

GENESIS ACCEPTED



NUMBER 19

September 2010

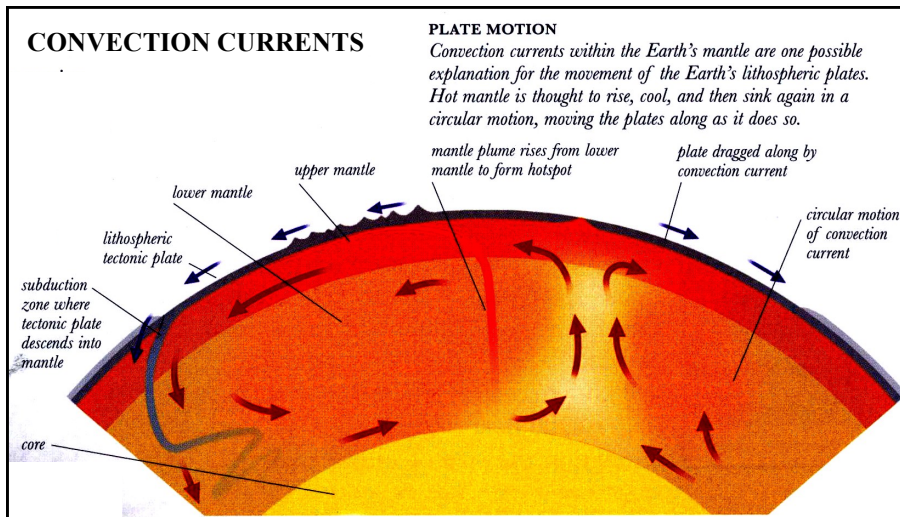
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ROCKS DON'T BEND!

My Mum was no dummy, however, just like many of her generation, she had to leave school at 14 and go out to work to

help the family budget. Times were hard in the late 1920s and early 30s. Grandma and granddad had six children to feed and clothe. Though bright, she never got the chance to receive an education beyond the basic necessities. She learned well the things needed to be a good housewife and mother but knew nothing much beyond that. She valued a good education, and was thrilled that I got one and went to university, but I couldn't talk to her about geology, evolution, astronomy, philosophy and things like these which I was privileged to learn about. On questions of geology, the age of the Earth, evolution and all that, she would say, 'It says in the Bible that God made the world in six days and that's good enough for me.' She had a simple trust in God's Word and on that score all my education could go hang if it contradicted the Bible. I now believe she was right but then I believed what I was being taught because it seemed to make sense, especially in geology where I could find no answers to how the observable geological forms could have come about catastrophically in about a year. I never doubted God's hand in Creation; I just had no notion of the question of how the landforms I could see in the field could have been formed other than in the ways I'd learned from standard, uniformitarian geology. Then from the mid 1960s on, Creationists slowly got their act together and valid explanations began to spring up. I did not dismiss them but rather studied them carefully and then finally I was convinced, but by the evidence and argument, not by pure and simple trust like my Mum. (I outlined what actually 'converted' me in *Genesis Accepted* Number 5.)

Anyway, I remember trying to talk to her about fold mountains and how rocks were supposedly folded and bent. At school I'd been taught that mountains formed by blocks of land sliding about and pushing sediments against solid, unmoving land masses. called 'shield areas', rather like pushing a tablecloth up against a solid object and watching it crumple up. Later I learned about what is known as 'Geosyncline Theory', which was then later refined and modified into something called 'Plate Tectonics', just after I had graduated in 1965 and had started teaching Geography. (I had to go back on a course to learn about it but at least it's remained the standard explanation ever since and is still going strong today.) Explaining some of this to her, Mum said, 'Don't be silly, rocks don't bend. They're too strong.' Well, I'd seen photographs of folded rocks in textbooks, so I knew that they could bend, and had bent in



the past, but I let it lie there as far as Mum was concerned (Dad never expressed an opinion - wise man!).

Bude 1965

In 1965 we took a holiday cottage in the Devonshire village of North Moulton and both Dad and I had scooters - Mum rode pillion with me. The Cornish seaside village of Bude was about 35 miles away and I knew that some of the textbook photos I'd seen of rocks folded into anticlines (arch structures) and synclines (basin structures) could be seen in the cliffs there on the beach. We went on a geological pilgrimage so I could get slides for my teaching. The pictures on the page opposite show what we saw there and settled any argument concerning whether rocks bend or not, but how do they do it?

Plate Tectonics

The diagram at the top of the page helps to explain things. The Earth's core is hot and therefore heats up the mantle, or upper layers just below the crust. This heating starts currents in the mantle which rise slowly upwards, then they turn outwards at the surface. Anything on top will be moved about, making the crust mobile and causing earthquakes when they move. Where two currents meet head on, they turn down and one will slide beneath the other. This is called a 'subduction zone'. Here the crust is downwarped, forming a trough or trench, and in the trench sediments accumulate creating layers of sedimentary rock. Squeezing the rocks and moving the plates about folds the sediments, which can create mountains.

This could work if it happened quickly, and not just geologically quickly! The currents are there but they are around 11 million times too weak to move anything - a minor detail to the theorists who have nothing else to cling to! Then there is the fact that even the notion of being 'geologically quick' takes millions of years to accomplish. The sediments would be well hard and consolidated after a relative-

ly short time. The presence of fossils demonstrates that they had to be solidified ultra quickly to preserve them.

Mum was correct

You see, sedimentary rocks can only bend when they are semi-solid or plastic in consistency. Mum was right; you can't bend rocks, at least you can't once they are solid. You can only do it when they are not solid and are pliable. Once cemented, if placed under enormous pressure from moving plates, they will either fracture and split, or be crushed and crumbled, but the one thing they won't do is bend and fold. During the millions of years of slow accumulation in the troughs - if this is actually what happens (which it isn't) - the sediments would be so well cemented they couldn't bend. Furthermore, they would show signs of heating, which they don't. Along the plate boundaries there will be splitting and cracking as earthquakes shake the ground; there will be volcanoes as pockets of super-heated magma spill out on to the surface, but there won't be any folding or bending of the rocks.

