

Bjarne Wollan Teigen Reformation Lectures  
Bethany Lutheran College and Seminary, Mankato, MN  
***Apologetics in Lutheranism***

October 30,31, 2014

**Lecture I**

**The Doctrine of Creation in Lutheran Apologetics**  
Allen Quist

We begin by defining our terms. The word “apologetics” comes from the Greek word “ἀπολογία” (“apologia”) which means “to defend a person or thing.”<sup>1</sup> “Apologia” was commonly used to denote a speech in a court of law whereby persons would make their case, especially their case in defending themselves against various charges. Any such court defense would necessarily rely on giving reasons in support of a person’s position. That is, a defense in court would involve evidence of some kind as well as reasoning based on that evidence.

*Strong’s Concordance* says: “An ‘apology’ in classical times had nothing to do with saying, ‘I’m sorry,’ but rather was a reasoned argument (defense) that presented evidence (supplied compelling proof).”<sup>2</sup> Apologetics, then, focuses on providing evidence and reasoning based on that evidence in support of a person’s position.<sup>3</sup>

The Apostle Peter used the term “apologia” when he said, “But in your hearts revere Christ as Lord. Always be prepared to give an answer [apologia] to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,” (I Peter 3:15).<sup>4</sup> Peter here admonished us to be ready to give our reasons for believing that the Christian gospel message is true.

If, for example, someone were to ask you, “Why should I become a Christian instead of a Muslim?” What would you say? Peter told us we should be ready to give our reasons (our evidence and logic) for being Christians. What reasons would we present for adopting Christianity instead of Islam?

Dr. Rod Rosenbladt defined “apologetics” as follows: “Apologetics is the strategy of setting forth the truthfulness of the Christian faith.”<sup>5</sup> That is, apologetics focuses on this one question: What evidence do we have for claiming that Christianity is true? More simply, apologetics focuses on the question: “Why should we believe that Christianity is true?”

All the evangelistic sermons recorded in the New Testament offered evidence to support the truthfulness of what the Apostles said. This evidence was consistently organized around four lines of argument. The four lines of argument are:

---

<sup>1</sup> Joseph Thayer, *Greek-English Lexicon of the New Testament*, 4<sup>th</sup> Edition, Charles Scribner’s Sons, 1961.

<sup>2</sup> <http://biblehub.com/greek/627.htm>.

<sup>3</sup> In Lutheran apologetics, reason has a ministerial role (that of servant) as opposed to a magisterial role (that of master).

<sup>4</sup> All Bible quotations are from the New International Version, © 1973, 1978 and 1984 unless otherwise indicated.

<sup>5</sup> Beyond Culture Wars,” *Modern Reformation*, Vol. 2, no. 3. May/June 1993, p. 1.

1. Jesus' resurrection has proven him to be the Messiah.
2. There are many eyewitnesses of the resurrection.
3. Jesus fulfilled the Messianic prophecies of the Old Testament.
4. Jesus' many miracles, and those done by the Apostles in his name, demonstrated that he is the Messiah.<sup>6</sup>

We can easily see that when the Apostles proclaimed the gospel message as recorded in the New Testament, they didn't expect their listeners to believe them simply because they said so. The Apostles consistently provided evidence to demonstrate that their message was true. All these evangelistic sermons accomplished two goals: (a.) Explaining the content of the gospel message (doctrine), and (b.) supplying evidence to demonstrate that what they said was true (apologetics). *Apologetics is part of every missionary sermon recorded in the New Testament.*

What, then, is "Lutheran" apologetics? Ideally, all apologetics would be Lutheran in nature. Lutheran apologetics rests on the foundational principles of Lutheranism. These principles are Christ alone, faith alone, grace alone, and Scripture alone.

**Christ alone:** Lutherans believe that we are saved only by means of the life and death of Jesus the Christ, as Acts 4:12 states: 'Neither is there salvation in any other [than Jesus]: for there is none other name under heaven given among men, whereby we must be saved' (NKJV).

**Faith alone:** Paul said in Romans: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:28).

**Grace alone:** "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast" (Ephesians 2:8-9).<sup>7</sup>

**Scripture alone:** II Timothy 3:15 says, "from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus." And the Formula of Concord states: "We believe, teach and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged, ..." <sup>8</sup>

The Bible makes it clear that the power to create a new life of faith is only in the saving message of Jesus the Christ. Romans 1:16 states: "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (NKJV).

In God's word, the Holy Spirit gives us objective reasons for recognizing that this message of Christ is true—reasons that we can share with others as Peter said we should. The Christian faith is not a blind faith; it is a faith based on real history—based on the historical truth that God has declared the whole world forgiven because of the atoning work of Jesus the Christ. It is a faith based on objective, verifiable, historical evidence.

---

<sup>6</sup> Allen Quist, *Many Convincing Proofs: A Biblical Approach to Christian Apologetics*, Mankato: Lutheran Synod Book Company, 2008, pp. 5-44.

<sup>7</sup> The Augsburg Confession defines justification in terms of Christ alone, faith alone and grace alone, AC Article IV, Tappert p. 30.

<sup>8</sup> Part I, 1. Tappert, p. 464.

In providing reasons in support of what we say, we must always keep in mind that in order to have any value, the argument and evidence we employ must point to the saving message of the cross. The power to save is only in the cross. Professor of Theology Lyle Lange described the Christ-centered nature of apologetics when he said:

It is evident, then, that apologetics is Christocentric in nature. It flows from sanctifying Christ in our hearts. It gives a defense of the hope that we have in Christ. This hope is objective, not subjective in nature. The Christian faith is based on the historical events of Christ's life, death, and resurrection. Apologetics is a natural outgrowth of our faith in Christ. Christians do apologetics. Apologetics has often been called "pre-evangelism." I would rather put it this way: Apologetics may involve "pre-evangelism" (removing obstacles which prevent us from sharing the gospel). However, Lutheran (biblical) apologetics *is* evangelism.<sup>9</sup>

*Apologetics is effective because it points us to the cross of Christ. The power of God to create faith is in the message of the cross.* The Apostle John said it this way: "Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his " (John 20:20-21). Jesus' many miracles, especially his resurrection, demonstrated that he truly is the Messiah who lived and died to make atonement for our sins, and the power to save souls is in this message of the cross of Christ and his Resurrection.

As Professor Lange mentions above, apologetics takes two forms. The one is removing obstacles to the Christians faith. The other is evangelism itself; that is, presenting the evidence that substantiates the truth of the gospel message of Christ.<sup>10</sup> To present the evidence for the gospel message is to present the message itself, and that is evangelism.

The gospel message of Christ contains its own evidence, especially that of the Resurrection. Paul appealed to this evidence in his speech at the Areopagus when he said: "For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead," (Acts 17:31). In Romans Paul said: "[He was] declared with power *to be* the Son of God by his resurrection from the dead," (Romans 1:4). *The primary evidence for the truth of the message of Christ is in the message itself, it is in the resurrection.* The doctrine and the proof are intertwined.

In our time, Creation is a doctrine where apologetics is especially important. Indeed, the Scriptural message of the gospel of Christ begins with the historical account of the Creation and Fall as recorded in Genesis. After Adam and Eve had fallen into sin, God gave them this promise, as he said to the serpent:

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel, (Genesis 3:15 NKJV).

---

<sup>9</sup> Lyle Lange, "Lutheran Apologetics: From Our Classrooms and into the World," Paper presented to the Lutheran College Conference, August 9, 2010, p. 5. Reprinted in Lutheran Synod Quarterly, vol. 51, no. 4 (December 2011).

<sup>10</sup> A study document of the Doctrine Committee of the Evangelical Lutheran Synod describes the two forms as follows: "The term "apologetics" refers to the defense of the Christian faith. Defending the faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian gospel message as true or a refutation of criticism of the faith, as well as exposing inadequacies in alternative religions and worldviews." See Appendix A and/or <http://www.evangelicallutheransynod.org/apologeticsdoc/>.

The Apostle Paul was referencing this gospel promise in Genesis when he said: “But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship” (Galatians 4:4-5). When Paul here used the language “when the set time had fully come,” and “born of a woman,” he was explaining that Jesus was the fulfillment of the promise God had made to Adam and Eve in the Garden after the Fall into sin.

From the time of the Fall going forward, God’s people were eagerly awaiting the coming of the Messiah. They were waiting for him thousands of years later when the fullness of time had finally come. John the Baptist, for example, sent two of his followers to find out if Jesus was the fulfillment of the promise first made in Genesis 3. Luke recorded for us this account:

“Summoning two of his disciples, John sent them to the Lord, saying, ‘Are You the Expected One, or do we look for someone else?’” (Luke 7:19, ASV). Even a Samaritan woman was aware of the prophesied Messiah. She said to Jesus: “‘I know that Messiah’ (called Christ) ‘is coming. When he comes, he will explain everything to us,’” (John 4:25). And there was a man called Simeon who had been promised that he would not die until he had personally seen the promised Messiah (Luke 2:26). All these individuals were awaiting the coming of the “seed of the woman” as first promised in Genesis 3:15.

