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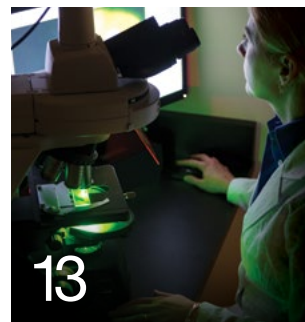
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# “ In the **BEGINNING, GOD CREATED** the **HEAVENS AND THE EARTH.** ”

*Genesis 1:1*



## Features

### 2 In the Beginning

**THOMAS WHITE** A biblical view of the origins of the world and universe has come under increased criticism and disdain in recent years. Yet Cedarville University remains steadfast, teaching a scriptural approach to the foundations of creation. In spite of shifts in culture or popular opinion, God as the Creator of all is the core of every discipline and course.

### 4 Six-Day Creation: Why It's Important to Higher Education

**KEN HAM** Does it matter if God created in six 24-hour days or six ages of time? Ham builds the case for believing the Genesis account of six actual days and cites reasons why our beliefs on this matter stem from our belief in the authority of the Bible.

### 7 Adam and Eve in History: A Theological Necessity

**THOMAS WHITE** Adam and Eve really did exist. Without the existence of the first man and woman, made in the image of God, there is no original sin and no need for a perfect substitute. We must steadfastly stand by the biblical record of mankind's first ancestors.

### 10 Young Earth Flood Geology in the Grand Canyon

**JOHN WHITMORE** Go with Whitmore, Professor of Geology, on a personal and scientific journey into the evidence for a global flood found in the rocks and strata of one of the world's foremost natural wonders.

### 13 Mutations: Evolution's Disappointment

**GEORGIA (HICKMAN) PURDOM '94** Scientists hang their argument for the progressive transformation of species from one kind to another on mutations. But as Purdom reveals, mutations are a failed starting point for evolutionary theory.

### 16 Creation in the Curriculum

**THOMAS MACH '88** Mach, Assistant Vice President for Academics, shows how a commitment to the biblical creation account is evidenced in four different Cedarville academic disciplines: science, history, psychology, and business.

### 19 Creation, Sex, Gender, and Jesus

**GREG COUSER** Couser, Senior Professor of Bible and Greek, discusses the implications of biblical creation on one of the most contentious issues of modern culture: sexuality and sexual identity.

### 33 Advancement Report

## In Every Issue

- 22 Chapel Notes
- 24 Campus News
- 28 Yellow Jacket Sports
- 31 Moment in Time
- 32 In Closing



A photograph of a man standing on a rocky riverbank in a canyon. The man is wearing a blue jacket, dark pants, and a hat. He is smiling and looking towards the camera. The river is in the background, and the canyon walls are visible. The title "IN THE BEGINNING" is overlaid on the image in large white letters.

# IN THE BEGINNING

by Thomas White

Thomas White stands in Blacktail Canyon, part of the Grand Canyon. He joined Answers in Genesis and Canyon Ministries on their Christian Leaders Trip in summer 2016. (Photo by John Whitmore)

Genesis 1:27: "So God created man in his own image, in the image of God he created him; male and female he created them."

Perhaps no other verse in the Bible does more to establish the foundation of a biblical worldview than Genesis 1:27. Of course, the pinnacle of this worldview and the story of the Bible centers on the atoning work of Christ's substitutionary death on the cross for our sake and in our place. But, the foundation of understanding a biblical worldview begins with creation.

Think about the worldview implications of the fact that God created. Evolutionary theories and the religion of secular humanism that pervade secular higher education would have you believe, through a process of natural selection over billions of years, that we are cosmic accidents. Yet Genesis 1:27 states three times, with poetic elegance, that "God created." One might imagine that an infinitely powerful God, who exists outside of time, omnisciently knew that His existence as the Creator would be challenged. To confront that challenge, God leaves no doubt with a repetitive refrain of "God created."

The fact that God created the heavens and the earth means that our very lives are a stewardship. We must one day stand before our Creator and give an account of how we have spent the gift of life we have been given. A worldview based on the Creator means that life has purpose and meaning beyond random chance. Psalm 139 tells us that God knew every one of our days before any of them existed. We must not live this life merely as the sum total of our existence, but rather involve

ourselves in His majestic eternal plan. Ultimately, God created us for an eternal relationship with Him.

This God who created us made us in His image, a fact repeated twice in Genesis 1:27. In the New Testament, these words come back to us when Jesus is approached about rendering taxes unto Caesar. He responds by asking whose image is on the coin and tells the audience to render unto Caesar the things that are his and unto God the things that are God's (Mark 12:17). Jesus implies that image means ownership. A coin with Caesar's image meant the coin belonged to Caesar. Man and woman created in the image of God implies that God has ownership over our lives and will one day justly pass eternal judgment upon us.

