Luke 10: 25-37). This story is of a man who comes to the aid of a beaten and wounded stranger. God encourages us to show compassion and mercy on all those who have need.

If God is loving and merciful, why is it that God issued decrees that enslaved or destroyed nations? There is one word that answers that question, and that word is "justice." God is a God of love and mercy, but He is also a God of justice. It is this characteristic of God that the

atheists would love to forget. The thought of God's justice terrifies them.

Were these innocent people who God condemned to slavery or destruction? Was it the case that they deserved the punishment God inflicted upon them? To answer these questions, we must consider a few important points. First, God told Abraham that He would not be given the Land of Canaan as an inheritance until the iniquity of the Amorites was complete (Genesis 15:16). That would not be accomplished for another six hundred years. In other words, God gave the Amorites six hundred years to cleanse themselves of harmful and dangerous practices. If that isn't the definition of mercy, then we must redefine the term.

Second, what did the Amorites practice that was so abhorrent and vile that it would warrant punishment by death and enslavement? First, the Amorites were practicing human sacrifice. They were offering their children up to their gods Molech and Chemosh (Leviticus 18:21; 20:1-5). This practice alone would make them worthy of the punishment of death. It is a demonstration of how immoral and cruel these people were. They certainly had no respect for human life. By removing these vile people from the land, God was extinguishing a repulsive practice, and protecting other men. If the conduct of the Amorites was allowed to continue, then other nations would have inevitably been corrupted by their evil influence. Removing the Amorites was an act of love and protection.

In this case, the atheists are behaving like unscrupulous criminal defence lawyers. They know their client is guilty, and they know that the best tactic to make their client look less guilty is to portray the innocent in a bad light. This is the way atheists treat the God of the Bible. The God of the Bible is innocent and just in all His doings, but atheists try to paint Him in a bad light because He takes

a hard line on those who are child murderers and molesters.

God's actions against the Amorites have a parallel in modern history. The destruction of the cities of Nagasaki and Hiroshima in 1945 is a parallel historical circumstance to the Lord ordering the destruction of nations in the days of Joshua. Most men who understand history and Japanese culture would agree that U.S. President Harry Truman did the right thing by ordering atomic bombs be dropped on Nagasaki and Hiroshima in 1945. Why would they agree with that decision? After all, hundreds of thousands of civilians lost their lives when those bombs were dropped. Why did they agree that he did the right thing? It is because they understand history and Japanese culture. The Japanese were not going to surrender unless they were firmly convinced that their continued resistance was utterly futile. Truman made every attempt to convince the Japanese to surrender before he ordered the bombing of Nagasaki and Hiroshima. The Japanese refused to relent.¹⁰⁸ Truman even considered a land invasion of Japan, but his senior military advisors convinced him that an invasion on that scale would be more costly than dropping two atomic bombs. A land invasion would not only result in the death of more Japanese people, but it would all cause greater devastation to the infrastructure of Japan. In other words, the Japanese people would have a slower and more costly time rebuilding the country after the war. The only merciful alternative to end this devastating war, and to prevent more lives from being lost, was to drop those two atomic bombs.

The decision God faced with the people of the Land of Canaan is a parallel to the decision faced by President

¹⁰⁸ William Manchester, The Glory and the Dream: A Narrative History of America from 1932-1972 (Toronto: Little, Brown and Company, 1974). pp. 372-377.

Truman in 1945. God gave the people of the land opportunity and time to cease their cruel, dehumanizing practices. When they refused, God was forced to use measures that would ensure their vile behaviour would no longer affect subsequent generations. God was also determined that the Amorites would cease from infecting the nations round about them with their abhorrent activities. By destroying the Amorites of the Land of Canaan, God was showing mercy upon the rest of humanity.

The same characteristics of the God of the Bible that frightens atheists are the characteristics that comfort the true believer. The atheist is terrified of the thought of a Supreme Being Who knows his every thought and action. Atheists are frightened by the thought that God might hold them accountable for their actions. The true believer has the opposite feelings about these divine attributes. The fact that the Bible teaches that God is personally involved in our lives is a comforting thought. The book of Psalms is full of the expressions of David who took comfort in the knowledge that nothing on this earth passes beyond the notice of God. Only those who are engaged in wrongful and harmful activity are terrified of being caught in those activities. The righteous, good and loving have nothing to fear from God.

This debate is found on a smaller scale with the implementation of CCTV cameras in public areas. The honest citizen views these cameras as an added protection from those who would seek to do us harm. The atheistic, civil libertarians protect the dishonest elements of society by arguing that surveillance cameras are a violation of one's right to privacy. In truth, what are they trying to hide in a public place that is good, just and right? Those who are doing no wrong have nothing to fear from CCTV cameras. The same is true when it comes to this aspect of the character of God. God is not spying on man for some wicked or malevolent purpose. If we are doing no wrong,

we have nothing to fear from God. In fact, we can take comfort in the fact that God knows the troubles and difficulties that we are going through. We can be assured by His sympathetic offers of help in our hour of suffering.

The Perceived Problem of Suffering and Evil in the World

Atheists also attack God's character over the problem of evil and suffering in the world. Evolutionists believe human suffering is their greatest trump card in the game to prove that God does not exist. They are convinced that creationists cannot give a logical explanation of why an all-powerful, loving and merciful God would allow human suffering and evil to continue in the world. Is the presence of suffering and evil in this world evidence that God does not exist?