Since God promised in Genesis that the Messiah would be the “seed of the woman,” namely, that he would be a human being, it is not surprising that Jesus often referred to himself as the “Son of Man.” The “seed of the woman” and the “Son of Man” mean the same. Jesus said: “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many,” (Matthew 20:28). And again: “Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head,’” (Matthew 8:20).

We may wonder, why did Jesus repeatedly stress his humanity by calling himself “the Son of Man”? He was making it clear that he was the “seed of the woman” promised in Genesis chapter 3. He was also explaining that he was the Messiah prophesied in Daniel<sup>11</sup> as well as emphasizing that he was fully man and fully God.

David predicted in Psalm 110:1 that the Messiah would be God as well as man. He said, “The LORD said to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.” The word “Lord” here means that the promised Messiah would be God, himself. The doctrine of the incarnation of Christ is central to Christianity.

In the genealogy in his gospel, Luke traced Jesus’ ancestry all the way back to Adam.<sup>12</sup> By doing so, Luke made it clear that Jesus was the descendent of Adam (the seed of the woman), that he is the long-awaited Messiah whom God had promised to Adam and Eve, the descendent who would make things right by crushing the head of the serpent. The Genesis account is an integral part of this gospel history and message.

In addition to the importance of Jesus being the seed of the woman, Jesus gave his personal approval to the Creation history in Genesis when he stated: “And he answered and said, ‘Haven’t you read,’ he replied, ‘that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and

---

<sup>11</sup> Daniel, on several occasions, called the coming Messiah the “Son of Man,” as in Daniel 7:13-14: “<sup>13</sup>In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. <sup>14</sup>He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.”

<sup>12</sup> Luke 3:22ff.

the two will become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate'" (Matthew 19:4-6). This statement by Jesus is an unmistakable reference to, and quotation from, the Creation account in Genesis 1:27, which says: "So God created mankind in his own image, in the image of God he created them; male and female he created them."

For all these reasons, it is both incorrect and terribly destructive to say that the historicity of Genesis is unimportant, to say that only the gospel message is really important. If Genesis is not true history, then Jesus was either mistaken in what he said about Genesis or was deliberately misleading his audience. Either way, that would mean he was not God in the flesh. The only other option is that the New Testament writers quoted Jesus incorrectly. To take that view is to discard Biblical inerrancy, which in turn undermines the gospel message as well.

The New Testament documents, including the testimony of Jesus himself,<sup>13</sup> everywhere regard the Old Testament, including Genesis, as real history—as literal and reliable history in the ordinary sense of the words. It was Paul who said, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work (I Tim. 3:16-17). Accordingly, Lutherans confess in the Formula of Concord: "We believe, teach, and confess that the Prophetic and Apostolic Scriptures of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged, ..." <sup>14</sup> In addition, confessional Lutherans acknowledge with Luther that "God's Word cannot err."<sup>15</sup>

If Genesis is not accurate history, then Jesus is not the God-man who made atonement for the sins of the world. *To give up the historicity of Genesis is to give up everything. It is not surprising, then, that Satan's attacks on the church focus so pointedly on Genesis. To recognize the truth of Genesis, on the other hand, is to point us to the truth of the glorious message of Jesus the Messiah because Genesis points us to the "seed of the woman," Jesus himself, the Savior.*

In proclaiming this glorious message of Jesus the Messiah, Genesis enables us to identify the one and only true God for our listeners. The Apostle Paul did just that in addressing the Athenian philosophers when he said, "Now what you worship as something unknown, I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth" (Acts 17. 23-24). We reveal the only true God to our listeners by identifying him as the God of Creation, the God of Genesis.

In proclaiming this message of Christ, we explain to our listeners both the law and the gospel, both sin and grace. How will sin be understood without knowing about its origin in the Garden of Eden? And how will sin be recognized without seeing that it is essentially disobedience to God—beginning in the Garden with Adam and Eve? Sin and grace will not be fully understood without the historical context of Genesis.

In addition, Genesis is indispensable in dealing with the problem of evil, a major barrier to faith for large numbers of people. God, himself, began with Genesis in dealing with Job's agonizing questions on the problem of evil. God responded to Job by asking: "Where were you when I laid the foundations of the earth? Declare, if you have understanding" (Job 38:4, NKJV). Answering questions on the problem of evil should begin from that perspective. Noted Christian

---

<sup>13</sup> See Luke 11:51, "From the blood of Abel to the blood of Zechariah ...".

<sup>14</sup> Solid Declaration, Part I, 1. Tappert p. 464.

<sup>15</sup> Large Catechism, IV, 77.



philosopher, Alvin Plantinga, points to Genesis in showing there is no genuine contradiction in recognizing a God who is both almighty and loving, along with the existence of real evil, in showing that if God created human beings who are free, then what happens in this world is largely up to them.<sup>16</sup>

Because Genesis is indispensable to the gospel message,<sup>17</sup> what could be the reason for discarding it? The primary reason would appear to be that people have adopted Darwinian evolution as fact. Evolution and Genesis cannot both be true in any meaningful sense. This means that Darwinism is one of the most significant heresies of our time. The Church of Christ has always had to deal with heresies. The New Testament church, for example, strenuously opposed the Gnostic heresy. The early Church composed and adopted the Apostle's Creed largely to combat this falsehood. The church of today, similarly, needs to deal extensively with the Darwinian heresy.

As noted above, the refutation of heresies is one of our important tasks. Paul, for instance, said: "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ," (II Cor.10:5). We follow Paul's example today.

The Lutheran Confessions, accordingly, give substantial attention to the refutation of falsehoods. The section in the Augsburg Confession, which refutes the prohibition of marriage by priests, is a prime example of how the Confessions "demolish arguments that set themselves up against the knowledge of God." This section employs some 21 arguments (depending on how they are organized) composed to counter the doctrine and practice of the Roman Church in forbidding the marriage of priests. These arguments are a combination of those based on Scripture, directly or indirectly, along with non-biblical lines of argument.<sup>18</sup>

When Jesus was facing false teachings, he usually responded by quoting Scripture. When facing the false accusation that he was casting out demons by the power of Beelzebub, however, Jesus refuted the criticism by showing that the allegation was irrational because a kingdom divided against itself could not stand (Matt. 12:25). And Peter, in his Pentecost message, answered the accusation that he and the other Apostles were drunk by pointing out such drunkenness was contrary to human experience since it was only 9:00 in the morning (Acts

---

<sup>16</sup> Alvin Plantinga, *God, Freedom and Evil*, New York: Harper & Row Publishers, 1974.

<sup>17</sup> Genesis is fundamental to understanding a host of other subjects. The nature of man as created in God's image and also fallen is essential to comprehending human nature (psychology). Our being made in his image as Creator equips us to begin to fathom the artistic talents of men and women that otherwise defy explanation (the arts). The complementary nature of the relationship between men and women is explained in Genesis (sociology), as well as the essence of marriage—which serves as the model for understanding the bride and bridegroom relationship that all believers have with the Savior.

In addition, the obvious deterioration of the human genome makes no sense without Genesis (genetics). The nature of life (biology), for which modern science has no explanation or insights, is explained by Genesis. The origin of life, again having no scientific explanation, is detailed in Genesis. And what, really, is the physical world? Is it the end-all of everything that exists? That, too, is explained in Genesis. Without Genesis, the liberal arts are a hollow shell. But with Genesis we can personally realize the wisdom of the very first Proverbs which states: "The fear of the lord is the beginning of Knowledge" (Proverbs 1:7).

<sup>18</sup> Augsburg Confession, Article XXIII. Tappert pp. 51-56. The non-Biblical arguments and evidence includes: (1) Common knowledge, (2) the views of Platina and Cyprian, (3) the position of several priests, (4) selected Church canons, (5) the position of Pope Pious, (6) the practice of pagans, (7) the logical consequences of forced celibacy, (8) wrongful breaking up of marriages when forced celibacy was put into effect, and (9) various facts of history. For more detail see Appendix B.

12:15). We do well to heed the examples of both the confessions and Scripture in refuting positions that are contrary to the Christian faith. We quote Scripture first and foremost, but there are times when we should use other lines of argument as well.

