

“I Can’t Recommend Probe Because of Your View of Creation”

Dear brother,

I am a Pastor and also teach Bible at _____ School. I have used some of your materials in my Church and ministry. I have also made Probe.org a resource for my Senior Bible Class. I must confess that I was greatly disappointed recently to see [your view related to creation](#). While I admire your view that six literal days of creation make the most sense I do not at all understand how you allow “overwhelming” scientific evidence to move you from that sensible position. Seems to me that one could make the same argument of the miracles or even the resurrection to be contrary to “overwhelming” scientific evidence. It would also seem from a scientific point of view the evidence was at one time overwhelming that the earth was flat. While I do not think it is your intention to place science above the Bible this is certainly what is happening among many of our youth today. I am sure in the long run it makes little difference but I can no longer recommend your ministry to my students or my church. Rather than be a “fence sitter” to use your description I would urge you to stand up for the faith once delivered to the saints in the inspired Word rather than the ever changing observations of science.

Pastor,

I regret your decision to deprive your students of our material because of one cautious position on an issue of secondary importance. However, I understand your position. But your response has raised issues and questions I feel I must respond to.

While I admire your view that six literal days of creation

make the most sense I do not at all understand how you allow "overwhelming" scientific evidence to move you from that sensible position.

This evidence is something that requires a simple and plain reading of facts that I and the other young earth creationists I have asked, have no answer for.

Seems to me that one could make the same argument of the miracles or even the resurrection to be contrary to "overwhelming" scientific evidence.

Not at all. There is no pertinent scientific evidence to contradict miracles in Scripture. But there is present and currently observable evidence to lead anyone to question the young earth view of a thousands of years old earth and universe.

It would also seem from a scientific point of view the evidence was at one time overwhelming that the earth was flat.

A spherical earth was recognized from the early Greeks onward. You are victim here of the naturalists' contrived view of the flat earth. The Bible never taught it and even early science never did.

While I do not think it is your intention to place science above the Bible this is certainly what is happening among many of our youth today.

That is certainly not my intent and I fully recognize the strong tendency that you mention. My contention is that it is not absolutely clear that Scripture teaches a young earth.

I am sure in the long run it makes little difference but I can no longer recommend your ministry to my students or my

church.

I truly do not understand this position. But I have run across it frequently among my young earth friends. I find it sad and counterproductive.

Rather than be a "fence sitter" to use your description I would urge you to stand up for the faith once delivered to the saints in the inspired Word rather than the ever changing observations of science.

Where in Scripture does it say the earth and universe are only thousands of years old? There are many uncertainties here both scripturally and scientifically, I for one, do not consider myself so informed to conclude which position is correct. There is a resolution, I just don't know what that is. At least I am not refusing to consider all the evidence at hand. The young earth model now admits that all the supposed radioactive decay necessary to indicate billions of years actually occurred. But since the earth CANNOT be that old the decay must have been accelerated a million times or more. This means incredible heat and radiation that would have annihilated all life on earth, even the life on the ark. But that couldn't have happened so they appeal to miracle and heat release nowhere indicated in Scripture. That is special pleading which I find disappointing.

Respectfully,

Ray Bohlin, Ph.D.

© 2011 Probe Ministries

Apologetics and the Age of the Universe

Appendix B: Apologetics and the Age of the Universe

Note: This is one of two appendices for Steve Cable's article [Are We Significant in This Vast Universe?](#)

Is the apparent age of the universe a critical issue for Christian apologetics? I would argue that when we make it a critical issue, we are likely to add another barrier to belief rather than tearing down barriers against belief in Jesus Christ as our Savior.

How should we look at the age of the universe in applying emerging scientific observations in defending our faith? In this appendix, we will take a brief look at this question.

The vast majority of theologians and researchers agree that the actions of the inorganic world are normally governed by a set of physical laws and forces: e.g. gravity, subatomic forces, magnetism, and light waves. By understanding these laws, we can predict both the future and past behavior of physical objects ranging from galaxies to our solar system to airplanes to golf balls. As Christians, we recognize that our Creator God can and does intervene at times to suspend or alter these laws in order to accomplish His purpose: e.g. Jesus walking on the water, healing of the sick. Thus, one of the ways to recognize the presence of our Creator is when we use our understanding of these laws to model backward from our present state and we come to a state in the past that is inconsistent with our current reality. In other words, it appears that some power must have intervened with the natural processes we currently observe because it would be practically

impossible to get to our present state simply through natural processes.

Following this logic, there is a growing body of evidence from scientific observation consistent with the following two hypotheses:

1. Life as it exists on this earth is the result of the intentional work of an intelligent designer
2. Humans are significant to the designer of this universe

These two hypotheses are obviously consistent with the Bible. As apologists these hypotheses are very important because they support a biblical prerequisite for coming to God:

And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him (Heb 11:6).

According to this passage, in order to come to God, we must believe that a God exists and that He wants us to seek Him. In many cases, if we can debunk the popular notion that science proves that there is no Creator God who cares about us, we can open the door to see what the Bible tells us about Jesus Christ, His death and resurrection.

The empirical evidence supporting these two hypotheses is strong whether the earth is 13.7 billion years old or 6,000 years old. However, some of the evidence for the significance of life on earth is based on looking at what it would take to get from an ancient creation event, e.g. big bang, to the current, observable universe. Should we ignore that evidence because it does not assume a young universe interpretation of Genesis 1? Or should we use this evidence to show that even the oldest estimated age for our universe still demands a transcendent Creator to account for life on this earth? I suggest that we don't have to make the age of the universe the central point in defending our faith against those who do not

believe in our Creator God and who need to understand that God sacrificed His Son, Jesus to provide for their redemption from this decaying universe.

