

Six Days That Matter

A Position Paper
by Jay Jusino

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** All Bible references are from the NASB except where the NIV is specifically noted.

** All emphasis of the Biblical text is mine and is done in bold or underline. Italicized words are taken right from the Biblical text. Non Biblical quotes may have italics added for emphasis

I. Introduction

This paper is written to put forth the assertion that beliefs concerning the age of the earth are very important, even fundamental for evangelical Christians. Consequently the issue should not be minimized or marginalized. Many ministries have avoided this discussion, considering it a minor one, seeking to keep any disputes about this topic from dividing brothers. This has had negative consequences, as this position will attempt to show.

Disagreements between Christians about the age of the earth have been likened by some to other “in house” disagreements such as the mode of baptism or the debate between Calvinism and Arminianism. Yet in these disagreements, the authority of God’s word is not in question between the debating parties. But with the age of the earth, this is not so, *as this paper will attempt to demonstrate*. The question of the age of the earth is fundamentally an issue between accepting Biblical authority as true and supreme, or accepting scientific pronouncements as true and supreme. This can be shown by uncovering the historical roots of the old age movement and thus revealing it for what it really is.

Recognizing the human propensity to error, please read this with the principle of [Acts 17:11](#) in mind. Acknowledging that many sincere and well meaning brothers and sisters in Christ hold to the opposite view than this position presents, the reader is sincerely implored to consider the logic and implications of this position, put forth in love.

[Acts 17:11](#)
Now the Bereans...examined the Scriptures
every day to see if what Paul said was true.
NIV

II. Position

1. This position advocates that the creation days were six literal days of 24 hours in length.
2. This position asserts that to accept the idea that the days were long (explained below) forces a logical denial of the following doctrines:

- The doctrine of the origin of death

which necessitates a logical denial of:

- The doctrine of redemption
- The doctrine of the atonement
- The doctrine of the resurrection
- and other specific verses

3. This position also asserts that the debate over the length of creation days is no small matter. Rather, it is foundational to the Church in order to maintain sound doctrine. Maintaining sound doctrine is itself critical if the Church would seek to be practical and evangelistically relevant to the culture (especially to children).

Below, after discussing some context and history, each doctrine is briefly defined and explained. Then an explanation of the logical denial of the doctrine follows. Additional considerations and conclusions are put forth after that.

III.Context and History of the Old Age Movement:

Context: Defining the Terms

Before continuing, it will be helpful to define some terms. As asserted above, the acceptance of a long age doctrine concerning the days of creation forces a **denial** of several key Christian doctrines. Included in the definition of *denial*, or *denied*, is what is called the *twisting* of a verse. This means the forcing of a verse to say something else besides its plain meaning in context using a grammatical historical hermeneutic¹. To force a text to say something it does not is essentially denying what it plainly says.

Long creation days are here defined as *beyond* 6 literal (24 hr.) days and are often assumed to be millions or even billions of years of time. This general idea may go by several different names. Each of them is a little different in some respects than the others, yet all hold to the same basic long days idea. These names include, but are not limited to *progressive creation* or *day – age theory*, *theistic evolution*, and *gap theory*. There are other *theories* than these but these are the main ones.

The term *theory* attached to some of these names implies that these ideas have been tested. That is what is meant in science by the word “theory”, namely, a hypothesis that has been tested many times and has not yet been proven false. However, the term is misapplied here (a type of literary *bait and switch*). Due to the fact that no scientists were present at the proposed time these events occurred, there is in fact no way any of these ideas can be tested using repeatable scientific experiments (called *empirical or operational science*)². What can be tested is the *evidence*, the signs or remains of events of the past. This evidence is available to all and the data from tests done on this evidence is likewise available. It must be remembered however that, just like in a courtroom, evidence must be interpreted correctly. Herein lies the problem. Being fallible humans, our interpretations of the evidence are not always correct. Piecing together a story of what happened in the past not having been there yourself is difficult. The chief question to be asked then is, what interpretation is true?

Bait and Switch – this is actually a selling tactic in which a buyer is lured in to a store by a low priced add. When they get there, the item they are after is purposefully absent on the shelves. They are then sold a higher priced item. *Ultimately, this is deception.* Here, the idea is applied to the word theory. Readers are lured into the idea that the hypothesis is empirical and thus very scientific. In reality however, an hypothesis about what happened in the past can not be tested at all. So “theory” does not apply in the scientific sense of the word. In reality, the “theory” spoken of in this sense is just someone’s non-testable assumption. A switch has been made. *It is deceptive.*

Empirical/operational science
Though results (data) from empirical or operational science are more reliable due to their repeatability, data must still be interpreted and interpretation is always based on starting assumptions. Much of this is lost to the uncritical layman who has been trained to believe that those who hold a Ph.D. are unquestioningly correct.

Among this evidence are physical things like rocks and fossils. These things are empirical or operational in nature. Also, there is Biblical evidence. Although Biblical evidence is not operational science, it is open for all to observe and study. **This position paper deals only with the Biblical evidence.** The scientific evidence has been thoroughly dealt with elsewhere (see footnote # 18).

¹ A grammatical historical hermeneutic refers to the science of interpreting a piece of literature (*hermeneutics*) paying special attention to examining the form of the writer's *grammar*, including all its constructions, emphasis, relationships, tenses, modes, voices, etc. It also pays special attention to the writer's cultural and *historical* setting. Hence, a grammatical historical hermeneutic is an interpretation of Scripture that pays close attention to correctly understanding the grammar used in the context of the historical time and setting of when it was written and to whom it was written. It can be known simply as the plain meaning of the text given its proper context. See Young, J.Terry. “Bible, Hermeneutics.” *Holman Bible Dictionary*. 1991 ed.

² Sarfati, Jonathan. “Exploring the Heavens.” *Creation* Dec. 2005-Feb. 2006: pg#.

History: Why Long Ages Implies Death Before Adam's Sin

As shown below, the **central thesis of this position rests upon the premise that death (and suffering) entered through Adam's sin and not previous to this time.** Long creation days and pre-Adam death go hand in hand. The first logically implies the second. Some might ask why this is so? Why could not God have sustained Adam and Eve in the Garden for many millennia before the fall, thus accounting for a long age view? Here is where knowledge about the history becomes necessary for a clear picture. The long days idea did not come about because of theological musings on the length of time between the *creation* of Adam and the *fall* of Adam as some mistakenly presume. Nor did it come about due to theological musings on the length of time between Genesis 1:1 and 1:2 as others have suggested (this is the *gap theory*). Rather, it came about as a direct result of trying to justify the Biblical chronology with scientific interpretation of the geological evidence. As one writer has put it, "The origin of animal suffering [and death] could be traced, by *earlier generations*, to the Fall of man ... This is *now* impossible, for we have *good reason* to believe that animals existed long before men" ³ (emphasis mine). Note the clear distinction between the "earlier generations" and "now". What is this difference? It is the advent of the "authority" of science. The "good reason" supposedly allowing us moderns to accept this teaching is none other than the modern scientific paradigm.

Obviously, science has wielded considerable power in this area. A reasonable question to ask is, why is this so? To answer this, it is helpful to understand how scientific advancement is observed. The progress of science can be measured by the common man in its application to every day life. It thus becomes obvious to him through the advent of the new tools and techniques of advancing technology. It is also measured in terms of its ability to shed light on things once unknown. As tools improve and things once unknown become known, science is said to be advanced. As more and more difficult and obscure things come to light, the more science, and scientists, are respected. As this process continues, science becomes to some the actual source of light itself rather than a tool used to remove obstacles obscuring the light, as it is rightly understood. As this occurs then, scientists become the heralds (the prophets if you will) of that "light" (see **Appendix A - the light of evolution**). Inevitably, as science began its rapid advancement in the early 18th century, many Christian men began to get caught up in the fray. It was at this point that many of these men began to feel the strong need to harmonize Scripture with science.

Consider a 1997 issue of *Christian History* magazine. The issue was devoted to the topic of the Scope's Monkey Trial of 1925 and its subsequent effects on the American culture. The article entitled, "User Friendly Faith," rightly states, "In the 1700's, European intellectuals revamped the millennium-old system for discerning truth: instead of grounding all knowledge in biblical revelation, they tried to build on the foundation of human reason." This was considered an "... 'enlightened' method..." of thinking and the period is thus labeled, *The Enlightenment*. The article further states, "The Enlightenment championed the scientific method... . In this environment, the discipline of **biblical criticism** grew up. It was also the context in which Charles Darwin concluded the world wasn't created in six days but was the product of millions of years..."⁴

Biblical Criticism

Also called "higher criticism" and considered to be the modern root of liberalism

Some scientists, geologists in particular, began to present the results of their observational research (operational science) concurrently with their extrapolated interpretations (guesswork) about the distant geological past. Unfortunately, due to the respect they (and science in general) carried, their guesswork passed off as all science. To most of these men, the distant past did not include a global

³ Lewis, C.S. The Problem of Pain. New York: Harper, 2001

⁴ Galli, Mark. "User- Friendly Faith." Christian History Issue 55 1997: 20-22

flood. Naturally then, given the slow nature of the geological processes they observed themselves, they interpreted the geological evidence, including fossil evidence, in terms of a vast time scale (sometimes called “deep time”).

One key reason that the scientists then (and now) deduced deep time was from looking at sedimentary rock layers in particular and comparing them with the observed rates of sedimentary rock layer formation. Now, sedimentary rocks form primarily in water. Since they observed a very slow rate of formation of these rock layers with their own observations, they extrapolated that same rate backward in time. In essence, they thought, “If rock layers form so slowly, then the great multitude of rock layers we see today could **only** have been produced over a vast amount of time.” This idea is called **uniformitarianism**. For them, this conclusion is a necessary one for they did not take into account the global flood of Noah’s time with which to account for a very rapid deposition of water formed rock.

Uniformitarianism

is the idea that constant (*uniform*) geologic processes shaped the earth and that they are the only valid processes with which we should interpret geologic history.

An oft forgotten axiom is critical to note here; that the pristinely objective scientist is a figment of the secular imagination. No person, scientists included, escapes personal bias. This bias in turn affects the way all evidence is interpreted, including scientific observations. Christians who accept the plain Biblical chronology readily admit having bias, starting assumptions, and thus a belief system. And though this is very true of secular scientists as well, few recognize or admit to it. It is commonly believed that they act above this human condition. People that do not understand this think that science speaks for itself. But not only is data collected by people who have bias, but deciding which data to even look for in the first place has huge implications as to the results of any experiment also. Scientists are people too.

In all of this, the most important and **instrumental point** to note is that **within the rock layers that these men deduced to be very old, were found countless fossils, evidence of the death of untold numbers of animals**. Hence, due to the subjective interpretation of sedimentary rock formation, death comes with the long age doctrines of earth history.

For a much more thorough and well-documented discussion of this topic, please see Dr. Terry Mortenson's work in his Ph.D. thesis on the history of geology (*the DVD presentation of his work is highly recommended as a supplement to this position*⁵).

Today: Acceptance of Long Ages is Divorced from History

Despite the history above, many Christians have come to accept the idea of long creation days without realizing that they are “accepting” such a view. This is so largely because the true history of this topic is not taught in public school classrooms, and that is where the vast majority of Christians have chosen to educate their children. They have given the responsibility of their children’s education over to the state, which endorses long ages of earth history and evolution. Thus, many, if not most, Western Christians come to accept the idea of long ages without realizing it. So, too, they do not realize that in accepting long creation days, they are also accepting death before Adam. This problem is exacerbated by the teaching from some pulpits that long ages is theologically acceptable. Perhaps more damaging is the lack of teaching from other pulpits on the issue of origins and the age of the earth. This silence speaks volumes. Thus the average Christian layman has not acquired the tools with which to discern these things.