First, a great flaw in the logic of the unbeliever must be highlighted. It must be pointed out that evil and suffering in the world is not definitive proof that God does not exist. The evolutionists never consider the fact that God might be a mean, cruel, malevolent Being who created mankind for His own amusement. Perhaps God enjoys watching man wallow in the mire of his agonies? Maybe God does not care what happens to mankind? He might be indifferent to their plight. Based upon the amount of suffering and evil in the world, one might be able to argue that God is a cruel, malevolent Being. However, one could not logically argue that God does not exist because there is suffering and evil in this world.

Of course, it is impossible to imagine that the Being Who created our world is cruel and malevolent. The evidence of His compassion and love is all around us. For example, the food that we eat is not only sufficient to sustain our existence. It is also clear that food was made for our enjoyment. Why do we have taste buds? They serve no evolutionary purpose. We can still survive without taste. They were clearly given to us so that we can

enjoy tasting the things God has created for us. The majestic mountains, beautiful plants and flowers are provided by God for our enjoyment. They also serve to remind us of the magnificence of God. His creation should put us in awe of Him. God's creation proves that He loves mankind (Psalm 19:1-6).

Who is Really to Blame for Suffering in the World?

In truth, it is not God who causes evil and suffering in this world. The Bible shows that mankind's worldly troubles have a very different origin. Atheists might be surprised to discover that the Bible says a great deal about the origins of evil and suffering in this world. In fact, one can say the entire Bible was written to define evil, reveal the origin of suffering, and to offer a solution for these problems.

Who is really to blame for suffering and evil in this world? An enormous body of cumulative historical evidence points to one primary suspect. This evidence does not point to God. The overwhelming body of evidence points to humanity as the source behind all the suffering that man has had to endure through the centuries.

Take the time to consider the countries that are currently experiencing catastrophic upheaval. Think about those nations where the people are starving, abused, suppressed and oppressed. Now ask yourself the question, "Who is responsible for the suffering of these people in these impoverished nations?" Is the answer to that question, "God"? No! Most likely the dictator or ruling faction in these countries came to mind when one considers the question of "Who is responsible?" God is not the one responsible for the agonies suffered by an oppressed people. Greedy, ambitious, self-serving men are responsible for much of the evil and pain that is present in our world. Why does God allow men to make selfish

choices which will hurt their own people? The answer to this question is found in God's chief characteristic - love.

Love is the thing which motivates God. It inspires all that He has done and is prepared to do. How does God's love explain the Lord's willingness to allow men to make the wrong choices which may hurt them and others? Fundamentally, love is a choice that men make. If there is no choice, then there is no love. Someone who is forced to show affectionate expression towards another is not somebody who will really love that person. This is why God allows us to have freedom of choice. He wants us, of our own free will, to love Him and obey Him. However, the consequence of allowing us freedom to choose is that we may choose not to love and obey God. We may choose to serve ourselves instead of God. This is what many in the world have decided to do. By choosing to work against God, men have made a choice that has caused much harm.

Even though God gives us freedom of choice, this does not mean that He will not justly punish those who, by their own choices, have hurt others. The Bible tells us all men who have ever lived will someday have to give an account to God of the choices they have made. In Romans 14:10-12 it is written *"...we shall all stand before the judgment seat of Christ. For it is written: 'As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.'* So then each of us shall give account of himself to God." God has promised that He will take deal with those who caused their fellow man to suffer.

The atheist might cry out, "Yes, but what about natural disaster and disease?" Self-centred tyrants cannot be blamed for the hurricanes that devastate their country's coastline. Nor can the dictator be held accountable for the disease that may spread as the result of a natural disaster. The Bible offers up an answer to this question as well. The answer is found in Genesis, chapter three. When Adam and Eve violated God's command, they were cast out of the

perfect garden Paradise of Eden (Genesis 3:14-24). When the first couple were cast out of the Garden of Eden, they were also removed from the protective environment of the Garden. It was man's choosing to rebel against God that placed us in a world of natural chaos and uncertainty. That is not what God wanted for us.

Can Good Come from Suffering?

Is all suffering bad? How do we measure our greatest triumphs? How do we determine what gives us our greatest joy? The answers to these questions are simple. It is our defeats that make our victories so sweet, and it is our pain that makes our pleasure so acute. Someone who has not had to endure hardship will not appreciate life's joys as much as someone who has suffered much before achieving lasting peace and rest. It is pain, suffering and defeat that enhance our pleasure, peace, and triumphs. Suffering can clearly provide some beneficial results.

Another positive outcome from moments of suffering is that they add to the treasure house of wisdom and experience that can be passed on to others. When one behaves in a manner that results in painful consequences, they should learn from that experience and avoid those behaviours in the future.

Pain also has the benefit of making us empathetic with others who have experienced similar circumstances. In February 2014 I was having bouts of dizziness, breathlessness, and memory loss. I had vision problems and difficulty handwriting and swallowing. I dismissed these symptoms at first. The symptoms worsened until I decided to walk into the emergency room of the local hospital to get it checked out. They did a CT scan of my head and discovered a mass on the side of my brain.