One of the areas where this tension between fixed physical laws and supernatural intervention applies is in scientific theories for the origin of the universe. The prevailing scientific view is that the universe is expanding at an increasing rate. Combining this view with what we know about the relevant natural forces implies that all the matter in the universe began expanding from a single point approximately 13.7 billion years ago. If we take as an axiom that the correct interpretation of general revelation through scientific observation and special revelation through the Bible must be consistent, there are three possible situations consonant with that axiom:

1. The scientific data is incomplete, corrupted, or misinterpreted. There are many instances where the current prevailing view of science has been shown by new evidence to be wrong, so this is a definite possibility.

2. The universe is indeed expanding, but it is much less than 13.7 billion years old because it was created at a point where it was already spread out to near its current volume. This is the apparent age argument, i.e., when God creates a living being such as Adam, Adam is going to appear to be physically mature even when he was only seconds old. There are issues with applying this apparent age concept to the age of the universe. For example, we can observe supernovae that are hundreds of thousands of light years away. If the earth is less than 10,000 years old, then we are observing the explosions of stars that never really existed. Why would God want to confuse us in this way? Perhaps because these "past" supernovae are consistent with what would have happened to create the current state of our universe.

3. The interpretation of Genesis 1 as defining the time from

the beginning of the universe to the creation of Adam as literally 120 hours is not actually the intent of that passage. This interpretation issue is a continuing topic of debate among evangelical scholars who believe that the Bible is God's inerrant special revelation.

I can appreciate those who consider finding out which of these three alternatives is correct to be an important life issue. But, it seems clear that selecting the right answer is not a prerequisite for salvation (e.g. see Romans 10:9-10). I encourage Christians to understand how the current state of scientific knowledge can be used as a bridge to share the gospel. For a more detailed discussion of contrasting Christian views on the origins of the universe, see the article "[Christian Views of Science and Earth History](#)" on our website.

© 2009 Probe Ministries International

"In Redeeming Darwin Are You Saying God Used Evolution?"

I read [the description of "Redeeming Darwin"](#) and [an email](#) supposedly explaining what you mean by "redeeming Darwin." Neither explain exactly what you do in this program; are you saying that God used evolution? If so, I find this extremely unbiblical. Or are you saying that Darwinism as it now stands ("molecules-to-man" – i.e., macro-evolution) is true but that it can somehow be used to evangelize? Or are you saying that Darwinism as I described above is NOT valid, but that an actual 6-day Creation by God is what IS true?

I apologize that our description is not clearer. We will take

another look at it to see what we can do to increase the clarity.

At Probe Ministries we reject the Darwinian evolutionary mechanism proposed for the origin and diversity of life. The [Redeeming Darwin](#) curriculum explains a few of the problems with Darwinism and explores the alternative provided by the relatively new Intelligent Design Movement.

Since Intelligent Design principles are used by both young and old earth creationist perspectives we use scientists in the film from both ICR (John Morris) and Reasons to Believe (Fuz Rana) to explain what they like and don't like about ID.

As a ministry we do not take [a position on the age of the earth](#) question.

Respectfully,

Ray Bohlin, PhD

© 2008 Probe Ministries

“Why Are Dating Methods Unreliable?”

I'm a Christian who believes in a six day literal creation and I have been looking at lots of material on the Grand Canyon to see if it can shed any light on how it was formed and how old it is, and in my search I come across your report which to me seems a very honest and an unbiased report.

Could you help me by telling why dating methods of rocks are unreliable and sometimes come into contradiction? As since I

have been doing my own research into how old some things are, I keep getting different answers from different scientists, whether they be young earth or old earth scientists.

Also, I have been informed that only a geologist with a Ph.D can tell the age of rocks and no one else in any other field; is this true?

Your confusion is reasonable. There are many conflicting messages on this topic from people who ought to know what they are talking about. This is one of the reasons why I am undecided about the age question. I simply am unable to discern the reason for these conflicting views. Is it because of prior assumptions? Is it because of truly conflicting data? Is it because of incomplete knowledge of the facts? Is it because of a deep-seated prejudice against a particular position? As a biologist, I find myself unable to follow the technical critiques that go back and forth and so I am unable to truly answer the above questions for myself.

The conflicting age estimates can be due to a number of problems. The dating methods themselves can be unsound, based on faulty presuppositions (the position of young earth creationists). They can be due to local anomalous conditions that do not apply to most great age estimates (position of most old age creationists and evolutionists). Old earth creationists maintain that the preponderance of the evidence should hold sway over the few exceptions that young earth creationists have found. Yet some young age research is being submitted to the scientific community for scrutiny and is holding up well. But is it a local exception or something more significant?

Your last statement about only geologists being able to tell the age of something should be treated suspiciously. While it is reasonable to say that they have a better grasp of the details of geological dating methods, it is also an unveiled appeal to authority: "Only I know what I am talking about

therefore you should trust me and me only.” Scientists shouldn’t communicate this way. Science has always been marked by humility before nature and openness to new information and theories. This view is not very open. It sounds like they have something to hide.

ICR has come up with some new data on dating methods and some of the information is online at <http://www.icr.org/research/>. Articles 3-10 in the first list all relate to your concern. These papers were all presented at the 2003 International Conference on Creationism here in the US. They might help to clarify some things for you.

Respectfully,

Ray Bohlin, Ph.D.
Probe Ministries

“Will I Go To Hell For My Doubts?”

