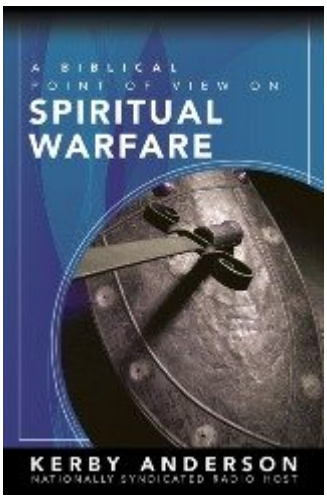
Spiritual Warfare – Applying A Biblical Worldview Perspective



Kerby Anderson provides a concise, biblical worldview perspective on the important topic of spiritual warfare. Every Christian needs to understand that our battle is against spiritual forces not against other humans, who need Christ. He gives us practical advice on understanding our spiritual weapons and applying them to take on the forces of Satan in this world.

Spiritual Warfare

Lots of books have been written about spiritual warfare. Most of them share anecdotes and experiences of the authors or the people they to whom they have ministered. In this article I merely want to answer the question, what is a biblical point of view on spiritual warfare? (For more information on this topic, see Kerby Anderson, *A Biblical Point of View on Spiritual Warfare* (Eugene, OR: Harvest House, 2009).



Spiritual warfare affects everyone. In fact, the day someone becomes a Christian, they are already involved in spiritual warfare. There is no place you can escape from

this warfare. There are no “safe zones” or “secure bunkers” where you can hide.

Sadly, many Christians do not even know there is a spiritual war taking place around them. They may even become a spiritual casualty and never understand what has happened to them.

So many Christians have become mortally wounded in the spiritual conflict that takes place around them. They may be so emotionally spent or spiritually dead that they are essentially no longer of any use to God.

Others may have less serious wounds from this spiritual conflict, but are still affected by the battle. They still go about the Christian life but are not as effective as they could be because of the “battle scars” they carry with them.

Jesus never promised that the Christian life would be easy. In fact, He actually warned us of the opposite. He says in John 16:33 that “in this world you will have trouble.”

Anyone who takes even a brief look at the history of Christianity knows that is true. Jesus was beaten and crucified. Most of the disciples died martyrs deaths. Millions of Christians were persecuted throughout history.

Christians today suffer persecution in many lands, and all of us wake up to a spiritual battle every day. That is why we need to be prepared for battle.

So where does this battle take place? Actually the Bible teaches that spiritual warfare takes place in various places in heaven and on earth.

First, we should remember that God dwells above in the heavens. Psalm 8:1 says that God has displayed His splendor above the heavens. Psalm 108:4-5 says God’s lovingkindness is great above the heavens and that He is exalted above the heavens.

The Bible also talks about the battle in the heavens. When a passage in Scripture talks about heaven, it may be referring to one of three places: (1) The first heaven is what we would call the atmosphere, (2) The second heaven is where the angels fly and do battle (Revelation 12:4-12; 14:6-7), and (3) the third heaven is also called "Paradise" and is what Paul describes in 2 Corinthians 12: 2-4:

> I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

Spiritual warfare also takes place below the heavens and on earth. This occurs on the face of the earth (Genesis 6:1; Acts 17:26) where Satan prowls like a roaring lion (1 Peter 5:8). And it will also take place in hell and the bottomless pit (Revelation 9:1-2; 20:1-3) and at the Lake of Fire (Revelation 19:20; 20:10-15) where final judgment will take place.

Spiritual Battles

Spiritual warfare is the spiritual battle that takes place in the unseen, supernatural dimension. Although it is unseen by humans, we can certainly feel its effects. And we are to battle against spiritual forces in a number of ways.

First, we need to realize that the weapons of this warfare are not human weapons fought in the flesh. Instead, they are spiritual weapons such as truth and righteousness that can tear down strongholds and philosophies that are in opposition to God.

> For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of

> the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Corinthians 10:3-5).

Second, the nature of this battle is different from an earthly battle. In Ephesians 6:12, Paul talks about the nature of this spiritual battle: “For our struggle is not against flesh and blood, but against rulers, against the powers, against the world forces of this darkness of this world, against spiritual forces of wickedness in heavenly places.”

We can also have confidence because God “rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (Colossians 1:13).

Many Christians do not like the warfare imagery in the Bible, but that is how the spiritual life is described. We need to prepare for this spiritual battle even if we would like to ignore the battle for truth and error as well as the battle for life and death that is taking place around us.

Third, the Bible tells us that to prepare for battle. We must wear the right armor and have the right weapons, which include truth, righteousness, the gospel, faith, salvation, and prayer:

> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. With all prayer and petition pray at all times in the Spirit (Ephesians 6:14-18a).

The Bible also calls upon us to be strong in the Lord. We should be steadfast in our resistance to the Devil. We do this by putting on the whole armor of God and resisting Satan. Ephesians 6:10-11 says, “Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, so that you will be able to stand against the schemes of the devil.”

The Three Ws

One way to understand the nature of spiritual warfare is to consider the three Ws: our walk, our weapons, and our warfare.

First let’s consider our walk. Paul says, “For though we walk in the flesh, we do not war according to the flesh” (2 Corinthians 10:3). Our war is not an earthly one but a spiritual one. So even though we do walk in the flesh, our warfare is not fleshly.

