



"The heavens declare the glory of God" (Psalm 19:1)

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

June 2004

FYI

WHO Conference

The chapter is sponsoring a booth at the Washington Homeschool Organization (WHO) Conference June 18-19 at the Western Washington Fairgrounds in Puyallup. If you attend the conference, stop by, say hi and check out our many RTB resources.

Presentations

The chapter does presentations on a wide range of topics. These can be short talks on specific issues, or indepth multi-part presentations. If your church or group is interested in hosting one of our speakers, contact the chapter at seattle@reasons.org.

Hugh Ross Visit

Hugh Ross will be visiting the Seattle area in September. We are in the planning phase and looking for great speaking/outreach opportunities. If your church or group is interested in hosting Dr. Ross, contact the chapter at seattle@reasons.org.

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Radiocarbon Dating

CATHY BAKKEN

Carbon 14 dating is one of over 40 different radiometric dating methods. Each method is useful for dating different kinds of samples of different ages. Carbon 14 dating can only be applied to organisms that were once alive and is a means of measuring how long ago they died. It can be used to date human, animal and plant remains, or items made from those remains.

Carbon 14 dating is an extremely important technique for defending the Christian faith. It is one of the primary ways bible manuscripts are dated. Scientists can date a 2,000-year-old manuscript to within one year—an accuracy of three-tenths of one percent. Carbon 14 dating has also been applied in other situations, such as the dating of organic material found in the mortar in Hezekiah's tunnel. The date given in that case exactly matches the biblical date and confirms the Bible's historical accuracy.



However, carbon 14 dating is a subject of controversy in the Christian community. Whenever it indicates a date of over 10,000 years old, it immediately draws fire from young-earth creationists. As a result, it is important to examine how carbon 14 dating works and address the controversy surrounding its use.

HOW IT WORKS

Elements are defined by the number of protons in the nucleus of their atoms. Most elements have a suite of related isotopes with the same number of protons but different numbers of neutrons. For example, carbon has six protons, carbon 12 has six protons and six neutrons, carbon 13 has six protons and seven neutrons, and carbon 14 has six protons and eight neutrons. Carbon 14 is a radioactive element, meaning it decays into another element—nitrogen 14.

Carbon 14 is produced in the atmosphere and is incorporated into plant tissue during

See RADIOCARBON, page 4

Examining Mark 10:6

JOHN BATTLE Th.D.

In Mark 10:6, Jesus quotes Genesis 1:27: “From the beginning of creation God ‘made them male and female.’” Many young-earth creationists have latched onto this verse, interpreting it in a novel way that provides evidence for their position of a 6,000 to 10,000 year old earth.¹ However, careful study of this passage reveals the traditional understanding of Jesus’ words is correct and the passage does not support a recent creation.

YOUNG-EARTH ARGUMENT

Young-earth creationists believe Adam and Eve were created on the sixth 24-hour day after the creation of the universe in Genesis 1:1. This means the universe existed only about 130 hours before they were created.²

Therefore, the earth cannot be billions of years old because human existence only dates back thousands of years and Adam and Eve were on the earth immediately after the universe was created. They argue this is confirmed by Jesus’ words in Mark 10:6 that God made Adam and Eve *from the beginning of creation* because Jesus used the word “beginning” to refer to Genesis 1:1, the time when God created the universe. Henry M. Morris states it this way:



“The Bible teaches that Jesus Christ was our Creator before He became our Savior (John 1:1-3,10; Colossians 1:16; etc.). But Christ thought that it was ‘from the beginning of the creation’ (not billions of years *after* the beginning of the creation) that ‘God made them male and female’ (Mark 10:6).”³

The ancient creation (old-earth) model maintains the universe was created about 13.7 billion years ago, the earth was formed about 4.5 billion years ago and Adam and Eve were created about 50,000 years ago. This places Adam and Eve near the end of the history of the universe, not the beginning. Nearly all the earth’s history, with its vast eons, along with countless generations of living things, would have passed away before God created Adam and Eve and brought them together in the first marriage. If this is true young-earth creationists ask, how Jesus could say that God made them “from the beginning of creation?”⁴

RESPONSE TO ARGUMENT

Adam and Eve were the last creatures created by God—they came at the end of the creation process. There is a parallel passage in Matthew 19:4: “Have you not read that the Creator from the beginning ‘made them male and female?’” There is no parallel to this passage in Luke or John. So what does Jesus mean in Mark 10:6?