⁵ Millions of Years: Where did the Idea Come From, Dr. Terry Mortenson, Ph.D., DVD, Answers in Genesis, 2005

So, regardless of what many Christians may think, the acceptance of pre-Adam death with long ages of creation time are inextricable. The fact that Christians do not recognize this is unfortunate to say the least and may give some indication of just how perilous the current times really are. For **it is the long age philosophy which under girds the entirety of modern “Western” humanism with all its attendant evils, including evolutionary dogma itself**. This connection cannot be understated and is foundational to the understanding of why this issue is so critical. As Christians accept deep time, they accept the same foundational philosophy that evolutionists do. Scientist George Wald stated it very concisely for the evolutionary camp demonstration their *need* for time. Speaking of evolution, he states, “...given enough time, it will almost certainly happen at least once... . Time is the hero of the plot... . Given so much time, the impossible becomes possible, the possible becomes probable, the probable becomes virtually certain. One only has to wait; ***time performs the miracles***”⁶ (emphasis mine). Note here how time is not only needed, but it becomes the “savior.” Darwin himself has been quoted as saying, “Time, unimaginable tracts of time, is the key”⁷...

Similarly, concerning the “revolution” of Darwinian evolution, Harvard biologist (and atheist/evolutionist) Ernst Mayr once stated that it, “...began when it became obvious [due to the prevailing scientific paradigm] that the earth was very ancient This finding was the snowball that started the whole avalanche”⁸. Note that it was the scientific assumption of an old age of the earth that marked the beginning of the reign of evolution. Therefore, when Christians accept the old age premise as true, they are partnering with the enemy (2 Cor 6:14) whether they are aware of it or not! They are not only compromising the truth, but also unwittingly supporting the foundation of a clearly atheistic viewpoint. (For an expansion of this idea, ***please reference appendix B***).

[2 Cor. 6:14](#)

...what fellowship does light have with darkness?

IV. The Ramifications of Church Acceptance of Deep Time:

Compromise with long age doctrine blurs the picture considerably in two major areas. The first is for subsequent generations of children born into Christian homes. Parents who teach their children a long age doctrine are unknowingly setting them up for further deception as time progresses. As the normative worldview for Christians has moved from a Biblical base to a scientific base, children from Christen homes have grown up compromising their Christian values. They embrace a steadily increasing humanistic worldview and many eventually leave the Church. This is perhaps the most damaging aspect to embracing a false doctrine; it leads to further error and deception in subsequent generations. Unfortunately, though this worldview shift is widely recognized by many Christian leaders, many of these same leaders do not recognize the main underlying deception that continues to fuel the fire⁹. Excellent statistical data with insightful and useful implications concerning this worldview shift in Christian teens over the last 18 years has been well documented by Dan Smithwick and is available at the Nehemiah Institute¹⁰ (***please see appendix C for Mr. Smithwick’s research***).

⁶ Vaterlaus, Gary, ed. War of the Worldviews. Green Forest: Master Books, 2005
Wald, G., The origin of life, *Scientific American* **191**:45, August 1954

⁷ Sarfati, Jonathan, Ph.D. Refuting Compromise. Green Forest: Master Books, 2004.

⁸ Vaterlaus, Gary, ed. War of the Worldviews. Green Forest: Master Books, 2005

⁹ Monkey Trial. Ken Ham, DVD, Answers in Genesis, 2002

¹⁰ Smithwick, Dan. PEERS Analysis Charts. Nehemiah Institute. 2002.

The effects of compromise with long age doctrine are also heavily felt in the realm of evangelism. Proponents of a long age of creation may make this topic a focus of their evangelistic efforts, trying to win a “scientific generation” for Christ. While nothing is wrong with their motivation, their potential converts may be less likely to hold to the logical inconsistencies that the long age doctrine is fraught with. They would thus deny a potential profession of faith on logical grounds. The assertion made here is that people, in fact, do see a logical inconsistency quite naturally and thus deny the faith as they employ *logical enthymemes* (see p. 19 for a definition of this). This is done without the person necessarily and consciously realizing that they are doing so. This last two points are explained in the conclusions section of this paper.

This paper asserts that there are really two major problems for the Church regarding this issue today. First, as just described above, there are those in the Church that accept the long age doctrine who are ignorant of just what the doctrine they are accepting actually advocates. Secondly, there are those in the Church that accept the long age view who are not applying their logic consistently. This paper aims to address both these issues. The first problem was already addressed by briefly showing the context and history in which this issue has arisen. The second problem is addressed next, in the body of this paper, by showing the actual doctrinal denials that logically must follow given a long age view of the creation event and earth history. It should be noted that no sincere Christian believer sets out to purposefully and blatantly deny Scripture. Believers on both sides of the debate affirm the authority and inerrancy of Scripture. However, both cannot be correct. This paper attempts to show how affirmation of long ages and affirmation of Biblical inerrancy are self-contradicting. Why this is important is dealt with in the conclusions section.

Just like in every novel, the climactic ending of the story is inextricably linked to the opening chapters. The two cannot be separated. The end cannot be understood divorced from the beginning. Christians who accept the long age view do not understand that in accepting a “different” opening chapter, they give their approval to the ending of a different book; namely, the book of secular humanism. Each worldview (book) has its foundational doctrines and they are diametrically opposed (2 Cor 6:14). For secular humanism, the foundational doctrines that explain all reality are natural (godless) evolutionary processes that are firmly rooted and established in deep time (*see Appendix B*). Time is a necessary contingency here. Evolution, which most evangelicals reject, cannot exist apart from deep time.

[2 Cor. 6:14](#)

...what fellowship has light with darkness?

For the Christian worldview, the foundational doctrines include a divine and supernatural beginning, the doctrine of creation, the doctrine of the Fall (showing us our need for a Savior), and the doctrine of redemption through Jesus Christ. None of these can be properly understood without a Biblical young earth chronology found in the literal (plain, straight-forward reading) of the book of Genesis, beginning with chapters 1-3. To accept deep time is to accept the foundation of a different doctrine (a worldly doctrine – [James 4:4](#)), a different opening chapter, thus requiring the opening chapter of Genesis to be interpreted as false.

[James 4:4](#)

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

V. Doctrines Denied:

Note:

The denials of doctrines 2, 3, and 4 (below) follow a denial of the first doctrine, “The Doctrine of the Origin of Death”. As shown, a denial of the first doctrine is logically required by acceptance of long days of creation.

Origin of Death

This doctrine teaches that death is the result of the sin of man, specifically the sin of the first man, Adam.

- Romans 5:12 -

Therefore, just as **through one man sin entered into the world, and death through sin**, and **so death spread to all** men, because all sinned...

- see also, [Rom 5:17](#), [6:23](#), and [Gen 3:21](#)

This death came through the curse of God as seen beginning in Genesis 3:14 and extending to v. 19. The death that entered includes animal death as the whole creation was placed under the curse (more on this below - Rom 8:20-23).

[Rom 5:17](#)

For if by the transgression of one, death reigned through the one...

[6:23](#)

For the wages of sin is death...

[Gen 3:21](#)

And the LORD God made garments of skin for Adam and his wife...

- animal death was an immediate result of man's sin

But, if long ages of creation days are held to, then God, *not man*, is responsible for sin and thus death, including suffering, pain, disease, etc. This conclusion is logically necessary because as we have seen above, death clearly entered the world through Adam's sin. **But if long ages are held to, then death predates Adam.** So, since death is a result of sin, and since death (with the long age view) came in to the world *before* the first Adam, then man cannot be responsible. God is thus held responsible as the author of death (and sin for that matter)

This is not to be confused with the idea that God *did* create a universe in which the *possibility* of sin, death, and pain *had to exist*. But, just because God created the possibility does not mean the *causality* of sin and death lies with Him.

1. What about Satan? Could he be responsible for death?

He is in no way implicated. On the contrary, one of the reasons this is so is because of the fact that man *is* implicated so clearly as shown above. Though there is no verse in Scripture that directly says that Satan was *not* responsible for death, to use this as proof that he *was* is to use an argument from silence. This constitutes the logical fallacy of *ad ignoratium*. Again, considering the clear texts and the analogies used in Scripture implicating *man's sin as the causative agent for all [nephesh chayyah] death*, any argument against this has no support from any camp.

[ad ignoratium](#)

The study of formal logic shows this type of reasoning to be fallacious. For example, the Bible does not say that the apostle Philip was married. This does not however give us justification to conclude that he wasn't. He may have been. The silence of the Scripture on this issue is proof for nothing regarding his marital status.

[nephesh chayyah](#)

For more discussion of this, see Appendix D

Satan did sin himself ([Isa 14:11-14](#), [Ez 28:12-19](#)), yet this sin did not translate to the curse on earth directly, only indirectly via Satan's temptation of man. Though Satan was cast to earth and is called "the Prince of the power of the air" (Eph 2:2) and the "ruler of this world" (John 12:31), it was still man that was given dominion over the earth (see Dominion Mandate p. 16), not Satan. Therefore, Satan's only avenue to affect earth through his sin and its physical consequences was to convince man to join him in his rebellion. This is one reason Satan would have been motivated to tempt man in the first place.

[Isa. 14:13-14](#)

But you [Lucifer – shining one] said in your heart, I will ascend...I will raise my throne...I will sit...I will ascend...I will make myself like the Most High.

[Ez. 28:14,16](#)

You were the anointed cherub who covers...until unrighteousness was found in you...And you sinned

2. Some may argue:

...that death in the animal kingdom did not come about as a result of Adam's sin, but rather just death in man (see the language in Rom 5:12 *above*). If so, however, the clear teaching of the extent of the curse must be denied as shown below:

Animals are included in the curse:

Gen 3:14 must be denied – And the LORD God said to the serpent, cursed are you more than all cattle, And more than every beast of the field...

The earth itself is cursed:

Gen 3:17 must be denied – Then to Adam He said, "Because you have listened to the voice of your wife ...Cursed is the ground [earth, land] because of you...

Gen 5:29 must be denied – Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands *arising* from the ground [earth, land] which the LORD has cursed".

The whole creation is cursed:

Rom 8:20-23 must be denied – For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption ...For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

** for an explanation of the issue of plant death – *see Appendix D*

Redemption

To redeem means to buy back from slavery or bondage of some sort ¹¹. This occurs legally through a set purchase price and is accomplished by a redeemer, or savior. In Scripture, man is in bondage to sin ([Romans 6:16, 11:9](#)). This bondage results in death ([Romans 6:23](#)). The purchase price is the shedding of blood, and the redeemer is Jesus Christ ([Acts 20:28, Rev 5:9](#)).

The first man, Adam, was a representative of all men ([Romans 5:18](#)) and thus was a “type” of Christ ([Romans 5:14](#)). If he is not responsible for death entering the world by its connection to sin, then there *is no need* for the second or last Adam – Jesus Christ ([1 Cor. 15:45](#)), to undo what the first Adam had done. In other words, *the need for Christ* for man’s redemption, the very purpose for which Christ came, *is gone*. Redemption for man results in a New Covenant. This covenant had to come with death, “...For where a covenant is, there must of necessity be the death of the one who made it (Heb. 9:16).” Why is death a necessity? By reason of man’s sin which caused it in the first place.

In summary, if man is not responsible for death via sin, no need to purchase him back from its clutches could exist. The doctrine of redemption is useless ([Rom. 3:24-25, Col. 1:13-14](#)). For a graphic representation of this denial, please *see appendix E*.

The Atonement

To atone is to “cover” or to make amends for sin and to remove its effects through sacrificial offerings ^{12, 13}. In the Old Testament, this was done through offering both live and dead animals, incense and money ¹⁴. All of this foreshadowed ([Heb. 8:5, Col 2:16-17](#)) the perfect sacrifice made by Jesus who, “... once for all ...offered up Himself...”(Heb. 7:27). Though other offerings were made, sin offerings were done through the shedding of blood (Lev 4, [Heb. 9:7](#)). The shedding of blood was a figure of speech indicating the death of the owner of the blood ([Luke 11:50-51](#)) at the hands of another. Blood was required for atonement because, “...the life of the flesh is in the blood and I have given it to you on the alter to make atonement for your souls; for it is the blood by reason of the life that makes atonement”(Lev. 17:11).