A testimony to catastrophe

Folds in the rocks are a testimony to catastrophic processes, not gradualism. They can only occur before the sediment has had time to set solid, while their constituency is plastic. The presence of fossils tells us that this process was one which took days, or possibly weeks, but not years, and definitely not thousands of years let alone millions! The only time that the Earth was in such a state was possibly on Day Three of Creation Week (see *Genesis Accepted* Number 14) - though, of course, there were no fossils from this event when rocks could first have been folded - and during the Flood of Noah's day, approximately 4,500 years ago. We have suggested a strong mechanism to drive this process: close fly-bys of a planetary body (*Genesis Accepted* Number 11). This is absolutely consistent with the field evidence, and with the common sense logic of my Mum, who put her faith simply in the Bible as God's Word and therefore reliable, no matter what clever men may say!

Rocks do bend!



Anticline: the classical arch (A-shaped) from the beach at Bude (Cornwall) 1965. The rocks have bent so forcibly that the axis of folding has cracked and formed a line of weakness along which the sea has excavated a small cave.



Inverted isoclinal folds north of Dizzard Point and south of Bude (Cornwall) 1965. Here the rocks were concertained by horizontal pressure and then flipped through 90° giving this zigzag effect from top to bottom on the cliff. The folding in this area is associated with the Hercynian, or Armorican orogeny, according to conventional geology, some 250,000 million years ago when the mountains of Cornwall were said to rival the Himalayas! We think it was a phase during the Flood and that the folding, inverting and erosion was



Syncline: distant (above) and close-up (right). A syncline has a basic saucer, or basin shape and is the down-fold of a series comprising up-folds (anticlines) and down-folds (synclines). Indeed the anticline shown at the top of the page comes in just to the left, or north, of the syncline featured here.

There is no need to defend the notion that rocks can fold or bend for clearly it can be seen here that they do. The question is not whether they do or not but rather how did they do it and under what sort of conditions. Was it very slowly over countless millennia or swiftly during the Flood? Our answer, of course, is that these photos show catastrophic Flood evidence not uniformitarian gradualism in their formation.



Essential Christology

In previous issues of *Genesis Accepted*, we have pointed out that those who believe in Theistic Evolution - that it was God who made the universe but by a process of evolution and not as described in Genesis 1 - have problems over things such as the existence of evil, pain and suffering. The Six-Day Creationist has to deal with the notion of how a good, loving and omnipotent God could allow suffering to exist, and how it actually came to be. Either God is not all good, or He is not all powerful but you can't have it both ways, so the argument goes. On the other hand the Theistic Evolutionist has to try to reconcile the notion that a good and loving God actually chose to create the world by using death and 'Nature, red in tooth and claw' (Tennyson, 'In Memoriam') as the method by which He brought about our existence after millions of years of experimental endeavour. Such a God cannot be loving and omnipotent but rather cruel and impotent, critics maintain - with some justification, we might add. The existence of evil, pain and suffering can only be handled when a literal Adam and Eve, living in a perfect and literal Garden of Eden, disobeyed God's command not to eat off the Tree of the Knowledge of Good and Evil, thereby spoiling God's perfect creation by their sin. The Theistic Evolutionist, who does not believe in the literal nature of those events recorded in the first three chapters of Genesis, has absolutely no answers at all. If God controlled evolution to create, death is an ally and not a curse, and it always was, and the world is what it is today because God deliberately brought it to fruition via pain and anguish.

Christ and Theistic Evolution

But an even greater problem for the Theistic Evolutionist lies in trying to explain the purpose of Christ and what He came to accomplish. He saw death as an enemy to be destroyed (1 Cor. 15:26) not an ally to be nurtured. The Fall was far more serious an event than just causing our physical death to kick in - this occurred many years after the event - it was the creation of our spiritual death, which was instantaneous. Man's close existence to God the Father was severed and, since He cannot exist alongside sin, anything sinful cannot enter His presence and live. However, there was nothing Adam, Eve, or anybody else for that matter, could do about it, no matter how hard they tried. As Toplady wrote in the hymn 'Rock of Ages':

*'Not the labours of my hands
Can fulfil Thy law's demand;
Could my zeal no respite know,
Could my tears for ever flow;
All for sin could not atone,
Thou must save and Thou alone'*

This is it. The message of the Bible is that it is not God who is impotent but we feeble humans are spiritually impotent! Jesus came to put right what Adam lost and there is no sense at all in these claims if there were no such person as Adam. Jesus is called 'the last Adam' (1 Cor. 15:45) and is seen as the One who restored what the first Adam lost. *'For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.'*

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned — for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.' (Rom. 5:10-19).

The biblical scenario

The Bible paints a very consistent picture about Creation. It shows a perfect world where sin and death were unknown and into which God placed mankind as the pinnacle of all He had made. They were given completely free will so that they could choose to love Him as free agents



Adam and Eve expelled from the Garden and there's no way back

and not because they were pre-programmed so to do.

This then left the awesome possibility that one day this freedom would be used to oppose God. When it happened, the whole universe fell too. It was a cosmic and physical event, not just a spiritual one. The physical punishment of decay and death came not just upon Adam and Eve but on the whole of Creation. The universe is now subject to decay and is winding down moving inevitably and irreversibly from order to chaos. It's a complicated thing to grasp but this scenario is best expressed scientifically through the Laws of Thermodynamics, especially the Second Law. It's called entropy.