By comparing Mark with Matthew, the first thing to note is “from the beginning of creation” is equivalent to the simple phrase “from the beginning.” What “beginning” is Jesus speaking of? The immediate context indicates he was speaking of the beginning of human history, when marriage was first instituted at the creation, not necessarily of the beginning of the creation process. This

See MARK 10:6, page 7

Seeing the Local Impact

Earlier this year, Megan contacted the Seattle Chapter of Reasons to Believe. A devoted Christian majoring in biology, she was looking for help combating the naturalistic dogma that is taught in so many college classrooms. Over the next several months, we communicated with Megan and provided her with various resources. Eventually, she began attending our chapter meetings and got involved in some of our outreach events. This summer, Megan is doing an internship at the RTB headquarters working with Fuz Rana and plans to complete the RTB apologetics training course.

It’s a great story but not an isolated one. Reasons to Believe has a way of exciting people about their Christian faith. More important, it has the remarkable ability to penetrate the closed hearts and minds of unbelievers. That’s what we see at RTB outreach events, like Fuz Rana’s April visit to the University of Washington. Many students told us the event had given them a new sense of confidence in the Bible and a boldness to share their faith. Other students told us the event had caused them to seriously consider the truth-claims of Christianity—many even requested we contact them to address their issues.

Changing lives...that’s the goal of the Seattle chapter. If you share that vision, there are a number of ways you can get involved. First, sign-up for the RTB apologetics training program. This is a great way to equip yourself and get connected with the local chapter. Second, consider supporting the Seattle Chapter financially. The Seattle Chapter is a 501C3 organization and donations are tax-deductible. All funds go directly towards our outreach efforts. You can send donations to: Seattle RTB, 1314 Mukilteo Boulevard, Everett, WA 98203.

Together, we can make a tremendous impact on the Puget Sound area.

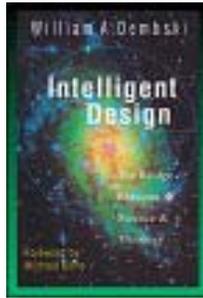
Greg Moore, President
Seattle Chapter of RTB

Book Reviews

Intelligent Design: The Bridge Between Science and Theology

William A. Dembski
Intervarsity, 1999

Reviewer: Michael Klein



In this book, Dembski makes an impassioned argument for the validity of Intelligent Design. One of the things that I found very refreshing is Dembski never seems to shy away from his Christian faith. Often he uses examples from the Bible to illustrate his points. This is not to say he makes his arguments using the Bible as a starting point, on the contrary, his arguments are based on philosophy, logic, and mathematics.

The book is broken up into three major sections. The first section deals with the history of philosophy as it relates to scientific thought before and after Darwin published his theory. Dembski argues in the 1800s and 1900s Intelligent Design was a component of British Natural Theology. And while Dembski admits British Natural Theology had many problems and didn't deserve to survive as a philosophy, he says the baby of Intelligent Design was thrown out with the bath water of British Natural Theology.

The middle section of the book deals with Dembski's "complexity-specification criterion." Basically, this states if something is both complex (improbable) and specific (contains information) it cannot have a natural cause because natural laws are incapable of producing complex information-rich systems. While I cannot say I truly understood all of his mathematical arguments, his points were clear enough for the average reader to get the general principles behind his theory.

In the final section, Dembski argues for the validity of Intelligent Design in philosophic and scientific discourse. It is here he takes the biggest risk and doesn't shy away from his Christianity. I applaud Dembski for the stand he has taken for his faith in writing this book.

I found the book to be an interesting and engaging and, while it would not be one of the first books I would recommend someone to read on intelligent design, it is an important and engaging book nonetheless.

