

The Henry Morris
SIGNATURE COLLECTION

DEFENDING THE FAITH



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Acknowledgments

I would like to thank my long-time friend and colleague, Dr. Emmett Williams, for reviewing the manuscript for this book, and then especially for writing the Foreword. Many years ago, Emmett and I were together on the Virginia Tech engineering faculty and in the College Baptist Church of Blacksburg (now Harvest Baptist). We later served together for several years on the board of the Creation Research Society, and he is currently president of the society. For those unfamiliar with it, the Creation Research Society is a membership association of several hundred scientists with post-graduate degrees in science who are also committed Christians, believing in literal biblical creationism. The society has been publishing a quarterly journal of research and review papers on scientific biblical creationism for over 55 years, playing a key role in the modern revival of creationism.

I also thank Dr. John Morris, president of the Institute for Creation Research (and my son!) for a thorough review of the manuscript. Both he and Dr. Williams made many helpful suggestions, which I have tried to incorporate.

Thanks, also, to Ruth Richards, who typed the manuscript, and Jim Fletcher and his associates at Master Books who edited and published it. Many sections were modified from previous articles published by ICR as well as CRS and various hitherto unpublished manuscripts.

Contents

Foreword.....	7
Introduction.....	9
Chapter I: We Must Defend the Faith.....	13
Christ, the Bible, and Creation.....	13
Defending Biblical Creationism.....	18
The World Plus the Word.....	23
Defending the Gospel.....	28
Defending the King James Bible	32
Chapter II: The Christ of the Bible.....	37
Before Time Began.....	37
God's Only Begotten Son	40
Christ, Creation, and the Koran.....	45
Genesis and the Resurrection.....	50
Prophecies of the Resurrection	55
Amazing Prophecies by Christ.....	60
Proofs of the Resurrection	64
Chapter III: Back to Genesis	69
Begin at the Beginning.....	69
Six Real Days of Creation.....	73
The Gaps in the Gap Theory.....	78
Sin and the Groaning Creation	83
The Tree of Life.....	88
The Great Global Flood.....	92
The Naive Literalist	97
Chapter IV: The Rhetoric of Evolution.....	103
Evolution Is Not Science	103
What Evolutionists Say.....	104
The Bible Versus Evolutionary Biology.....	109
Evolutionary Bombast.....	116
Evolutionary Paranoia.....	120
Scientific Bigotry.....	125
The Postmodern Agnostics.....	130
Evolutionary Hydraulics	134

Chapter V: The Bondage of Corruption	139
The Bible and Thermodynamics	140
The First Law of Thermodynamics	141
The Second Law.....	144
The Triune Creation.....	145
Physical Sciences	147
Biological Sciences.....	148
Social Sciences.....	151
The Strange Science of Chaos.....	153
Chapter VI: The Wild Blue Yonder	161
The Big Bust	162
In the Beginning, Hydrogen	166
The Incredibly Aging Universe.....	170
No Room for God	175
Still More Spaced Out.....	181
The Long, Long Stardust Trail	185
The Coming Big Bang.....	190
Chapter VII: Defending Biblical Geology.....	197
The World That Then Was	198
The Water Canopy.....	200
The Flood and Geology	207
Science and the Geologic Column.....	215
No Time Break in the Column.....	222
The Martian Flood	225
The Question of Radiometric Dating.....	230
Chapter VIII: Defending Against Compromise	237
The Mythical Genesis	238
Old-Earth Creationism	242
Evolution and the Pope	247
Neocreationism	252
The Fruits of Creation Evangelism	259
The Creationist Faith of Our Founding Fathers.....	269
Subject Index.....	277
Name Index	280
Scripture Index	283

Foreword

When most people retire, they like to travel, but since Dr. Henry Morris had already spent so many years traveling and lecturing on Bible-science topics, he and Mrs. Morris are now content to stay at home. Many retirees devote considerable time to such pleasures as fishing, yet Henry Morris, who spent much of his youth in El Paso, never became enamored with water sports. He prefers to “fish for men” through his biblical apologetic writings. Upon retirement, he shed most of the administrative duties that had encumbered him in the many places he had labored since the early 1950s (most recently as president of the Institute for Creation Research) and now spends a major portion of his time in earnestly defending the Christian faith with his writings. And we who are creationists in the true sense of the word are fortunate to be able to read his excellent books.

Dr. Morris, with his firm stand on biblical truth and its application to so many scientific subjects, is an encouragement to all of us. This book, *Defending the Faith*, is the latest in a long series of books and articles exhorting Christians to stand fast on biblical creationism. As always, the author points out the glaring weaknesses in humanistic musings on origins which ignore the Creator. Since some Christians feel that they must twist biblical truth to accommodate atheistic scientism, Henry Morris carefully illustrates the absurdity of such compromise. Presenting the superiority of the biblical viewpoint, which honors the Creator, he examines many scientific disciplines from the vantage of a young earth–worldwide Flood approach.

The issue of time (young earth vs. ancient earth), the period of creation activity, thermodynamics and the application of the

first and second laws to so-called evolutionary development, cosmology versus “In the beginning God created the heavens and earth,” and historical geology in light of the Noachian Deluge are covered in sufficient detail to show the superiority of the creationist worldview.

We must heed the author’s advice and admonition and earnestly contend for the faith ourselves. May the Lord continue to bless Dr. Morris and his efforts, and may readers be edified as they read this book. For the Creator, the Lord Jesus Christ, is honored as He should be.