Some caution here is in order. The miracles recorded in the Bible are by their very nature beyond any kind of scientific proof. This is true for the Creation miracle as well. Hebrews 11:3 clarifies that: “By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.” (By its very nature, science describes how nature normally operates. It cannot describe, nor can it explain, exceptions to the norm.) At the same time, however, the Scriptures say: “The heavens declare the glory of God; the skies proclaim the work of his hands” (Psalm 19:1). So can we conclude from nature that a creator God exists? Yes, we can, and at times there is value in doing so. But, can we conclude from nature that the Triune God exists and/or that he created the world out of nothing in six days? No, we cannot. Evidence from nature does not take us very far regarding the reliability of Genesis. We should use evidence and arguments especially, however, to refute the false teaching of those who say that evolution is a proven fact in order to remove this objection to saving faith.

The Christian faith is not a blind, uninformed or based-on-experience kind of faith. It is faith based on genuine history and in many ways is based on solid evidence. Dr. Rod Rosenblatt, for example, said, the “lynch pin” of Lutheran apologetics is the integrity of the four gospels. That is, said Rosenblatt, when the New Testament gospels are scrutinized using the normal tests for historical reliability commonly used to evaluate documents going back to Greek and Roman times, these documents then emerge as primary source documents of the first class.<sup>19</sup> We have every reason to be confident in the accuracy and integrity of these four gospels. The same can be said generally for the integrity of the other Biblical documents. *There are good reasons for trusting the integrity of the Scriptures, and these Scriptures lead us to Christ.*

---

<sup>19</sup> “Defend the Faith,” Mr. Craig Parton and Dr. Rod Rosenblatt, at Christ Lutheran Church, Sioux Falls, South Dakota, October 30, 2009, [www.christsiouxfalls.org](http://www.christsiouxfalls.org).

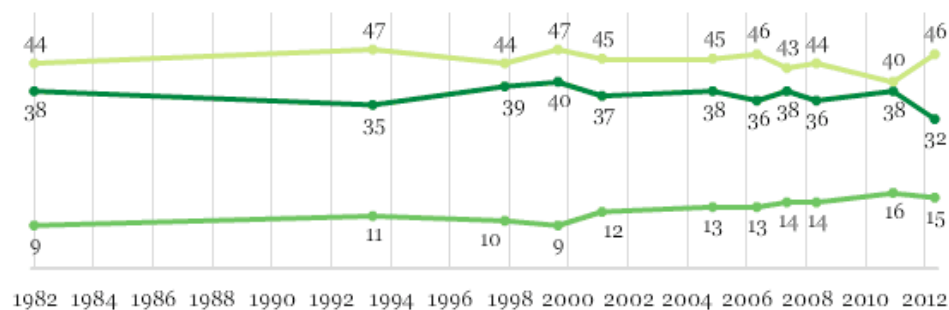
We now turn to the theory of evolution itself. The following table summarizes a recent Gallup poll, and it demonstrates the significance of the Darwinian worldview in our time.<sup>20</sup>

*Which of the following statements comes closest to your views on the origin and development of human beings -- (human beings have developed over millions of years from less advanced forms of life, but God guided this process, human beings have developed over millions of years from less advanced forms of life, but God had no part in this process, (or) God created human beings pretty much in their present form at one time within the last 10,000 years or so)?*

■ % Humans evolved, with God guiding

■ % Humans evolved, but God had no part in process

■ % God created humans in present form



GALLUP

Several conclusions can be drawn from this data. The first is that the percentage of Americans who are creationists has changed little over the past 30 years. (Some evolutionists have been lamenting this apparent limited success of their indoctrination programs.) Secondly, evolution in some form has been adopted by about one-half of our population. In our work in evangelism and discipleship, this means that evolution is a serious barrier to faith and orthodoxy. It needs to be dealt with.

Those individuals who have adopted evolution as being true have largely done so because they believe it has been scientifically verified. Is this really the case? This paper will examine several of the most compelling arguments for the view that evolution has been scientifically verified. Looking to evolutionists themselves to identify these arguments, we would expect that in his debate with Ken Ham, Bill Nye would have used what he felt were the best available arguments and evidence in support of evolution and in opposition to creation. And because this debate was widely publicized, we would expect that Nye would have received substantial advice from other evolutionists regarding what they saw as their strongest arguments. In this way we allow the evolutionists themselves to tell us what they believe are their most convincing lines of reasoning. What are they?

Bill Nye's line of argument was a three-fold focus on reasons to accept the view that the earth is very old, too old to fit the Genesis account. His arguments for an old earth emphasized these pieces or groupings of evidence: (1) a picture of a spruce tree that he said is 9,000 years old, (2) ice cores from Antarctica and Greenland that allegedly show the earth to be at least 680,000 years old, and (3) various references to the fossil record which Nye said or implied

<sup>20</sup> June 1, 2012, Gallup Poll.



serve to demonstrate that the earth is very old and that life evolved over many millions of years. We will consider each of these arguments in turn:

### 1. The 9,550 year old spruce tree:

About this tree, Bill Nye said:

If we go to California, we find the enormous stands of Bristlecone pines. Some of them are 6000 years old to 6800 years old. There is a famous tree in Sweden that is 9550 years old.<sup>21</sup>

The tree in Sweden to which Nye was referring is indeed a famous tree. It's a Norway spruce tree called "Old Tjikko" (Lief Kullman, the man who discovered the tree, named it after his late dog).<sup>22</sup> It lives on a mountaintop in Sweden. A picture of this famous tree follows:

Old Tjikko



23

Bill Nye included a power-point photograph of this tree during the debate. With the picture of the tree on the screen, he confidently asked:

You can try this yourself, everybody. I don't mean to be mean to trees, but get a sapling and put it under water for a year. It will not survive. Nor will it's seeds. It just won't make it. So how could these trees be that old if the Earth is only 4000 years old?<sup>24</sup>

The audience for the debate expected that the age of this Swedish tree had been determined in an objective manner, that is, by counting growth rings. Guess again. Like so many of the claims that evolutionists make, what Nye said was deliberately misleading. Nye incorrectly stated the age of this particular tree, and he conveniently didn't say how the supposed 9,000

<sup>21</sup> <http://www.youngearth.org/index.php/archives/rmcf-articles/item/21-transcript-of-ken-ham-vs-bill-nye-debate>.

<sup>22</sup> [www.wired.com/2010/03/old-tree-gallery/12/](http://www.wired.com/2010/03/old-tree-gallery/12/).

<sup>23</sup> Photograph from *National Geographic*, October 28, 2010.

<sup>24</sup> Ibid.

plus date for the tree had been calculated. He forgot to mention that the tree in the picture, according to an article in *National Geographic*, is only a few hundred years old.<sup>25</sup> A few hundred years old is a long way from the 9,550 years of age that Bill Nye claimed.

So where does this 9,550 year-old date come from? It was supposedly calculated by means of carbon-14 dating methods used on tree roots found underneath the tree. That means we are operating in the realm of assumptions, not proven facts. Carbon dating only works for plant and animal matter after it has died. Do we know that Old Tjikko grew up from the same tree roots that allegedly died over 9,000 years ago? We do not. That is an assumption, not fact. And should we accept another assumption that dead tree roots can survive, without being treated with preservatives, in moist soil, for over 9000 years without decomposing? That seems very unlikely. Normally wood can't avoid rotting away in 90 years under those conditions. How could wood survive 100 times that long? Maybe the wood was preserved by being petrified. But carbon 14 can't be used on petrified wood. Other questions involve the accuracy of carbon 14 dating on wood alleged to be that old. The bottom line is that we know that Mr. Nye's claim about the age of the tree in the picture is dead wrong. We know he was misleading us on that score. Beyond that, we simply have no way of knowing what the age of any tree roots underneath the Swedish tree might be. And Nye's statement that the tree roots must be post-flood is another assumption that can not be defended.

Regarding the time of creation, however, we should note that WELS Seminary Professor, John Brug, has said:

The genealogies in Genesis 5 and 11 provide some information for the times before Abraham. The Anglican Archbishop James Ussher (1581-1656) determined that the world was created about 4000 B.C. by adding together the age of each person in the genealogies of Genesis when that person "became the father of" the next person in the genealogy.

The problem with attempting to arrive at an exact date using this system is that the Hebrew expression that is translated most often into English as "became the father of" does not necessarily imply a direct father/son relationship. The expression can mean "became the ancestor of." In other words it can imply a grandfather/grandson relationship or a great-grandfather/ great-grandson relationship. These genealogies were intended to trace the line of the human ancestry of our Savior rather than provide us with an exact chronology.

