

ACTS & FACTS

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THEOLOGY EDITION
2026

In the Beginning Was the Word

— John 1:1

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Who God Is

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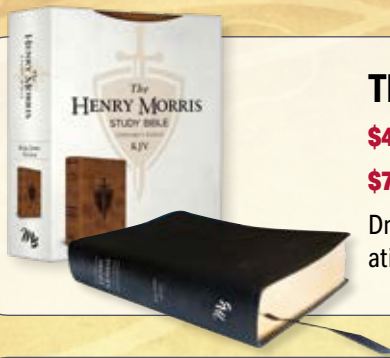
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DESIGNER
Dennis Davidson

[Jesus Christ] is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

(Colossians 1:15-20)

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Front cover: The reversal of the crown of thorns and the crown symbolizing the suffering and trials of Jesus Christ on the cross, Holy Week, and Easter
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REGINA KRIEG

Introduction

Here we have a first: the Institute for Creation Research dedicates an entire issue of *Acts & Facts* to talking more about what the Bible says regarding the Creator and His act of creation than about how the facts of science confirm His role in it. We want to draw attention to the interrelationship of the doctrine of creation to other important biblical doctrines. Why else this focus on Scripture? Two observations compel us.

First, we too often hear that science has disproven Genesis and that we need to understand its early chapters as meaning something—almost anything—other than the history it so clearly conveys. As scientists ourselves, we have seen countless statements from our conventional colleagues based on anti-Bible suppositions rather than on objective data. Our culture's rejection of foundational Genesis concepts has crept into the church—all in the name of science. But if science supports Genesis after all, then we have no good reason to

dismiss Scripture. We *can* fully embrace our Creator's Word.

Second, when we read what Scripture says about creation and the Lord Jesus as Creator, we find new and refreshing outlooks on how, when, and why we got here. This more greatly glorifies Christ for His creative genius.

Therefore, this issue of *Acts & Facts* emphasizes that the Bible is our guide to understanding God and His creation. Scripture should direct how we view the world rather than allowing worldly ideas to filter how we interpret the Bible. Our goal is to elevate our Creator based on how the infallible Scriptures describe Him. As the Creator, Jesus knows more about His creation than we do! Join us as we explore some key realities that find their true, God-ordained origins in a fully defensible Genesis.

Brian Thomas, Ph.D.

Interim Director of Communications



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Digital technology, including artificial intelligence (AI), is getting more sophisticated. Scammers use it to deceive. They may use AI to impersonate Institute for Creation Research personnel and depict them doing something inappropriate or saying something untrue. A similar thing happened in 2013 when Dr. John Morris was misquoted in an article. Given this new reality, please be wary of any false portrayals. If something looks questionable, call ICR at **800.337.0375**.



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“That good thing which was committed to you, keep by the Holy Spirit who dwells in us.” 2 Timothy 1:14

Christian Apologetics: Why It Matters

B R I A N T H O M A S , P H . D .



How many court dramas have a lawyer saying something like, “And *that*, your honor, is why this mother is guilty of extreme neglect”? Then perhaps, “I rest my case.” Drama in real courtrooms can draw packed crowds. People like to witness wars with words. When we do Christian apologetics, we do more than merely watch. We enter a real-life exchange of ideas. And the spiritual issues under discussion carry more weight than worldly crimes because eternity is on the line.

Apologetics refers to making a case—like lawyers do. But in this instance, we mean a case for biblical Christianity. And just like in court, the most solid cases are defensible in principle and discussed skillfully in person. Evangelism shares the gospel. Apologetics defends it. For those who have not yet trusted Christ, apologetics helps remove objections to the gospel.¹ For those who have found new life in Christ, apologetics increases confidence in that true faith. In short, a good apologist knows what to believe, why to believe it, and how to discuss it with folks who have all kinds of different perspectives.

All of this may seem unnecessary. After all, since God can do anything, He can make His own case better than we could. But for some reason, He told us that He wants us to make a case *for Him*! Jude wrote that he “found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints” (v. 3). By

“contend earnestly,” he meant to strive with great diligence. Surely this means investigating and exposing truth claims that oppose the living Truth, especially when those claims come cleverly cloaked.

Early Christians did apologetics. Paul considered himself and the Philippian believers united “in the defense and confirmation of the gospel” (Philippians 1:7). How do we defend and confirm the gospel? Doing apologetics like this means speaking words that might persuade others, like when Paul defended himself and the faith before King Agrippa in Acts 26, or when he strengthened the Corinthians’ confidence in the resurrection in 1 Corinthians 15.

Paul noted the Christian task of “pulling down strongholds, [by] casting down arguments” (2 Corinthians 10:4–5). Here, strongholds built to resist the gospel truth are made of false, man-made ideas. The apologist exposes their flaws, but always with grace and gentleness, as those intent on reconciling sinners to a holy God.^{2,3}

Why do apologetics matter? Because the world’s reasons for rejecting Jesus are weak and ready to fall. Because the gospel message is true, powerful, and worth defending and explaining. Because we want God’s Son to one day say to our Father about those who believed Him after we made a case for Christ, “She trusted in Me, so I applied My death payment to her penalty. And *that*, Your Honor, is why this mother’s crimes no longer count against her. I rest my case.” 🙏

References

1. The gospel spells out the good news that even though our sins deserve everlasting separation from the Father (i.e., death), He sent His Son Jesus to pay our death penalty and rescue from death anyone who repents of sin and trusts in Him.
2. 2 Corinthians 10:1.
3. “Let your gentleness be known to all men” (Philippians 4:5).

Dr. Thomas is a research scientist at the Institute for Creation Research and earned his Ph.D. in paleobiochemistry from the University of Liverpool.



“In the beginning God created the heavens and the earth.”

Genesis 1:1

The Creator: Who God Is

J A K E H E B E R T , P H . D .

The first biblical declaration in Genesis 1:1 is arguably also the most important, for it is foundational to the rest of God’s revelation about Himself in the Bible. Many Scripture passages tell us what God is *like*—that is, they give us a glimpse of His attributes. He is holy (Isaiah 6:3), merciful and gracious (Exodus 34:6), loving (1 John 4:7), all-powerful (Matthew 19:26), omnipresent (Psalm 139:7–10), and all-knowing (Psalm 147:5). He is one God (Deuteronomy 6:4) but a Trinity of three persons: Father, Son, and Holy Spirit (Matthew 28:19).

But Genesis 1:1 doesn’t merely tell us what God is *like*; it tells us who God *is*. Fundamentally, He is the Creator! This truth is repeatedly affirmed throughout Scripture (Genesis 1:27; Psalm 104:29–30; Isaiah 45:18; 48:13). God’s role as Creator and Maker of all things sets Him apart from all other beings, including the heavenly angelic beings, whom He also created (Colossians 1:16).

Genesis 1:1 affirms the universe had a beginning, in contrast to ancient pagan theories about the origin of the universe, or cosmogonies, that held the cosmos was eternal.¹ Some modern evolutionists claim the universe has always existed, and others assert that the laws of physics somehow created the

universe—out of nothing! Such claims, however, contradict both logic and science.²

Although all three members of the Godhead were undoubtedly involved in creation, the Bible places special emphasis on the Lord Jesus Christ as Creator: “For by Him [Christ] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him” (Colossians 1:16).

This verse also makes it clear that Christ created *all* things, *without exception*, a truth repeated in John 1:1–3: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.” As the four living creatures surrounding God’s throne praise Him, the 24 elders also affirm that God created *everything*: “You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created” (Revelation 4:11).