I have been a Christian my whole life. I have been struggling with faith lately. I am mostly intellectually convinced in Christianity, however I have a lingering doubt based on a few intellectual things. One is the battle between old earth and [young] earth [creation] and the other is the age of the book of Daniel—which online resources I have read seem to prove that it was written after the fact. (I have seen the Christian responses and they do not deal with all of the facts.) Anyway, none of these doubts would bother me except that Hebrews 11:1 and James 1:8 imply that any doubt might be cause for exclusion of me from heaven. I can’t even sleep at night because I am so afraid of going to hell. Is there any hope for

me?

I would suggest that Hebrews 11:1 and James 1:8 do not imply that at all. In fact, doubt isn't even mentioned. Hebrews is about the nature of faith, and James simply says that the double-minded person—one who continually wavers back and forth between trusting and not trusting—is inherently unstable in his thinking.

See, the Lord understands that we see through a glass darkly, as Paul puts it in 1 Corinthians. He understands that we are trying to make sense of a fallen world through a fallen intellect, and we don't have all the puzzle pieces. He gives much more grace than you know, I think. The issue is not about having doubts, which usually just means we haven't figured things out. God's indictment is on those who refuse to trust. They are not the same thing. The Lord Jesus said to love God with our minds, and wrestling through the hard, meaty issues of apparent contradictions and complications is one way we do that. The very act of pursuing truth to attack our doubts and questions is a kind of worship!

Let me encourage you that there are answers, even if you haven't found them. For instance, Probe's position on the age of the earth question has brought great peace to my husband, Dr. Ray Bohlin's spirit; he's been diligently studying this issue for 30+ years. He has looked at the evidence for a young earth and universe, and an old earth and universe, and found compelling evidence for both. They clearly cannot both be true. So he says he is an agnostic on the age issue. He doesn't know. And can live with that, especially since: 1) the issue is not WHEN but WHO created, and 2) the Bible doesn't tell us, which means it doesn't matter enough to get caught up in it. How long ago God created the heavens and the earth has nothing to do with whether Christianity is true or not.

I just read my answer to him to get his approval, and he added that he would be VERY careful about trusting online resources

on the book of Daniel. Why should you believe them? The nature of the web is that anyone can publish anything, whether they have any expertise or not. Are they qualified? Biased? Especially sources like Wikipedia, which are going to reflect the anti-Christian bias of the culture, since the entries come from people whose thinking is pickled in the brine of secularism. I invite you to read another [answer to email at Probe.org about the book of Daniel](#).

I would also spend some time shoring up your understanding of your security in Christ if you have placed your trust in Him. If you became a Christian years ago, you became a new creature, a forever child of God. You cannot lose your relationship with your heavenly Father, no matter how many doubts plague you, any more than you can become unborn from your mother. Our founder, Jimmy Williams, wrote an article "How Can I Know I'm Going to Heaven?" here: www.probe.org/how-can-i-know-im-going-to-heaven/

Hope you find this helpful.

Sue Bohlin

© 2007 Probe Ministries

"Why Won't You Take a Stand on the Age of the Earth?"

Dr. Bohlin,

I just read over your article on the [Age of the Earth](#) to get Probe's stand on the issue. Apparently, the official stand is officially no stand.

I was wondering after I read this statement of yours: "Biblically, we find the young earth approach of six consecutive 24-hour days and a catastrophic universal flood to make the most sense. However, we find the evidence from science for a great age for the universe and the earth to be nearly overwhelming. We just do not know how to resolve the conflict yet."

How do you (we) know for sure that the earth is millions if not billions of years old? I have been looking into this issue for a while, and I have found that ALL dating methods suffer from one major problem. They are ALL based on Fallible (un-testable) Assumptions. Now that is a major problem to probe into because it seems that the main reason why Probe is not willing to hold to and defend the clear written revelation in Genesis is because you believe those dating methods are more trustworthy than Genesis 1.

I believe Rich Milne and I qualified our statement sufficiently. To say that we think the young earth position makes the most sense Biblically does not intend to suggest we believe it is the "clear" written revelation of Genesis 1. There are many conservative evangelical Old Testament scholars who do not hold to it. Men who certainly understand the OT and Hebrew much more than this molecular biologist. If I believed it was the clear revelation of Genesis, I would accept it regardless of the scientific evidence.

What you refer to in the assumptions of dating methods is true especially of the radioactive dating methods. But we explain one of our hesitations in the problem of starlight in the body of the paper. I also find it significant that most young earth geologists and physicists (Russ Humphreys is my source from personal conversations during our ICR Grand Canyon trips together) recognize that radioactive dating methods consistently portray an older-to-younger sequence when going from the bottom to the top. So much so that they are searching for a way incorporate this into their flood model. They don't

accept the actual dates but the sequence seems real. Therefore the dating methods are not totally without merit. This is more than just suggestive.

I do understand that an international group, meeting through ICR, is working on a paper concerning dating methods which I anticipate with eagerness.

Respectfully,

Ray Bohlin, Ph.D.

“How Do You View the Age of the Earth?”

Dear Dr. Bohlin,

As a Christian, how do you view the age of the earth? I was wondering how scientists calculate the age of the stars and the earth.

Please see my article [“Christian Views of Science and Earth History”](#) which will give a fuller explanation of my view. Briefly, I am currently undecided or uncommitted to any particular view of the age of the earth. I continue to find the six 24-hour literal day interpretation of Genesis 1 & 2 to be the most convincing, but I find great evidence for long ages for the universe and the earth. Basically I feel that there is not sufficient evidence either biblically or scientifically to decide the issue. We need more time and more data.

The age of the stars is principally determined by what is known as the red-shift. Light from galaxies that are moving

away from us is shifted toward the red end of the light spectrum. The farther away the galaxy is the further toward the red, the light is shifted. If galaxies are moving towards us, their light would be shifted toward the blue end of the spectrum. The vast majority of galaxies are shifted toward the red and those which appear to be the youngest also demonstrate the strongest red-shift. There are Christian as well as a few non-Christian astronomers that are critics of this view of red-shifts but the majority find this explanation to be persuasive and authoritative. You may try visiting an astronomy web site from a planetarium for a fuller explanation.