The more serious problem of spiritual death also came into being and there was, and is, no way this could be remedied by purely human efforts, no matter how good and worthy the person might be. The expulsion from the Garden (see picture above) made this very plain, as both a fact for Adam and Eve and metaphor for us. The Lord saw to it that cherubim and a flaming sword guarded the entrance to the Garden to prevent access for humans, and I believe Satan too, to the Tree of Life (Gen. 3:24). (Eden was probably destroyed physically in the Flood when the whole face of the Earth was refashioned, hence we can't locate it precisely today but during the early Patriarchal Period before the Flood it would have stood as a silent testimony to the truth of the story and God's punishment on sin.) Mankind may climb socially and improve the physical conditions in which we live, but spiritually we will always be decadent and devoid of hope - if we think we can rely upon our own

efforts.

Only God could restore what was lost in Eden and that comes through His grace as a gift. It could not be earned. It could never be deserved. *'For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.'* (Eph. 2:8-9). The price God demanded for sin, which was atonement or payment through a blood sacrifice, could only be paid by a perfect sacrifice. Since nothing in the created world after the Fall is now perfect, there was nothing, or nobody, which could be deemed acceptable for the purpose. God therefore had to send His perfect Son to do for us what we could not do for ourselves. Christians believe that Jesus of Nazareth was that very Son and that by His death on a Cross, and confirmed by His subsequent resurrection, nearly 2,000



Peter and John enter the empty tomb

years ago, the price of sin was paid once and for all. Those who now believe in Him as the Christ, the Son of the Living God, repent of their sins, and who unite with Him symbolically in that death, burial and resurrection by immersion (baptism) (Rom. 6:3-11) have the blessed assurance that God restores their spiritual state by His grace because of their faith (Eph. 2:4-10).

Man therefore is the pinnacle and prime object of God's love and interest. He did not occur by chance, nor even by divinely guided chance (an oxymoron if ever there was one!), but rather by the direct command and creative power of the Word of God. One of the unfolding mysteries of the Bible is that Jesus of Nazareth was the incarnation, in human form, of that very Word (John 1:1, Philip. 2:5-11) and that He was both the agent of Creation (John 1:3, 10, Colossians 1:15-17, Hebrews 1:2) and of salvation (John 1:12-13).

Why Jesus?

If God fashioned humankind from imperfection to perfection over millions of years, why did He need to send Jesus? If He made us perfect and we fell, there is no need

to ask this question. People who evolved physically and spiritually could simply continue their evolution, guided by God, until their perfection was an accomplished fact. All imperfect ancestors could then be viewed merely as stepping stones along the path to glory. Jesus becomes unnecessary and redundant at worst, or completely enigmatic at best.

Jesus only makes theological sense against a biblical backdrop. He saw Himself as the Messiah prophesied in

the Old Testament, who came to defeat Satan and lift men up. In no way did He see Himself as part of a long chain of chance, merely being here to give us an extra push, as it were, in the right direction. His was a ministry of reconciliation and restoration not of acceleration. What Adam lost, Christ restored. He conquered death and regarded it as His enemy not His ally, as we've already noted and quoted below (1 Cor. 15:26).

Paul's strong argument

It is, however, in the writings of Paul that we see the strongest links between Adam and Jesus: links which no believer can ignore. He argues from Adam to Christ, not only in Romans 5 (quoted earlier) but also in 1st Corinthians 15:21-26. *'For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.'*

If Adam is only a myth, whose story tells truths but has no literal basis, the story of Jesus can also be viewed as a myth containing great truths but not literally true. This indeed is what many modern, liberal scholars actually feel about the Gospels. They deny Mary's virgin conception (there is no such thing as a 'virgin birth'; the birth was perfectly natural!). Then they continue to deny His miracles and, of



The risen Lord makes Himself known to Mary Magdalene

course, His resurrection as a literal event. They accept the truth and wisdom of most of His teaching but see the resurrection as a statement that though His spirit somehow lives and inspires people even today, His body still lies in a tomb. He becomes little more than a film star or pop idol who died yet who lives on in the minds and hearts of the fans - like an Elvis Presley. For Paul, *'...if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all people most to be pitied.'* (1 Co 15:17-19). And he's right. To base your whole life, and all your hopes for life after death, on a myth, is indeed pitiable. But he then declares in verse 20: *'But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.'* And this alone is what makes sense to Christians.

To drive home the point about the truth of the literal nature of the resurrection to some of the Corinthian Christians who were even then, in the First Century, trying to spiritualize it, Paul later links Adam and Christ again. In an argument concerning the nature of the resurrected body we can expect, he says this - finishing up by contrasting Adam and Christ: *'But someone will ask, How are the dead raised? With what kind of body do they come?' 'You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.'*

So is it with the resurrection of the dead. What is sown is perishable; what is raised is

imperishable. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, 'The first man Adam became a living being,' the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.' (1 Cor. 15:35-49).

The origin of death

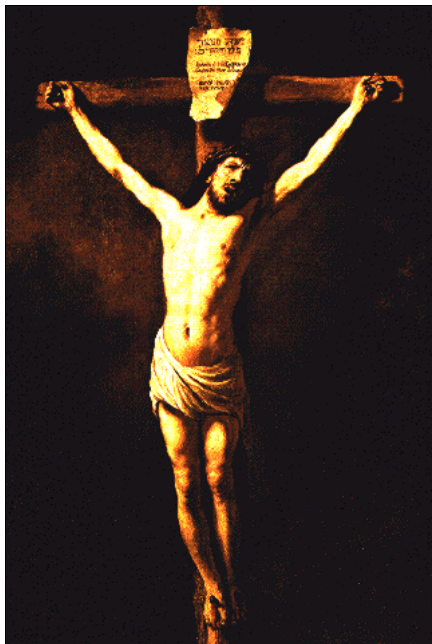
This is not just a throw-away point which can readily be glossed over if required; this is a fundamental and pivotal argument made by an inspired apostle. A literal, earthly Adam is absolutely crucial. Death came into the world by the actions of a man and the victory over death also came by the actions of a man. If the first man's action was a myth, the second man's actions were either pointless or mythical too. If we believe that Jesus died and rose again, we must accept that what He did was put to right what Adam began and others, including ourselves, have willingly continued. Denying the existence of Adam is only a small step to denying the atoning work of Jesus on the Cross. The atheist, naturally, does both but the theist cannot have his cake and eat it. It is impossible to keep the teaching about Jesus whilst jettisoning the teaching about Adam!