The gospel is “the power of God to salvation” (Romans 1:16), yet many are indifferent to it. Thankfully, there is something Christians can do about this sad real-

ity: we can unashamedly proclaim Christ as Creator! Apathy toward the gospel is often rooted in denying this foundational truth. To appreciate the good news of the gospel, one must first recognize that God is indeed our Creator (Genesis 1:1), that He has the right to hold us accountable for our behavior (Ecclesiastes 12:14), and that we stand condemned before Him because of our sins (Romans 3:10–20). Without this foundational context, the unbeliever sees the gospel as “foolishness” (1 Corinthians 1:18–25). But the heart of the sinner who recognizes these truths becomes fertile ground for the good news of the gospel. Full forgiveness is available to those who turn from their sins and believe in Christ, recognizing Him as both the offended Creator and promised Savior (Genesis 3:15; Mark 1:15; Acts 16:30–32; Romans 10:9–13). 

References

1. Morris, H. M. 1991. *The Long War Against God: The History and Impact of the Creation/Evolution Conflict*. Grand Rapids, MI: Baker Book House.
2. A universe of infinite age should already have completely “run down,” with its useful energy degraded into unusable forms. And the claim that the laws of physics could have created the universe is foolish sophistry. The laws of physics are merely descriptions of how matter and energy behave; they have no power in and of themselves to *do* anything, let alone create a universe!

Dr. Hebert is a research scientist at the Institute for Creation Research and earned his Ph.D. in physics from the University of Texas at Dallas.



*“In the beginning was the Word All things were made by him; and without him was not any thing made that was made.” John 1:1, 3**

Christ’s Deity: Affirmed as the Creator

M I C H A E L J . B O Y L E , P H . D .

The doctrine of the deity of Christ asserts that Jesus is fully God, and therefore He is coeternal and coequal with God the Father and God the Holy Spirit. How do we know? Colossians 1 declares that Jesus “is the image of the invisible God” (v. 15) because by Jesus “all things were created that are in heaven and that are on earth” (v. 16). Jesus (the Word) not only precedes the creation of the universe, but the very first verse of Genesis also proclaims that “God created the heaven and the earth” (KJV) in the beginning, as does the first verse of John’s Gospel where Jesus made “all things.” Henry M. Morris reminds us that Christ is both the Son of God and Creator.¹ And Jesus Christ (*Christos*, the Anointed One) tells us, “Before Abraham was, I AM” (John 8:58). Clearly, Jesus Christ is God of all creation.

Everything that was made by Him, visible and invisible, came forth in speech (“Then God said, ‘Let there be . . .’”) during the first six days of creation approximately 6,000 years ago. Accordingly, we have reliable evidence that Christ is God, who revealed His divine essence (Godhead) and established His laws (eternal power) that govern “heaven and earth, the sea, and all that in them is” (Exodus 20:11, KJV). The universal laws (motion, energy, and entropy) were created and operational during each 24-hour day of the creation week, and they remain operational today.¹

The functionality of life on Earth today requires a diversity of interconnected organisms and environments that are steadily maintained by the same universal laws. For example, neither matter nor energy can be created or destroyed. From a biblical perspective, this makes sense. The Creator of the universe engineered every distinct species of cellular life on this planet and the innate chemical systems sustaining them.² He gave them mandates to be fruitful, multiply, and fill the waters, the firmament, and the earth (Genesis 1:20–25). We inhabit a functionally closed system from our perspective, and His.

Even so, the world doesn’t accept the limitations of a closed system. They perceive that given enough time and energy, nature ordered itself into an open, flexible chemical system of atoms that not only produced the elaborate codes of life (RNA and DNA) but also the very first unicellular and multicellular forms of life. With that momentum, every living organism on Earth has somehow arisen by means of natural selection over immeasurable time. Importantly, *this story* is not testable, refutable, or falsifiable with any of the “highly sophisticated” tools of the conventional science industry that wrote it. Thus, the evolutionary worldview reflects the reprobate mindset of all “who hold the truth in unrighteousness” (Romans 1:18, KJV). In



addition to such unrelenting pseudoscience (1 Timothy 6:20), *another story* reflects a similar mindset that led to Israel’s aimless wandering and dispersion for several millennia.

God’s chosen people were given a promise, an abundance of land, protection, and even deliverance from captivity by other nations (Genesis 15:13–14; 2 Chronicles 36:20). Yet time and time again, they shunned the advice of preincarnate Christ (the eternal Son of God). With each major episode of disobedience, He reminded them again of who He is by turning their attention to His created acts: “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion” (Jeremiah 10:12, KJV). Moreover, Christ reminds us every day of His unlimited power over the earth by His precise engineering of the global hydrological cycle supporting every cell in our bodies (Psalm 135:6–7)—the same bodies that are “fearfully and wonderfully made” (Psalm 139:14).

The proofs that Jesus is fully God are abundant.³ He is “from everlasting to everlasting” (Psalm 90:2). He knows the number of stars and calls them by name (Psalm 147:4). He set the foundations of the earth (Psalm 104:5). He commands the morning to reveal the ends of the earth (Job 38:12–13). All things were created by Him and for Him (Colossians 1:16). He is the only way to come to God the Father (John 14:6). And since the Father and Jesus are both proclaimed as King and Lord of Glory, Jesus Christ is fully God (Psalm 24:8; Acts 7:2). 

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1. Morris, H. M. 2006. *The New Defenders Study Bible: King James Version*. Nashville, TN: World Publishing, Inc., 1563.
2. Guliuzza, R. J. 2024. Why Biology Needs a Theory of Biological Design—Part 1. *Acts & Facts*. 53 (2): 4–7.
3. In fact, nowhere in all of Scripture do we ever read that Jesus is not God. See Daniel, C. D. 2003. *100 Proofs That Jesus Is God*. Grand Rapids, MI: Reformation Heritage Books.

Dr. Boyle is a research scientist at the Institute for Creation Research and earned his Ph.D. in zoology from University of Hawaii at Manoa.

*KJV



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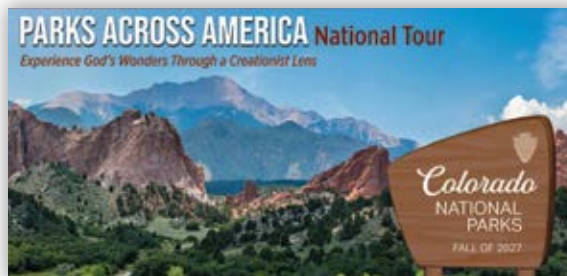
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Biblical Clarity and Authority: Central to Creationists

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

When God reveals Himself through creation or the Bible, are His disclosures clear enough so *everyone* has a fair opportunity to learn of Him? In other words, does someone need a Ph.D. in science to clearly see His workmanship throughout nature, or can it be plainly understood by anyone (Romans 1:19–20)? Can the average person understand the Bible by reading it without a theology degree? Are the Bible’s words in the original languages comprehensible in and of themselves so that they can be accurately translated to different languages? The answer to these questions matters.

What Is Biblical Clarity and Why Is It Fundamental?