Respectfully,

Ray Bohlin, Ph.D.

Christian Views of Science and Earth History – A Balanced Perspective

Dr. Ray Bohlin and Rich Milne consider the three primary views held by Christians regarding the age of the earth and how the universe, life and man came to be: young earth creationism, progressive creationism, and theistic evolution. After considering the case for each one, they conclude with a call to work together for the cause of Christ.



This article is also available in [Spanish](#).

Introduction of Three Views

How old is the earth? Did men live with dinosaurs? Are dinosaurs in the Bible? Where do cave men fit in the Bible? Did the flood cover the whole earth? How many animals were on Noah's Ark? What does the word *day* in Genesis chapter one mean?

These are all common and difficult [questions your children may have asked](#), or maybe they are questions you have. What may surprise you is that evangelical Christians respond with numerous answers to each question. In reality, answers to the preceding questions largely depend on the answer to the first one. How old is the earth?

The diversity of opinion regarding this question inevitably leads to controversy, controversy that is often heated and remarkably lacking in grace and understanding. For those Christians who are practicing scientists, there is much at stake. Not only is one's view of Scripture on the firing line, but one's respect and job security in the scientific community is also at risk.

But we must say up front, that as important as this question is, it is of secondary importance to the quest of defeating Darwinism as currently presented to the culture. Educational leaders and evolutionary scientists are determined to present a fully naturalistic evolution as the only reasonable and scientific theory that can be discussed in the public education system. All Christians, whether old earth or young earth, should find common cause in dethroning philosophical naturalism as the reigning paradigm of education and science.

Returning to the age of the earth question, we would like to survey three general categories of response to this question that can be found among Christians today. For each of these three views, we will discuss their position on Genesis chapter one, since theological assumptions guide the process of

discovering a scientific perspective. We will also discuss the basics of the scientific conclusions for each view. Finally, we will discuss the strengths of each view and what those holding the other two views think are the other's limitations.

The first view of science and earth history we will discuss is the recent or literal view. This position is often referred to as scientific creationism, creation science, or young earth creationism. Young earth creationists believe that the earth and the universe are only tens of thousands of years old and that Genesis gives us a straightforward account of God's creative activity.

The second position, progressive creationism or day-age creationism, holds that the earth and the universe are billions of years old. However, progressive creationists believe that God has created specifically and *ex nihilo* (out of nothing), throughout the billions of years of earth history. They do not believe that the days of Genesis refer to twenty-four hour days, but to long, indefinite periods of time.

A view traditionally known as theistic evolution comprises the third position. Theistic evolutionists essentially believe that the earth and the universe are not only billions of years old, but that there was little, if any, intervention by God during this time. The universe and life have evolved by God-ordained processes in nature. Theistic evolutionists, or evolutionary creationists as many prefer to be called, believe that the first chapter of Genesis is not meant to be read historically, but theologically. It is meant to be a description of God as the perfect Creator and transcendent over the gods of the surrounding ancient Near Eastern cultures.

Before we consider each position in greater detail, it is important to realize two things. First, we will paint in broad strokes when describing these views. Each has many sub-

categories under its umbrella. Second, we will describe them as objectively and positively as we can without revealing our own position. We will reveal our position at the conclusion of this article.

Recent or Literal Creation

Having introduced each position, we would like to review the theological and scientific foundations for the first one: recent or young earth creationism.

The young earth creationist firmly maintains that Genesis chapter one is a literal, historical document that briefly outlines God's creative activity during six literal twenty-four hour days. If one assumes that the genealogies of Genesis chapters five and eleven represent a reasonable pre-Israelite history of the world, then the date of creation cannot be much beyond thirty thousand years ago.[\[1\]](#)

A critical theological conclusion in this view is a world free of pain, suffering, and death prior to the Fall in Genesis chapter three. God's prescription in Genesis 1:29 to allow only green plants and fruit for food follows along with this conclusion.

The universal flood of Noah, recorded in Genesis chapters six through nine, is also a crucial part of this view. On a young earth, the vast layers of fossil-bearing sedimentary strata found all over the earth could not have had millions of years to accumulate. Therefore, the majority of these sedimentary layers are thought to have formed during Noah's flood. Much research activity by young earth creationists is directed along this line.[\[2\]](#)

Young earth creationists also maintain the integrity of what is called the Genesis kind, defined in Genesis 1:11, 12, and 21. The dog kind is frequently given as an example of the Genesis kind. While this is still a matter of research, it is

suggested that God created a population of dog-like animals on the sixth day. Since then, the domestic dog, wolf, coyote, African wild dog, Australian dingo, and maybe even the fox have all descended from this original population. Young earth creationists suggest that God created the individual kinds with an inherent ability to diversify within that kind. But a dog cannot cross these lines to evolve into say, a cat.

The literal view of Genesis chapter one has been predominant throughout Church history and it proposes a testable scientific model of the flood and the Genesis kind. Critics point out that there are immense difficulties explaining the entire geologic record in terms of the flood.^{3} Principal among these problems is that it appears there are many more animals and plants buried in the rocks than could have been alive simultaneously on the earth just prior to the flood.

Progressive Creationism

The next view to discuss is progressive creationism. The progressive creationist essentially believes that God has intervened throughout earth history to bring about His creation, but not all at once over six literal twenty-four hour days. The progressive creationist will accept the long ages of the earth and the universe while accepting that there is some historical significance to the creation account of Genesis.