We should understand that we didn’t start this war but it has been going on long before we came on the scene. For a war to exist, there must be threat from those intend to harm others.

For the battle to be successful, those who are threatened must be willing to stand up and fight. Many wars have been lost because good people refused to fight. And many Christians believe that the reason Satan has been so successful in the world is because either (1) Christians have been unwilling to fight, or (2) Christians have not even been aware that there is a spiritual battle.

The second W is our weapons. Paul also teaches, “for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses” (2 Corinthians 10:4). One of the most important weapons of our warfare is the Word of God. Paul calls it the “Sword of the Spirit” (Ephesians 6:17).

We are also instructed to wear armor before we go into battle (Ephesians 6). We are to gird our loins with truth (vs. 14a). That means we need to define the truth, defend the truth, and spread the truth. We are also to wear the breastplate of righteousness (vs. 14b). That means we are to rely on the righteousness of Jesus and live holy and righteous lives. We are also to take up the shield of faith (vs. 16). When we have bold faith, we are able to extinguish all the flaming arrows of Satan. And we are to take the helmet of salvation (vs. 17). We need to be assured of our salvation and stand firm in that assurance.

The third W is our warfare. What is the goal of spiritual warfare? Paul says, “We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ” (2 Corinthians 10:5). We cannot fight this war with physical weapons because our targets are not physical. They are intellectual and spiritual. So we cannot fight them with guns or planes or bombs.

The word “speculations” (which is sometimes translated “imaginations”) refers to the mind. It includes our thoughts and our reflections. So we should challenge the false ideas that Satan has encouraged in the world by countering unbiblical speculations and proclaiming God’s truth.

The World, the Flesh, and the Devil

How does spiritual warfare affect us?

When the New Testament uses the term “world,” most of the time it is a translation from the word *kosmos*. Sometimes it can mean simply the planet earth (John 1:10; Acts 17:24). But when we talk about the influence of the world on our spiritual life and on our souls, we are talking about the worldly system in which we live. This world system involves culture and

philosophy that is ultimately in opposition to God. That doesn't mean that everyone is evil or that the world's system is filled with nothing but error. But it does mean that the world can have a negative influence on our souls.

Paul warns not to be conformed to this world (Romans 12:1). He also warns us not to let our hearts and minds be taken captive to these false ideas: "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8).

The Bible teaches that many temptations come from the world's system. We read in 1 John 2:15-16, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world."

The second influence is the flesh. Like our previous term, the word flesh can have different meanings. Sometimes it merely refers to our body: our flesh and bones (Luke 24:39; Acts 2:26). In this context, however, flesh is a second area of temptation and thus an important instrument of sin. We see this in the fact that we are born with a sin nature (Romans 7:14-24; 8:5-9). It is part of our bodies (Romans 7:25; 1 John 1:8-10) even after we have accepted Jesus Christ. But the good news is that its power over us has been broken (Romans 6:1-14) so that we can have victory over sin (Romans 8:1-4).

A third influence is the Devil. The ruler and mastermind behind the world's system is Satan. He can use the various distractions of the world's system to draw us into sin, temptation, and worldliness. We read in 1 John 2:15 that "If any one loves the world, the love of the Father is not in him." So the Devil can use the world to turn our affections from God to the world.

Satan can also attack us through our flesh. He can entice our flesh with various temptations. We read in 1 John 2:16 that “For all that is in the world, the lust of the flesh, the lust of the eyes, and the boastful pride of life, is not from the Father, but is from the world.” He can draw our attention away from God by manipulating the desires of the flesh.

Spiritual Weapons

The weapons of our warfare are spiritual because the battle we are fighting is spiritual. Paul clearly states this in Ephesians 6:12: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” This is a spiritual battle that takes place in the heavenly places.

We should also realize that we are not warring against flesh and blood but against a spiritual enemy. So even though we might be tempted to think that people are our real enemy, our real enemy is Satan and his demons. People are merely pawns in the heavenly chess game being played out in our lives and in our world.

Paul tells us that “though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses” (2 Corinthians 10:3-4). So what are those weapons? It is interesting that Paul does not give a list to those who he is writing to in the church in Corinth. Therefore, we must assume that they were already aware of what those weapons are based on other letters Paul wrote to the various churches.

One obvious weapon is the weapon of truth. Believers are given insight into both the earthly realm and the heavenly realm because of what has been revealed in Scripture. We know what is behind the forces we wrestle with (Ephesians 6:12).

Another weapon is love. In fact, the Bible links truth with love ("speaking the truth in love" –Ephesians 4:15). Love is also a very powerful weapon in this spiritual warfare that we encounter. We should not approach people with anger or judgmentalism. But we must understand how important love is in dealing with others (1 Corinthians 13).

A third weapon is faith. Faith is defined as "the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1). Notice that faith is a conviction of things that are not seen. This is an important attribute since spiritual warfare is an invisible war. Faith is the recognition of this invisible world and the confidence that God is still in control.

And a very important weapon is prayer. We are told in 1 Thessalonians 5:17 to pray continually (some translations say to pray without ceasing). We are exhorted to pray about the circumstances we encounter and to use prayer as a weapon in our spiritual battle. When Paul talks about Christians putting on the armor to fight spiritual battles, he says that "with all prayer and petition" we are to "pray at all times in the Spirit" (Ephesians 6:18).

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"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

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

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