Biblical clarity is a foundational doctrine that presupposes God clearly communicates to us through our own reading of the Bible, regardless of whether someone is a religious cleric or hotel clerk. Theologians call this perspicuity, meaning the Holy Spirit inspired biblical authors to communicate with words that are transparent and understandable, not hidden or confusing. Biblical clarity teaches that God intends to communicate a lucid message through the normal meaning of the Bible’s words in their normal context, just like any other piece of literature. Thus, this doctrine rejects that words don’t really mean what they say, additional verbiage needs to be extracted from the text than what is typically read, multiple messages are embedded in the text, and there are degrees of complexity even in straightforward Bible passages. Biblical clarity is an intrinsic ele-

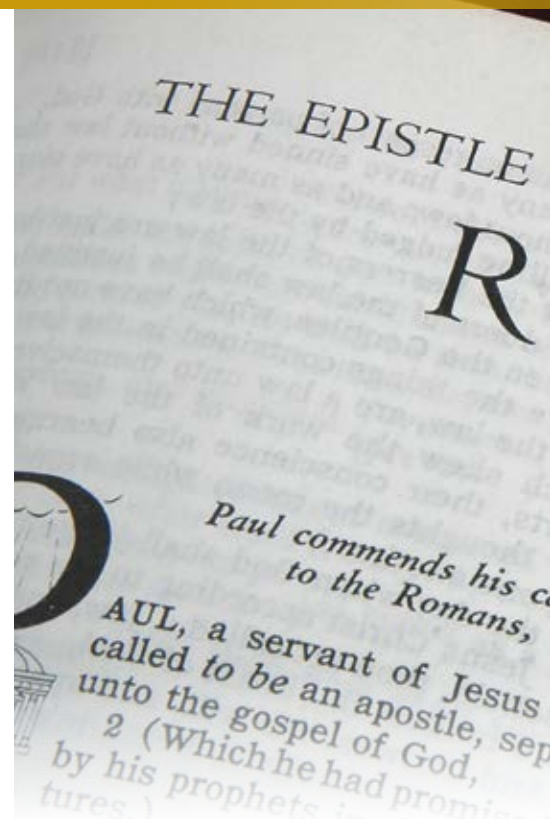
ment of the doctrines of biblical authority and sufficiency.

That biblical clarity is fundamental to all doctrine is greatly neglected in churches. You’ve likely heard several sermons on inspiration but none on clarity. But consider this: if someone challenged the Bible’s inspiration, you’d turn to 2 Timothy 3:16: “All Scripture is given by inspiration of God.” If the challenger says the words don’t mean what you think they mean, you’d turn to the doctrine of clarity that gives words their normal meaning. If the challenger says you’re underqualified to understand the passage, you’d appeal to clarity. If the challenger further claims the verse can only be understood with extrabiblical information, you’d respond that the Bible itself is sufficient—an extension of biblical clarity. This scenario can play out for all biblical doctrines. It’s fundamental that the Bible’s words can be understood by ordinary people.

The Biblical Basis for Biblical Clarity

Moses taught in Deuteronomy 30:11–14 that Scripture does not require interpreters: “For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ . . . But the word is very near you, in your mouth and in your heart, that you may do it.”

In the New Testament, Jesus said that the Holy Spirit would personally lead believers into understanding truth: “when He, the Spirit of truth, has come, He will guide you into all truth” (John 16:12–13). Freedom



comes from knowing that an indispensable clerical order isn’t needed to tell the “laity” what the Bible means.

In Acts 8:26–35, the Ethiopian *understood the words* of Isaiah. But he needed additional information to know who they applied to, so “Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:35, KJV).

Acts 17:11 records of the Berean Christians, “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the



OF PAUL THE APOSTLE TO THE ROMANS

14 I am debtor both to the Barbarians; both to the wise
15 So, as much

Scriptures daily to find out whether these things were so.” Notably, the Berean laymen weren’t dependent on a scholar to tell them biblical truth; the Scripture was so clear that they could assess the truth of Paul’s teaching themselves.

Biblical Authority and Sufficiency Stand on the Clarity of Scripture

Biblical clarity is integral to the doctrine of biblical authority and sufficiency. Biblical authority means the Bible’s teachings are the standard for measuring the truthfulness of all other claims, the Bible is to be believed and obeyed, and it is the final, informative guide for Christians. Restoring biblical clarity was vital to the Reformers because they knew clerics were setting themselves up to control the laity by telling Christians they *could not* understand the Bible for themselves.

Is the content of the Bible sufficient within itself, or is information from sources outside the Bible (i.e., science or ancient Near Eastern literature) a necessary addi-

tion for God to communicate His thoughts? Since God wants to communicate clearly, why would He leave necessary information out of the Bible? Rather, it is through the Holy Spirit *using Scripture* that Christians “may be complete, thoroughly equipped for every good work” (2 Timothy 3:17) and have “all things that pertain to life and godliness, through the knowledge of Him” (2 Peter 1:3).

Biblical sufficiency means all things that need to be known about salvation, works, and Christ’s nature are clearly taught in Scripture. Readers can obtain that essential knowledge from the Bible without necessary intervention from outside theological, scientific, or historical sources. Even any crucial historical context will be provided in the text (e.g., Ruth 4:7).

How Biblical Clarity Applies to Creation Versus Theistic Evolution

It is the consistent application of giving the Bible’s words their normal/literal meaning that biblical creationists accept but theistic evolutionists and progressive creationists

reject. Millions of people today follow the unbiblical counsel of misguided, science-oriented ministries that tell them they need a *scientist* to direct their understanding of the Bible. They willfully place themselves back under intellectual bondage and enthrone scientists between themselves and the Bible in instances like the following:

- “the evening and the morning were the first day” (Genesis 1:5);
- “according to its kind” (Genesis 1:11; common ancestors by kind, not a universal common ancestor);
- “the LORD God formed man of the dust of the ground” (Genesis 2:7);
- “the rib which the LORD God had taken from man He made into a woman” (Genesis 2:22);
- “the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered” (Genesis 7:19);
- “in six days the LORD made the heavens and the earth” (Exodus 20:11; 31:17);
- “as through one man sin entered the world, and death through sin” (Romans 5:12);
- “the world that then existed perished, being flooded with water” (2 Peter 3:6).

Who knew that for millennia, no one could read the words of Moses or Jesus Christ and properly understand them until today’s science informed their thinking with anti-biblical assertions from Stephen Hawking, Neil deGrasse Tyson, Stephen Jay Gould, or Charles Darwin? By reclaiming biblical clarity, Christians embrace a truth that releases them from the bondage of theological or scientific elites who proudly insert themselves as an essential interpretive filter between believers and their Bible. Christians, especially pastors, do not need a “holy man” or a “science guy” to tell them what the Bible means. 

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*“Thy word is true from the beginning.” Psalm 119:160**

Biblical Sufficiency: Opposed to Scientism

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

Here’s one thing you’ll likely never see: a parent sitting their child down and saying, “Now this is how you tell a lie.” We all come by lying naturally. It was Satan’s lie that initiated Adam and Eve’s sin (Genesis 3:1–6). They began to lie, and now we do, too. One of Satan’s malignant characteristics is that he “does not stand in the truth, because there is no truth in him”; lying is part of his native language, “for he is a liar and the father of it” (John 8:44).

Like a lighthouse to a ship on a stormy night, the Lord Jesus, who is “the way, the truth, and the life” (John 14:6) and whose “words are true and faithful” (Revelation 21:5), stands as the guide to truth. His prayer to the Father aligns with this: “Sanctify them by Your truth. Your word is truth” (John 17:17). These and other passages affirm the Bible as *the standard* for truth.

We apply passages about biblical truth through the doctrines of authority and sufficiency. They encompass three important aspects: the Bible’s teachings measure the truthfulness of all other claims, the Bible is to be believed and obeyed, and the Bible is all that’s necessary as the final informative guide for Christians. Today, we need to use these doctrines to prepare for our relentless Enemy’s latest lie: science is the avenue to truth.

If I had any standard for truth before I became a Christian, it was science. To me, scientists had given theologians a major thrashing by pointing out the absurdity of endorsing anything but science as the vehicle to convey truth. As a new believer, I accepted the Bible as truth, but in my mind, it wasn’t *sufficient* truth. Like many Christians, I saw the Bible and science as co-authorities—science was a *necessary* enhancement to arrive at truth. Fortunately, at Moody Bible Institute, I learned how unbiblical my view was.

Today, the belief that all forms of intellectual inquiry must conform to the model(s) of science to be rational is known as scientism.¹ It’s a major challenge facing Christians. Harvard evolutionary psychologist Steven Pinker’s teachings on the contemporary subjugation of faith to science are enlightening:

In which ways, then, does science illuminate human affairs? Let me start with the most ambitious: the deepest questions about who we are, where we came from, and how we define the meaning and purpose of our lives. This is the traditional territory of religion . . . [but] the moral worldview of any scientifically literate person—one who is not blinkered by fundamentalism—requires a radical break from religious conceptions of meaning and value.