Emmett L. Williams
President, Creation Research Society

Introduction

In his very last epistle, the Apostle Paul passionately exhorted his young son in the faith, Timothy, over and over again that he should “keep the faith.” He said this in different ways, but in all of these exhortations he was showing deep concern that the true faith set forth in the Holy Scriptures be firmly defended and maintained in all its original clarity and purity.

Note some of these exhortations:

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus (2 Tim. 1:13).

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:2).

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them (2 Tim. 3:14).

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word (2 Tim. 4:1–2).

And note especially the concluding words of his first letter to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called (1 Tim. 6:20).

It has always been essential for Bible-believing Christians to “earnestly contend for the faith,” that faith which had been once-for-all “delivered unto the saints” (Jude 3), because that faith is always under attack by the evil one. In fact, these satanic efforts were prophesied to become so intense in the last days that Jesus sadly had to say: “... when the Son of man cometh, shall he find [that] faith on the earth?” (Luke 18:8).

This is why that prince of preachers, Charles Haddon Spurgeon, was moved to exclaim: “We must defend the faith” (see page 18). It is why Martin Luther said: “Where the battle rages, there the loyalty of the soldier is proved!” (on page 19).

Despite what some observers claim is a religious revival taking place today, marked by much emotional expression in diverse forms, the world in general seems to be rapidly descending into a morass of wickedness and apostasy.

As far as attacks on biblical Christianity are concerned, they seem to focus primarily on the inerrancy of Scripture, the full deity of Jesus Christ, and the foundational truth of God’s supernatural creation of all things in the beginning. Satan and the world system which he controls (note 1 John 5:19; 2 Cor. 4:3–4; etc.) can put up with a great deal of religious fervor and moralistic reforms, but he must destroy faith in these basic truths at all costs if he ever hopes to prevail in his long war against God.

That is why I felt constrained many years ago to devote my own limited resources of time and ability primarily to defending and proclaiming this precious faith entrusted to us by our great God and Savior Jesus Christ. There have been — and are — many others, of course, who have felt the same constraint, and I would hope that God would raise up many more defenders of the faith in these last climactic days of this age.

Why Defend the Faith?

One of my favorite (yet most convicting) Scripture verses is 1 Peter 3:15: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

This is not a suggestion to believers, but a commandment. The Greek language in the original indicates the following amplified paraphrase is an appropriate exposition of its thrust. “But firmly establish the Lord God [that is, the Lord Jesus Christ] on the throne of your life, and always be ready to give a systematic, scientific, legal defense of your Christian faith to anyone who raises questions about the logical and sound basis of that faith, while always doing so in a gentle, respectful, reasonable manner.” This is not an easy commandment to obey, but it is vitally important that all serious Christians try. To be able to “give an answer” (the Greek word is *apologia*, from which is derived our word “apologetics”; it is a legal term, used in the sense of a courtroom “defense”), the believer must spend quality time in diligent study of the Word and the evidences — both internal and external — of its divine origin and authority. The “answer” required is the Greek *logos*, from which we derive our word “logic” and all the various “ologies” (theology, geology, biology, etc.). In combination with the Greek preposition *apo*, it even becomes our other word, *apologia*.

Very early in my own life, as a young engineering instructor at a humanistically oriented university, I became convinced of the urgent need in these last days of both defending and proclaiming, as well as expounding, our biblical Christian faith. Most of my own books have been developed around this need, and this particular book is in a way a sort of capsulized summary and updating of many of these earlier works.

Actually, *Defending the Faith* is also structured around a number of articles published by me during the past five years. Many of them are taken from our ICR periodical *Acts & Facts*, and some from other Christian publications. These have been modified as needed for continuity, completeness, and suitability for use in a single book focusing on the one major theme of defending our faith. I hope and pray it will be helpful to any who are led to read it.

Most of all, of course, I trust it will honor the Lord Jesus and His wonderful Word in these last days before His return.

We Must Defend the Faith

Christ, the Bible, and Creation

If we are going to defend our Christian faith effectively, we must first of all understand exactly what it is. As “Christians,” we must follow Christ. He is our “example,” the “author and finisher of our faith” (1 Pet. 2:21; Heb. 12:2). All evangelical Christians, regardless of church denomination, believe in Jesus Christ as the unique Son of God and have accepted Him as their Savior and Lord. They seek to obey His great commission to all His followers: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matt. 28:19–20).

Therefore, we ought to teach His “all things” the same way He did. He is our authority, for He created and upholds all things (Col. 1:16; Heb. 1:3).

Among many other truths which He taught, there are two basic doctrines on which all the others depend. One is the absolute verbal inerrancy of Scripture; the other is the special creation of all things by God in the beginning.

The problem is that many Christians, who *believe* that they believe these truths, disagree on what they mean. Therefore, on the assumption that all who really believe on the Lord Jesus Christ will accept His authority as to what He understood to be their meaning, let us look first at what He taught about the Bible and then at what He taught about creation.

In the days when He was on earth, He had access only to the Old Testament, of course, but the Gospel records make it clear that He accepted these Scriptures as coming without error from God. He quoted from them often and referred to them even more often, always indicating unequivocally that He accepted their records as true and authoritative.

For example, in answering a question about the vital issue of marriage and divorce, He simply quoted from the Genesis account of the first husband and wife, saying: “Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4–6).

Here the Lord was quoting from Genesis 1:27 and Genesis 2:24, the two complementary accounts of the creation of the first man and woman, accepting both accounts as true and compatible and establishing the divine pattern for all future marriages.