[Rom 6:16](#)

...you are slaves to the one whom you obey...

[Rom 11:9](#)

For God has shut up all in disobedience...

[Rom 6:23](#)

For the wages of sin is death

[Acts 20:28](#)

...the Church of God which He purchased with His own blood.

[Rev 5:9](#)

For Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation.

[Romans 5:18](#)

So then as through one transgression there resulted condemnation to all men...

[Romans 5:14](#)

Adam...is a type of Him who was to come.

[1 Cor. 15:45](#)

So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL. The last Adam *became* a life-giving spirit.

[Rom. 3:24-25](#)

...being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith.

[Col. 1:13-14](#)

For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

[Heb. 8:5](#)

...[priests] who serve a copy and shadow of the heavenly things...

[Heb. 9:7](#)

...the high priest *enters*, once a year, not without *taking* blood, which he offers for himself and for the sins of the people...

[Luke 11:50-51](#)

...the blood of all the prophets, shed since the foundation of the world...from the blood of Abel...

¹¹ Morris, William, ed. [The American Heritage Dictionary of the English Language](#), Houghton: 1976.

¹² Dominy, Bert. “Atonement.” [Holman Bible Dictionary](#). 1991 ed.

¹³ Morris, William, ed. [The American Heritage Dictionary of the English Language](#), Houghton: 1976.

¹⁴ Dominy, Bert. “Atonement.” [Holman Bible Dictionary](#). 1991 ed.

The picture foreshadowing Christ's covering our sin, and thus God overlooking it, first took place in the imagery of the Passover lamb ([Exodus 12:5-13](#)). The idea is developed more fully in the working of the Levitical sacrificial system (see Leviticus 16).

Jesus is called the *Lamb* of God for a reason. The lamb is here used as an analogy and serves, like all Biblical analogies, to show us physical similarities between two otherwise unlike things. The purpose is to teach a spiritual truth. Specifically, Jesus was like the Passover lamb of the Old Testament ritual, and He was also like the atoning sacrifice of Leviticus 16. In Exodus, it was the lamb's blood that caused death to pass over God's people, but it was the Levitical sacrifices which provided atonement for sin. Thus, Jesus became not only our Passover Lamb ([1 Cor. 5:7](#)), but also our atoning sacrifice (1 John 2:2, 4:10, [Rom 3:24-25](#)). As John the Baptist boldly declared, "Behold, the Lamb of God who takes away the sin of the world (John 1:29)!" (for a more thorough description of the doctrine, *see Appendix F*)

[Exodus 12:5-13](#)

Your lamb shall be an unblemished male...then the whole congregation of Israel is to kill it...they shall take some of the blood and put it on the two door posts...and the blood shall be a sign for you...and when I see the blood I will pass over you...

[1 Cor. 5:7](#)

For Christ our Passover also has been sacrificed.

[Rom. 3:24-25](#)

...Christ Jesus; whom God displayed publicly as a propitiation [sacrifice of atonement - NIV] in His blood through faith.

However, as already stated, the doctrine of long ages of creation necessitates death before the first sin of man. Therefore, with this view, man's sin could not have caused animal death. Thus, the Levitical sacrificial system of atonement could not possibly be of any value. The bloody sacrificial system served as an object lesson to man by communicating to him the seriousness of sin. Sin leads to death! Each person to observe the sacrificial (and Passover) ceremonies would realize that it was his own sin that needed to be covered and that it was the animal that was acting as the substitute. The animal's blood was shed because of them! Again, if man's sin did not cause animal death (as long age doctrine insists) then ***Christ as the Lamb of God means nothing figuratively (as with the analogy) and literally (as with Christ's actual blood)!*** In other words, not only is the analogy useless in picturing, through animals, what would someday happen through Christ, but also the actual blood of Christ is *literally* useless because He *is* the Lamb of God. Disconnect man's sin from the sacrificed lamb and you automatically disconnect the payment of sin by *the Lamb*. **The ramifications are clear with this view. Christ's blood is unable to do the work that the Bible claims it must, and did in fact, do. This makes God out to be a liar and a foundational doctrine of the faith is made void.**

The Resurrection

To resurrect literally means to resurge or to come back from death, i.e. to rise from the dead ¹⁵. Jesus did this under His own power (Jn. 10:18) and in doing so conquered death. First Corinthians 15:3 states, "...Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures...." Further, as a result of this, 1 Corinthians 15:54b-57 states: "DEATH IS SWALLOWED UP in victory. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ." Jesus had to be the One to do this because He was both God and man. Man had to pay for his own sin and so Christ had to be fully man. Only God had enough power to accomplish this and so Christ had to be fully God.

The resurrection of Christ is clearly linked to the conquering of death, which comes through sin. If sin did not cause death, *then there is no connection between the two*. Sin is only dealt with

¹⁵ Morris, William, ed. The American Heritage Dictionary of the English Language, Houghton: 1976.

adequately through Christ conquering death, and this was specifically accomplished through the resurrection. So if long ages are held to, then death did not enter through the sin of the first Adam. Because of this, there would be little if any value in Christ conquering it! In fact sin would not *need* conquering for it would lead to nothing really evil, i.e. death. **So, the resurrection would be of no value.**

VI. Other Denials:

Genesis 1:31

And God saw all that He had made, and behold, it was **very good**.
And there was evening and there was morning, the sixth day.

If long ages are held to, it would require that God called all the animal pain, suffering, disease, carnivory, decay, and death that occurred during those days, “very good.”¹⁶ This would constitute a twisting of Scripture. Included in this “very good” creation would be the mass extinctions of many species, including the entire dinosaur population. For theistic evolutionists, this would include the pre-Adamite “man.” If God calls all that “very good”, then this brings into question the very idea of just what the character of God really is? Psalm 119:68 states that, “Thou art good and doest good...” All this death and suffering, even in the animal world, does not constitute good. The long age interpretation then is inconsistent with God’s character.

Mark 10:6

But from the beginning of creation, God MADE THEM MALE AND FEMALE.

If long ages are held to, then the only conclusion possible is that Jesus was “incorrect” by placing the history of man “... from the beginning of creation...”

Romans 1:20

For since the creation of the world His ...attributes ...have been clearly seen ...so that they [men] are without excuse.”

Again, if long ages are held to, the only possible interpretation of this verse is that it was “mistakenly” stated.

Luke 11:50-51

...in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of Abel....

¹⁶ Davis, Dean. “Theistic Evolution: What Difference Does it Make?” Creation Dec. 1997-Feb. 1998: pp. 48-49.

As before, the text connects man's presence on earth as seen through the death of Abel with the foundation of the world. A long age interpretation must deny this connection.

Genesis 2:7, 21-22

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

So the LORD God caused a deep sleep to fall upon the man and he slept; then He took one of his ribs, and closed up the flesh at that place. And the LORD God fashioned into a woman the rib which He had taken from the man and brought her to the man.

Neither of these references fit the scientific "theories" of long ages. This is especially true for the theistic evolution camp. In this view, God directed evolution to yield the current state of things. But these verses do not fit the model of descent from a common ancestor (descent from a common ancestor equates to biological evolution). Adam was clearly made from the dust of the ground. Likewise, the woman was made from the rib of Adam. The Biblical language leaves no room for any ancestral organism or being. But to accept theistic evolution insists upon the presence of an ancestral organism predating man. This then forces a twisted interpretation of the above verses.

Further problems are seen in holding to the long age/descent from a common ancestor view. In the immediately subsequent verses of Genesis 2, (vv. 23-24) we see the Biblical basis for the oneness of man and woman in marriage. It is that the woman had her origin in man, specifically Adam, being taken from his own body. In marriage they are "reunited" in this oneness. It is the institution of marriage itself that God chose to use in analogy to demonstrate the oneness of Christ and the Church (Eph. 5:31). This oneness must be logically denied by the implications of descent from a common ancestor. It is also highly inconsistent application of logic for any other long day variation.

Genesis 2:23

And the man said, "This is now bone of my bones and flesh of my flesh; she shall be called Woman, Because she was taken out of Man"

Genesis 2:24

(see also Eph. 5:31)

For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

VII. Other Considerations:

Extent of the Flood

The global extent of the Flood is *almost* universally denied by long age advocates. This is because they are putting the views of modern scientists, who say there was no global flood, on too high a plane. When they accept the scientific view on one issue (e.g., the creation day length), they must, *if they are to be consistent*, accept the scientific view on the other. This does serious damage to the Biblical text and forces a denial of Gen. 7, esp. vv. 18-24¹⁷. **The sad thing is that men would rather be consistent in**

Gen. 7, esp. vv. 18-24

And the water prevailed and increased greatly upon the earth; and the ark floated on the surface of the water. And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. The water prevailed fifteen cubits higher, and the mountains were covered. And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.

¹⁷ Sarfati, Jonathan, Ph.D. Refuting Compromise. Green Forest: Master Books, 2004.

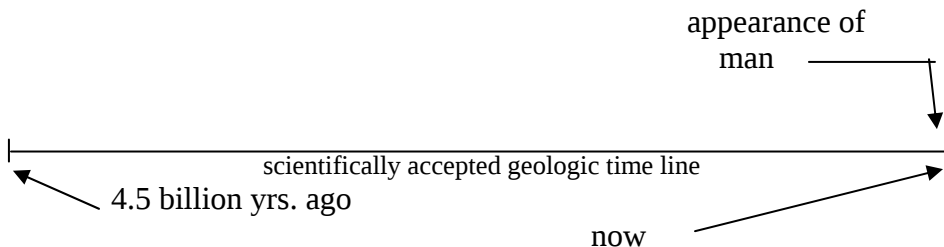
science interpretation than in Biblical exegesis. And this from “Christians”!

The Dominion Mandate:

Gen 1:26-28 is known as the dominion mandate:

Then God said, “Let Us make man in Our image, according to Our likeness: and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

It implies that man is the pinnacle of God’s creation. If one plots the appearance of man on a currently accepted geologic time line, man would have appeared at the extreme right end, accounting for an infinitesimally small fraction of this line. This flies in the face of the dominion mandate and throws into question the logic of God in giving such a seemingly “foolish” mandate to a creature appearing so late in “geologic time” (see diagram below) ¹⁸.



VIII. Conclusions:

A salvation issue? - Yes

Many evangelicals downplay the importance of the age of the earth issue by saying that it is not a salvation issue, and therefore not worth arguing over. Some would say it should not be argued over for the sake of unity (see [Prov. 6:16,19b](#)). But, it should be remembered that the only unity Jesus desires is unity in truth, not unity for its own sake ([Luke 12:51-53](#)). While it is true that a person can indeed be saved without holding to a six literal days view ([Rom. 10:9-10](#)), the implications for others are not so clear. Specifically, potential

Prov. 6:16,19b

There are six things which the Lord hates, yes seven which are a abomination to Him...and one who spreads strife among brothers.

Luke 12:51

“Do you suppose that I came to grant peace on earth? I tell you, no, but rather division...”

Rom. 10:9

...if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved

¹⁸ Grigg, Russell. “Do I Have to Believe in a Literal Creation to be a Christian?.” Creation June-Aug. 2001: pp. 20-22.

converts to Christianity may not be able to resolve so easily the logical conflicts that arise when they attempt to fit the current scientific view with a plain reading of the Biblical text. Thus they may be hindered from accepting the truth. So, if it is not a salvation issue, then we must identify and clarify by asking, "...not a salvation issue for whom?"

A matter of Truth? – Yes

Regardless of salvation, **ultimately, the issue is a matter of truth.** *Both a six literal day view and a long age view cannot be true simultaneously.* To deny the truth on such a foundational issue is dangerous at best, for, "If the foundations are destroyed, what can the righteous do?" (Ps. 11:3). As described previously, the only reason that a long age view is held by anyone is due to the presupposition that **science** has "proven" the earth to be very old. Included is the presupposition that all *real* scientists agree on this. This is called - ***the illusion of consensus***. Scientifically speaking though, nothing could be further from the truth. This is because the science that deals with origins is historical science; it is not operational in nature. It is not empirical. The presupposition that science has proven long ages is therefore a false one from which true conclusions cannot be drawn.