Nevertheless, the Bible presents creation as relatively recent. An age of not less than 6,000 years and not more than about 12,000 years fits with the biblical presentation. An age of millions or billions of years does not.<sup>26</sup>

*All things considered, therefore, neither the Norway spruce tree, nor the bristlecone pine trees (where the alleged ages are about 5,000 years) present any real evidence for evolution or against creation.*

## 2. Ice cores from Antarctica and Greenland:

Bill Nye stated this argument as follows:

My scientific colleagues go to places like Greenland, the Arctic, they go to Antarctica and they drill into the ice with hollow drill bits; ... And we pull out long cylinders of ice, long

---

<sup>25</sup> [njoysweden.se/en/object/old-tjikko-oldest-tree-in-the-world/](http://njoysweden.se/en/object/old-tjikko-oldest-tree-in-the-world/).

<sup>26</sup> <http://www.wels.net/news-events/forward-in-christ/december-1999/origins-earth-and-people?page=0,1>.

ice rods. ... And we find certain of the cylinders to have 680,000 layers. 680,000 snow winter/summer cycles. How could it be that just 4000 years ago, all of this ice formed?<sup>27</sup>

And, later in the debate Nye said:

Thank you Mr. Ham, but I am completely unsatisfied. You did not, in my view, address fundamental questions: 680,000 years of snow ice layers, which require winter/summer cycles.<sup>28</sup>

So Bill Nye not only included—he also emphasized this argument for an old earth based on ice cores. He brought it up twice in the debate. He said that the ice cores prove that the earth is at least 680,000 years old. Was he right about that? Are ice cores really meaningful evidence against creation and for evolution?

We begin with the ice cores from Greenland. The scientific community typically says that based on ice core analysis, the Greenland ice cap is between 400,000 and 800,000 years old.<sup>29</sup> Relatively recent factual information, however, proves that this supposed age of the Greenland ice is inaccurate.

We know these alleged dates of Greenland ice to be incorrect because of the discovery on Greenland of an airplane called “The Glacier Girl” in 1992. During World War II, on July 15, 1942, Glacier Girl's squadron was forced to make an emergency landing in Greenland. All the crewmembers were rescued, but Glacier Girl, along with the unit's five other P-38 fighters and two B-17 bombers, were abandoned and were eventually buried beneath 268 feet of ice. In 1992, the Glacier Girl was discovered and brought to the surface by members of the Greenland Expedition Society after years of searching. The aircraft was then restored to flying condition.

**The Glacier Girl as discovered 268 feet down in Greenland ice**



<sup>27</sup> <http://www.youngearth.org/index.php/archives/rmcf-articles/item/21-transcript-of-ken-ham-vs-bill-nye-debate>.

<sup>28</sup> Ibid.

<sup>29</sup> <http://www.skepticalscience.com/greenland-used-to-be-green.htm>.

Numerous earlier search parties had attempted to locate and rescue one of these planes but had failed. One reason they failed is the world of science had advised the would-be rescuers that the plane should at most be down about 40 feet, one-sixth of its actual depth.

This means that the scientific consensus regarding the rate of ice build-up on Greenland is wrong—so wrong that it should not be taken seriously. At the known rate of ice accumulation on Greenland, as revealed by the Glacier Girl, it would only take about 1,000 years to accumulate a mile-thick ice cap. We additionally know from reliable historical records that Greenland was much warmer 1,000 years ago than today and that some 5,000 Norwegian settlers lived there at that time. There were two successful Norwegian colonies on Greenland. They were successful, that is, until the climate starting getting cold around 1200 AD. The agricultural colony came to an end about 1350 AD, and the fishing colony ceased to exist around 1500.

So even if we allow for compaction of the deepest layers of ice on Greenland, the entire ice-cap could have easily accumulated during the time-frame described in Genesis. The supposed 400,000 to 800,000 years of age for the ice-cap is proven to be fictitious. Once again, an important supposed proof for the old earth is revealed to be inaccurate, so inaccurate as to be of no value whatsoever.

#### **The Glacier Girl Flies Again**



But what about the ice cores from Antarctica? Regarding Antarctic ice, Nye said, "You did not, in my view, address this fundamental question: 680,000 years of snow-ice layers, which require winter-summer cycle."<sup>30</sup>

Bill Nye perhaps didn't know that we now have extraordinary and verifiable historical artifacts which reveal that the ice core dating methods used for Antarctica, like those used for Greenland, are a complete sham. One such artifact is the map of Antarctica and other continents drawn in 1531 by French cartographer (map maker) Oronteus Finnaeus (see below):

---

<sup>30</sup> <http://www.youngearth.org/index.php/archives/rmcf-articles/item/21-transcript-of-ken-ham-vs-bill-nye-debate>.



### Oronteus Finnaeus Map of Antarctica



This map pictures the globe from the perspective of the South Pole and shows Antarctica in the center. South America is pictured in the lower right, Africa and Madagascar in the lower left and Australia in the upper left.

There are numerous sensational features of the map—one of them being that it obviously pictures Antarctica as being largely ice-free and does so long before the continent was supposedly discovered in 1820. Secondly, the depiction of Antarctica is extraordinarily accurate—so accurate that modern mapmakers are mystified as to how it could have been drawn with such amazing precision. Obviously the map-making ability of earlier people (perhaps the Phoenicians), including their abilities in mathematics and geometry, was far superior to what has been imagined by modern man.

The map not only shows much of Antarctica as being ice-free, it also pictures the coast of Antarctica in great detail, along with accurate depictions of major bays, rivers and mountain ranges. This means that the evolutionary view that Antarctica has been covered with a mile-thick ice-cap with 680,000 winter-summer cycles is obviously false. It is so off base as to be meaningless.

It is important to recognize that the authenticity of this map is virtually beyond question. Its author, Oronteus Finnaeus, is a well-known figure of history having been Chairman of the Department of Mathematics at College de France (1531-1555) and having published numerous scholarly works under his own name—including this map.

Finnaeus would have used source maps to make his map. Some of the source maps could date back to the time of the Phoenicians or perhaps even earlier. Based on his source maps, and using his mathematical expertise, Finnaeus drew this map of Antarctica. Finnaeus, it should be added, calculated the value of pi to be 3.1410, a figure known to be quite accurate. Finnaeus was a brilliant mathematician and cartographer.

There are other ancient maps that show Antarctica largely ice-free.<sup>31</sup> One of them is the PiRi Reis map of 1513. This map, also, is recognized as authentic beyond any reasonable doubt. PiRi Reis, the cartographer of the map that bears his name, said that his source maps dated back to the time of Alexander the Great (325 BC).<sup>32</sup> Reis, like Finnaeus, was an accomplished cartographer.<sup>33</sup> Regarding these maps, the Ancient Wisdom website says:

there is no record of anyone ever having charted [Antarctica], it is a feat said by geologists to have been last physically possible only through a window of opportunity between 10,000 BC and 4,000 BC, a date that was arrived at through analysis of core samples taken from the Ross sea-bed, which established that sub-tropical flora and fauna were present on Antarctica during these dates, and following which a severe climatic shift resulted in the region freezing over. The conclusion of this fact is that the cartographers of the map would have had to have charted that region no later than 4,000 BC, (*before* the coastline froze over).<sup>34</sup>

The notion that Antarctica has been covered with a mile-thick ice-cap for the last 680,000 years is proven false. This thesis was one of Nye's primary objections to the Genesis record as well as one of the main proofs for evolution he used in the debate.

How could the evolutionists be so completely wrong on the matter of ice-core dating? In the first place, the entire system is based on the assumption that ice-cores can be dated the same way tree rings are dated; there is one layer for each year. But many of us living in northern climates, who have shoveled snow that has been around for a while, have seen that different layers of snow and ice can represent different climatic events within a given year and do not necessarily represent different calendar years.

Secondly, social scientists speak of a phenomenon they call "group think," the process of blindly adopting the consensus of a group without ever examining its truthfulness. It may be that evolutionists have fallen into this common trap. Recognition of the process of group think is nothing new. Seneca described it as follows:

For it is dangerous to attach one's self to the crowd, and so long as each one of us is more willing to trust another than to judge for himself, we never show any judgment in the matter, but always a blind trust, and a mistake that has been passed on from hand to hand finally involves us and works our destruction. (Seneca, 4 BC to 65AD)

Seneca's description is 2,000 years old, but then, human nature does not change.

*In the final analysis, the ice-core dating cited by Bill Nye is based on assumptions that cannot be verified while the historical artifacts presented here are objectively verifiable and are*

---

<sup>31</sup> The Mercator World Map of 1538 also shows the Antarctic and its coastline in great detail, and the Bauche Map of 1737 show Antarctica consisting of two land masses, something unknown to modern cartographers until it was revealed by sonograms in the early 1950's. The Hadji Ahmed Map of 1559 also shows Antarctica as well as a land bridge from Siberia to Alaska.

<sup>32</sup> See <http://www.ancientdestructions.com/piri-reis-map-of-antarctica/>.