To begin with, the findings of science entail that the belief systems of all the world’s traditional religions . . . are *factually mistaken*. We know, but our ancestors did not, that humans belong to a single species of African primate that developed agriculture, government, and writing late in its history. We know that our species is a tiny twig of a genealogical tree that embraces all living things and that emerged from prebiotic chemicals almost four billion years ago . . .

In other words, the worldview that guides the moral and spiritual values of an educated person today is the worldview given to us by science. Though the scientific facts do not by themselves dictate values, they certainly hem in the possibilities. *By stripping ecclesiastical authority of its credibility on factual matters, they cast doubt on its claims to certitude in matters of morality.*²

Despite this daunting challenge, ICR has never wavered on the doctrines of biblical authority and sufficiency. ICR’s scientific research upholds biblical truth by demonstrating that it’s *not* factually mistaken. Christian leaders should embrace and wield creation science against the growing threat from scientism to replace biblical sufficiency and strip them of ecclesiastical authority. 🙏

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*KJV

“Has God indeed said . . . ?” Genesis 3:1

These very words, spoken by the Deceiver to Eve in Eden, started mankind on the path to sin. Today, similar doubt has been cast upon Scripture itself, especially Genesis 1–11. One of the points of contention regarding biblical authority is evolutionary deep time. Conventional science tells us Earth is 4.6 billion years old. But the genealogies and chronologies in Genesis and other parts of the Bible provide an age of about 6,000 years. Both ages cannot be correct.

Where did this age originate? Prior to the late eighteenth century, all Christian churches and nearly all Christian scientists held that the earth was about 6,000 years old, following the chronology of James Ussher (1581–1656) in 1650.¹ Along came Scottish naturalist, James Hutton (1726–1797). His observations at Siccar Point, Scotland, in 1788 provided the “proof” of an old earth he had been seeking.¹ He wrote at the end of the 1788 edition of *Theory of the Earth*, “The result, therefore, of our present enquiry is, that we find no vestige of a beginning,—[sic] no prospect of an end.”² He dismissed the biblical timescale with a stroke of his pen.

By 1830, geologist Charles Lyell (1797–1875) had a clear agenda to free science from the writings of Moses, writing in a letter, “I am sure you may get into Q. R. [Quarterly

Biblical Truthfulness: We Can Believe God’s Word

TIM CLAREY, P.H.D.

Review] what will free the science from Moses, for if treated seriously, the [church] party are quite prepared for it.”³ How correct he was—not just with the church, but with science also.

By the start of the twentieth century, the church began to cave on Earth’s 6,000-year age.⁴ Henry Morris wrote that theologians and Christian scientists alike admit a “straightforward” reading of Genesis suggests the earth was created in six 24-hour days.⁴ But, it was argued, such a view “denied and belittled the vast amount of scientific evidence amassed to support the theory of natural selection and the antiquity of the

earth.”⁵ Therefore, many placed the authority of “science” ahead of the Word of God.

The role of “science” in theology expanded in the twenty-first century. Oxford’s John Lennox questioned the 24-hour days in Genesis 1 by rationalizing that there are many meanings to the word “day.”⁶ Biblical scholar C. John Collins wrote, “The days are God’s workdays, their length is neither specified nor important, and not everything in the account needs to be taken as historically sequential.”⁷ But the days’ lengths *are* specified! Each day of creation is identified by “morning and evening” and its number. How much clearer could it be written? The length of a day is important, like all Scripture (2 Timothy 3:16). That’s why the Lord wrote with His own hand, “For in six *days* the LORD made the heavens and the earth, the sea, and all that is in them [emphasis added]” (Exodus 20:11). He could have written, “six long time periods.” But He didn’t.

Christians should never question the perspicuity (clarity) or authority of Genesis by allowing modern scientific philosophy to trump God’s Word. First Timothy 6:20 reminds us, “Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge,” which has included ideology passed off as science. “For if you believed Moses, you would believe Me” (John 5:46). 

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Siccar Point, Scotland

Image credit: Dave Napier

“For He spoke, and it was done; He commanded, and it stood fast.”
Psalms 33:9

How God Created: The Bible Does Say

J A K E H E B E R T , P H . D .

Christians who accept evolution and millions of years often assert that the Bible only tells us *that* God created but not *how* He created. But is that really true?

The Bible is explicit about how God created the universe. God created the entirety of the physical universe in six days (Genesis 1). It is absolutely clear that these are six literal, 24-hour days since they are all characterized by “evening and morning.” Moreover, God commanded the Israelites at Mount Sinai to work six (literal) days and rest on the seventh in commemoration of His six-day creation (Exodus 20:8–11). The near-universality of the seven-day week is evidence for the truth of Genesis as well, since there is no astronomical basis for it. The day, the month, and the year are all based on observable astronomical cycles, but this is not true for the week. That people the world over measure time in seven-day weeks is only adequately explained by the fact that God created the universe in six days and rested on the seventh.

Likewise, Genesis 1 tells us the order in which God created. God created the heavens and a watery earth on Day 1. On Day 2, He

separated the waters He had created with an expanse. He formed the continents and added vegetation to them on Day 3. The Lord hung celestial lights on Day 4 by making the sun, moon, and stars. On Day 5, He introduced flying and swimming creatures to the air and waters, and on Day 6, He made land creatures, including man.

Furthermore, He did not use evolutionary processes to create the universe. God’s creation was set apart by four characteristics that are contrary to evolutionary theory. First, God’s creation was *spoken*. Repeatedly in Genesis 1, God simply speaks things into existence by the power of His word (verses 3, 6–7, 9, 11, 14–15, 20, and 24). This is hardly surprising, since God “calls those things which do not exist as though they did” (Romans 4:17). Second, God’s creation was *immediate*. In response to God’s commands, things promptly sprang into being. Creation did not lag millions of years behind His spoken commands!

Third, creation occurred as a *direct* result of those commands. Old-earth Christians sometimes baselessly assert that God’s creation is somehow more majestic if it oc-

curred over eons of time, but a God who can *immediately* and *directly* bring things into existence simply by speaking is truly worthy of awe and reverence! “Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast” (Psalms 33:8–9).

Finally, God’s creation was *complete*. In evolutionary thinking, creation is still an ongoing, never-finished process. Yet God’s creative work was finished by the end of Day 6: “Thus the heavens and the earth, and all the host of them, were finished” (Genesis 2:1). Moreover, this complete creation was “very good” (Genesis 1:31).

Candidly, the claim that the Bible only reveals the *fact* of creation but not the *how* is an intellectual cop-out by Christians intimidated by evolutionary and old-earth claims. The scientific evidence for a recent, literal, six-day creation has never been stronger. There is simply no good theological or scientific reason to deny the Bible’s clear teaching on this issue. 

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*“Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet.” Psalm 8:6**

General Revelation: Power and Wisdom in God’s Creation

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

God is the great revealer. By His very nature, God makes Himself known. The character, extent, and modes of God’s revelation are complicated, so to simplify the topic, theologians categorize God’s revelation to humanity as either special or general.

Overview: The Nature and Purposes of Special and General Revelation

The Bible is special revelation because information was given and inscribed “specially” (or “selectively”) through “holy men of God [who] spoke as they were moved by the Holy Spirit” (2 Peter 1:21). It also records the special revelation of the Lord Jesus Himself through His words and actions, revealing the Father to us (John 14:7–9). For anyone to be saved today, they must believe in Jesus since “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12, KJV). Thus, the Bible’s special revelation is both essential for, and a sufficient guide unto, salvation.