But *more important*, many people have apparently forgotten the Scriptures "... for the wisdom of this world is foolishness in God's sight (1 Cor. 3:19)." *Sola Scriptura* (Scripture alone! - the cry of the reformers) has become *Scriptura sub scientia* (Scripture below science). Herein lies the problem. Truth now comes from science and not Scripture. Science, **by definition**, is always subject to change based on new observations and new understandings. God's word never changes, "For I, the LORD, do not change..." (Mal. 3:6).

The fact that many leading Bible scholars over the years have capitulated to the long age view has demonstrated the importance in quality leadership in the Church, or rather, the lack thereof. It has also highlighted the human weakness of blindly following the leader without testing his doctrine (1 Thess. 5:21-22) and underscores the importance of each believer searching the Scriptures for himself (Acts 17:11).

Paul chastised the Corinthians for following men – even himself (1 Cor. 1:11-17), and he opposed Peter to his face as this well loved apostle "stood condemned" (Gal. 2:11). Likewise, if otherwise godly men err, care should be taken to not err in the same manner, despite the otherwise proven character of such a person (For more on this, **see Appendix G**).

Most churches have what is called a "Statement of Faith" in which they may state their beliefs "According to the Scriptures." But a church holding to a long age view could not claim anything "according to the Scriptures" and have it mean anything substantive. The hypocrisy would be glaring. For Jesus Himself said in John 5:46-47, "For if you believed Moses, you would believe Me; for he wrote of Me. **But if you do not believe his writings, how will you believe My words?**" It is almost universally accepted among evangelicals that Moses was the human author of Genesis. You see, there is a direct logical and observable connection between disbelieving any part of Scripture and thus not believing Christ's words. C.S. Lewis has aptly stated: "...error in its own right

Illusion of Consensus:

This illusion is maintained primarily via dogmatic assertions in every public park, museum, school, library, etc, and via biased news and other programmed media – i.e., public T.V., radio, and movies, especially science fiction

by definition?

The idea of modern science is encompassed in the scientific method. Here, hypotheses (educated guesses) are made and then tested. Data is collected and then conclusions are made concerning the hypothesis. As the data from test after test confirms a hypothesis it becomes more accepted as a reasonable explanation for observed reality and thus a theory is established. Yet as new observations are made and new tests come about, new hypotheses are made and eventually the old theories are thus modified or dropped altogether. This is how science progresses, i.e., change is necessary and expected.

1 Thess. 5:21

...examine everything *carefully*; hold fast to that which is good; abstain from every form of evil.

Acts 17:11 – see margin note p. 1

1 Cor. 1:11-13

For I have been informed ...that there are quarrels among you. Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." Has Christ been divided?

Gal. 2:11

But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

breeds error – if the first step in an argument is wrong, everything that follows is wrong.”¹⁹ In this case, the error is not believing Moses' clear teaching on the days of creation. Acceptance of long creation days forces the twisting of many Biblical texts to fit ever changing scientific claims and causes people to disbelieve what Jesus says. It forces a very low view of the authority of Scripture. Dr. Mortenson has rightly stated, “...that the historical portions of the Bible are foundational to the theological and moral teachings of Scripture. Destroy the credibility of the former and sooner or later you will see rejection of the latter...”²⁰ It has been accurately stated that, "When those outside the church saw church leaders rejecting Genesis as literal history, one can understand why they would have quickly lost respect for all of the Bible." This loss of respect has occurred "... (both within and without the church) to the extent that the culture as a whole now does not take the Bible's morality seriously at all."²¹ This loss of Biblical authority is evidenced by the moral freefall of our present culture and stems from the higher criticism, brought on as science became the preferred method of discerning truth. This first occurred in the argument over the age of the earth as scientists insisted that the literal interpretation of Genesis, which the church accepted for hundreds of years, was in error.

The strong push of this long age doctrine (beginning in the early to mid 18th century) through lectures, books, papers, and written arguments by highly educated “Christian” authors and speakers *may* quite **possibly** be a fulfillment of the prophecies of 2 Tim. 4:3 and of 2 Peter 3:3-6, 17. First, 2 Tim. 4:3:

For the time will come when they will not endure [put up with – NIV] sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; **and will turn away their ears from the truth**, and will turn aside to myths.

Essentially, if we disbelieve the clear words of God, it makes God out to be a liar. This makes a mockery of God's Word and “...God is not mocked” (Gal. 6:7). Likewise, then, 2 Peter 3:3-6, 17:

Know this first of all, that in the last days mockers [scoffers – NIV] will come with their mocking, following after their own lusts, and saying, 'Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation. For when they maintain this, it escapes their notice [they deliberately forget – NIV] that by the word of God the heavens existed long ago and the earth was formed out of water and by water... v. 17 You therefore, beloved knowing this before hand [see context of vv. 6 – 16] **be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness...**

Note that in vv. 3 & 4, the actual creation is not denied by the mockers! This is significant because it rules out this prophesy being directed at professing evolutionists, atheists, or agnostics as they deny any divinely originated creation.

¹⁹ Lewis, C.S. The Problem of Pain. New York: Harper, 2001.

²⁰ Vaterlaus, Gary, ed. War of the Worldviews. Hebron: Master Books, 2005.

²¹ Ibid.

It should be noted that this paper is not written to condemn those who have introduced destructive heresies, nor to purport to know who these people are. Neither does it seek to condemn Christians who have embraced the idea of long ages. Rather, it is written to alert believers of error so that they might "...not participate in the unfruitful deeds of darkness, but instead even expose them..." (Eph. 5:11).

A note about human reason and its implications:

Being made in the image of God, God has given us the ability to reason and thus Scripture presupposes this idea (e.g. [Gen 1:27](#), [Isaiah 1:18](#)). In the study of formal logic, there is a term called an *enthymeme*. It is a part of an argument that is not expressly stated, i.e., it is assumed. For example, Jesus used this type of logic in Matthew 10:40. "He who receives you receives Me, and he who receives Me receives Him who sent Me." These are two premises that are stated with an implied conclusion which is itself not actually stated. The unstated conclusion then is, "Therefore, all who receive you receive Him who sent Me (i.e. God)." Because we can reason, our minds naturally go to the conclusion. This happens sometimes without people really spending any *noticeable* time thinking about it. Here is another example of an enthymeme where a premise is left out and assumed, but assumed quite readily. "We can dismiss Mr. Smith's argument [conclusion] because Mr. Smith is a Christian [premise # 1]." The missing premise, or premise # 2, is that "Arguments from Christians are worthless."²²

[Gen 1:27](#)

And God created man in His own image, in the image of God He created him; male and female He created them.

- God is logical and reasonable, thus man is also, albeit to a lesser degree

[Isaiah 1:18](#)

"Come now, and let us reason together," Says the LORD...

[enthymeme](#)

This is an argument in which one part is implied (i.e., left out but assumed)

Here is the point. People, because they are inherently reasonable, will automatically fill in the missing premise and/or conclusion when given a logical argument. *Automatically* here means that they don't necessarily notice themselves pondering over the issue, although some do ponder it thoroughly. Often, people can't seem to put their finger on it, but they know instinctively that something does not add up; something is wrong.

This is how it is with all the long age arguments. ***The conclusions are***, by logical implication (enthymemes) and straightforward Bible reading, ***very clear to people***. It simply makes common sense without a whole lot of thought. If God used long ages to create, then either God is quite mean, quite incompetent, or rather, the whole sin/death connection in Scripture is false. It does not add up. Adding long ages to the plain language in Genesis 1, "far from making it more credible to unbelievers, draws their contempt. They are prone to see it an evasion of the plain meaning of the biblical text to try to make the Bible rationally acceptable to skeptics"²³. Take dinosaurs for instance. If long age teachings on dinosaurs are accepted, then the Bible's account of history, given a plain reading of the text, must be false. And if the Bible is false here, in the beginning, then why should it be believed elsewhere²⁴? This does not go unnoticed by the average person in our culture. To say that *that* is not a salvation issue is itself illogical. As already stated, Jesus Himself said it quite clearly, "...if you do not believe his [Moses'] writings, how will you believe My words (John 5:47)". In other words, if you don't believe what Moses said, then what Jesus says about Himself, does not make any sense, and also, it does not

²² Nance, James B. Introductory Logic. Third Ed. 2002, Mars Hill

²³ Sarfati, Jonathan, Ph.D. Refuting Compromise. Green Forest: Master Books, 2004.

²⁴ Batten, Don, Ph.D., Ed. The Revised & Expanded Answers Book. Green Forest: Master Books, 1990

matter. By compromising the Biblical text in Genesis 1, we unwittingly risk turning away our ears from the truth, being carried away by error, and falling from our own steadfastness on other Biblical doctrines. As shown, these are not minor doctrines. ***In fact, all Biblical doctrines find their continuity and maintain their reasonable necessity in the foundational book that records why all this happened in the first place.*** Where did we come from? Why are we here? Where do we go when we die? Why do we die? Is God to blame? Why do we suffer? Any correct (true) and hope giving answer to these questions must root it self in the true story of how it all began; in Genesis (the book Moses wrote and Jesus eluded to in John 5:46-47). Any answer that does not accurately base itself here is groundless and false! As shown, a false interpretation of the length of the days of creation will NOT provide a correct (i.e., true) and thus hope giving answer to those who would seek the truth by asking.

For a clear example of this, please investigate for yourself how this looked in the life of American evangelist Charles Templeton. Just check out his autobiography, *Farewell to God*. Unfortunately, he is not alone.

Special note:

It should be noted that there are many other problems with the long day/age views that are NOT addressed adequately here. Among these are:

- many *scientific* problems
 - genetics issues (speciation, variation, mutations), etc.
- other *Biblical* problems not addressed here
 - “day” – *yom* – though it can mean long periods, in the context of Gen 1, it is an ***unwarranted expansion of a semantic field*** to take it as such.

For more on these issues and other ones not mentioned, see Dr. Jonathan Sarfati’s book, *Refuting Compromise*,²⁵ listed in the reference section or visit the web sites of Answers in Genesis (AiG at Answersingenesis.org) or the Institute for Creation Research (ICR at ICR.org).

Final note:

No disrespect or slander is meant in this next statement. But to say that the issue of the age of the earth is a minor issue not worth discussion and argument is simply just naïve. It is a simplistic ideology and demonstrates a major problem in the Church today. Those who would contend for the faith (Jude v. 3) do not understand what they are contending for and they also do not understand the nature of the battle nor just where the battle is engaged. Deception, by definition, is subtle and goes, as it were, unnoticed (2 Cor. 11:13-14, 2 Peter 2:1). **If revival is to occur, the Church herself needs to “...repent and do the deeds ...[She] ... did at first...” (Rev. 2:5).**

2 Cor. 11:13-14

...false apostles, [are] deceitful workers, disguising themselves as apostles of Christ And no wonder, for even Satan disguises himself as an angel of light.

2 Peter 2:1

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them...

²⁵ Sarfati, Jonathan, Ph.D. Refuting Compromise. Green Forest: Master Books, 2004.

Dr. Erwin Lutzer, pastor of Moody Church in Chicago, sums it all up quite well:

It is popular to blame the Supreme Court, the humanists, and radical feminists for our country's eroding standards of decency and growing disrespect for human life. But the responsibility might more properly be laid at the feet of those who know the living God but have failed to influence society... If we were few in number, we might evade the blame, but there are tens of thousands of evangelical congregations and several million born-again believers in America. ***Yet we continue to lose crucial battles.*** Perhaps the church doesn't suffer for the sins of the world as much as the world suffers for the sins of the church²⁶ (emphasis mine).