I knew I was in some kind of trouble when the consulting physician grabbed my hand and told me the

news. He told me he believed the mass was a secondary cancer, and that I should prepare myself for more bad news. I did not know what to think at the time this news was delivered. I felt totally numb.

I spent the next four weeks in the hospital having more scans and waiting for a biopsy. Eventually, they gave me the good news that the lesion on my brain was not a secondary cancer. My body was cancer free.

When they performed other MRI scans, they found I had multiple lesions on my brain. The good news was that the lesions seemed to respond well to steroid treatment. That gave the neurologist the information he needed to determine that I did not have brain cancer. I was very relieved. After running me through a battery of tests, they still do not have a diagnosis for my condition.

There are many of you who are reading this book who have had similar health scares in your life, and you know the emotional roller coaster experienced in these circumstances. At the beginning of 2014, I could never have imagined that I would be having brain surgery within three months of the start of the year. I found the whole experience both traumatic and faith building. That may sound like a contradiction to many of you who have no faith in God. Those who believe in God will understand what I mean.

My illness had a twofold effect on me. It made me stronger spiritually, and it helped me to understand the thinking of those who are told that a disease is taking their life. I consider myself blessed that my disease will probably not take my life, but for those four weeks when I believed that I had brain cancer, I came face to face with my mortality. My illness woke me up spiritually, and I realized I could be a better servant of the Lord. It also helped me to be more empathetic with those who are suffering from a debilitating condition. I am a better man for having this

disease. I have become more spiritual and more compassionate. This is one example where suffering has done some good.

The Character of the God of the Bible Contrasted with Other Gods

The gods that make up the pantheons of other religions (ancient or modern) are often set at cross-purposes with one another. Take, for example, the gods of the ancient pantheons of Egypt, Greece and Rome. These gods treated mankind as a plaything. Men were nothing but pawns in the game of the gods. The gods would favour certain "heroes" because it brought them personal pleasure. They enjoyed watching mankind suffer for their amusement. They seldom offered hope to those they tormented.

In contrast, the God of the Bible has a high degree of respect for humanity. He does not enjoy the suffering of human beings. He has provided a means for them to be relieved and comforted during times of difficulty. He is a great source of hope to those who are troubled. He offers ultimate permanent relief from pains of this world even when much of that pain is caused by rebellion to His law.

Conclusion

He is the only Deity to offer His Son as a sacrifice for mankind. What greater gift could God give to us then for the very Creator of mankind to offer Himself up for His creation? A penalty must be paid for every crime committed. Justice demands that one who commits a crime must pay for that offense. What greater crime could man commit than to continually violate the laws of his Creator, Who has given us this wonderful world, the means to sustain ourselves, and the means to get the most out of life? The penalty for these crimes must be the worst sentence that can be handed down. The penalty is death. However, humanity can be thankful to God that He has offered His

Why I Believe in the God of the Bible

Son to pay for our crimes. Christ has suffered the consequence of our crimes against the Creator.

REVIEW QUESTIONS

1. *What atrocities were the Amorites committing when they were conquered by Israel?*
2. *Why doesn't evil in the world prove that God does not exist?*
3. *What is the one word response to those who argue that God was not gracious in commanding that certain people should be destroyed or enslaved?*
4. *Was President Harry S. Truman justified in ordering that atomic bombs should be dropped on Hiroshima and Nagasaki? Why?*
5. *Can evil and suffering in the world logically be used to prove that God does not exist? Why?*
6. *What factors are responsible for suffering in the world?*
7. *Can positive outcomes be found in personal suffering?*
8. *What is it about nature that tells us that our Creator loves us?*

CHAPTER TWELVE

THE BIBLE TEACHES THAT THE AGE OF MIRACLES HAS ENDED

What is a miracle?

The word “miracle” is used far too loosely in our age. For example, you will often hear religious people refer to childbirth as a “miraculous” event. The birth of a child is a wonderful occurrence. It is truly one of life’s greatest blessings, but it is not a miracle. It is a purely natural phenomenon.

Some people will also refer to a fortuitous escape from a serious accident as a miraculous escape. Being fortunate enough to avoid serious injury during an event that may have normally resulted in critical harm is not a miracle. The reason a person may have escaped an accident with minimal injury is because he was the beneficiary of natural laws working in his favour.

A “miracle” is properly defined as “an event that temporarily subverts the laws of nature.” This is a definition that is consistent with the events described as miraculous in the Bible. A good example of a miracle in the Bible is when Jesus brought Lazarus back from the dead (John 11:1-46). Lazarus had been in the tomb for four days when Jesus brought him back to life (John 11:17). His death was confirmed by his own sisters who believed there was little hope for his immediate resurrection (John 11:20-24). Even the enemies of Jesus believed Lazarus to be dead (John 11:45-48). Furthermore, the method of preparing the body for burial also proves that Lazarus was lifeless. If Lazarus had not been dead when they put him in the tomb, he certainly would not have lived very long thereafter. The common practice of the day was to wrap the face of the

recently deceased (John 11:42-44). This would have made it impossible for Lazarus to breathe. If he still had the spark of life in him when he was entombed, he certainly would have been dead shortly thereafter. No one would suggest that after four days of having his airways blocked Lazarus would still be alive. Lazarus was dead when Christ approached his tomb with the intent of bringing His friend back to life.