When resisting the three temptations by Satan in the wilderness, He defeated the old deceiver merely by quoting an appropriate verse of Scripture, each from the Book of Deuteronomy (Matt. 4:4, 7, 10, citing Deut. 8:3, 6:16, 10:20, respectively). “It is written,” He said, and that settled it, even against the greatest enemy of all!

Christ undoubtedly accepted the verbal inspiration of the Bible — the words, not just the thoughts. On one occasion, the Jews were about to stone Him because, they said, “... thou ... makest thyself God.” He then quoted Psalm 82:6 in His defense against them. “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?” (John 10:33–36).

Our purpose here does not require an exposition of these verses, except to note that Christ’s argument depends entirely

on the use of one word, “gods,” in Psalm 82:6. Christ believed in verbal inspiration!

Even more striking is His statement in Matthew 5:18. “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” The “jot” was the smallest letter of the Hebrew alphabet, and the “tittle” was a small mark used to distinguish between two similarly shaped letters. There could hardly be anywhere a stronger statement of *literal* inspiration of the Old Testament writings. It was made by the Lord Jesus Christ Himself, and surely all true Christians should hold the same high view of biblical authority that He did.

As far as the New Testament is concerned, He assured us that His own words would be accurately preserved. “Heaven and earth shall pass away,” He said, “but my words shall not pass away” (Mark 13:31). Their preservation, as well as the writings of all the New Testament, would be accomplished by His apostles, through the Holy Spirit. “... when he, the Spirit of truth, is come, he will guide you into all truth ... and he will shew you things to come” (John 16:13). “... he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

Then, at the very end of the New Testament, Jesus speaks again, this time from heaven. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18–19).

Note again the emphasis on “the words of the book,” not just the spiritual concepts. Lest anyone question whether these warnings were actually from Christ, the very next verse settles it: “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Rev. 22:20).

There is no doubt, therefore, in view of such statements as we have cited, that the Lord Jesus Christ believed and taught

the absolute verbal inerrancy of all the Bible. Therefore, we who believe Him and seek to follow Him must do the same. All of His apostles, as well as His prophets of the Old Testament, did so, and so should we.

There are many other reasons, of course, for believing in the inspiration, infallibility, and authority of the Bible. Its writers (Moses, Isaiah, Paul, etc.) all claimed to be writing with such authority. The Bible contains hundreds of fulfilled prophecies and scores of remarkable scientific insights, with no demonstrable errors. Its historical records square with all the known facts of archaeology and secular history. Its unique and powerful message of salvation and God's plans for His creation was written by over 40 different writers over a period of at least 1,500 years, yet all parts are consistent with all others and with innumerable internal evidences of divine inspiration. There is no other book like this in the whole wide world!

But the greatest evidence of all is that Christ (the second Person of the holy Trinity) accepted and taught its inerrant authority in all things. He taught the historicity of the great events recorded in Genesis, for example, especially including the account of the creation, as we have already noted (see Matt. 19:3–8). He referred to the historical fact of Abel's murder, speaking of "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias" (Matt. 23:35).

He also accepted the historical reality of the worldwide Flood in the days of Noah: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke 17:26–27). The notion that this event may have affected only those living in a certain region is negated by His comparing it to His second coming. "... the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:39). One would think that, if Christ believed in the global Flood, our modern progressive creationists would do well to rethink their advocacy of a "local flood."

The Lord also taught the historicity of the catastrophic destruction of Sodom and Gomorrah in the days of Abraham (Luke 17:29), the miraculous provision of manna to the children of Israel in the wilderness (John 6:32, 49), the burning bush revelation to Moses (Luke 20:37), the incident of the brazen serpent in the wilderness (John 3:14), the unique wisdom of Solomon (Matt. 12:42), the amazing experience of Jonah in the belly of the whale (Matt. 12:40), the remarkable prophecies of Daniel (Matt. 24:15), and all the other “hard to believe” records of the Old Testament Scriptures.

He even taught the fact of a recent creation! “But from the beginning of the creation God made them male and female,” He said (Mark 10:6). That is, according to Christ (who was there!), God made Adam and Eve right at the beginning of His great creation — not after a 4.6-billion-year process of slow development, as the modern scientific establishment (who were not there!) would have us believe.

The same truth of recent creation was also implied by Him in Luke 11:50, when He referred to “the blood of all the prophets, which was shed from the foundation of the world.” That is, God’s prophets have been suffering bloody persecution since the very foundation of the world, in the time of Abel, not just starting 4.6 billion years since the imaginary evolution of the earth out of a primordial cloud of dust and rocks.

When Christ spoke of a coming period of “affliction, such as was not from the beginning of the creation which God created” (Mark 13:19), He was implying that there had been many lesser afflictions on God’s people in the world ever since the beginning of the created world.

We suggest that those Christians who question the truth of any portion of the Bible or who try to wrest the Scriptures (2 Pet. 3:16) to make them accommodate some current scientific claim or some “private interpretation” (2 Pet. 1:20) ask themselves if they are prepared to explain to the Lord their reasons for doing so. Remember that “every one of us shall give account of himself to God” (Rom. 14:12). Would it not be better in that day to have believed and taught what

Christ believed and taught? With respect to the great historical records of early history, we need to remember His rebuke of the religious leaders of the time when He was on earth. “But if ye believe not his [Moses’s] writings,” He said, “how shall ye believe my words?” (John 5:47).