Which authority drives our thinking?

If we can reinterpret one Adam to fit the latest scientific dogmas, we can certainly reinterpret Jesus also in the light of the latest scientific understanding of things. This is to replace scripture with science and changes one authority for another. It's a common occurrence in our time, even amongst believers. The main snag with this is that scientists are forever altering what they believe so that yesterday's scientific heresy becomes today's orthodoxy and tomorrow's 'fairytale'. The great 'god' Science is notoriously fickle. It's also driven by uninspired men whether their motives are genuine, good and godly, or unworthy, evil and ungodly. All of us are biased whether scientists or not. As Ken Ham, of Answers in Genesis, puts it: 'The question is not whether to be biased or not but rather which bias is the best bias to be biased with?' And that's got it right. Who is to be our authority?

Paul's teaching

Putting both the 1 Corinthians 15 and the Romans 5 passages together a very clear picture emerges about sin, death, Adam and Jesus. Sin, and therefore death, came into the world by one man and salvation came by one man. Let us repeat: death came into the world by one man. It was not present before Adam existed nor before Adam sinned. There were no millions of years of death before man appeared, according to the scriptures. The problem we face when the apparent findings or pronouncements of science conflict with the Bible - 'apparent' because absolute truth never conflicts with the Word of God - which authority loses out almost every time in people's minds today, even in the minds of many, if not most, believers?



No Adam, no point

Sadly that's a rhetorical question because we know the answer. But it doesn't have to be, and shouldn't be, in the minds of the Bible-orientated believer who is genuinely seeking after truth.

In the Romans' passage it is a little like watching a tennis match. The 'ball' is knocked across the net several times from Adam to Christ and back again. Ten times Paul contrasts the work of one man with the other, he therefore seems to mean it! Adam sinned: Jesus saved. Both had physical reality on the stage of the world. The two are so closely linked that to separate them from each other, or to declare one to be mythical, is to disempower the other.

The power and meaning of the Cross is denied once the reality of Adam is denied. Atheistic Evolutionists have known this for many years. Theistic Evolutionists have not yet wised up to this so they help to perpetuate this Christ-destroying philosophy. Theistic Evolution is essentially a doctrine of salvation by works with mankind able to reach perfection by rising ever upwards by his own efforts. This is not the Gospel presented and preached in the scriptures. Salvation is by grace through faith as a gift from God, unearned, unmerited and undeserved. If Adam was a myth, this argument is too!

Conclusion

There are many serious believers in Christ who sincerely believe that Adam never existed. The pressures of scientists and the media today are great, ubiquitous and powerfully presented. It is hard not to be influenced by them and can take courage to stand up and defy them. Most Christians who accept a mythical Adam have usually not thought their position through. It seems a good idea to be 'fair and balanced', trying to harmonize two opposing viewpoints concerning origins. Either that or they think it because they feel that it is not an important issue about which to be upset or worried. Some even feel out of their depth in this area because they think the arguments are beyond their intellectual capabilities, so they have delegated their opinions on this topic to the 'experts' and have abdicated their responsibility to find out. Jesus said, "Seek and you will find." (Mt. 7:7) But, of course, we will never find if we don't try.

If Adam was a myth, there is every reason to believe that Jesus was too. It can be as serious as that. All believers must sit down and decide their position on this. Don't be duped; it has never been a matter of opinion as to how we interpret Genesis - especially the first eleven chapters - because they are foundational to the Christian faith. Jesus is the culmination of God's plan of salvation, which He had to implement once Adam abdicated his responsibility as head of the family and allowed Eve to be led astray by Satan, and then to follow her lead back there in the Garden.

Without Adam, Jesus makes little logical sense. With him, Jesus can truly be seen as Saviour and Redeemer. This is why a belief in Creation, which encompasses a belief in a literal Adam, has to be understood as absolutely essential to our Christology.

FOOTNOTE: Those of you who have been with us since the beginning will recognize that the item **CREATION MATTERS** has been a regular feature. These articles were originally authored as a correspondence course which the congregation in Aylesbury planned as part of a Creation Evangelism outreach programme. The course was finished but the programme never got off the ground. Nevertheless I decided to include them as a basis when I began *Genesis Accepted*. With better graphic facilities and more space - I did not have to confine the articles just to two sides - I was able to expand and develop many a little more. There were 20 studies in total but the last one was merely a challenge to any respondents to accept Christ. Consequently this item will disappear in future issues. I am planning to replace it with a regular feature on CREATION BY DESIGN, which will look at the best arguments for a Designer from His own handiwork.

As reported in the press

Regular readers know that in previous issues of *GA* (Numbers 12 and 13) we have suggested a scenario for the origin of the Ice Age based on an ice dump as an icy planetoid came too close to Earth, melted and disintegrated. The melting caused the Flood (*GA* Number 11) and its later disintegration gave us the Ice Age. I have held this view since the mid-1970s but when I published *Speak Through The Earthquake, Wind And Fire* (Countywise) in 1982, and first outlined it, the ideas were considered very far-fetched even by Young-Earth Creationists. Over the years there has been increasing evidence that even regular scientists are discovering things which give greater credence to this view. We were, and still are, just simply ahead of our time here! (I don't claim originality for the scenario; it came via works on catastrophism by Drs. Immanuel Velikovsky and Donald W. Patten - I just wish I could be that original!)