During the process of bringing Lazarus back from the dead, the Lord was able to reverse the natural processes of decay. Reversing the biological laws that cause decay in a dead body is a good example of a true miracle. Jesus set aside the laws of nature in order to bring His friend back to life. Despite the unproven testimony of many religious people today, miracles are not a part of God's plan for modern man. They do not occur in the present age. Why?

The Confusion Over God's Providential Action and Miraculous Action

Many religious people will often confuse a divinely providential act with a miraculous act. Perhaps that confusion stems from the fact that the Bible teaches that there is still value, and power in prayer. After all, if God does not affect change in the present world for the sake of His faithful, why does He encourage us to pray for our needs, and the needs of others? (Matthew 6:1-15; Luke 18:1; 1 Thessalonians 5:17). The prophet James wrote, "*Is any among you suffering? Let him pray*" (James 5:13). Are these commands still valid today? Will prayer to God still evoke a response from the Creator? Is it possible that there is some non-miraculous way for God to answer prayers? The answer to all these questions is "Yes!"

Throughout the Bible God has answered prayers in two ways: through miracles and through providence. What is the difference between a miraculous response to prayer

and a providential response? We have already given an example of a miraculous response in the case of Lazarus' resurrection. The difference between miraculous intervention and providential intervention hinges upon God's use of natural law. Miraculous intervention involves setting aside the laws of nature to achieve the desired result. Providential intervention uses non-miraculous methods to affect change. Providential intervention is in many ways far more difficult for us to understand. The providential workings of God are more amazing than the workings of His miracles.

Examples of Providence in the Bible

Throughout the Bible, there are also many examples of the way in which God has used providence to accomplish His will. A great example of the providential workings of God is found in the life of Joseph. God used the life of Joseph to save his family (Genesis 50:15-21). God did this by interfering in the life of Joseph miraculously and providentially. First, God helped Joseph by providentially using his brother's decision to sell Joseph into Egyptian slavery (Genesis 37:29; 39:1-6). Joseph would eventually rise to power in Egypt by further miraculous and providential means so that he would be in a position of influence to save his family in a time of famine. As a powerful government official, Joseph was able to bring his family from famine-struck Canaan into Egypt where there was an ample supply of food (Genesis 46 and 47).

Another good example of God's providence is found in the life of Esther. Esther was able to save her people from a royal Persian decree that demanded the destruction of the Jews. She was used by God to accomplish this task through non-miraculous means. The first stage of God's providential plan was to use the circumstances of Queen Vashti's banishment. A new queen needed to be appointed to replace Vashti. God used this opportunity to place on the throne a wise and courageous woman of His own people.

That woman was Esther (Esther 1:1-2:1-7). God accomplished this task by providence.

The second stage of God's providential plan was to use the actions of Esther's guardian (Mordecai) to save the life of the king. He reported a plot on the king's life that led to the arrest of the conspirators before they had time to implement their wicked plan. Later this action would help to gain further favour for the Jews from the king (Esther 6:1-11).

When an evil plot by the jealous king's advisor, Haman, convinced the king that the Jews were a threat to the kingdom, Queen Esther was then able to defend her people against the deceitful lies of Haman. She revealed to the king that she was a member of these condemned people. This caused the king to become enraged with Haman and execute him by means of a gallows he had prepared for Mordecai (Esther 6-8). In the case of Esther, God saved His people from destruction through purely non-miraculous means. Nowhere in the Bible does it say that God has ever stopped working providentially. This is why Christians still believe there is power in prayer. Christians are not praying for Divine miraculous intervention; they are praying for providential intervention. The reason for this change is because The Bible teaches that the age of the miraculous has ended.

The Purpose of Miracles

To understand why God does not allow miracles to occur today, we need to understand why God performed miracles in the past. First, God has made it clear that things are not to permanently operate on a miraculous basis. We have already noted in this work the evidence points to a supernatural origin to the universe. God used miracles to create the universe (Genesis 1 and 2). However, when that work was done, He ceased from His miraculous efforts. He set natural laws in motion, which would henceforth be the

way the universe operated (Genesis 2:2).¹⁰⁹ This is how God has always operated. When the purpose He set for miraculous operation was fulfilled, God no longer saw the need to include them in His plans for man.

This understanding of the way God uses miracles leads us to the next question we need to ask: “What was God’s purpose for using miracles in the Christian Age, and when was that purpose fulfilled?” If God’s use of miracles in the Christian Age has been fulfilled, then there is no need for them to be used in the present age.

What does the Bible teach about the purpose of miracles in the Christian Age? First, the Bible teaches the reason Jesus performed miracles was to confirm to the world that He was who He claimed to be, the Son of God (John 20:30, 31). Second, the miracles performed by the disciples of Jesus in the first century were done to prove that the message that they taught originated from God, and not from men. Consider the statement of Jesus in Mark 16:15-20:

“And He said to them, ‘Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved: but he who does not believe will be condemned. And these signs will follow those who believe: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. So then, after the Lord had spoken to them, he was received up into heaven

¹⁰⁹ Sometimes there is confusion over the statement in Genesis 2:2 that God” ...RESTED on the seventh day from all his work which he had made.” The Hebrew word that is translated as “rested” simply means to “cease.” It does not imply that God needed to rest because of exhaustion that He incurred from the act of creation. God does not suffer from exhaustion as physical men do.

and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen."