He said that “the scripture cannot be broken” (John 10:35). Evolutionists may try to break it; New Agers and occultists may try to break it; secularists and hedonists may try to break it; all manner of skeptics and doubters and even compromising Christians may try to break it. But the Scripture cannot be broken!

Defending Biblical Creationism

In the next-to-last book of the Bible, the Apostle Jude exhorts us to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). His warning refers primarily to professing Christians who would dilute the faith instead of defending it.

I recently ran across the following exhortation from that great “prince of preachers,” Charles Haddon Spurgeon, and I would like to share it with you. I don’t know where it first appeared over a hundred years ago, but it is so relevant to the modern situation that it could have been written yesterday. Here it is:

We must defend the Faith; for what would have become of us if our fathers had not maintained it? ... Must we not play the man as they did? If we do not, are we not censuring our Fathers? It is very pretty, is it not, to read of Luther and his brave deeds? Of course, everybody admires Luther! Yes, yes, but you do not want anyone else to do the same today. ... We admire a man who is firm in the Faith, say four hundred years ago ... but such a man today is a nuisance, and must be put down. Call him a narrow-minded bigot, or give him a worse name if you can think of one. Yet imagine that in those ages past, Luther, Zwingli,

Calvin, and their compeers had said, “The world is out of order; but if we try to set it right we shall only make a great row, and get ourselves into disgrace. Let us go to our chambers, put on our nightcaps and sleep over the bad times, and perhaps when we wake up, things would have grown better.” Such conduct upon their part would have entailed upon us a heritage of error. These men loved the Faith and the name of Jesus too well to see them trampled on. Note that we owe them, and let us pay to our sons the debt we owe to our fathers.

To the same effect is that stirring statement from Martin Luther, which I have kept in the fly leaf of my Bible for about 40 years.

If I profess with the loudest voice and clearest expression every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace, if he flinches at that point.

The world and the devil are focusing their attack today on the great truth of biblical creation more than on any other doctrine. If we refuse to defend this component of God’s “everlasting gospel” (Rev. 14:6), it matters little what we do about the rest. Unbelievers attack all the Bible, of course, especially the miracles and prophecies, but they always direct their most passionate attacks against the truth of recent creation and its corollary doctrine, the global cataclysm of the Flood. If they can destroy these two doctrines, the rest will fall eventually. That is why the Apostle Peter stresses these two great facts of history as the real antidote to the naturalistic worldview, the notion that “all things continue as they were from the beginning of the creation” (see 2 Pet. 3:3–6). He calls it willful ignorance to reject

or ignore the two great biblical truths of special supernatural creation and the global cataclysm of the great Flood.

The sad aspect of this conflict is that so many “evangelicals” are trying to force the evolutionary ages of geology into the Genesis account of creation. Instead of defending our biblical Christian faith, they are trying to accommodate it to the unbelieving worldview of evolutionary naturalism. They will affirm their belief in the Resurrection of Christ and His imminent return, and these are indeed vital doctrines, but they are not defending the true Christian faith when they dilute the historical authenticity of the foundational chapters of the Bible.

Some will even refute Darwinism and do an excellent job of it. But then they still try to accommodate the evolutionary ages of the naturalists, which in turn requires rejecting the worldwide cataclysm of the Flood. They seem indifferent to the fact that this means accepting a billion years of a suffering, dying biosphere before Adam’s fall brought sin and death into the world.

It is even sadder when they feel that this compromising approach will convince the scientific establishment to accept Christ and the gospel. They may use various terms to soften the concept — such terms as “intelligent design,” “process creation,” “theistic evolution,” and the like — but it will not make a dent in the worldview of the naturalists. They will continue smugly in their unbelief, regardless of the accommodations some Christians make to their system.

For example, an official policy statement of the National Association of Biology Teachers on teaching evolution says:

Explanations employing non-naturalistic or supernatural events, whether or not explicit reference is made to a supernatural being, are outside the realm of science and not part of a valid science curriculum.¹

One of evolution’s most articulate and influential spokesmen, Dr. Stephen Jay Gould of Harvard, rejected one of the

1. Statement on Teaching Evolution, adopted March 15, 1995 (National Association of Biology Teachers).

best-written books of the “intelligent design” school, in scathing words such as the following:

Johnson’s current incarnation of this false strategy, *Darwin on Trial*, hardly deserves to be called a book at all. . . . The book, in short, is full of errors, badly argued, based on false criteria and abysmally written. . . . Johnson is not a “scientific creationist” of Duane Gish’s ilk — the “young earth” biblical literalists who have caused so much political trouble of late, but whom we beat in the Supreme Court in 1987. He accepts the earth’s great age and allows that God may have chosen to work via natural selection and other evolutionary principles. . . . The book is scarcely more than an acrid little puff.²

Now Gould’s review is grossly unfair, and Phil Johnson wrote an excellent reply to it (which *Scientific American* refused to print), but the point is that it did not change Gould’s opinion at all.

The fact is that no dilution of the creation/Flood record of God’s inspired Word, no matter how well-motivated and persuasively written, is going to budge the evolutionary establishment in science or education one iota. They hold their position for religious reasons, not scientific, and scientific arguments for “intelligent design” are rejected just as vigorously as arguments for recent creation or a global Flood.