Being created in the image of God also brings meaning to the entirety of life — from the moment of conception until natural death. As image bearers of the Creator, the physically or mentally challenged have value. Those that society may cast aside have eternal worth. Christ died for the autistic and the least fortunate just as much as He did for you and me. Knowing that we are created in God's image, and considering the unfathomable depths of His love for us, we despise racism in any form, recognizing that one race flows from Adam's and Noah's veins, and through the blood of Jesus, believers are brothers and sisters in Christ no matter our ethnicity. We recognize that our Savior Himself was, in the eyes of man, an unplanned pregnancy who was



once a refugee fleeing to Egypt. Altogether, a worldview anchored in creation can handle some of the world's most difficult conversations with truth, grace, and peace through the hope of the Gospel.

We understand from Genesis that Adam sinned as our representative and that every human since that time, except the God-Man, Jesus, has followed the first man in sinful disobedience as a traitor against the King of the universe. In our sinful rebellion, we declare war upon our Creator and pledge allegiance to our own will. Our hostile action demands His judgment, but instead we receive a reconciliation provided by Jesus Christ and His death on the cross to all who repent and believe in Him.

Our worldview begins with a Creator, recognizing sin nature in all humans that contradicts a secular humanistic worldview. We must not embrace how we feel, because we know that our sin nature causes us to desire sinful actions that continue our rebellion against King Jesus. We cannot trust our hearts because the Bible tells us the heart is deceitfully wicked, who can understand it (Jer. 17:9)?

Further, Genesis 1:27 tells us that God created us male and female. In His infinite wisdom, God put man to sleep and, instead of making an identical partner, God chose to make a woman. The relationship between male and female beautifully points to something in the Godhead and reflects our need for community. This beautiful picture of love, further developed in Ephesians, depicts the very love that Christ demonstrated by laying down His life for the church.

The war of ideas currently taking place in our culture begins at creation. If someone believes that mankind resulted from evolution, then embracing his or her inner nature is being true to themselves because this life is all we have. One can easily see how sexual expression becomes the very essence of humanity and how denial of those feelings betrays someone's identity. Yet if you believe that God created us for more than this life, and that our identity must be found in Christ alone, then religious expression becomes more important than sexual expression. Sexuality is then a good gift from God, but not our defining distinctive. The Christian worldview notes that Jesus, the perfect God-Man, was not sexually active and that in heaven, we will not marry, but we will be like the angels (Matt. 22:30). Sexuality does not define humanity. Our identity, and our satisfaction, must be found in Christ alone.

Why is a biblical worldview of creation so important? How you view creation shapes how you view and live life itself.

At Cedarville University, we believe in a six-day literal creation. We believe in a historic Adam and Eve. We believe that mankind has a sin nature and is fallen. This affects how we teach political science, recognizing our sinfulness demands a system of checks

and balances. This affects how we teach psychology, understanding that man is not innately good, but that he possesses a sin nature and our greatest need is the Gospel of Jesus Christ. This affects how we teach science, with a creationist perspective and belief in a global flood. This affects how we teach biology, which points to a gloriously wise Creator rather than an evolution of cells.

The foundation of the Christian worldview depends upon the strong foundation of creation. In

**In this issue, you'll discover how Cedarville continues to hold the Scriptures as the foundation for all we do.**

this magazine, you will read articles that defend our position on creation from different angles and articles that describe in greater detail why this issue is central for Cedarville University.

You'll hear from Ken Ham, President and CEO of Answers in Genesis, who will defend why it's vital for institutions of Christian higher education — like Cedarville — to adhere to a literal six-day creation. You'll hear from John Whitmore, Cedarville Professor of Geology and co-author of the first young-earth creationist science textbook, who will reveal how the rock layers in the Grand Canyon support Noah's flood. You'll hear from Cedarville alumna Georgia (Hickman) Purdom '94, who will explain how genetic mutations, rather than being a solid basis for evolutionary theory, are a dead end. You'll hear from Thomas Mach '88, Professor of History and Assistant Vice President for Academics, who will survey the way biblical creation is woven through the curriculum of four academic disciplines at Cedarville. And lastly, Greg Couser, Senior Professor of Bible and Greek, explains the importance of biblical creation on sexuality and sexual identity.


In this issue, you'll discover how Cedarville continues to hold the Scriptures as the foundation for all we do. Because, as always, what we do is for the Word of God and the Testimony of Jesus Christ.


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**Thomas White** became Cedarville's 10th President in 2013. He earned his Ph.D. in systematic theology from Southeastern Baptist Theological Seminary. He is the author and editor of numerous publications, including the recently released *First Freedom: The Beginning and End of Religious Freedom* (B&H Academic).