These miracles of the disciples would end when the divine message was once for all delivered to men. The inspired prophet Paul makes this very clear in 1 Corinthians 13:8-13. He prepared first century Christians for the day when the miracles would cease. He wrote:

"Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love."

It is evident from Paul's statement that a day would come when the message of the gospel was fully revealed (1 Corinthians 13:11, 12). Some religious people argue that Paul was claiming that miracles would cease when Jesus Christ comes again. However, this line of argumentation does not fit in with the context of the passage. In the last verse of this chapter Paul says, *"Now abides faith, hope, love, these three; but the greatest of these is love."* The apostle of Jesus is informing us that after miracles have ceased there will still be a need for faith, hope and love. These three things will outlast the miraculous age, but two of these characteristics will not outlast the second coming of Christ. In other words, there will be a time when we do not need miracles, but we will still need faith, hope and love. When

Jesus Christ comes again, we will no longer need faith and hope, but we will still need love. Our faith and hope in Jesus as our Saviour will be confirmed at His second coming. There will no longer be a need for them. However, after Christ returns, we will still need love. Our love for Him will last throughout eternity. That is why Paul refers to love as the greatest of these three attributes. It is obvious from Paul's remarks that there will be a time, before the second coming of Jesus, when we will need faith, hope, love, but not the miracles.

Based upon the reasoning we just considered, the period men will live without miracles is determined by calculating how long it took for the revelation of God to be completed. The Bible makes it very clear that God's revelation, in its entirety, was completed in the first century (Jude 3; Revelation 22:18-21). The prophet Jude states that "*...the faith which was once for all delivered to the saints.*" In the concluding statement of the Bible, the apostle John warned that if anyone should add to or take away from the words of this book, the curses of the book would be added to him. These statements, and many others in the Bible, prove that the revelation of God was completed in the first century. It is logical to conclude that since the end of the first century, the purpose for miracles has now come to an end. There is no stated purpose in the Bible for miracles continuing beyond that point. We are therefore now living in a providential age, but not a miraculous age.

Another way of evaluating when the miraculous age ended is by considering how miraculous gifts were given by the Holy Spirit. The Bible teaches that the only men given the ability to pass on miraculous gifts to other men were the apostles. This is evident from what we read in Acts chapter eight. This chapter is a record of the establishment of the church in the city of Samaria. Philip the evangelist did much of the work in helping to establish

the church in this city. However, Philip the evangelist was not an apostle. He was given the ability to perform miracles by the apostles, but he could not pass these gifts on to other men. When the apostles heard of the work that Philip had done in Samaria, they sent Peter and John, from among their own (the apostles), to pass on the miraculous gifts to many of the new converts in that city (Acts 8:12-17).

Only fourteen men were ever qualified to hold the office of an apostle. It is evident why so few men were qualified to hold this office when you consider the qualifications for apostleship given in Acts chapter one. According to verse twenty-one, an apostle had to have been one who was with Jesus from the very beginning of His ministry. He also had to be present when Jesus was baptized by John (verse 22). Finally, he had to be a witness of the resurrected Christ (verse 23). From the qualifications listed in the Bible for apostleship, it is impossible to believe that anyone who did not live in the first century would ever be qualified to hold this office. Furthermore, since it is evident that only the apostles had the ability to pass on the miraculous gifts when they died, this ability died with them. This would also bring us to the conclusion that the miraculous age ended in the first century.

The Nature of the Miracles Indicates to Us that they are not Being Performed Today

When miracles were performed in the Bible, they were instant, unless the healer stated a purpose for delaying the result of his action. So called “faith healers” of the present age often depend upon time to make their “wonders” work. This is a deception to help cover their inability to heal others.

Another example, of the difference in the nature of fraudulent miracles and genuine miracles in the Bible is in

the cases of demon possession. The Bible teaches that demon possessed people of the first century had superhuman powers. For example, they could break chains (Luke 8:29) and foretell the future (Acts 16:16). None of the present day “demon possessed” can perform supernatural wonders. It is also evident from a study of Zechariah 13:1-6 that demons would depart from the world in the age when a solution for sin was revealed. That solution for sin was Jesus, and His inspired Word. Since He has already come, and fulfilled His mission, then there is no longer a need for the powers of God to be demonstrated over the forces of Satan in a miraculous manner. According to the Bible, there is no demon possession today, and that is obvious.

The Conflicting Doctrines of “Faith Healers”

Finally, the conflicting doctrines of these modern day “faith healers” prove that the works that they perform do not originate from God. These “healers” teach doctrines concerning the church and salvation that contradict the Bible, and the teachings of their fellow “healers.” If their power to heal supposedly comes from God then why do they teach doctrines that contradict the Bible, and each other? God is not the author of confusion (1 Corinthians 14:33). He would not give men miraculous powers to confirm conflicting doctrines.