<sup>33</sup> For an analysis of the Reis map, see <http://ancient-wisdom.co.uk/pirireismap.htm>.

<sup>34</sup> <http://ancient-wisdom.co.uk/pirireismap.htm>.





Humans have walked the Earth for 190,000 years, a mere blip in Earth's 4.5-billion-year history. A lot has happened in that time.

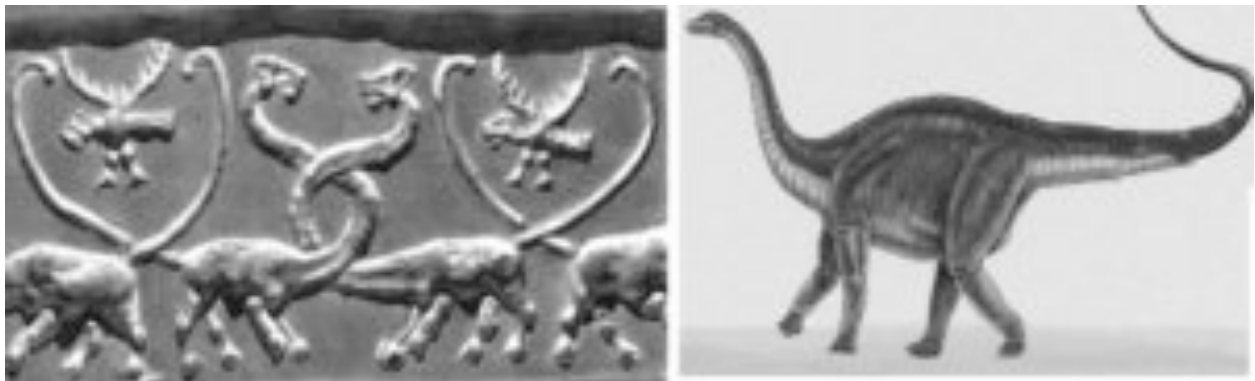
Earth formed and oxygen levels rose in the foundational years of the Precambrian. The productive Paleozoic era gave rise to hard-shelled organisms, vertebrates, amphibians, and reptiles. Dinosaurs ruled the Earth in the mighty Mesozoic. And 64 million years after dinosaurs went extinct, modern humans emerged in the Cenozoic era.<sup>37</sup>

The usual thesis advanced by the fossil record is that life evolved gradually over many millions of years, just as Darwin had said. As we dig deeper into the Earth's crust, we supposedly find forms of life that are more primitive and are also much older, many millions of years older, than the life we see today.

But is this viewpoint an accurate overview of the actual history of life on Earth? It is not. To consider this argument by evolutionists, let us evaluate one of its central assertions, namely, the statement as worded by *National Geographic* that: "And 64 million years after dinosaurs went extinct, modern humans emerged [190,000 years ago] in the Cenozoic era." *That is, 64 million years separate humans and dinosaurs.*

Is this an accurate statement? Available historical records and artifacts say otherwise. We will begin our examination of that assertion by observing several of the relevant historical artifacts. The cylinder from Mesopotamia pictured below is one such artifact. It is dated at 3300 BC. Notice the similarity of the artwork, on the left, to a modern sketch of a sauropod on the right. (Sauropods are the family of very large plant-eating dinosaurs.):

**Mesopotamian cylinder compared to a modern sketch of a sauropod**



The creatures in the cylinder certainly appear to be dinosaurs, but an artist living 5300 years ago could not have seen them, and known what they looked like, if they have actually been extinct for 65 million years.

Notice the top of the dinosaur's heads. The heads appear to be adorned with what may be cartilage of some kind, perhaps cartilage similar to the comb on a chicken. Dinosaur artistic artifacts commonly have this type of head decoration. Notice also that while the bodies of the dinosaurs pictured above appear very similar to what we know them to have been like, their heads seem a bit unusual. But compare those heads on the metal cylinder above to a sculpture of a dinosaur head uncovered in Egypt shown below:

<sup>37</sup> <http://science.nationalgeographic.com/science/prehistoric-world/prehistoric-time-line/>.

**Stone sculpture of a dinosaur head, dated 2,000 BC, on display in a museum in Cairo, Egypt**



The similarity between the heads of the dinosaurs on the Mesopotamian cylinder and this stone sculpture of a dinosaur head found in Egypt is striking. Notice the nose which resembles that of a pig. Notice the open mouth. Notice the single horn, or boney structure, to which cartilage could have been attached. It appears that the same or similar dinosaurs are being portrayed. (This may be the unicorn that is often mentioned in ancient literature. The word “unicorn” simply means “one horn” which this creature represented by the stone sculpture above clearly had. The Bible has often been criticized for mentioning unicorns—which everyone supposedly knows never existed. Well, maybe they did.)

Another important artwork depicting dinosaurs is the following slate palette from Heirakonpolis (a royal residence of the kings of Upper Egypt and important archeological site today) dated at 3100 BC. The palette depicts that King Narmer unified Egypt under his control. On the palette are bulls (Egyptian gods) and dinosaurs with intertwined necks apparently denoting strength and unity. The other side of the palette depicts King Narmer’s subjugation of his enemies.<sup>38</sup>

---

<sup>38</sup>From p. 93 of Pritchard’s book, *The Ancient Near East in Pictures*.  
(<http://www.genesispark.com/exhibits/evidence/historical/ancient/dinosaur/>).



The creatures in the center of the palette clearly appear to be dinosaurs of some kind, and no one questions the authenticity of the artifact.

The following Roman mosaic is dated 200 AD. Two dinosaurs with their necks intertwined again appear to symbolize strength and unity which is a common motif in ancient artworks:

### Roman Mosaic, dated 200 AD



Notice once again the turned-up noses and the head decorations of these sauropods. Any cartilage would not have survived to our time, whereas the bones could survive, so our only knowledge about this feature of sauropods comes from artworks like these. The authenticity of this mosaic is once again essentially beyond doubt.

Another important dinosaur artwork was recently discovered as a carved-in-stone relief on the wall of a temple in Cambodia that has long been hidden in the jungle. The building of the



temple is dated at 1200 AD.<sup>39</sup> The creature is included along with stone reliefs of animals and birds common to the area, such as monkeys and swans. None of the reliefs picture mythological animals; they are all depictions of creatures known to the people of that time and place. The relief in question is clearly a stegosaurus as can be seen by comparing the artwork on the temple wall to a reconstructed stegosaurus skeleton.

**Relief on the wall of a Cambodian Temple**



**Stegosaurus skeleton**



The only creature known to have fins like these is a stegosaurus. Some paleontologists think that the fins may have served to keep the animal cool, much like the fins on an air-cooled engine.

Turning to the Americas, the following dinosaur was discovered etched in stone in the Havasupai Canyon in Arizona.<sup>40</sup> It goes back many hundreds of years.

---

<sup>39</sup> The Cambodian Stegosaurus: Proof That Humans And Dinosaurs Coexisted?" <http://www.relativelyinteresting.com>.

<sup>40</sup> Barnes and Pendleton, *Canyon Country Prehistoric Indians – Their Culture, Ruins, Artifacts and Rock Art*, 1995.

### Arizona Dinosaur



Notice once again the turned-up nose. Cartilage to form such a nose would have had to have been observed while the creature was alive or shortly after its death.

The authenticity of many of these artworks is virtually beyond question. The only reasonable conclusion that can be drawn from the art is that people and dinosaurs lived at the same time. The artists may not have seen the dinosaurs themselves, but if they didn't have first-hand knowledge of dinosaurs, they must have had access to other artworks or reports of some kind that allowed them to construct the art with such accuracy. Such art raises serious questions about the validity of the geological column and related timetable used by evolutionists.

There are over 50 ancient artworks depicting dinosaurs that are similar to the examples above. Others continue to be discovered right along, and as noted above, the authenticity of many of them is beyond dispute. Additional examples are available on the author's website: Cmods.org.

In addition to the artworks, we also have written accounts of dinosaurs and other creatures that were their contemporaries. One of the most sensational written records is the description of a dinosaur in Job chapter 40, beginning with verse 15. It reads as follows:

<sup>15</sup>Look at Behemoth,  
which I made along with you and which  
feeds on grass like an ox.

<sup>16</sup>What strength it has in its loins,  
what power in the muscles of its belly!

<sup>17</sup>Its tail sways like a cedar;  
the sinews of its thighs are close-knit.

<sup>18</sup>Its bones are tubes of bronze,  
its limbs like rods of iron.

<sup>19</sup>It ranks first among the works of God,  
yet its Maker can approach it with his sword.

<sup>20</sup>The hills bring it their produce,  
and all the wild animals play nearby.