Well, below is an item from the *Daily Mail* published on 2nd April 2010 which you should find interesting in the light of the work we are doing. Just in case there are some 'faithless' ones amongst our readers may I quote the words of Jesus (totally out of context!): "Stop doubting and believe," (John 20:27, NIV)!

The day the Earth froze: An hour-long storm started a mini ice age, say scientists

By David Derbyshire

An hour-long hailstorm from space bombarded the Earth 13,000 years ago - plunging the planet into a mini ice age, scientists claimed today. The catastrophe was caused by a disintegrating comet and saw the planet sprayed by thousands of frozen boulders made of ice and dust. The collisions wiped out huge numbers of animal species all over the world, disrupted the lives of our Stone Age ancestors and triggered a freeze that

lasted more than 1,000 years.

The theory is the brainchild of Professor Bill Napier, from Cardiff University, who says it explains the mysterious period of extinction around 11,000 BC. Scientists have long been puzzled by what caused a sudden cooling of up to 8°C (14°F) just as the Earth was warming up at the end of the last ice age. The change in climate caused retreating glaciers to advance once again, and coincided with the extinction of 35 families of North American mammals. Some geologists have argued that the world was hit by a giant asteroid - a smaller version of one which wiped out the dinosaurs 65million years ago. The collision left behind tell-tale traces in the rocks - including a black 'mat' of soot an inch thick thought to have been created by con-



tinental wide wildfires. Microscopic 'nanodiamonds' created in massive shocks and only found in meteorites or impact craters have also been discovered dating back to the disaster.

These findings have led to claims that a 2.5 mile-long comet or asteroid smashed into the ice sheet covering what is now Canada and the northern US. But other scientists say the chances of the Earth being struck by such a large object only 13,000 years ago are one thousand to one against. And they say a single impact cannot explain such widespread fires.

Professor Napier's theory suggests the devastation took place when the Earth strayed into a dense trail of fragments shed by a large comet. Thousands of chunks of material from the comet would have rained down on Earth, each one releasing the energy of a one megaton nuclear bomb. The impacts would have filled the atmosphere with smoke and soot and blotted out the Sun.

Prof Napier says a comet swooped into the inner solar system between 20,000 and 30,000 years ago and has been breaking apart ever since. 'A large comet has been disintegrating in the near-Earth environment for the past 20,000 to 30,000 years and running into thousands of fragments from this comet is a much more likely event than a single collision,' said Professor Napier.

His model, published in the journal *Monthly Notices of the Royal Astronomical Society*, suggests that the 'hailstorm' would have only lasted about an hour. It would have caused thousands of impacts, generating global fires and depositing nanodiamonds at the 'extinction boundary' marking the point in time when many species died out. One recent impact that may have come from the comet is known as the Tagish Lake meteorite, said Professor Napier. The object fell on Yukon Territory in Canada in January 2000. It contained the largest amount of nanodiamonds of any meteorite studied so far.

Daily Mail 2.4.10

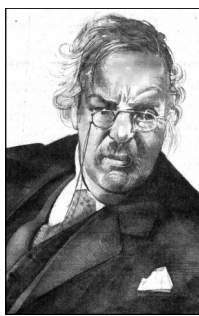
[Comment: The details and dates are not accepted but the basic scenario of a catastrophic collision by an icy body certainly is.]



© Alamy

Blowing in the Wind

When you see an item like this one below, you don't know quite whether to laugh or cry. The writer G. K. Chesterton takes the credit for saying that 'when people stop believing in God, they don't believe in nothing; they believe in anything.' I count myself as a 'Climate-Change Sceptic'. As a professional Geographer, I am aware that there have been times when our climate was both warmer, and colder, than it is today. The Romans grew grapes here as far north as York and in the past there were so-called mini Ice Ages. The Thames used to freeze over and Ice Fairs were held on it. Oscillations like this are how it is. They've always come and gone and, if anything truly measurable is with us today, it is nothing more than one of these oscillations. I, therefore, see nothing unusual in what might be happening but fully recognize that some unscrupulous people are using it as a means of trying to control us, and definitely see it as an opportunity to tax us as much as possible. Some want a global economy and see in things like this a chance to bring it about.



G. K. Chesterton

They don't believe in God, let alone that He is in charge of the world. The planet will be destroyed by Him, not by us, and it will be in His good time, not ours. Not that we shouldn't take care and nurture nature as good stewards of the Earth, but when we start thinking that miniscule events by global standards actually control the climate, and that we are somehow in charge and to blame, we enter into the unhealthy realm of power politics.

I am not sure whether you are aware that the Green Lobby is largely a vegetarian lobby. They would force us not to eat meat if they could, so, if they can find an excuse to make it harder, or even impossible, they will. Consequently they decided that methane is an important greenhouse gas - which it is. Then they note that animals, especially cattle, produce methane and when they break wind they must be significantly helping global warming. Cut down, or even kill off the cattle and the planet will be saved - so it goes. The mind boggles. Beware the eructating cow! Well, actually we are not really talking about eructation, which refers to

belching wind from the stomach but rather the breaking of wind from the nether regions of the animal. Delicacy prevents the use of the four-letter 'f' word ending in 't' but that's about as serious a level as we feel we need to be when considering these notions!