Conclusion

The reason we have dealt with miracles in this book is to remove one of the atheists’ strongest attacks on Christianity. Atheists often will expose the deceptive work of “faith healers” to highlight the weaknesses in Christianity. The atheists certainly have a point about corrupt “faith healers” who prey on the weaknesses of their fellow men. Let it be understood that these “healers” are not endorsed by Scripture. They are, in fact, “fake healers.” They use common parlour tricks to fool their desperate

victims. It is right to expose these frauds. Their actions should not be considered the actions of Biblical Christianity.

REVIEW QUESTIONS

1. *What is the difference between miracles and providence?*
2. *Did God always have a set purpose for performing miracles?*
3. *Give an example of how God helped His people providentially.*
4. *Why did Jesus perform miracles?*
5. *Why did Jesus' early disciples perform miracles?*
6. *What book, chapter and verse informs us that the age of miracles would soon come to an end?*
7. *When did the apostle Paul say that miracles would end?*
8. *What can we conclude about the "miracles" that "faith healers" perform today?*

CHAPTER THIRTEEN

GOD HAS A PLAN FOR HUMANITY

Since the God of the Bible Exists, What is His Plan for Me?

Despite the false accusations that are levelled at the God of the Bible, it is clear that He is loving, gracious, merciful and just. His love for mankind throughout all the ages has been proved by His providing a way for humanity to be joined with Him in an eternal paradise. Through His grace and mercy the underserving rebellious of humanity have been offered the opportunity to reconcile with their Creator, and enjoy the blessings He freely offers.

I want you to honestly consider what the God of the Bible has to say to you about His purpose for your life. I want you to lay aside all preconceived notions about what you believe the Bible is saying and honestly accept its truths. The only way that we can understand what our Creator wants us to do is to simply accept what He instructs us to do in the Bible.

The first question we need to ask is, “Where in the Bible do we find God’s instructions for modern man?” Is every portion of the Bible applicable to men living in the twenty-first century? If not, where do I look to begin to understand the truth of God’s will for us? These are crucial questions that must be answered if we are to be reconciled with our Heavenly Father.

To begin looking for answers to these questions, we must understand that not all of the Bible applies to men living today. Many men make the mistake in believing that our path to eternal salvation is to be found in God’s law for the Israelites. The commands and the ceremonies in the first five books of the Bible are applicable only to the nation of Israel, and only up until the time of Jesus.

Deuteronomy 5:1 makes it very clear that the law that was given to Moses on Mount Sinai was for the Israelites only. In that verse we read, *“And Moses called all ISRAEL, and said to them: ‘Hear, O ISRAEL, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.”* From verse two, Moses proceeds to command them to keep the Ten Commandments, animal sacrifices, and ceremonial days.

It is clear from the context of Deuteronomy chapter five that these laws only applied to Israel. For example, in verses twelve through fifteen we find that Israel was commanded to “observe the Sabbath.” The reason given by God for observing this command is stated in verse fifteen, *“And remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore, the Lord your God commanded you to keep the Sabbath day.”* Obviously, those of us who are not Israelites cannot celebrate their nation’s deliverance from Egypt. Therefore, the command to keep the Sabbath has no meaning for us. It clearly only applied to the Israelites who could appreciate the joy of being freed from Egyptian bondage.

The New Testament writer, Paul, made it very clear that we are no longer under the Old Law that was delivered to Israel through Moses. Paul admonished us never to let anyone *“...judge you in food or in drink, or regarding a festival or a new moon or sabbaths”* (Colossians 2:16). Paul was making the point that the keeping of the Law of Moses was no longer binding upon man. He said earlier in this chapter that Jesus had *“...wiped out the handwriting of requirements that was against us, which was contrary to us. Having nailed it to the cross”* (Colossians 2:14). In other words, the Law of Moses, with all of its ceremonies and principles, are no longer binding upon mankind today. Moses delivered a law that was only binding upon Israel. This point is made quite clear in the New Testament.

The inspired prophet, Paul, wrote that the Law of Moses served its purpose. He compares it to a schoolmaster that prepares his student for the realities of the world. When the schoolmaster has finished his teachings, then the student has no more use for the schoolmaster (Galatians 3:19-25). The schoolmaster has fulfilled his purpose.

The Bible goes on to point out that the purpose of the law was to point us to Jesus Christ and His law. In Colossians 2:17, Paul wrote that the Law of Moses was “...*a shadow of things to come but the substance is of Christ.*” All of those animal sacrifices that the Israelites were commanded to perform were a reminder that there was a penalty for sin. The Jews were reminded that the ultimate sacrifice for sin would one day come (Isaiah 53, Psalm 22). That sacrifice was Jesus Christ. The writer of Hebrews wrote:

“For the law [Law of Moses], having a shadow of good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshippers, once purged, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible for the blood of bulls and goats to take away sins” (Hebrews 10:1-4).

The Hebrew writer went on to say that “*By that will we have been sanctified through the offering of the body of Jesus Christ once for all... Now where there is remission of these, there is no longer an offering for sin*” (Hebrews 10:10, 18).

The Bible also makes it clear that those (both Jew and non-Jew) who continue to follow the Law of Moses were following a “*letter that kills*” (2 Corinthians 3:6). The

Bible described the Old Law as “*a ministry of death, written and engraved on stones*” (2 Corinthians 3:7). In the same chapter, Paul wrote that the “*veil*” of the Law of Moses is still over the hearts of men (2 Corinthians 3:15). He encourages us to take that “*veil*” away and be free in Christ (2 Corinthians 3:16, 17).