Psalm 19:1–6 and Romans 1:18–25 are key passages stating that God reveals Himself in nature. Creation scientists research the physical, “natural” world that has been “generally” observable to all people since Adam. Anyone could reasonably ask themselves if specific features of the world reveal insights into the character of a very intelligent and powerful being who was its creator. That’s general revelation and why it’s important to creationists.

As detailed in the Romans passage, some important characteristics of general revelation are that it confirms incredible workmanship (v. 20), is undeniably evident

by appearance through human experience (v. 19), and is sufficient to make inferences about cause and effect (v. 21). These essential attributes are useful when we talk to other people about Jesus.

First, people see *workmanship*. Human-engineered workmanship is characterized by multiple parts working together for a purpose and by great attention to detail, impressive fit and finish, and creativity. If God is trying to reveal Himself in a way that humans *could* understand and lead them to a powerful intuition that natural systems, particularly creatures, were created, then He would engineer creatures with characteristics that we *would* recognize as workmanship. Thus, we should expect to find a correspondence (in purpose, operation, qualities, assembly, parts, systems, etc.) between creatures and human-engineered things performing similar functions. And we do.¹ Living things display workmanship in abundance, thus likely making creatures the principal feature of God’s general revelation in nature.

Second, people don’t need microscopes, telescopes, or any instrument to see workmanship. Anybody can see it using their own senses. People have a powerful predisposition to link features on organisms with engineered design.² Significantly, it’s that correspondence in features observed between human-engineered entities and creatures that greatly constrains the potential explanations for their origin to a creator. Today, discovering microscopic machines in cells, cosmic fine tuning, and precise natural laws subsequently pile on layers of God’s general revelation.



General Revelation in Regard to Salvation and Biblical Authority

General revelation is hard to miss. Ample characteristics of creation to conclude the reality of the Creator are easily perceived by every people group proceeding from Adam and Eve. Human responses to that intuition range from acceptance to questions, investigations, imaginative speculations, indifference, and even denial. Acknowledging one’s Creator is necessary, but insufficient, for salvation apart from believing in Jesus as revealed in the Bible.

Additionally, general revelation is simply what’s observed. Thus, Christians shouldn’t unquestioningly conflate general revelation with conventional scientists’ opinions, whether correct, critical, or erroneous, nor let scientists’ ever-changing beliefs have higher authority over the normal meaning of the Bible’s words.

General and special revelation are gifts. It’s through them that people—especially Christians—can savor the awe felt from discovering all of Jesus’ wonderful attributes. 🙏

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**KJV*

“For in six days the LORD [Yahweh] made the heavens and the earth.”

Exodus 20:11

Creation in Six Days Both Biblical and Practical¹

J E F F R E Y P . T O M K I N S , P H . D .

We are clearly told in Genesis 1 that God created the cosmos in a very short sequence of time over six 24-hour days. There are multiple reasons to affirm this truth found in the Bible. The Hebrew text throughout the book of Genesis (including chapters 1–3) is grammatically arranged using a verbal construct called a waw consecutive that defines the genre of literal historical narrative. Additionally, each individual day of the creation week is systematically defined by its evening (*ereb*) and morning (*boqer*) and by each day’s number. These characteristics always define literal days throughout the Bible.

If this weren’t plain enough, the six-day creation is affirmed twice in Exodus: “For in six days the LORD [Yahweh] made the heavens and the earth” (20:11; 31:17). Furthermore, we are told in these verses and in Genesis 2:2 that God rested on the seventh day. Hebrews 4:4 cites this again in the New Testament. This is where we get our seven-day calendar week—the only demarcation of time not built on a solar or lunar cycle.

In contrast to the Scriptures, naturalists propose that the universe somehow exploded into existence and then self-assembled through random processes into galaxies, solar systems, stars, planets, and Earth’s complex array of biological life. Supposedly, all this took place over billions of years—the magic of deep time that makes it all seem plausible. However, this is purely naturalistic speculation and widely debunked by sound empirical science, as copiously noted by ministries like ICR. Thus, the obvious nature of the Judeo-Christian God as Creator and the attendant obligation on mankind to worship and serve Him is soberly affirmed in Scripture (Romans 1:20) as well

as recognized in creation itself.

Now, why the stepwise sequence of creative events over the short course of six days? It’s best to take an engineering-based approach to considering this, for no one can logically deny that our solar system, the earth, and all its living creatures function as a massively complex interconnected system of subsystems. In the present age of human ingenuity, complex systems—whether they are cars, washing machines, or computers—must be engineered and assembled with a high level of foresight and intelligence all at once in a short sequence of time for them to work and serve their purpose. A partially assembled car or computer is worthless as an end product.

But is it reasonable to compare human engineering with God’s creation?^{2–4} In Psalm 115:4–8, God rebukes the Israelites for engineering idols with nonfunctional mouths, eyes, ears, and noses. While the overriding lesson in this passage is that we shouldn’t worship anything, including “the work of men’s hands,” above the living God, there’s more to glean. Humans are unique in their ability to purposefully craft and engineer elaborate things. This is one aspect of humans being created in God’s image (Genesis 1:27). In Psalm 115:4–8, the Lord uses this fundamental and inherently understood principle to highlight idolatry in a contrastive scenario—low-level human engineering versus God’s all-powerful engineering. So yes, it is reasonable to compare the workmanship of man to that of God.

Based on this principle of system engineering and construction, the creation week entails the sequential creation of elaborate interconnected systems over a short period of time by the omnipotent Creator God, the Lord Jesus Christ. We can immediately appreciate this due

to our own built-in perception of how things are sequentially constructed. 🧩

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*“Whereby the world that then was, being overflowed with water, perished.” 2 Peter 3:6**

How Can Anyone Believe There Was a Global Flood?

T I M C L A R E Y , P H . D .

I am often asked, “Where is the evidence for the global Flood?” And I usually answer, “Just look down. Most of the earth is covered with thousands of feet of sediments, filled with billions and billions of fossils buried en masse.”

Yet evolutionists claim, “The greatest geologic fiction that the Creationists adhere to is Noah’s Flood.”¹ Theistic evolutionists make similar statements, claiming the acceptance of a literal global Flood 4,500 years ago is “a huge barrier for people, an obstacle to trusting the Bible as a wholly truthful message.”² They add, “Adults on every continent, especially those with formal training in the sciences, recognize that no geological evidence exists—at least none confirmed as credible by the scientific research community—for a globally extensive flood during the past several thousand years.”³

Scientists at ICR can readily identify compelling evidence in the rocks on every continent that supports the progressive global Flood described in Genesis 7–8.^{4,5} Every continent shows the same order of sedimentary rocks, the same order of fossils, the same progressive flooding pattern, and the same peak in sea level at approximately the same time. These global patterns indicate a worldwide catastrophe.

Still, critics claim when the Bible speaks of flooding the whole earth, both in

Genesis and in the New Testament, it means the “known world” or “their world” rather than the entire globe.⁶ In effect, they make it a regional flood of just the Middle East or the Mediterranean region.

Why, then, does God mention taking birds on the Ark? They could have flown away and escaped a local flood. Genesis 6:20 says “birds after their kind,” more specifically “seven each of birds of the air” (Genesis 7:3), were brought to the Ark. And the Bible mentions birds repeatedly in Genesis 7:8, 14, 21, and 23. In addition to the dove and the raven used by Noah, the Bible describes birds exiting the Ark in Genesis 8:17 and 19. And instead of spending many decades building an ark, Noah and his family could have traveled elsewhere and been safe from a regional or local flood. But there was no place on Earth to escape this judgment other than the Ark.