A popular view of Genesis chapter one is called the day-age theory. This view agrees that the events described in the first chapter of Genesis are real events, but each day is millions, perhaps billions of years in duration. The Hebrew word for day, *yom*, can mean an indefinite period of time such as in Genesis 2:4. This verse summarizes the first thirty-four verses of the Bible by stating, "This is the account of the heavens and the earth when they were created, in the *day* that the Lord God made the earth and the heaven" (emphasis added). In this case, the word *day* refers to the previous seven days

of the creation week. Consequently, the progressive creationist feels there is justification in rendering the days of Genesis chapter one as indefinite periods of time.[{4}](#)

Therefore, the progressive creationist has no problem with the standard astronomical and geological ages for the universe and the earth. A universe of fifteen billion years and an earth of 4.5 billion years are acceptable. In regard to evolution, however, their position is similar to the young earth creationists'. Progressive creationists accept much of what would be called microevolution, adaptation within a species and even some larger changes. But macroevolutionary changes such as a bird evolving from a fish are not seen as a viable process.[{5}](#)

These are the basic beliefs of most progressive creationists. What do they think is the predominant reason for holding to this perspective? Most will tell you that the evidence for an old universe and earth is so strong that they have searched for a way for Genesis chapter one to be understood in this framework. So the agreement with standard geology and astronomy is critical to them. Progressive creationists also find the biblical necessity for distinct evidence for God's creative activity so strong that the lack of macroevolutionary evidence also dovetails well with their position.

The most difficult problem for them to face is the requirement for pain, suffering, and death to be a necessary part of God's creation prior to Adam's sin. The atheistic evolutionist, Stephen J. Gould, from Harvard, commented on this problem of God's design over these many millions of years when he said, "The price of perfect design is messy relentless slaughter."[{6}](#) There are also major discrepancies with the order of events in earth history and the order given in Genesis. For instance if the days of Genesis are millions of years long, then when flowers were created on day three, it would be millions of years before pollinators, such as bees, were created on days five and six.

Theistic Evolution

Having covered young earth creationism and progressive creationism, we will now turn to the view called [theistic evolution](#) and then discuss our own position with a call to mark the common enemy of the evangelical community.

Most theistic evolutionists see little, if any, historical significance to the opening chapters of Genesis. They suggest that the Genesis narrative was designed to show the Israelites that there is one God and He has created everything, including those things which the surrounding nations worshipped as gods. In essence, Genesis chapter one is religious and theological, not historical and scientific.[{7}](#)

Another view of the account of creation according to Genesis that has become popular with progressive creationists as well as theistic evolutionists is the structural framework hypothesis.[{8}](#) This literary framework begins with the earth formless and void as stated in Genesis 1:2. The first three days of creation remove the formlessness of the earth, and the last three days fill the void of the earth. On days one through three God creates light, sea and sky, and the land. On days four through six, God fills the heavens, sky, sea, and land. There was a pattern in the ancient Near East of a perfect work being completed in six days with a seventh day of rest. The six days were divided into three groups of two days each. In Genesis chapter one we also have the six days of work with a seventh day of rest, but the six days are divided into two groups of three days. So maybe this was only meant to say that God is Creator and His work is perfect.

Essentially, theistic evolutionists accept nearly all the scientific data of evolution including not only the age of the cosmos, but also the evolutionary relatedness of all living creatures. God either guided evolution or created the evolutionary process to proceed without need of interference.

Theistic evolutionists maintain that the evidence for evolution is so strong that they have simply reconciled their faith with reality. Since reading Genesis historically does not agree with what they perceive to be the truth about earth history, then Genesis, if it is to be considered God's Word, must mean something else. They do believe that God is continually upholding the universe, so He is involved in His creation.

Theistic evolution suffers the same problem with pain, suffering, and death before the Fall that progressive creation endures.[{9}](#) In addition, the many problems cited concerning the origin of life, the origin of major groups of organisms, and the origin of man remain severe problems for the theistic evolutionist as well as the secular evolutionist.[{10}](#) Some theistic evolutionists also quarrel with a literal Adam and Eve. If humans evolved from ape-like ancestors, then who were Adam and Eve? If Adam and Eve were not literal people, then is the Fall real? And how is redemption necessary if they are imaginary?

Call for Caution and Discussion

We have discussed the biblical and scientific foundations of three different Christian views of science and earth history. In so doing, we have tried to convey a sense of their strengths and limitations. The issue of the age of the earth is very controversial among evangelicals, particularly those who have chosen some field of science as their career.

Our intention has been to present these perspectives as objectively as possible so you, the reader, can make an informed decision. We have purposefully kept our own views out of this discussion until now. We would like to take a moment and explain the reasoning behind our position.

We have studied this issue for over twenty years and have read scholars, both biblical and scientific from all sides of the

question. For some ten years now, we have been confirmed fence sitters. Yes, we are sorry to disappoint those of you who were waiting for us to tell you which view makes more sense, but we are decidedly undecided. This is by no means a political decision. We are not trying to please all sides, because if that were the case, we know we would please no one. The fact is, we are still searching.

Biblically, we find the young earth approach of six consecutive 24-hour days and a catastrophic universal flood to make the most sense. However, we find the evidence from science for a great age for the universe and the earth to be nearly overwhelming. We just do not know how to resolve the conflict yet. Earlier, we emphasized that the age question, while certainly important, is not the primary question in the origins debate. The question of chance versus design is the foremost issue. The time frame over which God accomplished His creation is not central.