Now a serious scientist, Felisa Smith at the university of New Mexico in Albuquerque, is suggesting that by hunting mammoths, and other large mammals to extinction, the methane balance of the atmosphere could have changed as a result. (She is actually addressing the same phenomena as Professor Napier in the previous item about 'the day the Earth froze'.) Her theory was originally printed in *Nature Geoscience* and has been given space in the *New Scientist* magazine of 29th May 2010. She says that 'humans have been messing up the climate [possibly] for thousands of years.'

'The large grazing animals would have produced copious amounts of methane, a potent greenhouse gas, from their digestive systems. They vanished about 13,000 years ago.' '...Ice core records show atmospheric methane levels plunged from about 700 parts per billion to just 500 parts per billion at the time of their extinction. Disappearance of methane emissions from the extinct species is a possible cause...'

"It is conceivable that this drop in methane contributed to the Younger Dryas cooling episode," says Smith. This would mean humans have been changing global climate since well before the dawn of civilisation.'

Christopher Booker, writing in *The Sunday Telegraph* of 30th May 2010, like me, didn't know whether to laugh or cry. Methane is 25 times more powerful than CO₂ and the estimate of these trumping, wind-breaking mammoths' gas production is around nine million tons per year. He wrote, 'If that comparatively tiny amount of methane was so powerful, how did the world manage to remain so cold during the millions of years of ice ages when eructating megafauna were abundant? Clearly those scientists were so carried away by the obsession with climate change that they hadn't the slightest idea what they were talking about.' He's right, of course.

Leaving aside the numbers of the years involved and just when the ice came and went, regular scientists have no idea exactly when the mammoths became extinct so no matter what the ice core readings might



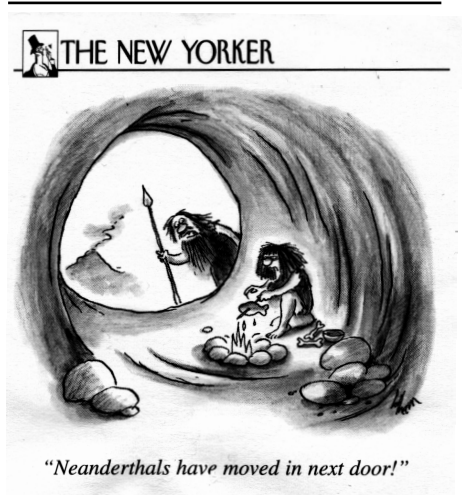
A Scottish Highland cow

Beware of today's deadly woolly agent of climate change

suggest, or what might have caused them to show these changes, there is absolutely no link to mammoth extinction that can be proven. There must be another cause because the mammoths became extinct cataclysmically, being buried under ice and permafrost slurry so swiftly that their last meals can sometimes be found undigested in their mouths and stomachs. So which explanation makes more sense, or is closer to the truth: a break up of an icy comet or a flatulent mammoth?

We have considered the origins of the Ice Age in previous editions of *Genesis Accepted* (see Numbers 12 and 13). The mind boggles at the thinking which is so devoid of scientific comprehension that it will clutch at straws such as this to ensure the global warming/climate change agenda is furthered, and that it is even being promoted in 'proper' scientific publications. We must remember that scientists do not sit in splendid isolation in ivory towers fearlessly doing experiments and boldly following where the evidence leads. They have an agenda and are as prone as anybody else to look for answers in line with it.

So now, when considering what might have caused climate change in the past, their answer, my friends, is blowing in the wind. I'm sorry but our rejoinder in this instance has to be a mammoth raspberry!



The Image of God

In our Sunday morning Bible studies during this past year we have been looking at 'God', the concept, what we understand, how we define Him (or how He is defined in the Bible), how we try to show logically that He exists, is real, and things like that. Of course many books have been written on this theme and we were merely scratching the surface of the topic, humbly I hope and trust, for how can the finite and mortal begin to understand the Infinite and Immortal? Nevertheless, we Christians must be able to give a defence of the hope which lies within us (1 Pt 3:15). Meeting atheistic believers, and being challenged by them at the level of the 'Does God exist?' question, we have to be able to give some sort of logical, rational explanation for the belief that we have that God does exist, has made Himself known to mankind, and that we seek to serve Him faithfully. Our simplistic efforts I believe are valuable because even if we never ever convince any atheists that there is a God, having an understanding that we have a sensible defence at least helps us keep our feet firmly planted in the faith, and their clever arguments will not thereby undermine our faith. Helping us to keep the faith is as important as empowering us to convert those who deny even the existence of a deity at all.

The Question

So, let us ask the question, 'What does it mean to be made in the image of God?' You remember that this is the defining difference in the Genesis account of creation which separates humankind from the animals: *'Then God said, Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.'* So God created man in his own image, in the image of God he created him; male and female he created them.' (Gen. 1:26-27)

Many answers

I believe that the answer to the question is multifaceted and that there are therefore many different ways we can understand it. At the trivial and silly level we can definitely conclude that being made in God's image does not mean that He has two eyes, a nose, ears and a mouth, though there are many biblical passages where we read of Him having, and using, all of them. For example we read in Genesis 6:9: *'Noah found favour in the eyes of the LORD'*. But if that could be

said to be a metaphor, this passage from Deuteronomy seems much more literal: *'But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, a land that the LORD your God cares for. The eyes of the LORD your God are al-*



Michelangelo's famous picture of the creation of Adam on the Sistine Chapel ceiling almost permanently defines our image of God

ways upon it, from the beginning of the year to the end of the year.' (Dt 11:11-13). David freely employs human imagery to describe what God did in songs like this where we read of God's ears, nostrils, mouth and feet:

'In my distress I called upon the LORD; to my God I called.

From his temple he heard my voice, and my cry came to his ears.

Then the earth reeled and rocked; the foundations of the heavens trembled and quaked, because he was angry.

Smoke went up from his nostrils,

and devouring fire from his mouth;

glowing coals flamed forth from him.