In the Old Testament, there is also a prophecy that predicts the Law delivered to Moses would be eclipsed by a new law and a new covenant. Six hundred years before Jesus was born, the prophet Jeremiah wrote concerning Moses’ law:

“Behold, the days are coming,’ says the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah-not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was an husband to them,’ says the Lord. But this is the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their minds, and write it on their hearts; and I will be their God, and they shall be my people” (Jeremiah 31:31-33).

The Hebrew writer says that the new law and covenant, of which Jeremiah spoke, was the law delivered through Christ (Hebrews 8:7-13).

In short, God’s directives for modern man are not found in the Old Testament. The Old Testament only has value today for pointing us to Jesus and His law. With this in mind, we have to be cautious of anyone who uses the Old Testament as their authority for practices and acts done today.

Let us consider some ways some religious organizations are still looking to the “*letter that kills*” (Law of Moses) for their authority in religious practice. For

example, worshipping God with instruments of music was allowed under the Law of Moses, but it is not authorized by the new law of Christ. We are to only sing with the instrument of the heart (Ephesians 5:19; Colossians 3:16). Another example is a religious organization that demands we give a ten percent tithe. Tithing was part of the Law of Moses. The Law of Christ instructs us to give a freewill offering (1 Corinthians 16:1, 2; 2 Corinthians 9:6-8).

Some religious organizations also pattern themselves after the Levitical system of the priesthood. They have a separate priesthood that administer certain rights and ceremonies within that institution. The law of Christ has done away with a separate priesthood and declared that all Christians are priests. The Bible describes all Christians as “...*a chosen generation, a royal priesthood, a holy nation, His own special people...*” (1 Peter 1:9). Some religious groups declare that the Sabbath (seventh day of the week) is the authorized day for Christians to engage in corporate worship to God. We have already pointed out the Sabbath was only meaningful to the Jewish nation. It serves no purpose for the Christian. Furthermore, Paul declared that we are not to permit anyone to “judge” us “...*in food or in drink, or regarding a festival or a new moon or SABBATHS*” (Colossians 2:16). The early church met on the first day of week (Sunday) for their corporate worship (Acts 20:7; 1 Corinthians 16:1, 2). It was a day that held special meaning to all Christians because it was the day that Christ was raised from the dead (Mark 16:9). It was also the day the church was established (Acts 2).

To find God’s plan and purpose for us today we must turn to the law of Christ. His law is found in the pages of the New Testament. It gives us clear instructions on what we must do to take advantage of the sacrifice He made for us. What does this law command us to do in order to inherit eternal life?

Before Jesus ascended to Heaven He gave final instructions to His disciples. In Matthew 28:16-20 we read:

"Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. And when they saw him, they worshipped him: but some doubted. Then Jesus came and spoke to them, saying, 'All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.'"

From this statement that Jesus made, it is clear that all men who desire to be a disciple of Jesus must be baptized, and they must be willing to follow all the instructions of His law.

On another occasion, before His ascension, Jesus told His disciples to *"...go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned"* (Mark 16:15, 16). We learn from these instructions that belief and baptism are necessary if one desires to be saved. From these two passages, belief and baptism also make us a disciple of Jesus. This principle is confirmed by the early examples of conversion found in the book of Acts.

In Acts chapter two, we find the first occasion where the disciples of Christ carried out their Lord's instruction. On the day of the Jewish feast of Pentecost, one of Jesus' disciples, named Peter, rose up before the multitude and declared to the Jews that they had crucified their Saviour. When they begged Peter for a way to be absolved of this crime, Peter declared to them that they should *"...Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins..."* (Acts 2:38).

This was the same set of commands that Jesus asked His disciples to declare to all men of every nation before He ascended back into Heaven (Matthew 28:19,20; Mark 16:15, 16). In later writings, Peter confirmed that baptism was absolutely essential if one hoped to have his sins remitted, and enjoy the benefits of salvation. He wrote, *"There is also an antitype which now SAVES US - BAPTISM (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into Heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him"* (1 Peter 3:21, 22).

As the church grew, the disciples of Christ travelled to the cities surrounding Jerusalem. An evangelist named Philip went to the nearby city of Samaria to preach to those people about Jesus. Acts 8:5 states that Philip *"...preached Christ to them."* The *"preaching of Christ"* meant that Philip preached the same message that Peter preached on the Day of Pentecost. He instructed the Samaritans to believe, repent and be baptized. This is evident from the response of the people to Philip's message. It says that when the people of Samaria *"...believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized"* (Acts 8:12). It also says that Philip spoke of the *"kingdom of God."* What is the *"kingdom of God"*? The answer to that question is given in Jesus' promise to build His church.

What is the Kingdom of God?

Jesus' promise to build His church is found in Matthew 16:16-18. Jesus declared to His disciples that He was the only one who had the authority to build a Divinely recognized church, because He was the only one who was *"...the Christ, the Son of the Living God"* (Matthew 16:16). Jesus then went on to bless Peter for making the good confession in verse seventeen, *"Jesus answered and said to him [Peter], 'Blessed are you, Simon Bar Jonah, for flesh and*

blood has not revealed this to you, but My Father who is in Heaven.” After this statement, Jesus promised to build His church. He said, *“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it”* (Matthew 16:18).