Finally, "Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of light... . And do not participate in the unfruitful deeds of darkness, but instead even expose them... . Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil." Eph 5:6-16.

²⁶ Lutzer, Erwin, "Lutzer quote" E-mail to Jay Jusino. February 28, 2006.

IX. Appendices

A. The “light” of evolution – an example

Below is simply an example of how evolution is viewed by many scientists as a light of “revelation.” Specifically, note the quote by Dobzhansky at the bottom of column two. This article occurred in a 2005 edition of the Quad City Times in Davenport, IA.

GUEST COLUMN: Laura Hechtel

Creationism has no place in science class

Once again, the creationists are threatening the science education standards of our public schools. For 2 ½ years, Cobb County, Ga., has had a disclaimer inserted in their biology textbooks stating that evolution is just a theory and should be treated as such. In Dover, Penn., the school board wants science teachers to talk about an “alternative” theory of creation called Intelligent Design.

The argument made in Dover and Cobb County is that Intelligent Design is a theory on the origin of life just as evolution is, and therefore should be given equal time in any public classroom addressing this topic. However, this argument is based on the misuse of the term “theory” as it applies to scientific understanding. In layman’s term, a theory is an idea or thought that might or might not be true. There is usually little or no basis for coming to this “theory,” only a conjecture or feeling that it may be true. Individuals may use this definition in such situations as “I have a theory on that.” However, in the scientific community, a theory is a broad generalization that explains a group of facts or observations. A theory has explanative powers that take the scientific evidence and gives us a broader understanding of the phenomenon



under study. In this sense, it is not a hunch or idea but a well thought out explanation based on observations and results from multiple and independent experimentation. Some of the most well-known concepts in science, accepted with very little controversy by both scientists and laymen, are theories; such as gravity, quantum physics, existence of atoms, germ theory, etc.

In the biological sciences community, evolutionary theory is not under controversy as well. It has been accepted as a valid explanation of many organismal relationships, similarities and behaviors. Evolutionary theory is a binding force in biology that can explain major events, relationships and biological phenomena that could not be explained by any other means. As Dobzhansky, a leading evolutionary biologist of the 20th century, once said “nothing in biology makes sense except in the light of evolution.”

In its simplest terms, evolution means changes in gene frequencies within a population. This is an easily observable phenomenon. Those traits (controlled by genes) that increases an organism’s reproductive output will increase in frequency within a population, while those traits not increasing an organism’s reproductive output will decrease in frequency. This concept within evolution is easily testable using a wide variety of organisms, and has been practiced through the centuries in improving crop yields and livestock. Evolutionary theory also states that all species are descendants of a common ancestor. Evolutionary theory does *not* state that man evolved from apes, but instead that man and the chimpanzee have a recent, common ancestor. We can also test this by examining the fossil record, and looking at the similarities in species structure, embryology and biochemistry. So far, all evidence supports this concept.

Evolutionary theory meets the criteria of a scientific theory: that is, it can be rigorously tested through scientific experimentation. All hypotheses making predictions about evolution can be tested and evidence collected will either support or refute those hypotheses.

Therefore, evolutionary theory is appropriate for a science classroom. Alternative explanations to the origin of life, such as Intelligent Design, cannot be tested experimentally. We cannot test for the presence of a superior being or intelligent creator that had complete or partial control over the existence of life. Simply saying organisms are so complex that evolution could not possibly explain it, is not a valid test of Intelligent Design just as disproving evolution (which has yet to be done) cannot be reason to scientifically support Intelligent Design. Therefore, any non-scientific explanation of our origin does *not* belong in a science classroom.

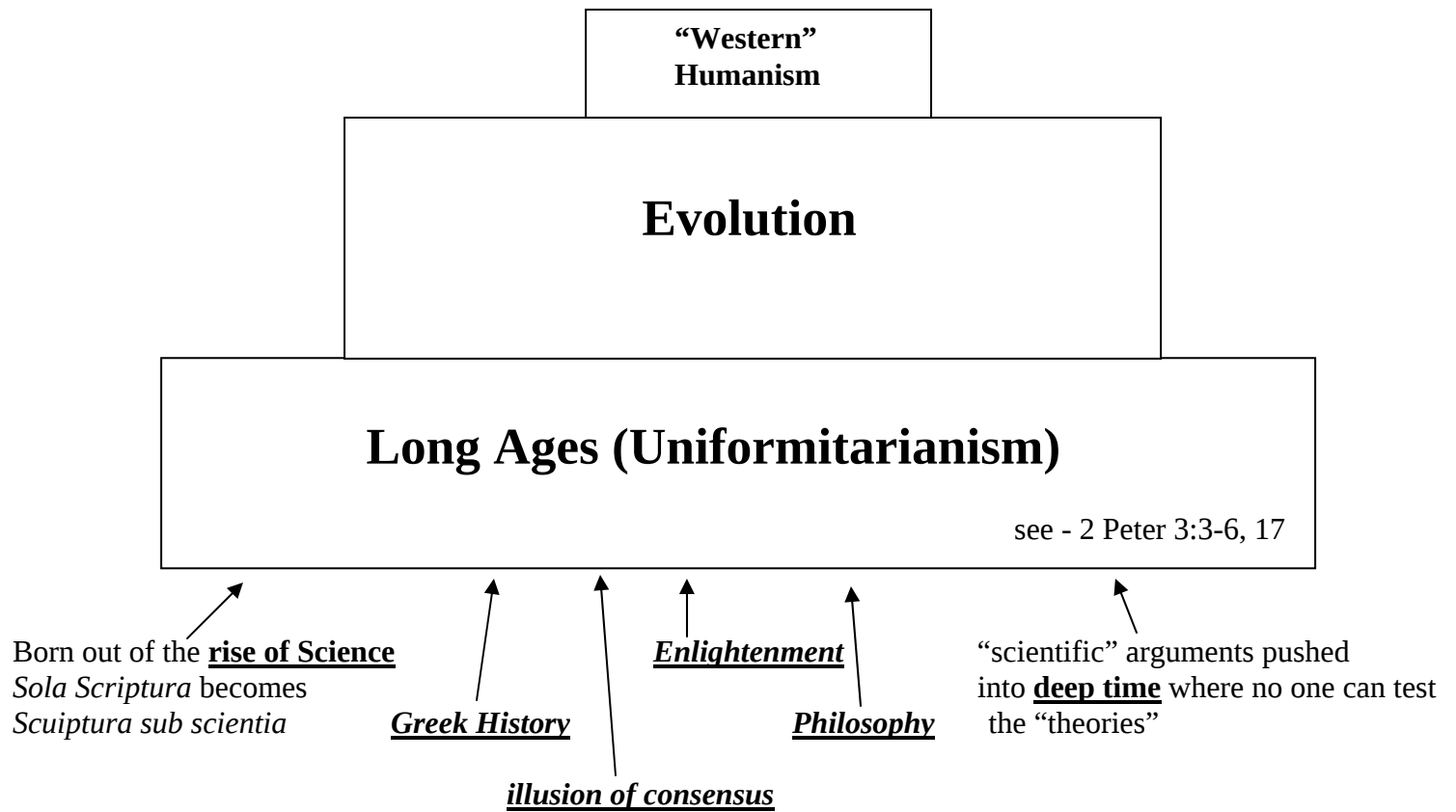
In summary, it is the misuse of the term *theory*, and the masquerading of Intelligent Design as a science when in actuality it is a religious point of view, that has given support for the “equal time compromise.” But we can have no compromise if we allow our science education to be eroded away by the influx of pseudoscientific thinking and thereby hinder our children’s understanding of science and their ability to compete in a global society.

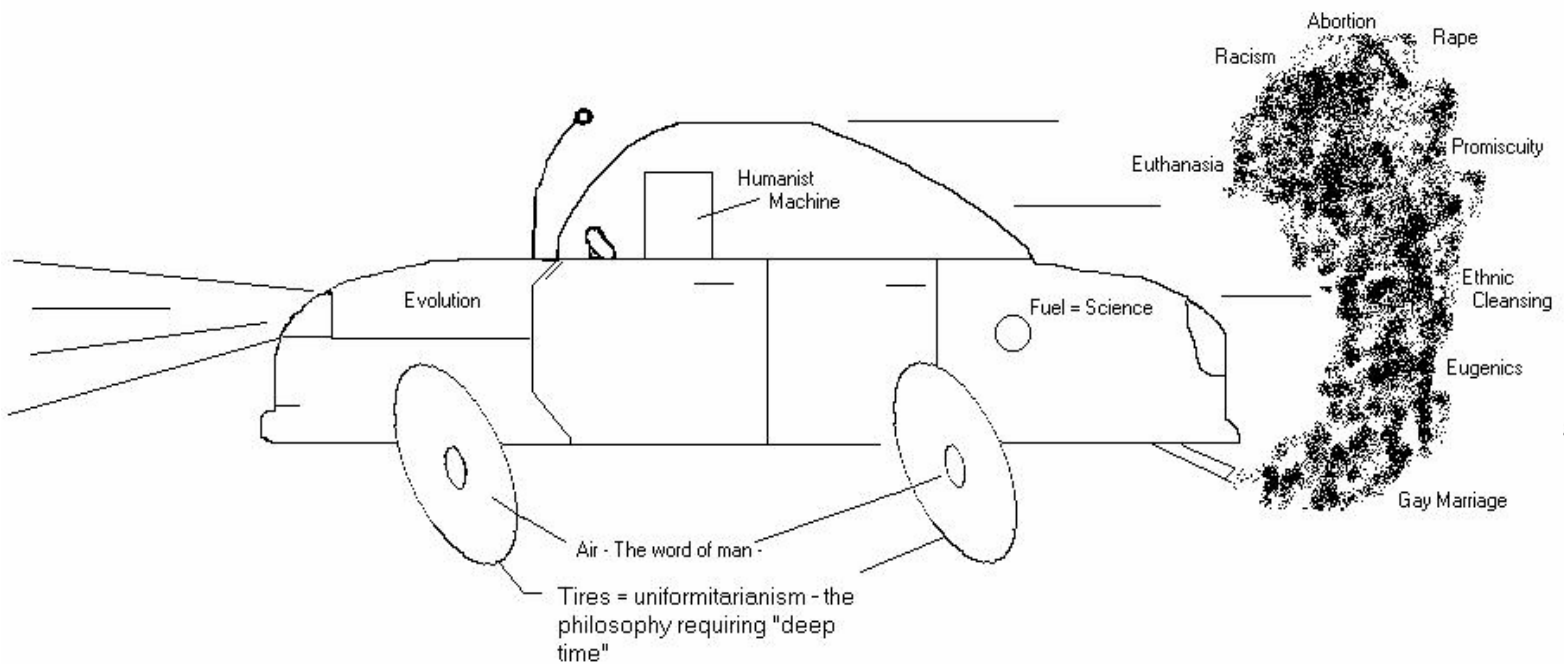
Laura J. Hechtel holds a Ph.D. from Illinois State University in Evolutionary Ecology. She currently teaches science and math at Rivermont Collegiate, Bettendorf.

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¹ Hechtel, Laura J. “Creationism Has No Place in Science Class.” Quad City Times 25 Jan. 2005: A7.

B. Foundations of Modern “Western” Humanism





Humanism is essentially a worldview philosophy that elevates man as supreme. In the East, it finds its culmination in the communist state. All authority begins and ends with the state. In the West, its culmination is found in democracy where man is the writer of his own destiny. Science has done much to fuel this thinking as men have pushed the envelope of human understanding to a new level. Still, the events of the past are not knowable in an empirical sense. Belief must exist no matter which philosophical system one holds to.

The modern Western humanist view rests then in a philosophical vehicle. Evolution (fueled by science) is the engine that drives the vehicle. It's prophets (scientists) provide the "light" of revelation (***) - letter to editor). Natural selection, notably divorced from modern genetics, provides the piston power stroke for this engine.