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# SIX-DAY CREATION: WHY IT'S IMPORTANT TO HIGHER EDUCATION

*The following is an excerpt from Ken Ham's September 15, 2016, keynote chapel presentation during the "In the Beginning: Creation and Your Biblical Worldview" conference September 15–16. Listen to his full remarks at [cedarville.edu/creation](http://cedarville.edu/creation).*

by Ken Ham



Is it really important for a place of higher learning like Cedarville University to take a stand on the six literal days of creation? In many ways, I believe it's almost a litmus test of an institution's stand on biblical authority. What we're really talking about is an authority issue. Does it matter what God's Word says?

Two-thirds of young people are walking away from the church by college-age, and very few are returning. The secular media has basically thrown God out in many ways, and these students have been taught ideas that contradict the Bible.

These young people weren't taught how to defend the Christian faith. They weren't taught to always give an answer (1 Pet. 3:15) — and that word “answer” comes from the Greek word *apologia*, from which we get the word “apologetics.” There's been a great lack of teaching of apologetics in our Christian institutions, in our homes, and in our churches.

## WHAT WILL WE BELIEVE?

In 2 Corinthians 11:3, God has a warning for us through Paul: Beware lest somehow as the serpent deceived Eve by his craftiness that your mind should be corrupted from the simplicity that is in Christ. God is warning us that the devil is going to use the same method on us as he did on Eve, to cause us to doubt the things of God. So let's go back to Genesis and find out the method he used on Eve. The serpent came to Eve and said, “Did God really say?” The first attack was on the authority of the Word.

I believe the devil has said, “Look, you people today, you can teach your kids about Jesus and the resurrection; you teach them Bible stories. But you know what I'm going to do? I'm going to convince them to not believe the Book.”

If I were to go to most churches that preach the Gospel and say to them, “Where do you get the idea that Jesus rose from the dead or the virgin birth?” they'd say, “The Bible.” Yet, from my own experience and the research we've done, if you were to say to them and most of our Christian academics in our Christian colleges, Bible colleges, and our seminaries, “Now in Genesis the Bible teaches that God created in six days; there was male and female when God created man; man was made from dust and woman was made from his side; marriage is to be between male and female, Adam and Eve, the first marriage — a man and a woman; death came after sin; and there was a global flood that covered the highest hills under the whole heaven.”

You know what I hear? “Oh no, we can't believe that!” They can believe in the resurrection, virgin birth, and Jesus feeding thousands with just five loaves of

bread and two fish. But Genesis? Because of science, they don't want to accept it as truth. This is an epidemic in our Christian world.

## WHAT DOES A “DAY” MEAN?

Let's consider the Hebrew word for day used for each of the six days of creation, the word *yom*. What does it mean? Most words have two or more meanings, depending on context. Let me use my Australian context here. Back in my father's day, it took 10 days to drive across the Australian outback during the day. That one sentence uses the English word “day” with three different meanings. Back in my “father's day” references a period of time; it took “10 days” references 10 literal 24-hour units of time; driving across the Australian outback during “the day” references the daylight portion of a day.

If we go to the well-known *Brown-Driver-Briggs Hebrew and English Lexicon*, the first example when day is qualified by evening and morning is Genesis 1:5, which is the first day of creation. Or, we can use a more modern lexicon like the Koehler-Baumgartner *Hebrew and Aramaic Lexicon*, which has a heading “day of 24 hours.” What's the first example? Genesis 1:5. Two leading Hebrew dictionaries give the first day of creation as an example when the word “day” means an ordinary day. Why is that?

- The word “day” is used with a number 410 times outside Genesis 1, as in “on the seventh day that they rose early, about the dawning of the day” (Josh. 6:15), and it always denotes a normal 24-hour day.
- The phrase “evening and morning” is used 38 times outside Genesis 1 by itself, without “day” as part of the phrase, which in context refers to an ordinary day.
- The phrase “evening or morning” occurs 23 times outside Genesis 1, each time coupled with the word “day,” and it means an ordinary day.
- The word “night” is used with “day” 52 times outside Genesis 1, and, again, it refers to an ordinary day.

So we know when “day” means an ordinary day: when it's qualified with number, when it's joined with

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the phrase “evening and morning,” when “evening” is coupled with the word “day,” when “morning” is connected with “day,” and when “night” is used with “day.”

Because so many Christians say we don’t know what the days of creation were, it must be pretty hard to work out what the word “day” means in Genesis 1. Let’s see how hard.

- First day: evening, morning, number, day.
- Second day: evening, morning, number, day.
- Third day: evening, morning, number, day.

In Genesis 1, the word “day” is qualified by evening, by morning, and by number.