The American Scientific Affiliation has been advocating a compromise between evolution and creation for about 50 years. Their widely distributed book, *Teaching Science in a Climate of Controversy*, was a collection of well-planned essays designed to encourage such a middle-of-the-road system for classroom teaching. The result was a series of bitter attacks by the evolutionists. The *Science Teacher* magazine, for example, published a series of essays by leading scientists repudiating it, entitled “Scientists Decry a Slick New Packaging of Creationism” (May 1987, p. 36–43). One of the authors, Dr. Lynn

2. Stephen Jay Gould, *Scientific American*, July 1992, p. 118–121.

Margulis, called it “treacherous,” a polemic designed “to coax us to believe in the ASA’s particular creation myth.”

The excellent book *Of Pandas and People* was written to present biology in terms of “intelligent design,” without any reference to God, the Bible, or creation, hoping that it could be adopted as a high school biology textbook. Again, nothing doing! It was merely a sneaky way of getting creationism into the schools, said its opponents, and they won. The Creation Research Society textbook *Biology: A Search for Order in Complexity*, published in 1970 with a similar goal, had already met the same fate.

I don’t believe any sort of compromise on this issue will ever get a fair hearing, let alone be adopted for public use, so why repeat the same old mistakes? Do we really believe the Bible to be the inspired Word of God? Do we believe that God speaks clearly? Do we really think that current scientific majority opinion is always right?

Another very popular advocate of compromise says that teaching recent creation and worldwide Flood views will keep people from coming to Christ. “Because of the implausibility of such a position,” says Dr. Hugh Ross, “many reject the Bible out of hand without seriously investigating its message or even reading for themselves the relevant passages.”³

Dr. Ross does not document this statement, and he is wrong. Many scientists *do* accept the biblical record at face value, and there are now thousands of scientists who have become young-earth creationists, not to mention multitudes of non-scientists.

What the compromise approach does, however, is not bring the lost to Christ but causes many who are already Christians to doubt their faith as they go down the slippery path of compromise.

We do want urgently to win people to Christ, and many have come, through the biblical message of the great gospel of creation and redemption. But it is even more important to be true to God’s clear revelation.

3. Hugh Ross, *The Fingerprint of God* (Orange, CA: Promise Publishing Co., 1991), p. 144.

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day (Exod. 20:11).

By the word of the LORD were the heavens made. ... For he spake, and it was done; he commanded, and it stood fast (Ps. 33:6, 9).

But from the beginning of the creation God made them male and female (Mark 10:6).

... by man came death (1 Cor. 15:21).

Whereby the world that then was, being overflowed with water, perished (2 Pet. 3:6).

How long halt ye between two opinions? if the LORD be God, follow him (1 Kings 18:21).

Yes, we must defend the faith, for what would have become of us if our fathers had not maintained it? Where the battle rages, there the loyalty of the soldier is proved.

The World Plus the Word

The 19th Psalm is one of the most magnificent writings in the Bible and indeed in all literature. As in all the psalms, the structure is poetic as it extols the majesty of creation in its first six verses, followed by the far greater glory of the Scriptures in the final eight. It displays remarkable scientific insight as well as profound spiritual truth.

Testimony of the World of God

“The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1). The “firmament” (Hebrew *raqia*, meaning “expanse”) was indicated as the space between the primeval “waters ... above the firmament” and those below (Gen. 1:7), so it seems to have essentially the same meaning as our modern scientific concept of “space.”

Then, verse 2 tells us that the marvels displayed by God in “space” are also being shown through “time”: “Day unto day

uttereth speech, and night unto night sheweth knowledge.” These remarkable verses are speaking of the space-time universe in which are shown forth all the multitudinous workings of God and all the beautiful and intricate designs in His creations.

In fact, they are all “declaring the glory of God.” We know from the New Testament that, in the deepest sense, this can only mean the Lord Jesus Christ, who is the very “brightness of his glory” (Heb. 1:3), for we ultimately have “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). In one way or another, the gospel is being “preached to every creature [in every creation] which is under heaven” (Col. 1:23).

That is, for those who have eyes to see and ears to hear, “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,” so that those who will not see and hear the witness of God in creation are “without excuse” (Rom. 1:20). The heavens declare the glory of God, but sadly, “all have sinned, and come short of the glory of God” (Rom. 3:23).

This testimony of the created world has “no speech nor language” (note that “where” in Ps. 19:3 is not in the original Hebrew of this verse). Nevertheless, “Their line is gone out through all the earth, and their words to the end of the world” (v. 4). This verse is quoted in the great missionary passage of Romans 10 as saying, “their sound went into all the earth” (Rom. 10:18), and as proving that all men have had access to the evidence of God’s power and love. Jesus Christ is “the true Light, which lighteth every man that cometh into the world” (John 1:9).

The problem is that “men loved darkness rather than light, because their deeds were evil” and so would not come to the light (John 3:19–20). The “line” of Psalm 19:4 is a reference to the measuring line of the surveyor, indicating that God’s measurement of human response to His revealed glory in creation somehow conditions any further revelation He might give to men and women.

In the structures and processes of “nature,” there is abundant witness to His “eternal power and Godhead,” leaving men and women “without excuse” when they have “changed

the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Rom. 1:20, 23), attempting to replace the God of creation with an atheistic or pantheistic evolutionary pseudo-creation. God’s measuring line thus finds them far “short of the glory of God.”

The most magnificent of God’s structures is the sun, which provides the energy for maintaining practically all earth’s natural processes. “In them [that is, in space and time] hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race” (Ps. 19:4–5).