Furthermore, God describes the Flood in Genesis 6–9 with the Hebrew word *mabbul*. Henry Morris pointed out that this is the only time *mabbul* is used in the Old Testament other than Psalm 29:10’s reference to the Flood.⁷ In the New Testament, the unusual Greek word *kataklysmos* (where we get “cataclysm”) is used in Matthew 24:39, Luke 17:27, and 2 Peter 2:5 and 3:6 to refer to the global Flood instead of the typical word for a flood.⁷

Skeptics claim a loving God would

never destroy the entire earth in a judgment. But God is holy, just, and hates sin. Genesis 6:5 tells us that “every intent of the thoughts of [man’s] heart was only evil continually.” And Genesis 6:11 says even the earth “was corrupt before God, and the earth was filled with violence.” However, Noah was righteous and “found grace in the eyes of the LORD” (Genesis 6:8–9). The Lord chose to save a remnant of humanity and a remnant of every kind of air-breathing, land animal on the Ark. He had a plan, and that plan ultimately involved the redemption of all mankind through the shed blood of Jesus about 2,500 years later. Like the Bible revealing God’s plan, the rocks across every continent tell us the global Flood really happened. 

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*KJV

Grand Canyon

“... the son of Enosh, the son of Seth, the son of Adam, the son of God.”

Luke 3:38

A Literal First Adam and Redemption in Christ

JEFFREY P. TOMKINS, PH.D.

Was there a literal Adam created along with his wife Eve in the beginning 6,000 years ago? Does it really matter when it comes to the biblical plan of redemption? Yes, and yes. Yet many academics and even Christians claim humans descended from apes through an intermediary evolutionary process over millions of years, contradicting the Bible's account of mankind's creation directly by God, in His image.

Let's begin by briefly addressing the evolutionary explanation for human origins, proposed as an alternative to Adam being the father of all mankind. *Australopithecus* are ape like fossils thought to represent the first precursor to the genus *Homo*, or human. However, nothing has been found to bridge the gap between the two groups because *Australopithecus* fossils are nothing more than chimp-like apes. Even evolutionists acknowledge this. A 2016 Royal Society paper titled “From *Australopithecus* to *Homo*: The Transition That Wasn't” says, “Although the transition from *Australopithecus* to *Homo* is usually thought of as a momentous transformation, the fossil record bearing on the origin and earliest evolution of *Homo* is virtually undocumented.”¹ In other words, the missing link is still missing.

In addition to fossil data debunking human evolution, DNA studies for the mitochondrial genome and the protein coding regions of the nuclear genome give a timeline of human genetic variation starting at 5,000 to 10,000 years ago.² This supports a timeline based on biblical chronologies and genealogies starting with Adam that give a 6,000-year date for creation from the present (4,000 BC).^{3,4} Unfortunately, many Christians are unaware of this Bible-affirming data that

support the historicity of Adam.

Based on a literal Adam's disobedience to God in the garden of Eden, all creation became cursed. This was accompanied by the total depravity of mankind. It is Adam's sin that explains the problem of evil in the world. Paul confirms the historicity of this and its consequence in Romans 5:12: “. . . just as through one man [Adam] sin entered the world, and death through sin, and thus death spread to all men, because all sinned.” But he also uses the fall of Adam to explain the gospel in 1 Corinthians 15:22: “For as in Adam all die, even so in Christ all shall be made alive.”

The idea that after millions of years of evolution, humans somehow magically emerged from apes is completely unbiblical and is also unsupported by sound empirical science. There truly is no need for Christians to compromise on this important Bible issue. Adam was a real person, and the last Adam, Jesus Christ, lived a morally perfect life and died a substitutionary death for the sins of mankind, making penal satisfaction for the holy God's justice and wrath against sin. Because of this,

people who place their faith in Christ can receive eternal life and be justified by faith in Him, receiving His free gift of righteousness. This is why the Scripture says in Ephesians 2:8–9, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”



Australopithecus

Image credit: Bret Eloff, CC BY-SA 4.0

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“The last enemy that will be destroyed is death.” 1 Corinthians 15:26

Is Death a Curse or Life’s Change Agent?

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

Without a doubt, there is a sting to death that is felt by Christians and unbelievers alike.

Even when we know a loved one’s death is imminent, we still feel the blow of an immediate void when it comes. The loss of connection is *so* final. There’s no going back. However, feeling the sting is where commonality ends, for Christians *think very differently* about death compared to the world’s view.



Biblical Characteristics of Death: Curse, Punishment, and Enemy

Death is a curse and a punishment for sin. God warned Adam, “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Genesis 2:17). Adam sinned and death did come: “So all the days that Adam lived were nine hundred and thirty years; and he died” (Genesis 5:5). Death is a certain, appropriate punishment: “sin, when it is full-grown, brings forth death” (James 1:15), and “the wages of sin is death” (Romans 6:23).

Death is universal to all people. “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12), and “the soul who sins shall die” (Ezekiel 18:4).

All creation is subject to the Curse and death—not just humans. “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now” (Romans 8:20–22).

Death is an enemy. “The last enemy that will be destroyed is death” (1 Corinthians 15:26). The Lord Jesus destroyed death through His death: “our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel” (2 Timothy 1:10). One day, death will end: “Then Death and Hades were cast into the lake of fire” (Revelation 20:14), and “there shall be no more death, nor sorrow, nor crying” (Revelation 21:4).

Death Is Central to Darwinian Selectionism

Death and extinction are essential for evolutionary improvement. “As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence . . . we shall then see how Natural Selection

almost inevitably causes much Extinction of the less improved forms of life.”¹

Death is the means to good. Darwin exalts death as integral to his worldview: “as a consequence to Natural Selection, entailing . . . the Extinction of less-improved forms. Thus, from the war of nature, from famine and death . . . the production of the higher animals, directly follows. There is grandeur in this view of life.”² Selectionist and Apple cofounder Steve Jobs seemed to embrace his cancer diagnosis, proclaiming, “death is very likely the single best invention of life. It is life’s change agent.”³

Death-driven selectionism wars against biblical theology. Renowned evolutionist Stephen J. Gould wrote, “Moreover, natural selection, expressed in inappropriate human terms, is a remarkably inefficient, even cruel process. Selection carves adaptation by eliminating masses of the less fit—imposing hecatombs [great slaughter] of death as preconditions for limited increments of change.”⁴ He later adds, “The radicalism of natural selection lies in its power to dethrone some of the deepest and most traditional comforts of Western thought, particularly the notion that nature’s benevolence, order, and good design . . . to these beliefs Darwinian natural selection presents the most contrary position imaginable.”⁵

Having reviewed the two dominant, competing views on death, the Bible clearly teaches that death is a curse from which we need salvation in Jesus—it wasn’t part of God’s originally very good creation. “Glaring” aptly depicts how this contrasts with the invariably muddled, morbid, and perverse views of death promoted by Hollywood, educational systems, and definitely Darwinian selectionism. These differences are so profound that any infusions of selectionism into Christian doctrine produce a pernicious characterization of our Creator’s relationship to humanity. 🐾



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“Have no other gods before Me.” Exodus 20:3

Modern Idolatry

Crediting Natural Selection as the Creator

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

“In the beginning God created the heavens and the earth” (Genesis 1:1). The Creator of all things is the Lord Jesus Christ, who has no equal in authority and status. The first two commandments reiterate that this high position is His alone: “You shall have no other gods before Me. . . . You shall not make any . . . likeness You shall not bow down to them nor serve them” (Exodus 20:3, 4). Of course, there is no other God, for “the LORD is the true God; He is the living God and the everlasting King” (Jeremiah 10:10).

The Biblical Description of Idolatry

The human mind seems readily disposed to commit idolatry. The Bible describes idolatry as someone wrongly giving creatures (or human-fashioned representatives of them) credit

for creation or interventional actions, such as hearing, acting, etc. A classic example is when Israel demanded, “Come, make us gods that shall go before us” (Exodus 32:1). After fashioning a golden calf, they said, “This is your god, O Israel, that brought you out of the land of Egypt” (Exodus 32:4). But only God is worthy of such credit.