The whole vehicle rests upon the tires of uniformitarianism. Uniformitarianism provides the humanist philosophy with its **elementary principle** of deep time. This enables the vehicle to move. The air inflating these tires is nothing other than the words of man overflowing from the inner being of men who are devoid of the Spirit, for "...the mouth speaks out of that which fills the heart (Matt 12:34). These are the "...empty words..." of **Ephesians 5:6**. The tires are "...inflated without cause..." (Col 2:18) for "knowledge puffs up [i.e. as with pride] (1 Cor 8:1)".

"elementary principle"

Note **Colossians 2:8**

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the **elementary principles** of the world, rather than according to Christ.

Ephesians 5:6

Let no one deceive you with empty words, for because of these things, the wrath of God comes upon the sons of disobedience.

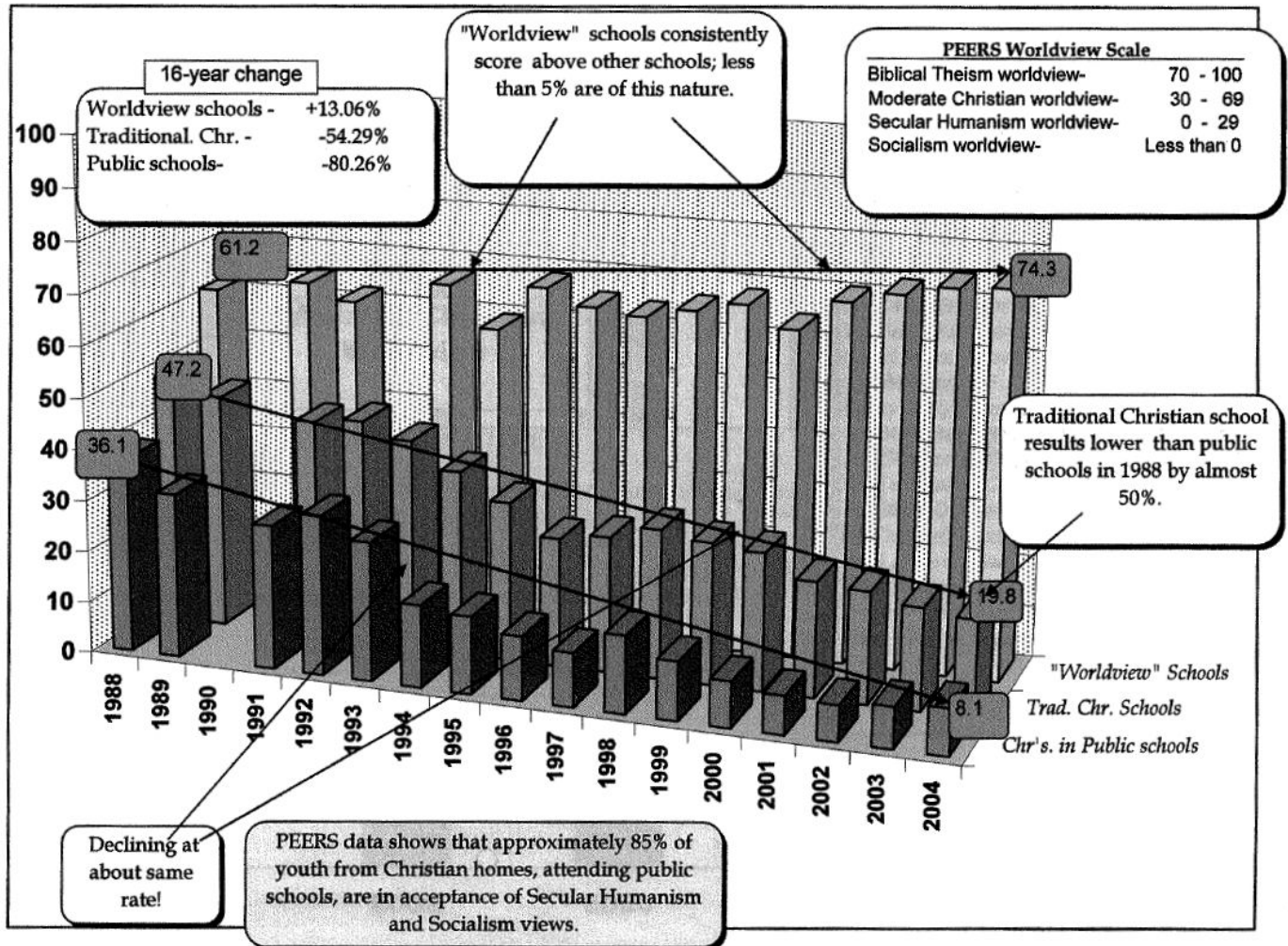
The product of this is a host of social ills. But this is not because all the people who practice these ills necessarily believe in billions of years, but rather because the belief in billions of years is assumed to be true by the culture, and because scientists have finally shown the Bible to be wrong, God's word has lost its place of authority in the culture at large.

C. Nehemiah Institute Worldview Data

Nehemiah Institute, Inc.
1-800-948-3101

PEERS Trend Chart

(Based on worldview testing of approximately 20,000 students from 1,000 schools)



The data above was accumulated by the Nehemiah Institute over almost 20 years of testing the worldview of teens using the PEERS test. This 70 question test rates student responses over questions on the topics of Politics, Economics, Education, Religion, and Social issues. Test validity has been demonstrated by independent research. The test is not a measure of salvation, but rather a test to see how Christian teens apply what they know about the Bible to specific areas of life (i.e. PEERS categories). Note how the students from Christian homes educated in public schools, which constitutes the greatest majority of Churched teens in America today, score very close to the socialist worldview category. Perhaps more telling are the teens educated in traditional Christian schools landing firmly in the secular humanist worldview category. Note also the steady decline since 1988. The bright spot here, and of particular pertinence to this paper, is that schools who are purposefully training their students to think and act with a distinctively Biblical worldview are scoring not only in the Biblical Theism worldview category, but their averages have been steadily increasing since 1988. This Biblical worldview begins with the book of Genesis and with God's commentary on how history began and how it will end. For more particulars about the above chart and the Nehemiah Institutes' mission, visit them at www.nehemiahinstitute.com.

D. Plant Death

Some argue that plants must have died, at least in part, before the fall. This is because man and animals were given plants to eat. They thereby infer that because some things were subject to death in the pre-fall period, other things must have been also; specifically animals. This conclusion is not necessary.

I will attempt to show that there is a Biblical distinction made between types of living creatures and thus a distinction made in the type of death each faces. Some “died” before Adam’s sin and represent no threat to God’s character. Others died only after Adam’s sin. To say that they died before this (i.e., long creation days) would represent a threat to God’s character.

That there was plant death before the fall is a common argument used by long age proponents to prove that death had to be in place well before Adam’s sin. With this they extrapolate that same condition to all living things. Some even use it as *proof* of the “goodness” of death¹. However, this fails to note the distinction in the *type* of life the Bible speaks of.

There is a vast difference between plants “yielding seed” and “bearing fruit” (indicating the ability to reproduce – i.e. living) in Gen. 1:11 and “living creatures” seen in Genesis 1:20, 24, and Gen. 2:4. This difference is significant both biologically and conceptually, the biological difference being most notable in the food-getting or *trophic* category. Plants are **autotrophs**. Animals are **heterotrophs**. The biological difference is also seen in the respiratory mechanism. Plants do not have blood and breath while animals do. The difference conceptually can be seen through our common experience. It is one thing to kill a daisy by plucking it up with your hands but quite another to take the head off of a chicken. With the former, parents have no special concern as their kids observe or even learn the behavior. But the latter is potentially traumatic, and if observed by young children would need to be explained (e.g., Ex. 12:26, 13:14, 16). A chicken has a personality; a daisy does not.

autotrophs

In biology, “troph” refers to food getting and “auto” refers to self. Thus, autotrophs are living organisms that are “self-food getters”. I.e., they produce their own food. They do this via photosynthesis. Hence, autotrophs are plants and plant like organisms.

heterotrophs

“Hetero” meaning “other”, then, refers to living organisms that obtain their food from other sources. This means that they do not photosynthesize and hence are not plants. Animals are in this category.

This distinction would also have been obvious grammatically to the Hebrews reading the text of Genesis 1, but the full meaning is missed by us as we read the transliterated English. The Hebrew word for “living” in Genesis 1:20, 24, and 2:4 is the term *nephesh chayyah*. According to executive editor of the NASB, Spiros Zodhiates, Th. D., *nephesh* refers specifically to:

- a breathing creature, (man or animal)
- having a ...soul, spirit, mind...

He specifies that “Animals have *Nephesh*”. The idea of “breath,” in combination with a spirit/soul, is inherent in the definition of this word. Zodhiates states:

- It is the soul by which the body lives, i.e., continues to live by drawing breath ...
- Sometimes it is synonymous with *chay* ...
- *Chay* is a set of experiences, not an abstract principle of vitality which is separate from the body. The Hebrews viewed man

¹ Sarfati, Jonathan, Ph.D. Refuting Compromise. Green Forest: Master Books, 2004.

holistically, i.e., body, mind, and spirit were a unified whole ².

This is quite different from the life of a plant. This is why Jesus came as the Lamb of God and not the "apple" of God, or the "grape" of God. A lamb has the breath of life in it; a plant does not.

Jesus **was** called the Bread of life, the "grain" of God if you will. But with this analogy, a sacrifice was not particularly in view. Though His body (bread) was "broken" (1 Cor. 11:24), the primary focus of the analogy has to do with the idea that the body needs sustenance (nutrition - bread) physically; so too, our person needs sustenance spiritually. This was seen in the Old Testament pictorially as manna coming down from heaven. Bread proceeded forth from the Father, miraculously sustaining God's people (Exodus 16:8 – 36 and John 6:61).

Also, wine (grape death, if you will) was pictured as Christ's blood (Matt. 26:28). But it is still representing "the blood of the human or animal body." ³ Wine is a reasonable substitute picture of blood for a New Testament symbol because as the New Covenant was now in effect, no more animal sacrifice was needed for atonement (Heb. 7:26-28). Wine *looks* like blood and is thus a good reminder of the literal shedding of blood without any further actual blood being shed. This is why most local churches use red wine, not white.

Now Jesus as a Lamb (*nephesh chayyah*) is only pictured with the atoning sacrifice in view and with the shedding of blood. Food was not in view. A lamb has blood, that blood being "...the material basis of the individual life." ⁴ As Leviticus 17:11 states, "For the life of the flesh is in the blood...to make atonement..."

So, though plants were offered in sacrifice at times, (e.g., there was a grain offering), the symbolic sacrifice chosen for our atonement was a lamb, an animal with breath **and** blood **and** a soul. Also, an animal can feel pain, physical and emotional (e.g., even animals experience fear), while a plant cannot.

There is also a big difference between the death of a *nephesh chayyah* and the death of a cell within the *nephesh chayyah* (or of an individual cell of a plant or bacterium or whatever). Any cell in a multi-cellular organism may die with no blood or soul loss, nor with pain, for that matter. As already stated, this is not so for the *nephesh chayyah*.

Among cells themselves, there is a further difference between the cell death types of *apoptosis* and *necrosis*. For example, apoptosis (or programmed cell death) occurs as our skin grows and so billions of cells actually slough off every 20-40 days. This is a nice system and is quite effective in keeping our skin fresh and functional- a very nice feature for Adam and Eve to have in the pre-Fall Garden. Necrosis of the skin, on the other hand, occurs when a tissue is deprived of its blood supply and dies. This occurs when a person is bitten by a brown recluse spider and the skin literally turns black in the affected area. It also occurs as the result of an injury of some sort. For the sloughing skin in the apoptosis example, we do not become alarmed, but for the death of the skin in the spider example, we do. So, not only is there a significant biological difference, there is also an *inherent* difference observable in our responses (like the daisy and the chicken example above).

² Zodhiates, Spiros, Th.D., ed. NASB Hebrew-Greek Key Word Study Bible. Chattanooga: AMG, 1990

³ Ibid.