The Design Revolution: Answering the Toughest Questions about Intelligent Design

William A. Dembski
Intervarsity, 2004

Reviewer: Pat Lewis



Bewildered students, take heart! Here finally we have a user-friendly reference book on Intelligent Design that can enable us to understand and discuss all aspects of the subject. Bill Dembski, whose awesome erudition as displayed in some of his earlier books has left ordinary folks despairing of ever following his thought, has come through with a lucid question-and-answer manual that plainly unpacks the Design argument for us.

The book is organized under six major themes: Basic Distinctions, Detecting Design, Information, Issues Arising from Naturalism, Theoretical Challenges to Intelligent Design, and A New Kind of Science. Chapters under each section are introduced by questions which Dembski then answers with logic and skill that have been polished in his lecture sessions at colleges and universities all over the country.

Intelligent Design can be studied by scientific methods just as well as other theories—Darwinism, for one. "Darwinism, conceived as a theory about how biological complexity has emerged in the history of life, is a scientific theory. Intelligent Design, conceived as a theory about the inherent limitations of undirected natural causes to generate biological complexity...is likewise a scientific theory."

Questions arise about the Designer. At RTB we would like to understand and identify the Designer as the God of the Bible. But this means branching into theology and philosophy, and this does not suit Dembski's purpose. "In place of understanding we must content ourselves with knowledge. We do not *understand* how quantum mechanics works, but we *know* that it works. So too, we may not *understand* how an unembodied designer imparts specified complexity into the world, but we can *know* that such a designer imparts specified complexity into the world."

Students, apologists, get your hands on this book. You'll be glad you did!

photosynthesis. When humans and animals eat plants, carbon 14 accumulates in their tissues as well. When organisms die, they stop incorporating carbon 14 into their tissues and, over time, the carbon 14 decays into nitrogen 14 at a steady rate. Thus, scientists can tell how long ago an organism died by measuring the carbon 14 content.

It takes 5,730 years for half of the carbon 14 to decay into nitrogen 14. This is called the “half-life” of carbon 14. After 5,730 years, half of the original carbon 14 will remain in the sample. After another 5,730 years (11,460 total), half of the half, or one-quarter, will remain. One-eighth will remain after 17,190 years, one-sixteenth after 22,920 years, and so on. Therefore, carbon 14 can be used to date samples between a few hundred and about 35,000 years old. In some instances, samples as old as 40,000 or 50,000 years can be dated using a technique called accelerator mass spectrometry.

POTENTIAL PROBLEMS

Carbon 14 dating can lose its effectiveness if the sample being dated does not fall within its effectiveness range (i.e., too young or too old) or if the sample is not large enough. In these cases, carbon 14 dating can give an inconclusive date (a date with very large error bars). These error bars tell scientists they should use a better sample and/or a different dating technique.

However, the most common problem with carbon 14 dating is contamination. If a sample has been contaminated with life (such as bacteria living on a sample of cloth) or, if a sample contains old and new material (such as a mixture of old and young soil), it can skew the dating results. In these cases, carbon 14 dating may give more than one date, depending on the number of contaminants. Scientists now recognize these problems and have figured-out ways to account for them.

Are there other factors that might affect the accuracy of carbon 14 dating? Scientists have been studying this issue for some time and have examined such things as changes in gravity, chemical environment, pressure, heat, cold and radiation. The only factor that might affect the dating is pressure. When a sample has been subjected to enormous pressure, its date may change but only by a factor of one percent at most—not enough to significantly impact the results.

Some people suggest scientists have fundamental presuppositions that cause them to skew dating results towards older dates. However, if a scientist tried to bias the dating results to make a sample look older, the error bars would give it away. There are also clues scientists look for (such as the presence of certain crystal particles) and tests they can conduct (such as thermal luminescence) to determine whether a sample is truly ancient. Thus, scientists do not just throw out old dates—the data is verified, carefully cross-checked against other criteria and then scrutinized by other scientists.