Such indecision is not necessarily a bad thing. Davis Young in his book *Christianity and the Age of the Earth*, gives a wise caution. Young outlines that both science and theology have their mysteries that remain unsolvable. And if each has its own mystery, how can we expect them to mesh perfectly?[{11}](#) The great 20th century evangelist, Francis Schaeffer said:

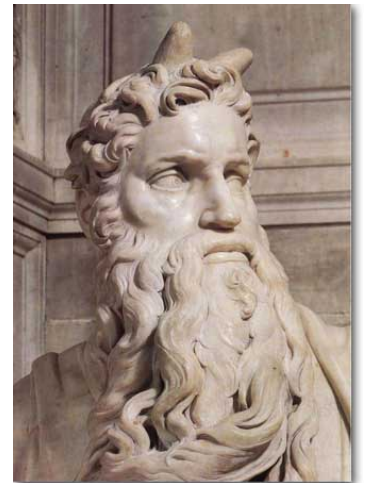
We must take ample time, and sometimes this will mean a long time, to consider whether the apparent clash between science and revelation means that the theory set forth by science is wrong or whether we must reconsider what we thought the Bible says. [{12}](#)

“What we thought the Bible says”? What does *that* mean?



In the sixteenth century, Michelangelo sculpted Moses coming down from Mount Sinai with two bumps on his head. The word which describes Moses' face as he came off the mountain, we now know means shining light, meaning Moses' face was radiant from having been in God's presence. But at that time it was thought to mean "goat horns."

So Michelangelo sculpted Moses with two horns on his head. That is what they thought the Bible literally said. Now we know better, and we changed our interpretation of this Scripture based on more accurate information. We believe we need even more accurate information from both the Bible and science to answer the age of the earth question.



The question concerning the age of the earth comes down to a matter of interpretation, both of science and the Bible. Ultimately, we believe there is a resolution to this dilemma. All truth is God's truth. Some suggest that perhaps God has created a universe with apparent age. That is certainly possible, but certain implications of this make us very uncomfortable. It is certainly true that any form of creation out of nothing implies some form of apparent age. God created

Adam as an adult who appeared to have been alive for several decades though only a few seconds into his existence.

Scientists have observed supernova from galaxies that are hundreds of thousands of light years away. We know that many of these galaxies must be this distant because if they were all within a few thousand light years, then the nighttime sky would be brilliant indeed. These distant galaxies are usually explained in terms of God creating the light in transit so we can see them today. These observed star explosions mean that they never happened in an apparent age universe. Therefore, we are viewing an event that never occurred. This is like having videotape of Adam's birth. Would supernovas that never happened make God deceptive?

Therefore, we believe we must approach this question with humility and tolerance for those with different convictions. The truth will eventually be known. In the meantime, let us search for it together without snipping at each other's heels.

Notes

1. Henry Morris, *The Genesis Record* (Grand Rapids, MI: Baker Book House, 1976), 37-81.
2. Steven A. Austin, ed., *Grand Canyon: Monument to Catastrophe* (Santee, CA: Institute for Creation Research, 1994), 284.
3. Daniel E. Wonderly, *Neglect of Geologic Data: Sedimentary Strata Compared with Young-Earth Creationist Writings* (Hatfield, PA: Interdisciplinary Biblical Research Institute, 1987), 130. Howard J. Van Till, Robert Snow, John Stek, and Davis A. Young, *Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation* (Grand Rapids, MI: Eerdmans Pub. Co, 1990), 26-125.
4. Hugh Ross, *Creation and Time* (Colorado Springs, CO: NAVPRESS, 1994), 45-72.
5. Ibid., 73-80.
6. Stephen Jay Gould, "Darwin and Paley Meet the Invisible

Hand," *Natural History* (November 1990):8. Mark Van Bebber and Paul S. Taylor, *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross* (Mesa, AZ: Eden Communications, 1994), 128.

7. Van Till, et al., *Portraits of Creation*, 232-242.

8. Umberto Cassuto, *A Commentary on the Book of Genesis: Part 1: From Adam to Noah*, trans. Israel Abrahams (Jerusalem Magnum Press, 1978), 12-17. Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, trans. David G. Preston (Leciester Press and Downers Grove: InterVarsity Press, 1984), 49-59.

9. Ken Ham, *Evolution: The Lie* (El Cajon, CA: Creation-Life Pub., 1987).

10. Phillip E. Johnson, *Darwin on Trial*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 1993), 15-112, 166-170.

11. Davis A. Young, *Christianity and the Age of the Earth* (Grand Rapids: Zondervan, 1982), 158.

12. Francis Schaeffer, *No Final Conflict* (Downers Grove: InterVarsity Press, 1975), 24.

©1998 Probe Ministries

The Grand Canyon and the Age of the Earth – A Christian Scientist's View

As a Christian scientist, Dr. Bohlin is open to examining the theories of both young-earth and old-earth scientists to explain what we can observe today. The Grand Canyon provides an excellent venue to consider the theories of both groups on how the geological layers were formed and when this occurred.

The Age of the Earth and Genesis 1

How old is the earth? How long has this planet been here? Ask most Christians this question and you will likely receive a quick, self-assured answer. All would be well if you could count on receiving the same answer! However, some will very quickly tell you that the earth was created during creation week and can be no more than six to ten thousand years old. Other Christians will tell you, with just as much confidence, that the earth is 4.5 billion years old. This is no minor discrepancy! What adds even more to the confusion is the fact that you can find both opinions within conservative evangelical circles. You can even find both opinions within the ranks of the few Christian geologists with Ph.D.s! Let me assure you that this is just as confusing for me as it is for you.

The age of the earth is a question both of biblical interpretation and scientific investigation. Unfortunately, neither Christian conservative Old Testament scholars nor Christian scientists are in universal agreement. This topic covers a broad spectrum of issues so I am going to try and narrow the focus of the discussion. I will first briefly discuss the biblical aspects of the question, then move on to geology, the flood, and the Grand Canyon.