In verse nineteen of this chapter, Jesus referred to the church as the *“kingdom”* when He promised to give Peter the keys (entry requirements) to the church. We can conclude from this promise that the *“kingdom”* and the *“church”* are the same. Therefore, when Philip preached about the kingdom of Heaven to the Samaritans, he was preaching about the church. When Peter used the keys to the kingdom on the Day of Pentecost, he was telling the Jews what they needed to do to enter the church (Acts 2:38, 41, 47).

What is Baptism?

Another important question that must be asked is, *“What is baptism?”* According to Vine’s Expository Dictionary of New Testament Words, the word *“baptize”* comes from the Greek word *“baptizo,”* which means *“to dip,”* The word was used among “the Greeks to signify the dyeing of a garment.”¹¹⁰ The Bible defines it as a *“burial”* in Colossians 2:12. The inspired writer said: *“BURIED with Him (Christ) in baptism, in which you were raised with Him through faith in the working of God, who raised Him from the dead.”* The book of Romans sheds more light on the purpose of baptism by telling us it is to bring to our minds the death, burial and resurrection of Jesus Christ through this action (Romans 6:1-4). Baptism is a burial in what? We are certainly not baptized in the Holy Spirit. The baptism of the Holy Spirit was only performed by God and was limited to certain men. The baptism for the remission of sins is performed by men who are carrying out Jesus’ final earthly

¹¹⁰ W.E. Vine, Expository Dictionary of New Testament Words (Mclean, VA: Macdonald Publishing Co, ND) p. 99.

instructions. This burial is in water according to Acts 8:36-39. Baptism is not sprinkling or pouring. We must be overwhelmed with water to properly carry out the command.

There is only one essential element missing from this discussion on how one can benefit from the sacrifice of Christ and have his sins remitted. That element is the same thing Peter was praised for stating just before Jesus promised to build His church. Peter had just made the great confession that Jesus was “...*the Christ, the Son of the Living God*” (Matthew 16:16). Jesus had previously instructed all of His disciples to make this good confession. In Matthew 10:32, Jesus said, “*Therefore whoever confesses Me before men, him I will also confess before My Father who is in Heaven.*” The apostle Paul later confirmed that Jesus wants all believers to confess Him before men. In Romans 10:9, 10 Paul wrote, “...*that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*” When should we make that good confession before men? The answer to that question can also be found in Acts chapter eight.

After Philip had preached to the Samaritans, he was sent to preach to an Ethiopian treasurer (Acts 8:26, 27). The treasurer was reading a prophecy about Jesus from the book of Isaiah. Philip offered to explain to the treasurer of whom the prophet was speaking. The treasurer invited Philip to join him in the chariot. Philip preached the same message about Jesus and His kingdom that he had preached to the Samaritans. When the treasurer understood from Philip’s preaching that he needed to be baptized, he stopped the chariot by a body of water and asked “...*What hinders me from being baptized?*” (Acts 8:36). Philip responded “...*If you believe with all your heart, you may*” (Acts 8:37). It was then that the treasurer made the good

confession. He declared: *"I believe that Jesus Christ is the Son of God"* (Acts 8:37). After his confession he was baptized by Philip, and the treasurer went on his way rejoicing (Acts 2:38, 39).

The Bible makes it very clear from example and command what God wants us to do. We must believe (Mark 16:15, 16; Acts 8:12, 37). We must repent (Acts 2:38). We must confess that Jesus Christ is the Son of God (Matthew 10:32; Acts 8:37; Romans 10:9, 10). We also must be baptized (Matthew 28:19, 20; Mark 16:15, 16; Acts 2:38; 8:12; 8:38). Then we must dedicate our lives to studying and following the law of Christ (Matthew 28:19, 20).

By repenting, confessing your belief in Jesus before men, and being baptized, you are added by God to the church (Acts 2:41, 47). The church is defined as a body of baptized believers who follow the pattern for the church given in the New Testament. The pattern for the church obligates its members to worship in singing (Ephesians 5:19), praying (Acts 2:42), eating the Lord's Supper every first day of the week (Acts 20:7), giving of their means (1 Corinthians 16:1,2), hearing a lesson from a portion of the Word of God, the Bible (Acts 2:42; 20:7). Are you ready to be added by God to the church that Christ established? Are you ready to take those necessary steps to secure your place in Heaven?

Conclusion

We have presented evidence for God's existence in this book. We have also proved that the Bible is His book, and it is a reliable guide to direct men to heaven. Are you going to accept its teachings today?

REVIEW QUESTIONS

1. *Why are modern men not required to follow the principles of the Law of Moses?*
2. *Where are God's commands and expectations for men in the twenty-first century to be found in the Bible?*
3. *List some of the ways modern churches are still following the Law of Moses.*
4. *Which day of the week are modern men to worship God?*
5. *What is the Kingdom of God?*
6. *What is the proper mode of baptism?*
7. *What steps must one take in order to have one's sins removed?*
8. *How did the church in the New Testament worship God?*

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