COMMON OBJECTIONS

Some critics suggest carbon 14 continually moves in and out of a sample making it impossible to establish a firm date. While it is true this diffusion occurs, only about one atom out of a trillion leaks out of a sample. Therefore, the effect on the dating results is very minute. Scientists have studied this issue and the consensus

Apologetics Tool Kit

[Creation Update Webcast](#)

Join Hugh Ross each Tuesday, 11:00 AM to 1:00 PM (PT), for an exciting discussion about how the

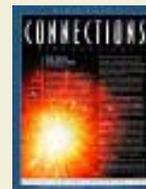


latest scientific discoveries provide powerful new evidence for the God of the Bible. Listen live through the RTB website www.oneplace.com/ministries/creation_update. You can also

listen to past episodes or download them.

[Free RTB Newsletters](#)

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[Message of the Month](#)

Join the club! As a member of the Message of the Month (M.O.M), you will receive fresh, faith-building messages each month. By doing so, you'll help RTB by providing \$30/month of vital ministry-sustaining support. Available on audio tape or CD. To learn more about M.O.M., or to receive a free sample tape/CD, contact the Seattle chapter at seattle@reasons.org.



[Apologetics Training Course](#)

Learn the facts behind the compatibility of science and the Bible through RTB's in-depth *Science and Evangelism Training Course*. The course materials are available on audio cassette or CDs and include five books. Normally priced at \$129.95, it is available for a limited time through the chapter for \$65. For more information, contact the chapter at seattle@reasons.org. Scholarships available. Can be taken for college credit.

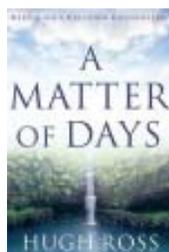


Great Resources

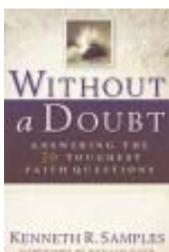
In this new book, *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life's beginnings can be tested. They examine the latest evidence from the origin-of-life field and explode the myth the data supports a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



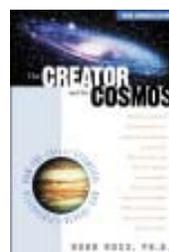
The length of time represented by the word "day" in Genesis creation account is a source of controversy in the Christian church. In this new book, *A Matter of Days*, Hugh Ross explores how this controversy developed and addresses many of the key issues of the debate. *All Readers, Hardback, US\$ 9.95.*



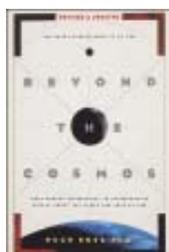
In this new book, *Without a Doubt*, RTB's philosopher and theologian Ken Samples gives readers a great apologetics handbook. The question-and-answer format is easy to follow and addresses 20 prominent issues skeptics raise about God, the Bible and Christianity. *All Readers, Harback, US\$ 9.95.*



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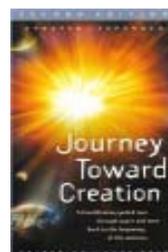
Does the Bible teach the Earth is 10,000 years old? How does science and Genesis relate? In this 2nd edition of, *The Genesis Question*, Hugh Ross examines these and other issues from an old-Earth perspective of Genesis. A great book to share with believers and unbelievers. *All Readers, Paperback, US\$ 9.95.*



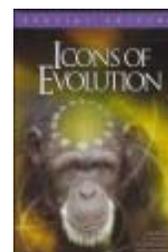
While the vast majority of UFO sightings have natural causes, some seem to defy explanation. In this book, *Lights in the Sky and Little Green Men: A Rational Christian Look at UFOs and Extraterrestrials*, Hugh Ross and others provide a Christian perspective on UFOs. *All Readers, Paperback, US \$9.95.*



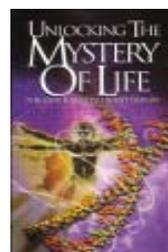
Is life in the universe common or rare? What are the odds of finding other Earth-like planets? Take an amazing journey with Hugh Ross as he examines how the universe has been meticulously fine-tuned for human life using state-of-the-art computer animation. *All Viewers, VHS \$US 15.95, DVD \$US 19.95.*



Explore the conflict between ideology and science as high school biology teacher, Roger DeHart, tries to supplement the school's science curriculum with additional information about Darwin's theory. A fascinating journey into this hotbed of controversy. *All Viewers, VHS or DVD, \$US 19.95.*



Interested in Intelligent Design? This one-hour video document uses state-of-the-art computer animation to illustrate the Intelligent Design alternative to the traditional evolutionary origin-of-life hypothesis. Journey through the cell's intricate inner workings. *All Viewers, VHS or DVD, \$US 19.95.*



is the amount of carbon 14 in a system is stable enough to say there is no appreciable difference in the date of the sample due to this diffusion.