He bowed the heavens and came down;

thick darkness was under his feet.' (2 Sa 22:7-10)

The Bible employs such imagery because we cannot truly understand a Spirit Being unless we can readily reduce Him into earthly terms which we can understand, hence God graciously does this for us. Indeed one of the blessings of the Word, the Second Person in the Trinity, becoming incarnate as Jesus was to enable us better to comprehend the nature and image of God. He told Philip, who asked to see the Father, *"Whoever has seen me has seen the Father,"* (John 14:9).

Conceptualizing the Holy Spirit

I happen to think that this is why we all seem to find it very difficult to conceptualise, and therefore relate to in a personal way, the 'Person' of the Holy Spirit. We all have a human image of what the word 'Father' means, and as children most of us related to a human being in that capacity – which is why when children have a bad, or

absent, father, and thereby lack the necessary rôle model to make good use of that notion, it can sometimes be difficult for them to relate to God as a Father. But with the Third Person in the Trinity we are never given a human image on which to focus. I don't know about you but I find it very hard to snuggle up to a wind, or a breath, something which you know is there and know is vital but can't ever grab a hold of for it slips through your fingers as if it has no substance. We don't ever wish to deny the Holy Spirit, or downgrade Him, but if you are like me, you will find even calling Him 'Him', which sort of humanises a completely non-human Being, is difficult to do emotionally. I'm sure He understands that.

Characteristics

Then we know of the three 'omni' words which we regularly use to describe God: 'omnipresent',

'omnipotent' and 'omniscient'. The Bible nowhere uses these words though hymns, sometimes do. 'God the omnipotent King who ordaineth' is one such example, though the word 'omnipotent' here is sometimes replaced by, 'all-terrible' in some hymnbooks. And in 'All things praise Thee, Lord most high' we read in the last verse, *'All things praise Thee - gracious Lord, Great Creator, powerful Word, Omnipresent Spirit now At Thy throne we humbly bow; Lift our hearts in praise to Thee; All things praise Thee - Lord, may we!'*

Tripartite Beings

It's relatively easy to link one of these terms to one member of the Trinity if we think about it: Omniscient – all-knowing (the Father), Omnipotent – all-powerful (the Son), Omnipresent – ever-present and all-pervading (the Holy Spirit). Thus we readily acknowledge that the God described in the Bible is a tripartite Being: Three in One and One in Three. Over in 1 Thessalonians 5:23 we read: *'Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ,'* thereby unconsciously identifying humans as being tripartite too in their essential nature. Since no animal has a soul, when God gave us a soul He was indeed making us in His image as a tripartite being, just as He is. Our three parts are not the same as His, of course, for He did not say we were to be made exactly the same as He is but only in His image. God has a threefold nature, and therefore, being made in His image, so do we.

This also sets us apart from the angels



William Blake's (of 'Jerusalem' fame) idea of 'The Ancient of Days'

for they are not tripartite beings either. They were not created in God's image because they were created for a different purpose and, though they too have free will, just as we do, and have to choose to serve Him with their wills and can expect an eternity dwelling either in heaven, with Him and the saved from Earth, or hell, nevertheless it was the making of man which was the ultimate pinnacle of Creation. It was man who was specially created in God's image and individually crafted for a special purpose, and who was not a job lot merely called into being by the power of the Word in their multiplicity and finality as angels were. I'm not here in any way at all trying to downgrade angels but rather am pointing out and emphasizing the very special nature of the creation of humans, which we sometimes forget. There was only *one* man and *one* woman crafted thus initially and commanded to multiply. Angels do not reproduce so there are no more angels now than there were immediately after the first act of Creation when 'in the beginning God created the heavens...' (Gen. 1:1). There now are thousands of millions more humans - obedience to the command to reproduce never having been too much of a problem in the keeping, even for most of the most rebellious of us!

The defining characteristic of God

So what, then, would you say was *the* defining characteristic of God, which He uniquely had and gave to us as He made us in His image? Well He is many things: He's a Creator and we too can create and are creative; neither angels nor animals have this gift. Man, like God, has a sense of humour, which other creatures do not have. He is holy, righteous, just, patient, gracious, faithful, avenging when necessary, and so on, but there is actually ONE characteristic of the nature of God, and it is mentioned over, and over, and over again but which is expressed

most plainly, obviously and succinctly in John's first epistle: LOVE. '*God is love*' we read (1 John 4:8, 16) and Christians are constantly told to love each other, not only by John but also by Paul and Peter too. Jesus said that "*A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.*" (Jn 13:34-35).

Love and Christian duty

It is the duty of all Christians to show God to the world. We are His ambassadors and it is up to us to demonstrate the image of God in our lives so the people of the world will be able see His image in that love and thereby recognize God through it and through us. It is as love which God wants to be known for this is His true and most powerful image. In Galatians 5:22 we have that beautiful list of the fruit of the Spirit: '*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control,*' and what heads the list? Love!

Love defines our position in Creation

So, in creating man God decided that He would make him in His image and after His likeness. Consequently the only creature He said that He made in His image is the only creature who knows how to love and give love. Because of this we can begin to devise why it was that humankind was the pinnacle of all creation. We were not the most powerful, wise, splendid and knowledgeable of the creatures He made; that blessing was given to the angels. Clearly we outshine all animals, birds and fish in this respect because we were given dominion over them, not once but twice – at Creation (Gen. 1:28) and after the Flood (Gen. 9:2) – but we can't compete with the angels in splendour, power and wisdom. Nevertheless angels were not given dominion over us. Great though they are, and magnificent though their creation was, their duty as far as we are concerned was, and still is, as Hebrews 1:14 puts it that '*they are all ministering spirits sent out to serve for the sake of those who are to inherit salvation*' Okay, so Hebrews tells us this as a rhetorical question posed in the negative form '*Are they not all ministering spirits...?*' to which the answer clearly is 'Yes'. Far from having dominion over us, they are there doing God's bidding, and His bidding is that they now serve those who are to inherit salvation, which today means we Christians, the saints in the church. We are told by Paul: '*do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels?*' (1 Co 6:2-3). Somehow we are to judge both the world and the angels which seems to indicate that in this regard at least, we are superior to the angels! They neither judge the world nor us, which defi-

nately indicates a different status situation.