Gold, wood, rabbit’s feet, or lucky charms have no real powers. Paul reminded the Corinthian Christians, “We know that an idol is nothing in the world, and that there is no other God but one” (1 Corinthians 8:4; see also Deuteronomy 4:28 and Isaiah 37:19). The *profound* offense to our Creator comes when the minds of people vividly imagine—and they truly believe in their hearts—that created things exercise agency and Godlike powers. These actions rob God of His rightful glory. Though acclaim is projected onto inanimate things, in the unseen realm, “the things which the Gentiles sacrifice they sacrifice to demons and not to God” (1 Corinthians 10:20). This behavior is idolatrous and even satanic, and the apostle John forbade it: “Little children, keep yourselves from idols” (1 John 5:21).

Satan and demons cannot, so to speak, lay a finger on God. But they can disrespect Him and mock Him by getting His creatures to

not honor Him as the true Creator. Idolatry is both Satan’s means and objective toward dishonoring God.

Are we so advanced from our primitive past to where Western Christians can replace the idea found in the Bible that an idol acted supernaturally by projecting powers onto something, with today’s teaching that idolatry is merely esteeming money or fame in our heart as more important than God? Not in the slightest. Today’s Christian leaders are simply blind to the fact that something less tangible than a carved idol—but still a created thing, namely, *nature itself*—is still held as not only acting like God, but as the actual giver of life and sculptor of life’s diversity and engineered wonder.

An Idolatry More Seductive Than Tangible Idols

After the apostle Paul depicted how people sinfully fail to credit God as Creator in Romans 1, he described the worst idolatry in verse

25: people revering nature as creator. They “exchanged the truth about God for a lie [or some lexicons render it as exchanged the ‘true God for the false god’], not only *falling into adoration of but also reverentially serving the created material realm of nature*, contrary to the Creator, who is praised (by His handiwork in creation) endlessly. Amen [author’s own translation].”²

Darwin’s clever link between idolatry and the evolutionary worldview is natural selection and the concept behind that term. Scientists initially criticized natural selection as a personification.³ As a science historian explains, “One source of trouble was that Darwin liked the term ‘natural selection’ because it [a mental concept] could be ‘used as a substantive governing a verb [a real agent that can act]’ (F. Darwin, 1887, vol. 3, p. 46). But such uses appeared to reify, even to deify, natural selection as an agent.”⁴

That pithy statement, “used as a substantive governing a verb,” is best illustrated by an example. The Philistines mentally conceived their lifeless idol Dagon as a real volitional agent that *could do things*, e.g., “Dagon delivered into our hands” (Judges 16:23). Similarly, today’s atheistic selectionists say, “Natural selection *creates* . . .” while the-





istic selectionists maintain, “The only thing natural selection *can do* is . . .” Thus, idolatry doesn’t exist in the idol, but in someone’s mind—and the abilities they project onto unconscious things.

Darwin projected agency onto natural selection by claiming that it can act like human breed-

ers. This analogy shrewdly cloaks this pseudo-agency and few people spot it as illegitimate. However, two prominent atheists bothered by Darwin’s duplicity have done so: “Darwin didn’t manage to get mental causes out of his account of how evolution works. He just hid them in the unexamined analogy between selection by breeding and natural selection,”⁵ an analogy that these researchers declare is “patently false.”⁵ Simply put, breeders have a mind that can make real selections and nature doesn’t, though selectionists treat it like it does.

Natural Selection Personified as the Substitute Creator

Do evolutionists invoke natural selection as a substitute creator? Let’s hear from them.

This was Darwin’s fundamental discovery, that there is a process that is creative, although not conscious. . . . It was Darwin’s greatest accomplishment to show that the complex organization and functionality of living beings can be explained as the result of a natural process—natural selection—without any need to resort to a Creator or other external agent.⁶

Natural selection is a creative process that can explain the appearance of genuine novelty.⁷

Natural selection is a simple concept, but it is perhaps the most important idea in biology. It is also one of the most important ideas in the history of human thought . . . for it explains the apparent design of the living world without recourse to a supernatural, omnipotent designer.⁸

In the same way, natural selection . . . builds step by step, even if by trial and error, entities of infinite complexity, ingenuity, and if one be inclined to say so, beauty.⁹



With evolution, however, it is different. The fundamental scientific idea of evolution by natural selection is not just mind-boggling; natural selection, by executing God’s traditional task of designing and creating all creatures great and small, also seems to deny

one of the best reasons we have for believing in God. . . . the idea that natural selection has the power to generate such sophisticated designs is deeply counterintuitive.¹⁰

Biologists now tend to believe profoundly that natural selection

is the invisible hand that crafts well-wrought forms. It may be an overstatement to claim that biologists view selection as the sole source of order in biology, but not by much. If current biology has a central canon, you have now heard it.¹¹

Darwin was brilliant to make “natural selection” a sort of godlike term, an expression that could replace “God”, who did it – [*sic*] created life forms. . . . He made it easy for his contemporaries to think and verbalize Mr. Big Omnipotent God in the Sky picking out those He wants to keep. He has been conceived of as The Natural Selector. He throws the others away.¹²

Another evolutionist sums up the situation. “Evolutionary biologists routinely speak of natural selection as if it were an agent Natural selection becomes rather like an occult Power of the pre-scientific age.”¹³

Natural selection is venerated as the creator of biology, so why not for the entire universe? As one evolutionist put it, “Charles Darwin . . . [has] brought the entire natural world under a single law of natural selection . . . [the] starting point [of my theory about the universe’s evolution] is the remarkable theory of cosmological natural selection proposed by the physicist Lee Smolin.”¹⁴ It follows that “the universe could be further understood as a self-coherent and self-creating whole, without the need for anything outside itself to give it law, meaning or complexity.”¹⁵

Natural selection is idolatrous in the basest of ways. Not only does it ascribe rational powers to unconscious environmental features, like any other idol, but it also induces people *not* to give the Lord Jesus credit for the incredible intelligence and machinery He has built into His creatures that enable them to adapt to their environment. Consider the Lord’s declaration in Isaiah 42:8: “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” . . . or to nature as creator. 

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*“For we know that the whole creation groaneth and travaileth in pain together until now.” Romans 8:22**

Extent of the Curse and the Hope of Redemption

M I C H A E L J . B O Y L E , P H . D .

At the end of the sixth day of creation, God saw that everything He had made *was very good*: “Thus the heavens and the earth were finished, and all the host of them” (Genesis 2:1, KJV). The creation was now complete, functional, and interactive from heaven to Earth and throughout the waters. Terrestrial life was thriving, and there was no death because sin had not entered into God’s perfect creation. However, such peace would not be sustained.

Following his temptation, man’s disobedience to God’s command regarding “the tree of the knowledge of good and evil” brought sin into this world, and with it the full force of God’s Curse fell upon the first man, Adam (Genesis 2:17, KJV). As the creation was comprehensive, so was the punishment, which itself “was also a provision for man’s good, forcing him to recognize the seriousness of his sin.”¹ This same Curse affected all of mankind during about the first 1,656 years of history, culminating in a global judgment and repopulation of Earth through one righteous man and his family (Genesis 6–9).

Since then, effects of the Curse have continued into recent history, and remain active through godless defiance of the truth (Romans 1:21–23). Over the last 200 years, a progressive accumulation of philosophers and scientists have promoted a purely imaginative story: the ground (earth), all elements within it, all plants and animals made from it, mankind with dominion over it, and the vast complexity of the cosmos have *evolved* through a lifeless force described as *nature*. Therefore, Darwin’s false god of natural selection (selectionism) became an alternative creator of the universe and everything in it. Clearly, man has “changed the truth of God into a lie” and worships the creature more



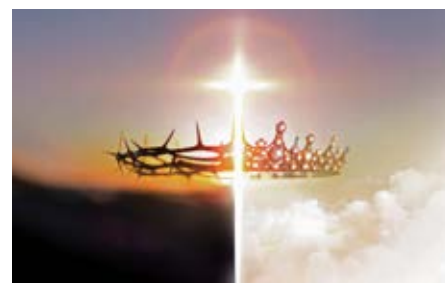
Rock pile at the Western Wall in the Old City of Jerusalem, Israel

than the Creator (Romans 1:25, KJV).