<sup>21</sup>Under the lotus plants it lies,  
hidden among the reeds in the marsh

<sup>22</sup>The lotuses conceal it in their shadow;  
the poplars by the stream surround it.

<sup>23</sup>A raging river does not alarm it; it is secure,  
though the Jordan should surge against  
its mouth.

<sup>24</sup>Can anyone capture it by the eyes,  
or trap it and pierce its nose?

This description is an excellent match for a large sauropod dinosaur. The description fits no other creature. No other plant-eating and land-dwelling animal can be described as having the first rank (being largest) of the land-dwelling creatures made by God and having a tail like a



cedar tree. Its name, “behemoth,” is a Hebrew word for mega-beast—which also fits a sauropod very well.

The next creature described in Job is also of interest to us. Job 41 reads as follows:

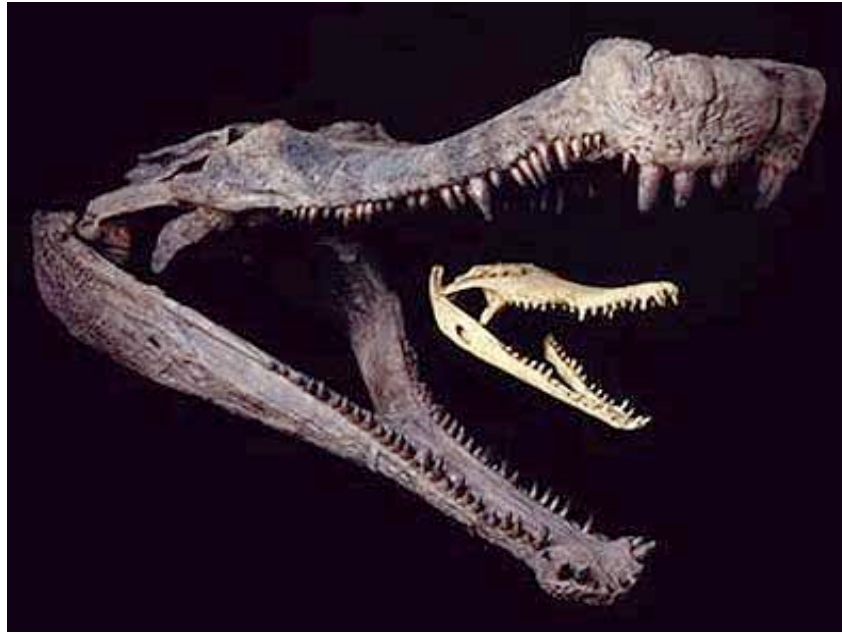
- |   |   |
|---|---|
| <p><sup>1</sup>Can you pull in Leviathan with a fishhook<br/>or tie down its tongue with a rope?<br/><sup>2</sup>Can you put a cord through its nose<br/>or pierce its jaw with a hook?<br/><sup>3</sup>Will it keep begging you for mercy?<br/>Will it speak to you with gentle words?<br/><sup>4</sup>Will it make an agreement with you<br/>for you to take it as your slave for life?<br/><sup>5</sup>Can you make a pet of it like a bird<br/>or put it on a leash for the young women in<br/>your house?<br/><sup>6</sup>Will traders barter for it?<br/>Will they divide it up among the merchants?<br/><sup>7</sup>Can you fill its hide with harpoons<br/>or its head with fishing spears?<br/><sup>8</sup>If you lay a hand on it,<br/>you will remember the struggle and never do<br/>it again!<br/><sup>9</sup>Any hope of subduing it is false;<br/>the mere sight of it is overpowering.<br/><sup>10</sup>No one is fierce enough to rouse it.<br/>Who then is able to stand against me?<br/><sup>11</sup>Who has a claim against me that I must pay?<br/>Everything under heaven belongs to me.<br/><sup>12</sup>“I will not fail to speak of Leviathan’s<br/>limbs,<br/>its strength and its graceful form.<br/><sup>13</sup>Who can strip off its outer coat?<br/>Who can penetrate its double coat of armor?<br/><sup>14</sup>Who dares open the doors of its mouth,<br/>ringed about with fearsome teeth?<br/><sup>15</sup>Its back has rows of shields<br/>tightly sealed together;<br/><sup>16</sup>each is so close to the next<br/>that no air can pass between.<br/><sup>17</sup>They are joined fast to one another;<br/>they cling together and cannot be parted.</p> | <p><sup>18</sup>Its snorting throws out flashes of light;<br/>its eyes are like the rays of dawn.<br/><sup>19</sup>Flames stream from its mouth;<br/>sparks of fire shoot out.<br/><sup>20</sup>Smoke pours from its nostrils<br/>as from a boiling pot over burning reeds.<br/><sup>21</sup>Its breath sets coals ablaze,<br/>and flames dart from its mouth.<br/><sup>22</sup>Strength resides in its neck;<br/>dismay goes before it.<br/><sup>23</sup>The folds of its flesh are tightly joined;<br/>they are firm and immovable.<br/><sup>24</sup>Its chest is hard as rock,<br/>hard as a lower millstone.<br/><sup>25</sup>When it rises up, the mighty are terrified;<br/>they retreat before its thrashing.<br/><sup>26</sup>The sword that reaches it has no effect,<br/>nor does the spear or the dart or the javelin.<br/><sup>27</sup>Iron it treats like straw<br/>and bronze like rotten wood.<br/><sup>28</sup>Arrows do not make it flee;<br/>slingstones are like chaff to it.<br/><sup>29</sup>A club seems to it but a piece of straw;<br/>it laughs at the rattling of the lance.<br/><sup>30</sup>Its undersides are jagged potsherds,<br/>leaving a trail in the mud like a threshing<br/>sledge.<br/><sup>31</sup>It makes the depths churn like a boiling<br/>caldron<br/>and stirs up the sea like a pot of ointment.<br/><sup>32</sup>It leaves a glistening wake behind it;<br/>one would think the deep had white hair.<br/><sup>33</sup>Nothing on earth is its equal—<br/>a creature without fear.<br/><sup>34</sup>It looks down on all that are haughty;<br/>it is king over all that are proud.</p> |
|---|---|

**Artistic depiction of SuperCroc**



Up until a few years ago, we could not identify this creature. But in 1997 a skeleton of SuperCroc (Sarcosuchus Imperator) was unearthed in a dry river bed in the Sahara Desert. From this skeleton and others like it we know what this creature was like. We now know that SuperCroc was much like today's largest crocodiles, but it was 10 times bigger! It weighed in at 10 tons—making it almost twice as big as Tyrannosaurus Rex (six tons).

### **Sarcosuchus skull compared to a modern crocodile skull**



As can easily be seen, the description in Job 41 is a striking match for SuperCroc. (The fire-breathing imagery is obviously figurative language just like the “bones of brass” metaphor used to describe the sauropod in Job chapter 40.)

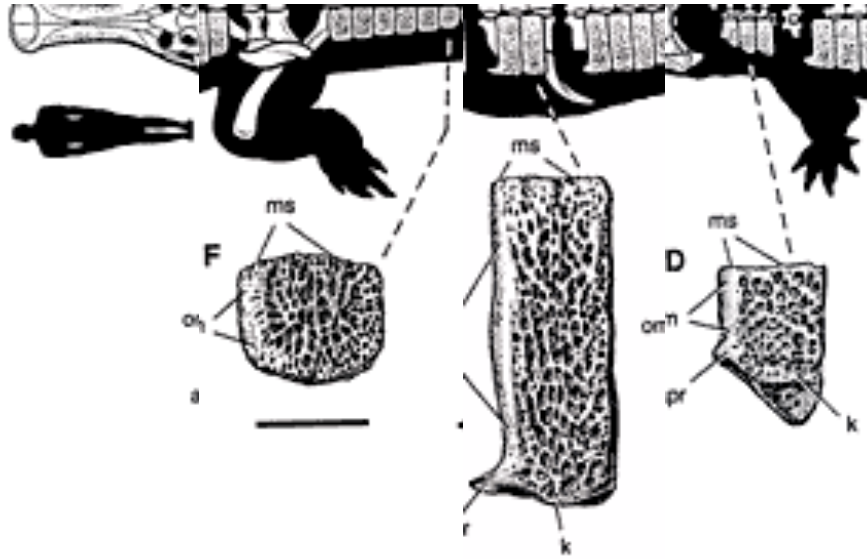
SuperCroc's armor is described in Job 41 as follows:

- <sup>13</sup> Who can strip off its outer coat?  
Who can penetrate its double coat of armor?
- <sup>14</sup> Who dares open the doors of its mouth,  
ringed about with fearsome teeth?
- <sup>15</sup> Its back has rows of shields  
tightly sealed together;
- <sup>16</sup> each is so close to the next  
that no air can pass between.
- <sup>17</sup> They are joined fast to one another;  
they cling together and cannot be parted.

