

Another unscholarly anti-YEC diatribe

A review of
When Faith & Science Collide: A Biblical Approach to Evaluating Evolution and the Age of the Earth
by G.R. Davidson
Malus Press, Oxford, MS,
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There has been a spate of anti-YEC books published lately. This is another book in this same genre, written by a man with a Ph.D. in geology. Many of these anti-YEC books have been reviewed in this journal, and so many of the arguments from these book reviews would also apply to this book. So, this review will not be detailed, but will focus on a few of the more blatant problems from the book that are also systemic to this genre.

The author of this book simply assumes that evolution and deep time are facts. There is little analysis of, or support for, these assumptions. Although he ostensibly believes that the Bible is the inspired, infallible, and authoritative Word of God and that his ‘analysis’ of Genesis 1 and 2 is “independent of scientific challenges” (p. 14), he of course ends up fitting evolution and deep time into the Bible. It is the same old reading into Scripture what one believes about origins from the culture, despite the obvious straightforward historical meaning of Genesis 1–11. Davidson has the gall to conclude that he is ‘interpreting’ Genesis more accurately. As a result, he believes that YECs are the problem in that we are holding people back from receiving Jesus Christ because of our ‘narrow’ view of Genesis.

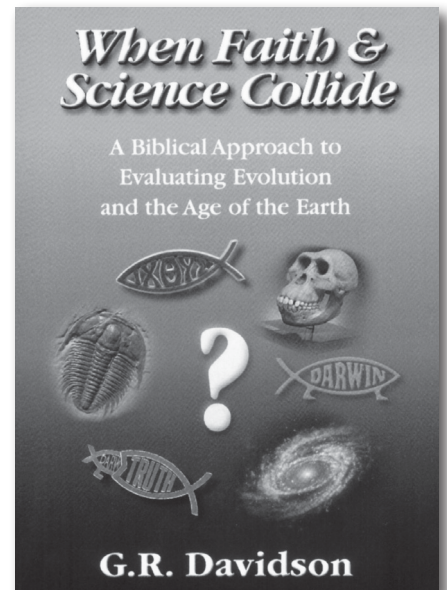
Such a ‘reinterpretation’ of Scripture would have surprised practically

all Christian scholars before the so-called Age of Enlightenment. The Enlightenment was a time when scholars arbitrarily threw out the global Flood and other biblical texts. The Flood of Genesis 6 to 9 was relegated to the surficial debris, which was later found to be mostly a product of the Ice Age. Thus, uniformitarianism and old age were the only other alternative ways to explain the rocks and fossils. This eventually led to evolution, which destroyed the deistic faith of many of the Enlightenment savants. Maybe the author should analyze this historical revolt against biblical authority and the placing of man’s ‘reason’ as the measure of all things. Maybe, there is a reasonable biblical alternative to imbibing Enlightenment philosophy and scientific interpretations. God is not impressed with using such Enlightenment thinking either. One needs only to read the first three chapters of 1 Corinthians to see what God thinks of the so-called wisdom of the world.

Davidson points out how pervasive is the teaching of evolution and deep time in this culture and how these concepts have influenced Christians, which to me demonstrates the great need for creationist ministries and publications. He apparently does not consider that maybe he has been persuaded by this one-sided cultural barrage.

Like other books of this genre, Davidson’s book is filled with straw-man arguments and many faulty scientific and biblical arguments that would take another book, or several books, to refute. I will give only two examples, which seem typical of other anti-YEC literature.

First, Davidson apparently assumes that YECs believe in the fixity of species (p. 44), which even a cursory analysis of YEC literature would refute. With this level of scholarship, how can one even consider his other arguments?



The second example is that he also uplifts scientific interpretations, such as the big bang (pp. 51–53), evolution (pp. 54–65), and practically all old dates (p. 85) to the level of ‘science’ or fact. If he cannot distinguish between observations and interpretations, then he lacks understanding of the major issues in the origins debate.

As with practically all books of this genre, the author shows that he has read very little YEC literature. Furthermore, he seems to be conditioned against even listening to YEC arguments. How can one produce a scholarly book if he does not analyze the arguments of those with whom he disagrees? This lack of understanding is why he builds so many straw-man arguments and presents the same old slanting of biblical verses to accommodate evolution and deep time. He seems to have little, if any, skepticism of scientific interpretations.

I found it interesting that his B.S. degree is from Wheaton College, and that he acknowledged Davis Young as being influential in his thinking. It looks like the same old errors of geological and biblical interpretation are propagated from one generation to the next. Any knowledgeable person should dismiss this book and any similar books for their lack of scholarship.