At ICR, one of our primary objectives is to “oppose the deification of nature by exposing Darwinian selectionism as an idolatrous worldview.”² We oppose nature through faithful assurance that God’s Word reveals the true history of creation. And we expose selectionism through scientific research. In fact, our ongoing studies of adaptation show that blind cavefish and a diversity of cave animals are active, problem-solving organisms that rapidly self-adjust to challenging environments.³ In each case, the organism is the agent of change, not nature. We never observe nature as a creative mechanism of increasing order and complexity. Since the age of the earth is remarkably young (about 6,000 years), and all its inhabitants are continuously trending toward decay (corruption), the aimless, timeless, and lifeless mechanisms of evolution by natural

selection are rendered impotent.

Even so, there is great news—the King of kings is omnipotent! From the time of the original Curse (Genesis 2:17), through Jeremiah’s record (Jeremiah 12:4), to Paul’s letter to Roman Jews and Gentiles, and into recent times, the “whole creation” (Romans 8:22) remains under a universal process of decay and death.⁴ But we are hopeful because the Creator who justly imposed the Curse will someday remove it, even as He has already conquered it on the cross. This is not the wishful thinking of the world. It points to our ultimate liberation from the Curse: “For the earnest expectation of the *creature* waiteth for the manifestation of the sons of God” (Romans 8:19, KJV, emphasis added).



Yes, the Curse is extensive, and the effects extend from the cosmos to cancer. Still, we can be confident that both the power and forgiveness of the Lord actively sustain and prepare us for eternal fellowship with Him. Such hope leads from the first Adam to complete redemption from the Curse through the last Adam, our Savior (1 Corinthians 15:45), through whom will come “new heavens and a new earth” (2 Peter 3:13, KJV). 🙏

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**KJV*

The Power of a Meek Life

One of the clearest voices calling believers to surrender to Jesus was George Whitefield, who said, “I have just put my soul as a blank into the hand of Jesus, my Redeemer, and desired Him to write on it what He pleases; I know it will be His image.”¹ This expresses more than personal devotion—it reflects a central theme of the Christian life that Scripture calls meekness. Far from being obscure or secondary, meekness is repeatedly exalted in the Word of God. Jesus declared, “Blessed are the meek” (Matthew 5:5, KJV), the psalmist wrote, “The meek shall eat and be satisfied” (Psalm 22:26, KJV), and the apostle Paul identified meekness as a fruit of the Spirit (Galatians 5:22–23, KJV). Yet this biblical virtue is often misunderstood as weakness or passivity. Meekness is not weakness at all. It is strength surrendered: power willingly placed under the authority of Christ.

An illustration from horse training helps clarify this truth. A strong-willed and powerful horse is made meek through discipline and guidance. The goal isn’t to weaken the horse or remove its strength but to bring its great power under the control of the rider. A trained war horse remains courageous, strong, and energetic, yet it responds to the slightest touch of the reins. Its once wild nature becomes disciplined and useful. Meekness isn’t the absence of strength but strength under control.

This reflects the Christian life. Spiritual meekness doesn’t arise naturally from within us; it is a product of believers continually submitting their desires, ambitions, and affections to the Lord Jesus Christ through the work of the Holy Spirit. God takes the raw, proud, self-driven nature of mankind and transforms it into disciplined obedience for His plan and His glory. We are transformed into what we were created to be: a bright reflection of Christ on Earth.

Such a life bears fruit that stands apart from the dark spirit of this world, and that distinction matters deeply in a time when biblical truth is either opposed outright or subtly diluted as competing worldviews are mingled with Christianity. In such a climate, believers are not called to pursue fleeting earthly treasures but to invest in the eternal kingdom of Christ: “Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven” (Matthew 6:19–20, KJV).



General Grant’s horse, “Cincinnati,”
March 1865

Image credit: LOC, public domain

Over the years, I have seen ICR as a ministry marked by this kind of “strength under control.” Like a trained horse guided by its master, ICR desires to be useful in the Lord’s hands to strengthen believers, edify His church, and proclaim the truth of His creation. But even strong horses must be fed to continue the work before them. In the same way, ICR depends upon the prayers and support of the Lord’s people to continue pressing forward for truth.

In this work of everlasting investment, we are deeply thankful for those who support ICR. Whether through the widow’s mites (Luke 21:1–3), through abundance, or anywhere in between, your faithful giving sustains the labor of building Christ’s kingdom, uplifting His creation, and proclaiming His truth in a world increasingly opposed to Him. 🙏

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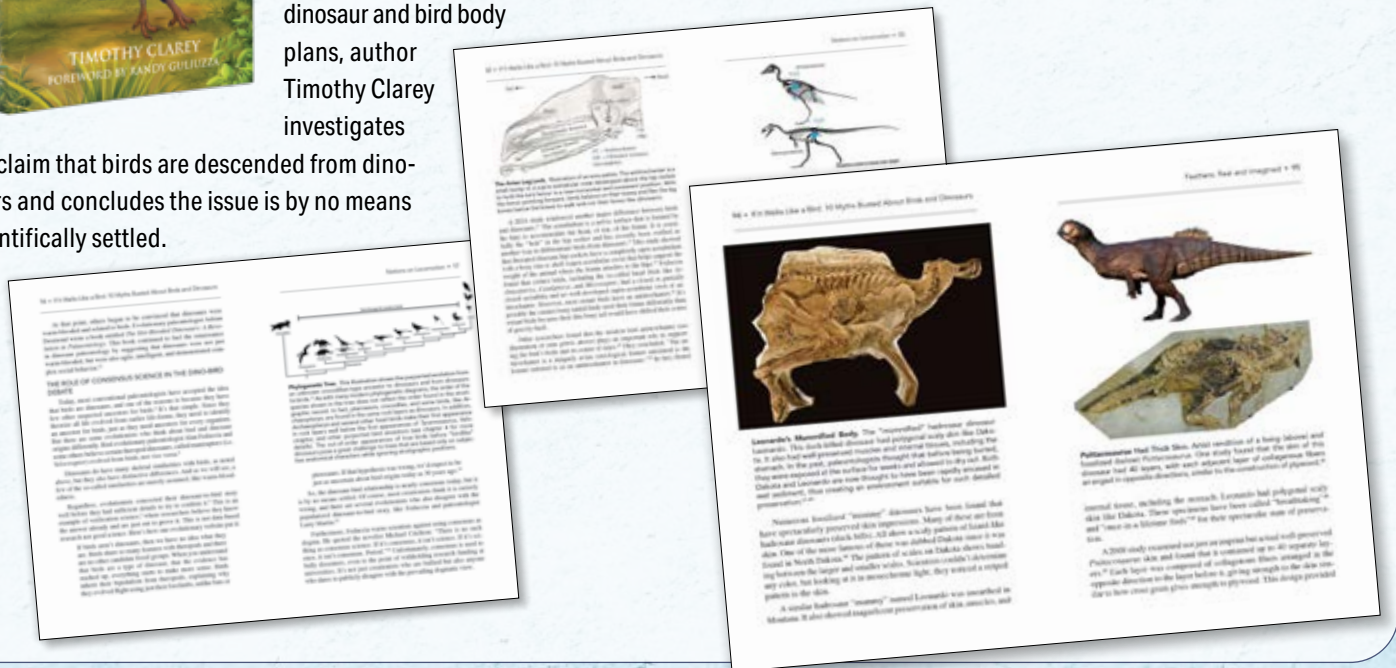
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