Then compare this description from Job to *National Geographic's* depiction of the overlapping bone shields, called “scutes,” that covered SuperCroc's back.<sup>41</sup> As can be easily seen, the two descriptions are a perfect match. See below:

---

<sup>41</sup> [http://www.supercroc.org/supercroc/main-graphics/crock\\_illustration/e\\_a.gif](http://www.supercroc.org/supercroc/main-graphics/crock_illustration/e_a.gif)



(For detail on how well Job 41 matches SuperCroc, see, *National Geographic's* DVD: "SuperCroc," running time: 90 Minutes. See also *National Geographic*, October 28, 2012 and *National Geographic Special on SuperCroc*, December, 2001.)

Notice that Job also said of leviathan, "Nothing on earth is its equal." That is clearly true of SuperCroc, and only SuperCroc, in that no dinosaur or other creature, past or present, could stand up to it.<sup>42</sup> Paleontologists think, by the way, that SuperCrocs routinely killed and ate dinosaurs.

Even Tyrannosaurus Rex couldn't compete with SuperCroc since SuperCroc was almost twice as big, was at home on land and in the water, had a bite that was twice as strong and had full body armor. Since SuperCroc ruled during the age of dinosaurs and was at the top of the food chain, the period should really be renamed the "age of SuperCroc," or at least the "age of dinosaurs and SuperCroc.")

#### Artistic depiction of SuperCroc



<sup>42</sup> On the matter of size, compare SuperCroc-10 tons, to T Rex-6 tons, killer whales-6 tons, great white sharks-4 tons, grizzly bears-1/2 ton.

The match of Job 41 and SuperCroc should not surprise us since Job, the person, and SuperCroc lived at the same time and in the same general location. The context of Job also fits SuperCroc very well. In this setting, God was comparing Job to the most impressive creatures that God had created. Being compared to a sauropod and SuperCroc would have made Job feel pretty small, especially when God was actually comparing Job to the Supreme Being who had made them.

SuperCroc, however, like the dinosaurs it is thought to have eaten for lunch, is said by evolutionists to have been extinct for more than 65 million years. So once again, the dating used for SuperCroc, as well as the dinosaurs, turns out to be totally inaccurate.<sup>43</sup>

There are other impressive indications that dinosaurs lived on this earth within the past several thousand years. There have been several instances of carbon 14 dating that reveal dinosaur bones to be quite recent, for example. Following is one of many reports of this nature:

In June of 1990, Hugh Miller submitted two dinosaur bone fragments to the Department of Geosciences at the University of Tucson, Arizona, for Carbon-14 analysis. ... the C-14 analysis indicated the bones were between 10,000 and 14,000 years old—a far cry from their alleged 60-million-year-old age.<sup>44</sup>

There should be no radioactive carbon left past 100,000 years, so the notion that these bones go back millions of years is shown to be false.<sup>45</sup>

We additionally have objective evidence of soft tissue being identified within dinosaur bones. There have been found more than 30 specimens of bones from various kinds of dinosaurs that contain soft tissue.<sup>46</sup> That, as far as we know, would be impossible if they were millions of years old.

---

<sup>43</sup> It should be mentioned that the numerous accounts of dragons in the narratives and artworks of early civilizations are often interpreted as being ferocious dinosaurs. That may be. Many of the artworks, however, look to be more similar to SuperCroc than to dinosaurs. See the painting of St. George slaying the dragon below:



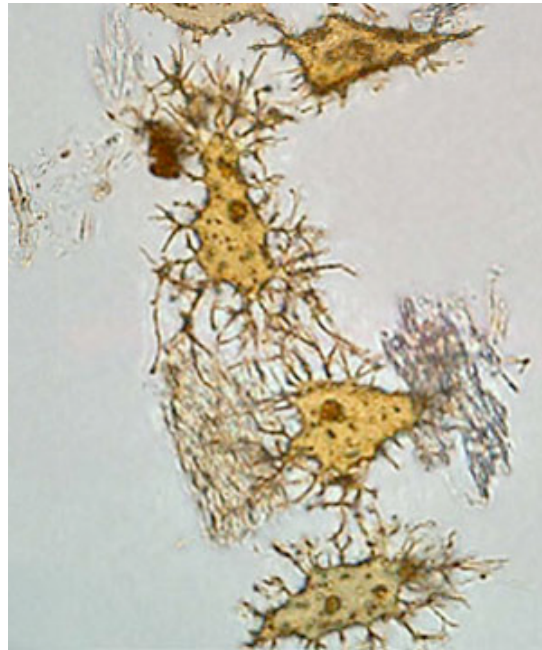
Such dragon artworks appear to be composites of various types of creatures with large wings like pterodactyls and with various features that resemble dinosaurs, serpents and crocodilians.

<sup>44</sup> Michael Snyder, *Freedom Outpost*, March 6, 2014.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

**Soft tissue found in a dinosaur bone (in this case the soft tissue is bone cells) discovered by Dr. Mary Schweitzer**



47

This soft tissue found in dinosaur bones commonly includes red blood cells, and red blood cells apparently can't last more than a few thousand years. Why, then, is this sensational information not widely known? The following example explains why:

Self-described creationist scientist Mark Armitage filed a lawsuit against California State University Northridge this week, claiming he was fired by college officials after he discovered soft tissue on a triceratops horn and published his findings. ...

Armitage ... has some 30 publications to his credit and is past-president of the Southern California Society for Microscopy, ... In the summer of 2012, while at the world-famous dinosaur dig at Hell Creek Formation in Montana, Armitage discovered the largest triceratops horn ever unearthed at the site. According to his attorneys, 'When examining the horn under a high-powered microscope back at CSUN, Armitage was fascinated to see the soft tissue,' stated lawyers with the Pacific Justice Institute, which represents Armitage. According to the lawsuit ... the discovery sent shock waves through the Cal State Northridge community.

The lawsuit contends that that discovery was the beginning of the end of Armitage's employment at Cal State Northridge, with one university official storming into his office in June 2012 and shouting: 'We are not going to tolerate your religion in this department!'

Things got more tense after the scholar published his findings, first in the November 2012 issue of *American Laboratory* magazine, which published images of the soft tissue on its cover, and then online in February 2013 in the peer-reviewed journal *Acta Histochemica*, according to the lawsuit.

On Feb. 27, 2013, his employment was terminated.<sup>48</sup>

<sup>47</sup> <http://creation.com/dinosaur-soft-tissue>.

<sup>48</sup> Reported in *The College Fix* on July 25, 2014. See <http://www.thecollegefix.com/post/18549/>



Notice in the example above that no one disputed the accuracy of Artimage's findings. His photographs of the red blood cells were clear for anyone to see. What he claimed was there can readily be observed by others. When the evolutionists can't dispute the information, they sometimes rely on persecution to suppress the information. In his video, *Expelled: No Intelligence Allowed*, Ben Stein documented the extraordinary persecution that people in science and the media face if they publish information that contradicts evolution.<sup>49</sup> One wonders what the evolutionists are so afraid of if their viewpoint is the proven science they claim it to be.

As we have seen, therefore, relating to the age of dinosaurs at least, the geological column and the timeline accompanying it are left in shambles by the available historical and scientific information. If this is true about the age of dinosaurs, which is a major and central segment of the column and its timeline, we have good reason to take neither the column nor the timeline very seriously.

*As is evident overall, the claims made for evolution and against creation, as used by Bill Nye, are a long way from being proven, scientific facts. The claims are only useful to evolutionists because the public is unaware of the evidence that contradicts them.* In addition, one of the fundamental principles of historical research is that relevant documents and artifacts should be given the benefit of the doubt unless there is compelling evidence to the contrary. There is no compelling evidence to cast doubt on the historical documents and artifacts presented in this paper. They need to be taken at face value and be allowed to speak for themselves. They carry more weight than the opinions of evolutionists.

There are other arguments for evolution, of course, but they are no better than the three we have examined here. All the arguments for evolution are a house of cards; they cannot stand up to serious investigation. For summaries of these arguments and a presentation of the information that contradicts them, see the short book by the author written to accompany this lecture. It is: *Ten Truths About Evolution that Everyone Should Know*.<sup>50</sup>

For a more extensive and scholarly exposition of the fallacies involved with the major arguments supporting evolution, see: Jonathon Wells, *Icons of Evolution: Science or Myth*.<sup>51</sup> Several years ago the author had a student tell him that this book changed her life. Accurate information on important subjects has a way of doing that.

Jonathon Wells said, "The public has been systematically misled about the evidence for evolution."<sup>52</sup> We do well to know what the real evidence is. The notion that Darwinism is factual is far more flawed than the public has been led to believe. We do well to be informed about Darwinism so we can be instrumental in combating this major obstacle to the pursuit of knowledge and to the Christian faith.