Another objection critics raise is that we can't know how much carbon 14 and nitrogen 14 was in a sample originally, thus there is no way to establish much carbon 14 has decayed into nitrogen 14. However, by comparing the ratio of carbon 14 to nitrogen 14 with a known, stable isotope that does not decay like carbon 14, scientists can determine how much nitrogen 14 would be present even if there had been no carbon 14. In addition, by comparing the carbon 14 results with several different dating techniques, scientists can determine whether the given date is reliable.

But the most common argument young-earth creationists raise about carbon 14 dating—indeed all forms of radiometric dating—is that radiometric dating gives false dates because radioactive decay rates were much faster in the past. Some young-earth creationists propose decay rates changed rapidly at the time of the Fall or Flood. Others propose decay rates have been gradually slowing down since then.

CHANGED DECAY RATES

Young-earth creationists say if decays were faster in the past, the earth could appear to date as 4.5 billion years old but it could have actually been created 6,000 to 10,000 years ago. If the young-earth hypothesis is correct, radioactive decay rates must have been a million times faster, or more, in the recent past.

One way we can test this hypothesis is to examine supernovae. A supernova is a certain kind of star that ends its life in a massive explosion. As astronomers look at stars, they are looking back in time. The distances between earth and the stars are so vast that it takes a long time for the light to reach our eyes and observing instruments. Much of the light following a supernova explosion is powered by newly created radioactive elements such as carbon and uranium. Astronomers can measure the amounts of these elements using spectroscopy. Spectroscopy tells us about the electromagnetic radiation emitted or absorbed by matter.

When viewing supernovae at various distances from Earth, astronomers are looking at the light that left those stars years, even thousands of years, ago. Scientists have not seen any change in decay rates of the supernovae they have examined. The half-lives of the elements they have examined in supernovae in the 6,000 to 10,000 year old range agree with the half-lives measured today. Therefore, there is no support for the claim that radioactive decay rates changed dramatically in the recent past.

Another way to test the young-earth hypothesis is to examine human history. If radioactive decay rates were significantly higher

several thousand years ago as young-earth creationists suggest, the radiation levels on the earth would have been significantly higher. Radiation affects humans. Low doses of radiation can damage humans and lower life expectancy. High doses of radiation can be deadly. However, there is no evidence humans suffered high rates of death or radiation damage in the past.

Some young-earth creationists say God could have shielded man from the impact of this higher radiation. However, as we read the Bible we see that God does not remove or hide the evidence of his miracles. There is nothing in nature or the Bible that indicates God did this. Equally important, thus far no one has proposed a plausible shield that matches what we know about the universe.

Some people try to defend the young-earth position by saying the half-lives of radiometric elements was lowered more slowly, by little-understood interactions with such things as neutrinos, muons or cosmic rays. While certain particles can cause nuclear changes, scientists understand these processes well. They are nearly always very minor and they do not change the half-lives of radiometric elements. Therefore, these impacts cannot explain changes in radioactive decay rates that are anywhere near the magnitude the young-earth model requires.

POLONIUM HALOS

Some young-earth creationists point to polonium halos as evidence radiometric dating is erroneous. Halos are radiation-damaged areas in rock. They suggest the halos prove these rocks were created in minutes, rather than by the slow cooling of magma over millions of years. However, there are several plausible natural explanations for these halos.

Polonium is a short-lived element that comes from radon which comes from the decay of uranium. Since radon is a gas, it can move around in porous rocks, become trapped in small cracks, where it decays to polonium. Where larger numbers of polonium atoms collect, they can further decay leaving spherical damage marks such as halos. Since these halos are found in, or near, uranium-rich rocks, there are plenty of raw materials to explain the presence of these halos.