⁴ Ibid.

I'll emphasize that one does not have to know all the intricate details of biology to see this as I've tried to show with the examples. Yet, the biology agrees with what is observed. It also agrees with what the ancient Hebrews knew in the grammatical meaning of the words of Genesis 1 as stated earlier.

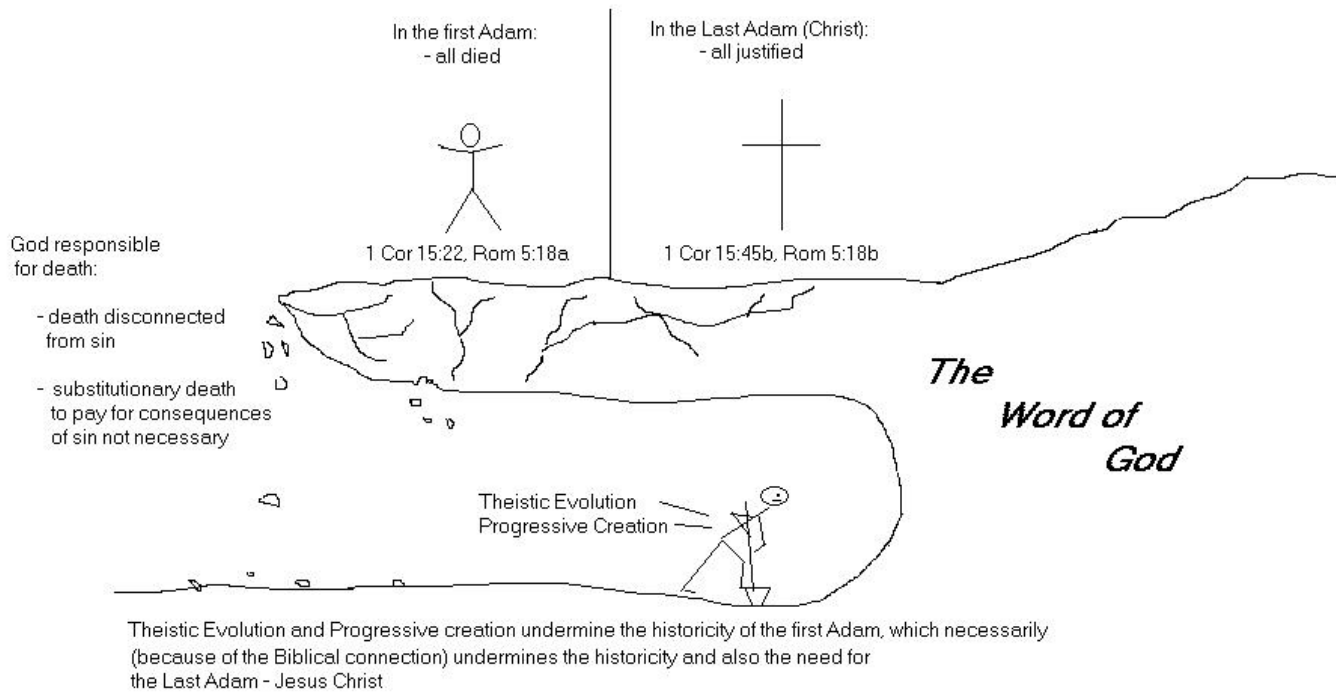
All this discussion about a distinction shows one thing. It shows that one type of death is inherently bad coming only after man's sin while one is inherently good and was present before. Death to *nephesh chayyah* is bad because it destroys creatures with a "life principle" which is inherently higher (not in an evolutionary sense, but a created sense) than that of the other living things. Specifically, the *nephesh chayyah* have blood, breath, and a soul – a consciousness, if you will. The other type of death, individual cell and plant death, was in place before the Fall and was not the result of man's sin. One is inherently bad; one is not.

In summary then, plants are distinguished between animals with breath and blood and a soul, in three ways:

- there is a biological difference
- there is a conceptual difference (seen through our experiences and reactions)
- there is a Hebrew grammatical difference

Concerning the age of the earth then, it is a false assumption, due to this lack of distinction between *nephesh chayyah* and other living things, that allows people to lump all death together. This lumping blurs the issue considerably. Death to animals is a result of sin; death to plant cells is not. Death to animals must logically follow as a result of sin or the atonement would not be possible. This necessitates a young earth.

E. Long Ages Undermine the Word of God



Romans 5 and 1 Corinthians 15 clearly link Adam with Jesus Christ. Beginning with v. 12 of Romans 5, it is established that death entered the world through Adam's sin. Death is said to have "reigned" because of Adam's transgression (vv. 14, 17). Long ages of earth history, added by secular scientists and accepted by many professing Christians and theologians, negate this as they state that death preceded Adam's sin. It is only because of Adam's disobedience caused death that Jesus, by His act of righteousness, is able to conquer death once for all and liberates the whole creation from its bondage to decay (Rom 8:21). Man sinned causing death, so, it is man that must pay the price to buy himself back from death, sin's consequence (this is called redemption). However, natural man is not able to do this. Only God is able (Gen 22:8, 14). This is why Jesus had to be both God and man, and thus could redeem sinful man from the wages of sin. Theistic evolution and progressive creation (and any long age "theory") undermines all of this, as stated, by placing death prior to Adam's sin. Thus, by undermining the sin – death connection in Genesis 3, one also is forced to undermine the payment for it by the last Adam, Jesus Christ. If man's sin did not cause death, Christ need not pay for it. The idea of offering up His own body in substitution becomes absurd. Redemption is not only useless but become impossible to be accomplished by a man, which Jesus Christ fully was. Ultimately, with the old age view, man is not responsible for the pain, death, and suffering seen in the world today (a straightforward consequence of the long age view). Men will not accept Christ into their heart unless they see a need for Him. By disconnecting death from our sin, one of the main object lessons that God has provided us to convict of sin is taken away. Jesus Christ; who needs Him?

F. The Doctrine of Atonement and the Long Age Denial

Some text reprinted from main paper – pp. 9-10

To atone is to “cover” or to make amends for sin and to remove its effects through sacrificial offerings^{1, 2}. In the Old Testament, this was done through offering both live and dead animals, incense and money³. All of this foreshadowed (Heb. 8:5, Col 2:16-17) the perfect sacrifice made by Jesus who, “... once for all ...offered up Himself...”(Heb. 7:27). Though other offerings were made, sin offerings were done through the shedding of blood (Lev 4, Heb. 9:7). The shedding of blood was a figure of speech indicating the death of the owner of the blood (Luke 11:50-51) at the hands of another. Blood was required for atonement because, “...the life of the flesh is in the blood and I have given it to you on the alter to make atonement for your souls; for it is the blood by reason of the life that makes atonement”(Lev. 17:11).

The picture foreshadowing Christ’s covering our sin, and thus God overlooking it, first took place in the imagery of the Passover lamb (Exodus 12:5-8). The idea is developed more fully in the working of the Levitical sacrificial system (see Leviticus 16).

Jesus is called the *Lamb* of God for a reason. The lamb is here used as an analogy and serves, like all Biblical analogies, to show us physical similarities between two otherwise unlike things. The purpose is to teach a spiritual truth. Specifically, Jesus was like the Passover lamb of the Old Testament ritual, and He was also like the atoning sacrifice of Leviticus 16. In Exodus, it was the lamb’s blood that caused death to pass over God’s people, but it was the Levitical sacrifices which provided atonement for sin. Thus, Jesus became not only our Passover Lamb (1 Cor. 5:7), but also our atoning sacrifice (1 John 2:2, 4:10, Rom 3:24-25). As John the Baptist boldly declared, “Behold, the Lamb of God who takes away the sin of the world (John 1:29)!”

Concerning the analogy of the Passover lamb, as the lamb was, so too was Christ Jesus, only more so. The lamb was to be unblemished (Ex 12:5). It was to be the firstborn of the womb (Ex 13:15), it was to be a male (Ex 12:5), its bones were not to be broken (Ex 12:46), and its blood was shed (Ex 12:21). This blood caused death to pass over God’s people (Ex 12:13, 23), covered the dwellings of God’s people (Ex 12:7), and was a sign of God’s saving power (Ex 13:16). Also, its flesh was to be eaten (Ex 12:8).

Heb. 8:5

...[priests] who serve a copy and shadow of the heavenly things...

Heb. 9:7

...the high priest *enters*, once a year, not without *taking* blood, which he offers for himself and for the sins of the people...

Luke 11:50-51

...the blood of all the prophets, shed since the foundation of the world...from the blood of Abel...

Exodus 12:5-13

Your lamb shall be an unblemished male...then the whole congregation of Israel is to kill it...they shall take some of the blood and put it on the two door posts...and the blood shall be a sign for you...and when I see the blood I will pass over you...

1 Cor. 5:7

For Christ our Passover also has been sacrificed.

Rom. 3:24-25

...Christ Jesus; whom God displayed publicly as a propitiation [sacrifice of atonement - NIV] in His blood through faith.

¹ Dominy, Bert. “Atonement.” Holman Bible Dictionary. 1991 ed.

² Morris, William, ed. The American Heritage Dictionary of the English Language, Houghton: 1976.

³ Dominy, Bert. “Atonement.” Holman Bible Dictionary. 1991 ed.

Likewise, concerning the analogy of the atoning sacrifice, as the sacrifice was, so too was Christ Jesus, only more so. The sacrifice was to be a male (Lev 16:3, 22:19) and a flawless animal, without defect (Lev 22:19, Mal 1:8,14). It was to be slain to cover man's sin (Lev 16) and offered up by a **priest** (Lev 8:29-30).

These two analogies are both only a foreshadowing of the real Passover Lamb and the real atoning Sacrifice - Jesus Christ. This is because, "it is impossible for the blood of bulls and goats to take away sins (Heb 10:4)." Nevertheless, the analogies did serve a real and valuable purpose as a tangible and visual image of what Christ would do in the future. Thus the Hebrew's were to look for the **anointed High Priest** who was to come. However, even though animal blood could not actually take away sin, the analogy still had to have a basis in reality. If man's sin did not form the basis for the cause of all the animal blood being shed, then no one would have understood what the priests were doing.

The special place where Aaron, the first high priest of the law (Lev 8), went once a year to offer a sacrifice to make atonement for the sin of the people was called the Holy of Holies. It was a place behind the curtain in the tabernacle (or tent of meeting) in which was located the mercy seat. Here the Lord appeared once a year in a cloud on the day of atonement (Lev 16) to accept the atoning sacrifice, which the high priest made for the sin of the people. At the exact time of Jesus' death, it was here, at the place of atonement, (now in the temple, not a tent) that the curtain separating the Holy of Holies from the people was torn in two from top to bottom. The division that separated man from God was instantly removed (**Matt 27:51**). A way was now made to reestablish the pre-sin relationship that existed between God and man in the Garden of Eden.

This factual occurrence directly linked the Lamb of God with the priestly Levitical sacrifices and thus the atonement. It was the lamb's blood that caused death to pass over, but the Levitical sacrifices which provided atonement for sin. Thus, Jesus became not only our Passover Lamb (**1 Cor. 5:7**), but also our atoning sacrifice (1 John 2:2, 4:10, **Rom 3:24-25**). As John the Baptist boldly declared, "Behold, the Lamb of God who takes away the sin of the world (John 1:29)!"