At first, the metaphors of bridegroom and runner seem strange figures to apply to the glorious light of the sun, which — physically speaking — is nothing less than the “light of the world,” sustaining its very life. But that actually makes it a beautiful type of the world’s Creator, the Lord Jesus Christ. He indeed is the heavenly bridegroom, coming forth to choose and claim His bride, the Church, and the heavenly runner, encouraging us who are in His Church to “run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross” (Heb. 12:1–2).

“His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof” (Ps. 19:6). This verse is often derided by skeptics as teaching that the sun goes around the earth, instead of the earth rotating on its axis.

But the writer was more scientific than his critics. There is no fixed point of zero motion in the universe, so far as astronomers know. The sun, indeed, is moving in a gigantic orbit in the Milky Way Galaxy, and the galaxy itself is moving among the other galaxies. So the circuit of the sun is, indeed, from one end of the heavens to the other.

However, the Psalmist was really using the scientifically correct terminology of “relative motion.” No one knows scientifically where a fixed point of zero motion may be, so all

motion must be referenced to some assumed fixed point. For practically all measurements by surveyors, navigators, and astronomers, the most useful (therefore, the most scientific) zero point is the earth's surface at the location of the observer. That is exactly what the Psalmist has assumed.

And note the significance of the statement that "there is nothing hid from the heat thereof." This refers mainly to the sun's effect on the earth, and scientists now know that the heat energy transmitted to the earth by solar radiation empowers all activity on earth, either directly (e.g., winds, rains) or indirectly (plant life through photosynthesis and, therefore, also animal and human life). Through "fossil fuels" derived from buried organisms, it even drives our machinery. It is significant that the science which deals with all these energy transfers is called thermodynamics (meaning "heat power"), and its two basic laws are the best-proved and most universally applicable laws of science.

These two laws testify plainly to the existence and power of God. The second law (the law of decreasing available energy, as the universe heads downward toward an eventual "heat death," with the sun and stars all burned out) tells us that there must have been a primeval creation, or else the universe would already be "dead"! The first law (law of energy conservation) tells us that no energy is now being created, so the universe could not have created itself. The only scientific conclusion is that "In the beginning God created the heaven and the earth" (Gen. 1:1).

When this verse speaks of the sun's "going forth," however, it is not referring only to its transit across the sky, but to the "outgoing" of its radiant heat energy. It is the same Hebrew word as in Deuteronomy 8:3, which reminds us that man cannot live by bread alone but "by every word that proceedeth out of the mouth of the LORD." It is also used in the remarkable prophecy of the coming birth of Christ in Bethlehem, where we are told that His "goings forth have been from of old, from everlasting" (Mic. 5:2).

Here, also, the sun is a beautiful type of Christ, picturing both the Living Word and the written Word of God. He is the

eternally begotten Son of God, everlastingly proceeding from the Father and declaring Him (John 1:18), while the Holy Scriptures “For ever ... settled in heaven” (Ps. 119:89) can continually sustain our spiritual lives, just as the sun does our physical lives.

As marvelous as God’s witness in the creation may be, however, it can never bring lost men to salvation. The sun may sustain their lives, but it can never save their souls.

Testimony of the Word of God

But God’s Word can! “The law of the LORD is perfect, converting the soul” (Ps. 19:7). We are saved by grace through faith, but “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Therefore, the Apostle exhorts us to “receive with meekness the engrafted word, which is able to save your souls” (James 1:21). We can only know the One who is the Living Word through His revelation in the written Word, “the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:15).

That is why we, like the Psalmist, must read, believe, and love the Holy Scriptures. The psalmist David only had a relatively small portion of the Scriptures available in his day, yet he could say: “More to be desired are they than gold ... sweeter also than honey. ... in keeping of them there is great reward” (Ps. 19:10–11).

Note David’s further convictions. “... the testimony of the LORD is sure. ... The statutes of the LORD are right ... the commandment of the LORD is pure. ... the judgments of the LORD are true and righteous altogether” (Ps. 19:7–9). And Paul echoes with similar conviction: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). Combining the witness of David and Paul, we are assured that “The law of the LORD is perfect” (Ps. 19:7), “That the man of God may be perfect” (2 Tim. 3:17).

The psalm ends with a prayer, asking God for cleansing through the Word. “... cleanse thou me from secret faults” (or sins of ignorance, v. 12). “Keep back thy servant also from

presumptuous sins” (or willful acts of disobedience, v. 13). Otherwise, long-continued deliberate rejection of God’s Word may become “the great transgression” (v. 13) from which there is no deliverance.

Then he prays, and so should we: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (v. 14).

Defending the Gospel

Although many Christians would argue that the gospel simply needs to be preached rather than defended, the Apostle Paul would not agree with them. He wrote to the church at Philippi, “I am set for the defence of the gospel” (Phil. 1:17). Furthermore, he had insisted that “in the defence and confirmation of the gospel, ye all are partakers of my grace” (Phil. 1:7).

In these verses, the word “defense” is *apologia* in the Greek, meaning a systematic legal defense in a court case in which the defendant is under attack. It is the word from which we get our English word “apologetics.” Paul thus was set to give an apologetic (not “apologizing”!) for the gospel, which was under attack by the Greek skeptics and Jewish legalists. The word “confirmation” is self-explanatory. Paul was determined both to defend the gospel against its enemies and also to establish its validity for its friends. We must follow his example as “partakers” (that is, “participants”), like the Philippians, with Paul.