First, how do the “young-earth” and “old-earth” positions view the Scriptures? Let me emphasize right at the start that both young- earth and old-earth creationists bring a reverent and submissive attitude to Genesis. The difference is a matter of interpretation. Well-known young-earth creationists Henry Morris, Duane Gish, and Steve Austin, from the Institute for Creation Research, interpret the days of Genesis 1 as literal 24-hours days, the genealogies of Genesis 5 and 11 as consecutive or nearly consecutive generations, and the flood as a universal, catastrophic event. This leaves little room for much more than ten to thirty thousand years as the true

age of the earth.

Old earth creationists such as astronomer Hugh Ross of Reasons to Believe see the days of Genesis as long periods of time, perhaps even millions of years. Genesis 1, then, describes the unfolding of God's creation through vast periods of time. God still does the work, it is still a miracle, but it takes a lot longer than seven days. The flood of Noah necessarily becomes a local event with little impact on world-wide geology. Other old-earth creationists simply suggest that what is communicated in Genesis 1 is a literary form of the ancient Near East describing a perfect creation. Genesis 1 was never intended to communicate history, at least in their view. Personally, my sympathies lie with a Genesis interpretation that is historical, literal, and with 24-hour days in the recent past. But the testimony of science, God's natural revelation, is often difficult to correlate with this view. The earth has many layers of sediments thousands of feet thick. How could one year-long catastrophe account for all this sediment? The answers may surprise you!

The Grand Canyon

The Grand Canyon is almost three hundred miles long, a mile deep, and four to twelve miles across. One's first view of the Grand Canyon is a humbling experience. You truly have to see it to believe it. I was mesmerized and could hardly contain my excitement when I caught my first glimpse of the canyon. I was there to partake in a six-day geology hike into the canyon with the Institute for Creation Research, a young-earth creationist organization. ICR believes that the strata, the layers of rock in the Grand Canyon, were primarily formed during Noah's flood perhaps only five thousand years ago. Most geologists, including Christian old-earth creationists, believe that the strata were laid down over hundreds of millions of years. What better way, then, to equip myself for the study of the earth's age, than to spend nine days around

the Grand Canyon (six of them in it) with ICR geologists, physicists, and biologists. ICR has been conducting these tours for over ten years, so everything runs extremely well. Though I was a member of a hiking group, they also sponsored a group going down the Colorado River in rafts and a group touring the whole area by bus. All were accompanied by ICR scientists. Each day we received mini-lectures from the leaders as we broke for lunch or at points of interest along the trail. Topics included the sudden appearance of fossils, the complexity of the earliest canyon fossils such as the trilobites, the age of the earth's magnetic fields, the role of continental drift in the onset of the flood, where does the ice age fit into a young-earth model, water- canopy theories, carbon-14 dating, and the dating of the Grand Canyon basalts (rock layers derived from ancient lava flows).

We examined many evidences for rapid formation of rock layers, which is essential to the young-earth model. We spent nearly two hours at the Great Unconformity between the Tapeats Sandstone, which is dated at about 500 million years old, and the Hakatai Shale, which is dated at about 1.5 billion years old. These two formations were formed nearly one billion years apart in time, yet one lies right on top of the other. Nearly a billion years is missing between them! The night before entering the canyon for the hike, I wrote these words in my journal:

If these strata are the result of Noah's flood and the canyon carved soon afterward, the canyon stands as a mighty testament to God's power, judgment, and grace. Even if not, what a wonderful world our Lord has sculpted for us to inhabit. His love is bigger than I can grasp, bigger-infininitely bigger-than even the Grand Canyon!

Evidence of Noah's Flood in the Grand

Canyon

One of the more obvious formations in the Grand Canyon is the Coconino Sandstone. This prominent formation is found only a few hundred feet below the rim of the canyon and forms one of the many cliffs in the canyon. Its distinctive yellow cream color makes it look like a thick layer of icing between two cake layers.

Evolutionary geologists have described this sandstone as originating from an ancient desert. Remnants of sand dunes can be seen in many outcrops of the formation in a phenomenon called cross-bedding. There are many footprints found in this sandstone that have been interpreted as lizards scurrying across the desert.

These footprints would seem to pose a major challenge to young-earth geologists who need to explain this formation in the context of Noah's flood. Since there are many flood-associated layers both above and below this sandstone, there is no time for a desert to form in the middle of Noah's flood. Recent investigations, however, have revealed that the cross-bedding can be due to underwater sand dunes and that some footprints are actually better explained by amphibians moving across sandy-bottomed shallow water. Perhaps this formation can be explained by sand deposited under water.

This explanation does not entirely solve the young-earth geologists' problem, because it is still difficult to determine where the amphibians came from and how they could be crawling around in shallow waters on top of sediments that would have to be deposited halfway through a world-wide catastrophic flood. But let's go on to another flood evidence. Earlier, I mentioned the Great Unconformity. This can be observed throughout the Grand Canyon where the Tapeats Sandstone, a Cambrian formation estimated to be 570 million years old, rests on top of any one of a number of Precambrian strata ranging from one to two billion years old.

Our group observed a location in the Unconformity where the time gap between the two layers is estimated to be one billion years. It is very unusual, even for evolutionary geology, for two layers from periods so far apart, in this case one billion years, to be right on top of one another. It is hard to imagine that no sediments were deposited in this region for over a billion years! Evolutionary geologists believe that the upper sandstone was deposited over hundreds of thousands of years in a marine environment. However, we observed large rocks and boulders from a neighboring formation mixed into the bottom few feet of the Tapeats Sandstone. This indicates tremendous wave violence capable of tearing off these large rocks and transporting them over a mile before being buried. This surely fits the description of a flood rather than slow deposition. We spent nearly two hours at this location and we were all quite impressed with the clear evidence of catastrophic origin of the Tapeats Sandstone.