A reminder concerning angels

We have said this before but we need to remind ourselves of this fact: angels neither give nor receive love. They give worship, praise and service to God, but not love. They have no angelic marriage relationships (Mk 12:25) so do not interact in family units. If they have emotions, and they probably do because they sang for joy as they witnessed the Creation (Job 38:7), and James tells us that demons believe and shudder or tremble (Jas. 2:19), nevertheless angelic beings behave and react as single entities and are therefore responsible entirely for their own faithfulness. Male and female humans were made for each other because God said that '*it was not good that [Adam] should be alone*' (Gen. 2:18).

We were created for love

But when God made Adam and Eve He made them in His image and thus He created them to love and be loved. God, who is best known as 'Love' made a being, or rather two beings, in His image so they could give, understand and relate both to Him and to each other via this wonderful gift called love. It's got nothing to do with splendour, or power, or wisdom and knowledge but it's the most precious thing in the world. And God gave them to each other to love each other. He gave them reproductive powers to create other beings who would learn to love, and clearly one of His aims in Creation was to fill the Earth with love. I have long believed that this is why the closest and best we can get to understanding God, and how we can relate to Him in love, is to be in a godly relationship of love as a married couple, for it is in marriage that we develop our love as fully as we can in this sadly now fallen world. Conversely if we find ourselves in a loveless marriage we come closest, while here on Earth, to understanding hell. Hell is where God is not, and if God is not there, there is an absence of love, which is a big part of the meaning of hell. It was because of love that God sent His Son to redeem and reclaim the world for Himself, as John 3:16 beautifully tells us: '*For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*'"

Catch the glimpse

So now I believe that we can catch a glimpse into why God made us and what He wanted to achieve by doing so. By making us in His image, by making us as creatures of love, He made something so precious by pouring Himself into us, so that He was prepared to come to die to preserve that relationship. Love truly is the only thing worth dying for and Jesus said that "*Greater love has no one than this, that someone lays down his life for his friends.*" (John 15:13). He, of course, not only gave His life for His friends but He gave it for those who were His enemies too.

And that takes love on to an entirely different plane.

Love is everlasting

God is love and since God cannot die it is reasonable to believe that love too is everlasting. We were given the gift of being made in the image of God; we were therefore made creatures of love. Paul, in 1 Corinthians 13 in his great treatise on love, told us that *'faith, hope, and love abide, these three; but the greatest of these is love.'* (1 Co 13:13). This is a conclusion based on this life but earlier, in verse 8, he wrote that *'Love never ends'*. That's why it is the greatest. When in heaven in a perfect love relationship with God once again, we beings made in His image won't need faith because we will see Him as He is, and we won't need hope, for our hope will have been fulfilled and realised, but we will need love. Consequently I believe that it is this which we will take with us across the great divide between Earth and heaven, indeed it is the only thing I think we can take with us from this life. I believe too that when Jesus told us in the Sermon on the Mount: *'Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where*

your treasure is, there your heart will be also,'" (Mt 6:19-21), He was telling us to lay up a storehouse of love. What else can we carry with us from this life into the next? I know absolutely nothing else which could remotely fit the bill. The residue of love which we build up in this life will be our treasure in heaven, and those who have loved most will have the greatest treasure store waiting for them. That's why love is so important to the Christian and we are told over and over again that we must love one another.

So, for me, being made 'in the image of God' finds its greatest expression in the teaching that 'God is love'. By giving us of Himself, He gave us of His very nature. He did this so we could have a unique relationship with Him as we freely use that gift to love Him in return. Sadly and tragically after the Fall we trampled on the gift, but



Sermon on the mount

because of God's great love for us He sent His Son to restore us to what we always should have been so that we can live for ever with Him in a relationship of love. If we want to wear the perfect likeness of Jesus, we must learn to love and as we learn to love, He loves us back and that's when we know the meaning of true happiness.

You see, it's all about image: God's image, of course, not ours!

QUESTION: Is it true that you can have the ashes of your loved one made into a diamond? My husband was a real gem and would have appreciated being made into an object of beauty after his death.

Yes. A company called LifeGem, in Hove, Sussex, does this. A plug of carbon powder, which has been extracted from the ashes, is subjected to a pressure

of more than 800,000lb per square inch, and a temperature of between 2,000C and 3,000C, in a diamond press. This replicates the conditions in the interior of the Earth that formed natural diamonds over millions of years. In the press, the process takes just a few months. The raw crystal is then polished, shaped and may be set in a ring.

*Answers to Correspondents:
Daily Mail 6.9.06*

COMMENT: This is an interesting piece of information but note the basic fallacy in it. This did not replicate conditions in the Earth over millions of years, it replicated a swift, catastrophic process over a few months. It actually negates the millions of years hypothesis in favour of a young Earth.

Daily Mail 16.12.08



Genesis Accepted is published three times a year. All correspondence and cheques to:

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Subscription: £5.00 per year. (£1.70 per copy)

All quotations are from the *English Standard Version* of the Bible (Anglicized version, 2002), unless otherwise indicated.



Cover picture: Roll cloud. Las Olas Beach in Maldonado, Uruguay (6.1.10) Photographer Daniela Eberl .
Photo: NATIONAL NEWS