The gospel centers on the death, burial, and Resurrection of Christ (1 Cor. 15:1–4), dying for our sins and being raised for our justification. But that is not all there is to the gospel. It covers the entire scope of the person and work of the Lord Jesus Christ. It has no foundation apart from His work as Creator and no future hope except for His promised return as King. That means, first of all, if we would defend and establish the gospel, we must defend and establish the truth of creation, as revealed in God’s Word.

The most important of all the good fruits of creationism is Christianity itself. Many evangelicals seem unaware that all the

key doctrines of the Christian faith are founded on the truth of creation. The gospel of Christ, however, begins with creation. In Revelation 14:6–7, we read this testimony of the Apostle John: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Please note: This is the *everlasting* gospel. Its rejection is connected by the angel with the coming judgment, but its message centers on the Creator! The very foundation of the gospel that saves from coming judgment is the creation and its Creator.

The gospel is connected with creation because Jesus Christ Himself is the Creator. Only the Creator of all men could ever die for sins and then defeat death to become the redeeming Savior of all who believe on His name. One of the greatest passages on the person and work of Christ is Colossians 1:16–20. It begins with this great affirmation: “For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things and by him all things consist” (vv. 16–17). Only because He was the Creator of all things could He then make “peace through the blood of his cross, by him to reconcile all things unto himself” (v. 20). The reason we need Him to be our Savior is that we have sinned against Him as our Creator, and we must know and believe this in order to know and believe on Him.

Another passage which teaches how important the biblical doctrine of creation is to a saving, living faith is found in Hebrews. Chapter 11 of this book is well known as the great passage on faith. This exposition, however, really begins with the last two verses of chapter 10. In verse 38, we are told that “the just [or justified] shall live by faith.” In the next verse, the author argues that true Christians are “them that believe [i.e., that have faith]

to the saving of the soul” (v. 39). But what is this faith by which we are saved and by which we must live? Its first object according to chapter 11, verse 3, is this: “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

This passage, incidentally, precludes theistic evolution (i.e., the doctrine that God oversaw the evolutionary process). God the Creator did not use pre-existing materials to form the “things which are seen” by the slow process of evolution. He spoke the worlds into existence merely by His Word. As Scripture declares elsewhere: “By the word of the LORD were the heavens made; and all the host of them by the breath [literally, ‘spirit’] of his mouth. . . . For he spake, and it was done” (Ps. 33:6, 9).

We ought not judge anyone’s heart, but professing Christian evolutionists should at least ask themselves, “How can we really have a living, saving faith in Christ when we deny His clearly revealed work in creating all things out of nothing by His powerful Word?”

The doctrine of the special creation of all things by the omnipotent, omniscient Creator is the foundation of a true doctrine of Christ, the true gospel and true saving faith. Upon this foundation must be erected the doctrines of the redemptive work of Christ and of the coming judgment and the reconciliation of all things to God. A sound structure can be built only on a firm foundation. A tree producing good fruits must grow from strong roots.

True evangelism, then, must also begin with an exposition of creation. John’s Gospel is most instructive in this regard. In his concluding testimony, John notes that his Gospel has the specific purpose of winning people to Christ. “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). But note carefully, then, the incomparable words with which he begins: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that

was made. . . . He was in the world, and the world was made by him, and the world knew him not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:1–3, 10, 14).

At this point, the question naturally arises, “Given that true evangelism begins with the doctrine of creation, does this mean that we must always proclaim the biblical account of origins before we present the gospel message?” The answer is, “No. We must do this only when the circumstances warrant it.”

The strategy of the disciples is instructive. When they preached to their Jewish brethren in the synagogues, they did not need to begin with an emphasis on creation, for the Jews already knew and believed the Old Testament, acknowledging God as Creator and the truth of creation. The disciples could immediately go beyond this. They “reasoned with them [the Jews] out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus . . . is Christ” (Acts 17:2–3).

On the other hand, when the disciples preached to pagans, who neither knew the Scriptures nor believed in a Creator God, they began by laying a foundation of creationism. For example, at Athens, Paul proclaimed the “God that made the world and all things therein” (Acts 17:24). He drew out the implications from this and then went on to the great testimony of Christ’s Resurrection. Similarly, Paul urged the pagans at Lystra to “turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).

We should follow these examples today as we try to win people to Christ. To those who already know the Scriptures, believing in God and creation, we can use the Scriptures and the Resurrection to proclaim Christ’s salvation. When we witness to pagans (whether on the mission field or on the American college campus), we need to first convince them that there is a Creator to whom they are responsible. From there, we can go on to preach Christ, the Scriptures, and the great gift of salvation.

Defending the King James Bible

Now the clearest and most emphatic expositions of the inerrancy of Scripture, the truth of special creation, and the fullness of the gospel are found in the time-tested King James authorized translation of the Bible. Although many Christians have started using one of the modern English translations, abandoning the King James Version, it may be well to review a few of the reasons why many still prefer the latter.

One reason is that all the 50 or more translators who developed the King James Bible were godly men who believed implicitly in the inerrancy and full authority of Scripture and in the literal historicity of Genesis, with its record of six-day creation and the worldwide Flood. This has not been true of many who have worked on the modern versions.

Furthermore, the King James translators (54 men altogether) were great scholars, at least as proficient in the biblical languages as any who have come after them. They were familiar with the great body of manuscript evidence, as well as all the previous translations. They worked diligently on the project (assigned to them by King James) for over seven years (completed in 1611), with the result that the "Authorized" version eventually displaced all those that had gone before and has withstood the test of wide usage in all English-speaking countries ever since.