There are also a number of issues regarding the halos. One is that the examples young-earth creationists use are not from ancient rock but infusions of younger rock into the ancient rock. A second is the halos may not be from polonium but from other, longer-lived elements. Thus, there is much more to this issue than meets the eye. For more discussion on polonium halos, see the resources listed at the end of this article.

See RADIOCARBON, *last page*

interpretation is confirmed by a study of the phrase in Mark.

In the Greek New Testament the words “of creation” are a single word, *ktise-os*, from the noun *ktisis*, meaning “creation.” This word is in the genitive case in Greek (Greek has five cases in which nouns may be found, determined by the ending on the noun and each case is used in particular ways in the syntax of a sentence). The genitive case often is translated in English Bibles with the word “of” in front of the noun. It is used in a number of different syntactical ways. Grammarians have developed names for these different syntactical uses. For example, in each following phrase the second noun would be in the genitive case:

- “son of Zebedee” (genitive of relationship or origin—tells where the son came from)
- “boats of Simon” (genitive of possession—tells who owns the boats)
- “wealth of the world” (genitive of description—tells what kind of wealth)
- “temple of his body” (genitive of apposition; also called epexegetic genitive—identifies what the temple is)
- “one of the boats” (partitive genitive—shows the group the “one” came from)
- “gospel of Paul” (subjective genitive—the gospel Paul preached—shows Paul as the subject of the action)
- “zeal of God” (objective genitive—zeal directed to God—shows God as the object of the action)

When we look at this list of common uses of the genitive case, we can see that the phrase “the beginning of creation” can be interpreted in several ways. In order to select the proper interpretation, one must examine the context and then compare the result with the general teaching of the Scripture.⁵

In Mark 10:6 the most likely use of the genitive is the genitive of apposition (or epexegetic genitive), such as the phrase “the temple of his body” (John 2:21).⁶ The second word refers to the same object as the first word, only identifying it with a different noun. This usage employs a second noun, in the genitive case, to further identify a more general or ambiguous noun. In Mark 10:6, the word “beginning” could be understood in a number of ways: for example, the beginning of humanity with Adam, the beginning of the Hebrew people with Abraham, or the beginning of Israel as a nation with Moses. Jesus clarifies the word “beginning” by identifying it as the creation of humanity, the time of the very first humans, Adam and Eve.

In Mark 10:6 Jesus would be saying, “In the beginning, that is, at the creation, God made them male and female.” The use of the genitive in this place makes perfect sense, agrees with Matthew 19:4, and follows standard grammatical forms. By using the words “beginning” and “creation,” Jesus is contrasting the original creation ordinance of marriage from the much later legislation of Moses, with its incorporation of divorce laws. He is emphasizing

the ancient origin of marriage and its vow to lifelong faithfulness, as opposed to the relatively recent legislation of Moses permitting divorce.⁷

To claim Jesus is referring to the first part of the creation process itself (a kind of partitive use of the genitive) introduces unnecessary confusion. Jesus and his Jewish audience knew Adam and Eve appeared at the end of the creation process. The “beginning” he is speaking of is not the beginning of the history of the universe, the stars and galaxies; it is the beginning of human history with Adam and Eve. Therefore, this passage is not talking about the beginning of the universe and provides no evidence for a recent creation.

John Battle is president of Western Reformed Seminary in Tacoma. He is a trained RTB apologist and coordinates the Seattle Chapter's apologetics training course.