As already stated, the doctrine of long ages of creation necessitates death before the first sin of man. Therefore, with this view, man's sin could not have caused animal death. Thus, the Levitical sacrificial system of atonement could not possibly be of any value. The bloody sacrificial system served as an object lesson to man by communicating to him the seriousness of sin. Sin leads to death! Each person to observe the sacrificial (and Passover) ceremonies would realize that it was his own sin that needed to be covered and that it was the animal that was acting as the substitute. The animal's blood was shed because of them! Again, if man's sin did not cause animal death (as long age doctrine insists) then ***Christ as the Lamb of God means nothing figuratively (as with the analogy) and literally (as with Christ's actual blood)!*** In other words, not only is the analogy useless in picturing, through animals, what would someday happen through Christ, but also the actual blood of Christ is *literally* useless because He **is** the Lamb of God. Disconnect man's sin from the sacrificed lamb and you automatically disconnect the payment of sin by *the Lamb*. **The ramifications are clear with this view. Christ's blood is unable to do the work that the Bible claims it must, and did in fact, do. This makes God out to be a liar and a foundational doctrine of the faith is made void.**

Priest

The priest had a special function before God. A priest acted as a mediator between man and God. He offered sacrifices to God on behalf of the people he represented. In order to do this, he had to come into God's presence. To do this, because he himself was sinful, he first had to offer a sacrifice for himself. He needed to do this over and over because he himself was not perfect and also because the people kept sinning.

anointed High Priest

The anointed High Priest first appears in Lev 4:3. This priest had a special function before God. He was the chief of all priests and offered the one main sacrifice that happened each year on the mercy seat in the Holy of Holies to make atonement for sin for all the people. The word anointed is the word from which "Messiah" is derived and it's Greek derivative is "Christ". Thus, the anointed High Priest who was to come is none other than Jesus Christ. He did not need to offer a sacrifice to cleanse himself because He was sinless. He did not need to offer more than one sacrifice, because He Himself was perfect and lives forever. He did not need to offer an animal, but offered up himself. Thus, in identifying oneself with Him, allows for His sacrifice to offer permanent and complete atonement.

Matt 27:51

And behold, the veil of the temple was torn in two from top to bottom...

1 Cor. 5:7

For Christ our Passover also has been sacrificed.

Rom. 3:24-25

...Christ Jesus; whom God displayed publicly as a propitiation [sacrifice of atonement - NIV] in His blood through faith.

G. Following the Leader:

The Danger in Blindly (non-critically) Following Well Intentioned and Gifted Leaders

Dr. Jay L. Wile, author of several science texts books specifically written from a Christian perspective, has identified a very important aspect of human nature – our propensity to play follow-the-leader. He correctly shows how this human characteristic has played itself out in the history of science. He writes,

“You see, the advances made in science from the Dark Ages up to this point in history [the period of the Enlightenment] were the result of scientists ignoring the teachings of Ptolemy, Aristotle, and other scientists whose works had dominated science for so long. As time went on, the scientific community began to learn that scientists should not just accept the teachings of former scientists. Instead, they realized that all scientists make mistakes, and therefore, everyone’s work must be examined critically. In the end, then, science stopped relying on the authority of past scientists and began relying on experiments and data.

Implicit in this is the idea that in part, the Dark ages occurred because of a great many people believed what Aristotle and other great men said without critically examining their ideas and opinions. They were essentially believed not because their doctrine was necessarily correct, but because they were so well respected, their ideas were not challenged. This lead many astray.

What was true of this is true of the debate over the age of the earth within Christendom. Many people assume what they believe about this issue to be so due to the perceived integrity of the person or ministry they are following. It goes like this. If pastor A is such a gifted teacher and such godly man, he must be right on this issue also. This allows the person to accept a doctrine on the merits of another man. This frees them from the time consuming and energy draining task of critically examining a doctrine through a thorough study of it. After all, who has the time to read enough about it to come to an informed opinion?

This idea of accepting a doctrine based upon its acceptance by well known and respected Christian leaders is squarely addressed in Scripture. Consider Paul’s words to the Thessalonians. He says, “...examine [test – NIV] everything *carefully*; hold fast to that which is good; abstain from every form of evil” (1 Thes 5:21-22). Paul was diligent to warn the Corinthians from following men, even himself. He writes, “...I have been informed concerning you...that there are quarrels among you. Now I mean this, that each one of you is saying, ‘I am of Paul,’ and ‘I of Apollos,’ and ‘I of Cephas,’ and ‘I of Christ.’ Has Christ been divided? Paul was not crucified for you, was he? Or where you baptized in the name of Paul?” Paul’s concern was one of keeping them from pride as factions were developing. But also, when this idea is combined with the admonition to the Thessalonians mentioned above, it become apparent that he was also concerned with men following other men into error. This is clearly seen in Galatians 2:11-12, as Paul “...opposed [Cephas] to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision. And the rest of the Jews joined him in hypocrisy; with the result that even Barnabas was carried away by their hypocrisy. It is obvious here that even the apostles were subject to being in error. Why should we think any differently of Christian leaders today. Paul called himself the worst of sinners (1 Tim 1:16) and did not ever trust his own conscience (1 Cor 4:4). Further, he applauded the Bereans for testing his own words to see if in fact they were true (Acts 17:11).

Today's Christian leaders are just as fallible as were the men who walked with Christ. Here, a few examples will be given for the sake of making the point relevant. It must be pointed out here that what follows is not in fact meant as an attack nor slander on the character of those listed. One of the most common logical fallacies made in print occurs when an author attempts to make his point by running down his or her opponent. This is not an actual argument but an appeal to emotion. Generally, it is called an *ad hominum* fallacy. What must be recognized however is that in clarifying history, of which notable men are a major part, if a notable man is held in high regard due to error, or due to an incompleteness in historical accounts, bringing to light negative and/or shameful facts concerning them becomes necessary. This is not then to be considered an *ad hominum*, but rather, merely an example serving to make a point. The intent of bringing to light the negative point, then, is to allow it to serve as a warning to those who would read of it, that they may not make the same mistakes! With this in mind, consider Martin Luther.

Though obviously a great man in terms of being the key figure of the Reformation, nevertheless, following Luther blindly in every area of doctrine would be inadvisable. Consider excerpts from two of his lesser known works, *The Christian in Society IV*, and *The Jews and their Lies*.

Someone may think that I am saying too much. I am not saying too much, but too little- for I see their [the Jews] writings. ...No pagan ever acted thus; in fact, no one acts thus except the devil himself, or whomever he possesses, as he has possessed the Jews.

But there is no remission of sin for these Jews, no prophet to console them with the assurance of such forgiveness, no definite time limit for their punishment, but only interminable wrath and disfavor, devoid of any mercy⁴.

What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming...I shall give you my sincere advice:

First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians, and do not condone or knowingly tolerate such public lying, cursing, and blaspheming of his Son and of his Christians....

Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might be lodged under a roof or in a barn, like the gypsies. This will bring home to them that they are not masters in our country, as they boast, but that they are living in exile and in captivity, as they incessantly wail and lament about us before God.

Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them. (remainder omitted)

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb. ...

Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. ...

Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping. ...

Seventh, I commend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam

⁴ From *Luther's Works*, Volume 47: *The Christian in Society IV*, (Philadelphia: Fortress Press, 1971). pp 268-293

(Gen 3[:19]). For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they, the holy people, idle away their time behind the stove, feasting and farting, and on top of all, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants⁵.

Some have thus concluded Luther to be a strong anti-Semite. His writings have even been seen by some as partially causative of the events of Hitler's holocaust⁶ essentially by allowing Hitler and the Nazis to propagandize their murderous philosophy under the guise of righteous indignation. This was to some degree necessary as Germany, at the time, was mostly protestant, owing this heritage to Luther. In a sense then, some have used Luther's statements as a justification for crimes against the Jews. These words are taken as Luther's "stamp-of-approval" for the events leading up to the mass extermination of the Jews⁷.

Whatever the case may be, the point is that though Luther was a brilliant, bold man, who's theology was foundational to the rise of authentic modern evangelicalism; he too had his faults. To follow him in these faults, namely here, his clearly anti-Biblical approach to the treatment of the Jews, would be unjustifiable. So too, following long age proponents does not make sense, no matter how respected they are in theology, science, or in their benevolence.

C. S. Lewis, famous and prolific author of many Christian classics such as Mere Christianity, and the Chronicles of Narnia series, though masterful at the art of exposing human nature (see The Great Divorce), exposing the nature of spiritual battles (see Screwtape Letters, and Out of the Silent Planet), and jam packing every sentence with profound thought and insight (see the Problem of Pain), was not without damaging theological error as he accepted the scientific paradigm of long ages. This has led to some bad theology as he grapples with the origin of pain and suffering in the chapter entitled, "Animal Pain", in his book, The Problem of Pain, quoted earlier (see footnote # 3, pg. 6)⁸.

Deep time is basic to the story line of The Chronicles series. For instance, the city of Charn in the The Magicians Nephew, had a big red, "old" sun, contrary to our earth's "young" sun⁹. The very idea of "world jumping" (in this same book) is itself predicated by evolutionary dogma. Similarly, Lewis's space trilogy (Perelandra, Malacandra, Out of the Silent Planet) only makes sense if understood with an evolutionary paradigm. The very idea of other worlds at all gives credibility to the idea (especially in many young minds) that other worlds may indeed exist. The idea of other worlds existing anywhere throws a central doctrine of Christianity into confusion. Dr. Gary Bates addresses this well in summarizing his conclusions of the "Alien Phenomena" by rightly pointing out where the Scripture teaches that Jesus died once, for all (Heb 9:25-28, 1 Peter 3:18)¹⁰. The implication here is clear. If other creatures on other planets have sinned (and they must have because Scripture teaches that all creation fell as a result of the curse – see pg. 11), Jesus would need to die in each successive world to atone for the sin there. The idea of Jesus going to another world and needing to die again, whether it be in the form of a man, or that of a lion (aka., Aslan), disposes with this Biblical principle and thus opens the door for further error.

Heb 9:25-28

...nor was it that He [Christ] should offer Himself often, as the high priest enters the holy place year by year with blood not his own. Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

1 Peter 3:18

For Christ died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit...

⁵ Luther, Martin. The Jews and Their Lies. Reedy: Liberty Bell, 2004

⁶ Walker, Jim. "Martin Luther's Dirty Little Book." NoBeliefs.com 07 Aug. 1996. 20 Nov. .

⁷ *ibid*

⁸ Lewis, C.S. The Problem of Pain. New York: Harper, 2001

⁹ Lewis, C.S., The Magician's Nephew, New York: Harper, 1951

¹⁰ Aliens, UFO's and the Bible, Gary Bates, DVD, Answers in Genesis, 2004

Most notably, this error takes the form of other men using the name of a well known Christian apologist, such as Lewis, and citing him as evidence to support their unbiblical opinions ¹¹.

It should be reminded that *ad hominum* is not the point. What is the point, is that no matter how famous or great the Christian may be, following him or her uncritically leads to error, and error has consequences.

One further note should be made here. Both sides in the debate over the age of the earth have a tendency to list names of notable men and women who agree with their opinions ^{12, 13}. While there is no doubt that it may be nice or comforting to know that many “scholars” or notables are in a particular philosophic camp, this alone does not make that particular philosophy correct! This is essentially an *ad populum* fallacy. However, these lists can be useful. But their usefulness is in this: that they allow the critical reader the opportunity to *evaluate the reasons* that these men and women put forth in defense of their positions. Biblically, we are always to give a reason (1 Peter 3:15), albeit, an *implicitly valid* reason, for our hope. Further, we are always admonished to evaluate all arguments so as not to be taken away in error (Acts 17:11, 1 Thes. 5:21-22, Col. 2:8, Eph. 5:6)

ad populum

This is a logical fallacy in which an appeal is made to the masses, i.e., to the people. The idea is that if everyone is in favor of it, then it must be right.

1 Peter 3:15

...but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account [reason – NIV] for the hope that is in you....

1 Thes 5:21-22

But examine [test – NIV] everything *carefully*; hold fast to that which is good; abstain from every form of evil.

Col. 2:8

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world rather than according to Christ.

Eph. 5:6

Let no one deceive you with empty words

¹¹ Reasons to Believe, ed. Lane Coffee. 1988-2005. 23 March 2006.
<http://www.reasons.org/resources/apologetics/notable_leaders/index.shtml#lewis>

¹² *ibid.*

¹³ Ashton, John F., PhD., ed. In Six Days Green Forest: Master Books,