There have been over 120 English translations of the complete Bible published *since* the King James, as well as over 200 New Testaments. Even if one really feels that he ought to switch to a modern translation, how can he decide which, if any, is really the inspired word of God? I personally have perused in some depth at least 20 of them and am convinced that the old King James is still the best.

For a long time, the "official" version used in each Bible-believing church was the King James, with the others used occasionally for reference study by teachers and pastors. Now, however, confusion reigns. Congregational reading is no longer possible in most churches, and Scripture memorization, which

has been an incalculable blessing in my own Christian life, is almost a lost art these days.

And what about our belief in verbal inspiration? If it's only the "thought" that counts, then the words are flexible, and we can adjust them to make them convey any thought we prefer. Exact thoughts require precise words.

Even many King James Bibles have footnotes referring to what are said to be "better manuscripts," which indicate that certain changes should be made in the King James text. But what are these manuscripts and are they really better? It is significant that almost all of the new versions of the New Testament are based on what is known as the Westcott-Hort Greek text, whereas the King James is based largely on what is known as the Textus Receptus. As far as the Hebrew text of the Old Testament is concerned, the King James is based on the Masoretic text, while the modern versions rely heavily on Kittel's revised Masoretic text.

The Masoretic text was compiled from the ancient manuscripts of the Old Testament by the Masoretes, Hebrew scholars dedicated to guarding and standardizing the traditional Hebrew text as "handed down" (the basic meaning of Masoretic) from the earlier Hebrew scribes, who had in turn meticulously copied the ancient Hebrew manuscripts, scrupulously guarding against error. As far as the Hebrew text developed by Rudolf Kittel is concerned, it is worth noting that Kittel was a German rationalistic higher critic, rejecting biblical inerrancy and firmly devoted to evolutionism.

The men most responsible for alterations in the New Testament text were B.F. Westcott and F.J.A. Hort, whose Greek New Testament was largely updated by Eberhard Nestle and Kurt Aland. All of these men were evolutionists. Furthermore, Westcott and Hort both denied biblical inerrancy. Nestle and Aland, like Kittel, were German theological liberals.

Westcott and Hort were also the most influential members of the English revision committee which produced the English Revised Version of the Bible. The corresponding American revision committee which developed the American Standard

Version of 1901 was headed by another liberal evolutionist, Philip Schaff. Most new versions since that time have adopted the same presuppositions as those of the 19th century revisers.

Furthermore, the Westcott-Hort text was mainly based on two early Greek manuscripts, the Sinaiticus and Vaticanus texts, which were rediscovered and rescued from long (and well-deserved) obscurity in the 19th century. Since these are both said to be older than the 5,000 manuscripts that support the Textus Receptus, they were called “better.” This was in spite of the fact that they frequently disagreed with each other as well as with the Textus Receptus and also contained many obvious and flagrant mistakes.

The fact that these two manuscripts may have been older does not prove they are better. More likely it indicates that they were set aside because of their numerous errors. Thus, they would naturally last longer than the good manuscripts which were being used regularly and had to be recopied when they began to wear out.

So one of the serious problems with most modern English translations is that they rely heavily on Hebrew and Greek manuscripts of the Bible developed by liberals, rationalists, and evolutionists, none of whom believed in the verbal inspiration of the Bible. Is this how God would preserve His Word? Would He not more likely have used devout scholars who believed in the absolute inerrancy and authority of the Bible?

Furthermore, the beautiful prose of the King James is a treasure which should not be lost. It has been acclaimed widely as the greatest example of English literature ever written. Apart from a few archaic words which can be easily clarified in footnotes, it is as easy to understand today as it was 400 years ago. This is why the common people today still use and love it. The King James uses mostly one and two-syllable words, and formal studies have always shown its readability index to be tenth grade or lower.

It is also noteworthy that the King James was produced during the period when the English language and literature had reached their zenith of power and expressiveness. This

was the age of Shakespeare, for example. Modern English is merely a decadent remnant of its former beauty and clarity. It is no wonder that a Bible translation produced at that special time in history has endured for almost 400 years, meeting the needs and guiding the culture of over ten generations of English-speaking peoples. Why should this generation suddenly want to change it?

We have abandoned today many fine points of grammar commonly used in 1600. For example, we forget that “thee,” “thou,” and “thine” were used to express the second person singular, with “you,” “ye,” and “yours” reserved for second person plural. Today we use “you” indiscriminately for both singular and plural, thereby missing the precise meaning of many texts of Scripture.

Furthermore, the translators were not only biblical scholars but accomplished writers, and one of their goals had been to produce a Bible that would “sing” with beauty and power, as well as retaining literal faithfulness to the original texts, which had themselves been written with majestic musical beauty.

With all these factors in mind, do we not most honor the Lord and His revealed Word by having it read and used in that form of our language which was in use when the English language was at its best, instead of in our modern jargon? All modern versions are inferior to the King James in this important regard.

Other versions are better than no version, of course, and their users can certainly profit from them. However, I believe after studying, teaching, and loving the Bible for over 55 years, that Christians — especially creationists! — need to hang on to their old King James Bibles as long as they live. God has uniquely blessed its use in the great revivals, in the worldwide missionary movement, and in the personal lives of believers, more so than He has with all the rest of the versions put together, and “by their fruits ye shall know them” (Matt. 7:20).

It is the most beautiful, the most powerful, and (I strongly believe) the most reliable of any that we have or ever will have, until Christ returns.