REFERENCES

1. For example, Charles V. Taylor, “Biblical Problems for Theistic Evolution and Progressive Creation” *Creation* 17:2 (March 1995) 46–48, (available online: <http://www.answersingenesis.org/creation/v17/i2/creation.asp>). Jonathan Sarfati strongly supports this interpretation of Mark 10:6, *Refuting Compromise* (Green Forest, Ark.: Master Books, 2004) 298-299.
2. According to this view, the sixth creation day began 120 hours after creation and ended 144 hours after the creation.
3. Henry M. Morris, “The Vital Importance of Believing in Recent Creation,” *Back to Genesis in Acts & Facts* 138a (June 2000); available at <http://www.icr.org/pubs/btg-a/btg-138a.htm>.
4. It should be noted some more theologically astute recent creationists do not use this argument from Mark 10:6. For instance, it is not mentioned as an argument by the following: Robert Lewis Dabney, *Lectures in Systematic Theology* (1878; reprinted, Grand Rapids: Zondervan Publishing House, 1972) 251-263; Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville, Thomas Nelson Publishers, 1998) 392-396; John MacArthur, *The Battle for the Beginning: Creation, Evolution and the Bible* (W Publishing Group, 2001); and the statement of the faculty of the Greenville Presbyterian Theological Seminary http://www.gpts.edu/resources/resource_creation.html.
5. I checked several standard Greek grammars (Blass-Debrunner-Funk, Moulton, Robertson, Wallace) to see if any of them discussed Mark 10:6 in particular, but none did. Of course, they all give the various uses of the genitive case, using many other illustrations.
6. Daniel B. Wallace provides other examples of the genitive of apposition: “the feast of unleavened bread” (Luke 22:1), “the land of Egypt” (Acts 7:11), “the sign of circumcision” (Rom 4:11), “the deposit of the Spirit” (2 Cor 5:5), “the breastplate of righteousness” (Eph 6:14) “the cities of Sodom and Gomorrah” (2 Pet 2:6), “the words of the prophecy” (Rev 1:3), *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan Publishing House, 1996), 95-99.

CONCLUSION

The issue of radiometric dating, and carbon 14 dating in particular, is a problem for those holding the young-earth view. All of the dating techniques for the age of the earth, solar system and universe point to an ancient creation. However, in the words of Dr. Roger Wiens, an expert on radiometric dating, "A disagreement over the age of the earth is relatively minor in the whole scope of Christianity; it is more important to agree on the Rock of Ages than on the age of rocks."

Cathy Bakken is secretary of the Spokane Chapter of Reasons to Believe. She is a librarian and is completing the RTB apologetics training course.

RESOURCES

1. "Radiometric Dating: A Christian Perspective," Dr. Roger C. Wiens, 2002 revision. <http://www.asa3.org/ASA/resources/Wiens.html>
2. "The Usefulness of Carbon 14," Dr. Hugh Ross. www.reasons.org/resources/apologetics/carbon14.shtml?main
3. "The Dynamics of Dating," Dr. Roger C. Wiens. www.reasons.org/resources/fff/2001issue07/index.shtml?main
4. Polonium Halo FAQs, from TalkOrigins.org. <http://www.talkorigins.org/faqs/po-halos/>

MARK 10:6, *Continued from page 7*

REFERENCE (Continued)

7. I also checked several standard commentaries on Mark (Gould, Cranfield, Lane, France). None of them suggests this passage indicates Adam and Eve lived near the beginning of earth's history. Rather they all agree the phrase indicates that the institution of marriage and the obligation to life-long commitment were present from the beginning of human history.



REASONS TO BELIEVE SEATTLE CHAPTER

Who Are We?

The Seattle Chapter of Reasons to Believe is a local extension of the worldwide, interdenominational Reasons to Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound area and we are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, what God says through His written word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and we seek to provide a scientifically-sound and Biblically-faithful alternative to Darwinian evolution and young-Earth creationism.

What Do We Do?

The Seattle-Area Chapter exists to remove the doubts of skeptics and strengthen the faith of believers. We provide scientific, historical and philosophical evidence that supports the Christian worldview and helps remove barriers to a belief in God, the Bible and the Gospel of Jesus Christ. We carry out this mission by:

- Helping people access RTB and other resources that are scientifically and biblically sound.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Providing a local team of trained apologists to address questions about science, the Bible and related topics.
- Training Christians to shed their fear of science and use science to spread the Gospel.
- Working with teachers and homeschoolers to achieve a balanced approach to the teaching of origins.
- Building alliances with local churches, ministries and groups to maximize the exposure of the RTB ministry.
- Reaching out to unbelievers with gentleness and respect, encouraging them to evaluate their worldviews.

Questions? Get Answers.

Whether you are looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at seattle@reasons.org. You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.