That the Coconino Sandstone likely had a water-deposited origin and that the Tapeats Sandstone was laid down in a great cataclysm are necessary elements for a young-earth flood geology scenario for the Grand Canyon.

The Erosion and Formation of the Grand Canyon

Perhaps one of the most interesting questions about the Grand Canyon is how it was cut out of rock in the first place. The answer to this question has a lot to do with how old the canyon is supposed to be. The puzzling factor about the Grand Canyon is that the Colorado River cuts directly through an uplifted region called the Kaibab Upwarp. Normally a river would be expected to flow towards lower elevation, but the Colorado has cut right through an elevated region rather than going around it.

The explanation you will still find in the National Park

literature is that the Colorado began to cut the Grand Canyon as much as 70 million years ago, before the region was lifted up. As the uplift occurred, the Colorado maintained its level by cutting through the rock layers as they were lifted up. Thus the Grand Canyon was cut slowly over 70 million years! In recent years, however, evolutionary geologists as well as old-earth creationists have abandoned this scenario because it just isn't supported by the evidence. A major reason is that even at the present rate of erosion in the Grand Canyon, it would take as little as 71,000 years to erode the amount of rock currently missing from the Grand Canyon. Also, all of the sediment that would have to be eroded away during 70 million years has not been located. And lastly, evolutionists' own radiometric dates of some of the surrounding formations indicate that the Colorado River has been in its present location for less than five million years.

Some old-earth geologists have tentatively adopted a new theory that requires a few rather strange twists. This theory suggests that the Colorado River flowed through the area of the Grand Canyon only recently. The Colorado originally was forced in the opposite direction of its current flow by the Kaibab Upwarp and actually flowed southeast toward the Gulf of Mexico. This ancestral Colorado River may have occupied the course of what is now the Little Colorado River, only in the opposite direction of its current course.

This theory further suggests that about five million years ago a westward-flowing stream began to erode, upstream or towards the east, over what is today the Grand Canyon, through the Upwarp and capturing the ancestral Colorado River! If this sounds a little fantastic to you, you're probably right. In a recent volume on the Grand Canyon, a geologist, while maintaining this theory to be solid, admits a lack of hard data and that what evidence there is, is circumstantial. Into this controversy step the young-earth creationists, who need to explain how the Grand Canyon was formed, strata and all, in

less than 5,000 years. They suggest, quite reasonably I think, that the canyon was formed when the Kaibab Upwarp acted as a dam for three lakes occupying much of Utah, Colorado, and northern Arizona. These lakes catastrophically broke through the Upwarp, and the Grand Canyon was cut out of solid rock by the drainage of these lakes through this breach in the dam. A small canyon was formed this way recently as a result of the eruption of Mount St. Helens. Grand Coulee in Washington state was formed when an ice dam broke at the end of the Ice Age. This breached-dam theory answers a lot of questions the old-earth theories do not, and it needs to be considered.

Uncertainties of Dating the Grand Canyon

I have noted that old-earth creationists believe that the Grand Canyon strata were formed over hundreds of millions of years and that the canyon itself was carved out in less than five million years. Young-earth creationists, on the other hand, believe that the strata of the canyon were formed as a result of Noah's flood and that the canyon was carved out catastrophically less than five thousand years ago. A critical question to ask is, how can we know how old the rocks in the Grand Canyon really are? The usual solution is to date the rocks by radiometric dating methods, which are supposed to be capable of dating rocks billions of years old. Rocks of volcanic origin are the best ones to use in dating rocks this way, since radiometric elements are plentiful in them. The Grand Canyon has volcanic rocks near the bottom and at the top. ICR has been involved in a project over the last several years to date these volcanic rocks. Their results not only call into question the age of the Grand Canyon but also the reliability of radiometric dating.

The youngest rocks in the Grand Canyon are recognized by all to be volcanic rocks in western Grand Canyon that flowed from the top of and into the canyon. The oldest rocks that have been dated are volcanic rocks called the Cardenas Basalt, a

Precambrian formation near the bottom of the canyon. The rubidium- strontium method, however, has dated the Cardenas basalt at one billion years and the lava flow on top of the canyon at 1.3 billion years. This is clearly impossible! Rocks on the bottom of the canyon are 300 million years younger than very recent rocks on the very top of the canyon! These dates were obtained by ICR from samples they sent to several independent dating labs. Something is amiss, either in the interpretation of the rocks, the dating methods, or both.

As we have seen, ICR scientists have come a long way in showing that many of the Grand Canyon strata could have formed rapidly, that erosion of the canyon by the Colorado River has not been going on for tens of millions of years, and that there are significant problems with the dating of the canyon.

However, there are still significant questions that remain to be answered if the young-earth model is to be taken seriously by old- earth geologists. For example, why are there no vertebrates among the fossils of the ocean floor communities of the Grand Canyon strata when vertebrates inhabit today's ocean floors? How did the many different kinds of sediments in the Grand Canyon (limestones, sandstones, shales, mudstones, siltstones, etc.) find their way to Northern Arizona as a result of one catastrophe and become so neatly stratified with little mixing? I raise these questions only to indicate that there is much work to be done. I also want you to realize that when someone asks me whether the flood of Noah created the Grand Canyon, I have to say that I don't know. And that's okay! The creation was a real historical event, Adam and Eve were real people, and the flood of Noah was real history as well. But finding the physical signs of these events can be tricky business. We need to encourage scientific investigation from both a young-and old-earth perspective because the testimony of God's word and His revelation from nature will ultimately be in harmony. It may just be hard to discern what that harmony is right now.

©1993 Probe Ministries