This is a time when apologetics is especially important because it focuses on the truth of Christianity. In a sense we are back to New Testament times where we need to be ready to deal with the most basic questions—issues like: How do we know that Jesus even existed? Why should we believe what the Bible says? Don't accepted philosophical viewpoints such as evolution disprove the Bible? And the new questions on the block: Why should creationists be allowed to call themselves scientists, and why should they be allowed to teach in our schools or to even work in the scientific field?

---

<sup>49</sup> 2008 documentary film directed by Nathan Frankowski and starring Ben Stein.

<sup>50</sup> © 2014, Allen Quist publishing, available from the Lutheran Synod Book Company and online at the Doctrine Committee section of the Evangelical Lutheran Synod website.

<sup>51</sup> Jonathon Wells, *Icons of Evolution: Science or Myth*, Washington DC, Regnery Publishing, 2000.

<sup>52</sup> Ibid. p. xii.



The leaders of the Reformation were intensely engaged in refuting the errors of their time. John Warwick Montgomery described this emphasis by the Reformation church on refuting errors when he said:

Indeed, the tone of the Reformation Lutheran Confessions in general, with their constant stress on refuting "antitheses" as well as setting forth "theses," reveals a veritable preoccupation with the defense of sound teaching over against falsehood.<sup>53</sup>

We, in our day, need to be just as engaged, as were the leaders of the Reformation, in refuting the falsehoods of our time and in defending the sound teaching of the Scriptures.

In the matter of defending Genesis, we must recognize that the first promise of the Savior—the non-negotiable and all-important promise—is at stake. We also recognize that the claim of Jesus to be fully man and fully God is at stake. We cannot overstate the extraordinary importance of this defense

Proverbs 10:14 states: "The wise store up knowledge," and Proverbs 1:7 says, "The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction." Storing up knowledge should be our goal, especially when that knowledge better equips us to, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (I Peter 3:15).

Sola Dei Gloria!

---

<sup>53</sup> John Warwick Montgomery, *Concordia Theological Quarterly*, Vol. 42, No. 3, p. 258.

## Appendix A:

### Apologetics Study Document of the Doctrine Committee of the Evangelical Lutheran Synod

#### *Confess and Defend: ὁμολογία and ἀπολογία*

1. The New Testament establishes that each Christian is to stand ready to defend (ἀπολογέομαι/apologeomai) the faith (Lk 12:8-11, 1 Pet 3:15, Jude 3). The term “apologetics” refers to the defense of the Christian faith. Defending the Christian faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian gospel message as true or a refutation of criticisms of the faith, as well as exposing inadequacies in alternative religions and worldviews.

2. “Apologetics” is used in either a narrow or a broad sense. It is used in a narrow sense when referring to the presentation of rational arguments and historical evidence in defense of the truthfulness of Scripture against attacks, including the historicity of the events of the Old and New Testaments, especially the events of the life, death, and resurrection of Jesus Christ. In its broad sense, “apologetics” includes the use of the law to show the folly of unbelief, and also the use of the gospel in giving the reason for Christian hope. These theses primarily speak of apologetics in the broad sense.

3. The New Testament also commands that each Christian is to confess (ὁμολογέω/homologeō) the faith (1 Tim 6:12, 2 Cor 9:13, Rom 10:9,10, 1 Jn 4:1,15, Phil 2:11, Lk 12:8-11). Ὁμολογέω means “to speak the same thing,” i.e. to agree, assent, acknowledge, or profess.

4. Jesus’ words in Luke 12:8-11 connect “confess” (ὁμολογία v.8) and “answer/defend” (ἀπολογία v. 11). Therefore we hold that “confess” and “defend” (ὁμολογία/ὁμολογέω and ἀπολογία/ἀπολογέομαι) speak of closely related activities, both of which are commanded by Christ and the apostles.

5. All of Scripture is the infallible and inerrant word of God and belongs to the faith for which the Christian is to contend (1 Pet 3:15, Jude 3). The heart of Christian confession and defense is the gospel itself—the revelation of Jesus Christ, the eternal Son of God made flesh and his sacrificial atonement by which God justifies the sinner. As we can see from the apostles’ activity in the book of Acts, when Christians are called upon to defend the Christian faith or the gospel itself, they will always confess the person of Jesus Christ and his work and give witness to the gospel (Acts 2, 4, 19, 22, 26 etc.).

6. The Holy Scripture is the word of God and therefore is inherently powerful and self-authenticating. Historical and other external evidence and argument from sources apart from Scripture are a useful and important part of Christian apologetics in that they lay bare and condemn the presumption of unbelief and skepticism, but they neither verify nor authenticate Scripture as God’s revelation.

7. Human reason is a gift of God (First Article in Luther’s Small Catechism), even though it is corrupted by human sin. We distinguish between a ministerial and a magisterial use of reason. Reason is used ministerially—as a servant—when it is an instrument in presenting and apprehending the gospel, and when it is used to show the foolishness of unbelief. Reason is used magisterially—as a master—when it stands in judgment over Scripture and its teachings, or when it reinterprets or dismisses clear teachings of Scripture to agree with human reason and experience. We reject the magisterial or critical use of reason applied to the teachings of Holy Scripture.

8. The cause of conversion or regeneration is not to be sought in the human presentation of evidence and argument, as important as they are, but only in the inherent power of God's word of the gospel (2 Cor 4:6; Eph 2:8,9; 2 Tim 3:15; 1 Pet 1:23).

9. The Christian confession and defense will always be done with the understanding that regeneration is only the work of the Holy Spirit working through the means of grace, word and sacrament, and is not aided or effected by man. The absolute predominance of sola fide, sola gratia, and sola Scriptura (solus Christus) will always be made clear in carrying out the apologetic task.

10. Since the apologetic task is engaged not only in confessing the faith, but in using the law to reveal the presumptuousness of unbelief, care will be taken not to confuse the law and the gospel or to make the law a part of the gospel presentation, instead of a necessary adjunct to it. Christian confession and defense will always keep in mind C. F. W. Walther's exposition *The Proper Distinction between Law and Gospel*, especially the final thesis: "The Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching."

## Appendix B:

The arguments in the Augsburg Confession which oppose the required celibacy of priests may be summarized as follows:

- a) Pope Pious reportedly favored allowing priests to marry.
- b) Platina supports the marriage of priests.
- c) Priests have themselves historically supported the marriage of priests.
- d) The Apostle Paul said to avoid fornication everyman should have his own wife (I Cor. 7:2 & 9).
- e) Christ himself said it is natural order of creation for men to marry, except for those who are physically unable to do so (Matt. 9:11).
- f) Unless a man has a gift of celibacy, it is not within his power to alter this natural order of creation,
- g) No man's law can alter the command and ordinance of God.
- h) In the ancient church, priests were married men.
- i) Paul said a Bishop should be the husband of one wife (I Tim 3:2).
- j) In Germany, 400 years ago, priests were violently compelled to obey this new rule.
- k) It is common knowledge that this law has caused much harm and has done no good.
- l) Since man's nature is steadily weakening as the World ages, it is even more important that this prohibition on marriage for priests be abolished.
- m) God created marriage to guard against human frailty.
- n) Even the Church canons say that priests should be able to marry.
- o) The Church will likely lack pastors at some time in the future because of this heresy.
- p) The cruelty of this law is especially noteworthy because it violates God's command to honor marriage.
- q) Even among the heathen, marriage is honored.
- r) Priests are now cruelly put to death, contrary to the Church canons.
- s) Paul calls this a doctrine of devils (I Tim. 4:3).
- t) No law or vow can overturn a commandment of God.
- u) Cyprian said that women who cannot remain chaste also should marry.
- v) Even the canons show leniency toward those who have taken a vow of celibacy before they came of age.

### CORRECTIONS submitted by author:

Page 3, paragraph after the Lange quotation: But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name," (John20:20-21).

Page 5, third complete paragraph, second to the last line should read: teachers alike must be judged,

Page 5, footnote # 15 should read VI , 57.

Page 8, last paragraph should read: spruce tree that he said is 9,950 years old,

Page 9, close to the bottom, the indented paragraph quoting Bill Nye should read: Nor will its seeds. (The misspelling was in the website's transcript, but it should probably be corrected.)

Page 9, footnote 24 should be the same source as for footnote 21. (Ibid was correct at one time, but then I added some references and forgot to change the footnote.)

Page 10, first complete paragraph, there are three time the wording should be Carbon-14.

Page 24, third paragraph, should read: instances of Carbon-14 dating. . .

Page 26, second paragraph from the bottom, should have end quotes at: evidence for evolution."