## WHY GO BEYOND THE BIBLE?

In 40 years of ministry all over America and the world, as I’ve spoken to Christian leaders, theologians, Christian academics, pastors, and people in the

We need to raise up generations of young people who will stand on the authority of the Word of God, equipped to defend the Christian faith, preach the Gospel, and see people won to the Lord Jesus Christ.

churches, I’ve never found an example where people question the days in creation, except they’re influenced by the idea of millions of years. In other words, it’s not because of what Scripture says, it’s because they’re influenced by something outside of Scripture. You’ve just unlocked a door where you don’t have to take God’s Word as written. You’ve just said, “Did God really say?”

The idea of millions of years came out of naturalism — we need to explain all this without God. And you

know what happened in history? Many of our Christian leaders said, “What are we going to do with millions of years? We’ll have to fit them between Genesis 1:1 and 1:2, or fit them in the days.” And so in the church there are ideas like the Day-Age Theory, Theistic Evolution, Gap Theory, and the Big Bang Theory. Why would you want to adopt something to explain processes by naturalism and add that into the Bible? Because you’re trying to fit millions of years into the Bible.

There’s a difference between knowledge you gain by using your five senses that can build our technology — and I call that experimental or observational science — or beliefs about the past when you weren’t there concerning origins. When our Christian leaders are saying things like, “Because of science we can’t believe in six literal days,” what they’re really saying is, “Because of man’s beliefs about origins.”

## WHAT’S THE FALLOUT?

We’ve raised up generations in our churches to believe you can take what man says outside the Bible, what they call “science,” Big Bang, and millions of years, and reinterpret Genesis; we should not be surprised when they then reinterpret marriage. And once you’ve said the Bible is not the infallible Word of God, then who decides right and wrong? How do you define marriage? And, by the way, not just marriage, ultimately every single biblical doctrine of theology, directly or indirectly, is founded in Genesis chapters 1–11.

There’s been a battle ever since the beginning between God’s Word and man’s word. It started in Genesis 3: trust God or you can become like God. It’s a battle between two worldviews: one is based on the absolutes of God’s Word, the other is based on man’s word and moral relativism. We see the collapse of Christian morality and increasing moral relativism. Why? Because we have generations that no longer build their thinking on God’s Word. It’s not just a problem in the culture; it’s becoming a massive problem in the church.

We need to raise up generations of young people who will be able to go out into this culture and stand on the authority of the Word of God, emboldened to proclaim the truth of God’s Word and equipped to defend the Christian faith against secular attacks in an uncompromising way, preach the Gospel, and see people saved and won to the Lord Jesus Christ.

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**Ken Ham** is President, Founder, and CEO of Answers in Genesis.





# ADAM AND EVE IN HISTORY: A THEOLOGICAL NECESSITY

by Thomas White

*Gary Jarrell*  
© 2017

*The following is an excerpt from Thomas White's September 16, 2016, presentation during the "In the Beginning: Creation and Your Biblical Worldview" conference September 15–16. During the first half of White's presentation, he laid the biblical foundation for the theological necessity of Adam and Eve, highlighting texts throughout the Old and New Testaments in order to display the comprehensive witness of Scripture to a historic Adam and Eve. The excerpt that follows provides the implications of this biblical foundation. Listen to his full remarks at [cedarville.edu/creation](http://cedarville.edu/creation).*

#### About the Illustration

Look closely at the illustration on the opening page. What do you see? Yes, it's the guardian cherub blocking re-entry to Eden. But why is Jesus there? Look more closely at Jesus' eye. Notice that it's also a man's head of hair. The moustache? A covering for the man's waist and legs. And Jesus' cheek? A woman covering her face with cupped hands. Gary Varvel's cartoon is a brilliant portrayal of the truth Thomas White conveys in his article: There must be a real Adam and Eve, not metaphors as some claim, for Christ to face the cross. The fall of man is the reason for the death and resurrection of Jesus.

In higher education all across the country, schools are not distinguishing between scientific theory and scientific fact. And when science disagrees with the Bible in any way, institutions of higher education everywhere will place science over Scripture. Here at Cedarville University, we will not place science in authority over Scripture; we will place Scripture in authority over science.

Science is ever-changing. I am a devout lover of salt. I salt everything but ice cream. Watermelon, apples — you name it, I'll salt it. Pizza. I love salt on pizza. So people constantly tell me, "That's bad for your health." Well, there was a time when people said, "It's actually good for you." So I saved those articles that said it was good for you, so that every time they send me an article saying, "No, it's bad," I can send them back an article that says, "This scientist says it's good."

I am firmly convinced that in the academy, you have people who will say on one hand, "Things are bad," and then a new generation rises up and needs to make a name for itself, that needs to publish articles and journals so they can get tenure. What are they going to do? They look back at what was said, they disprove it, they put a new theory forward, and they prove their theory. Then along comes the next generation.

We have general revelation, but we look at general revelation through a sinful, flawed thinking process. We need Scripture as the ultimate authority and the lens of faith that allows us to see clearly what is in general revelation, and to that end, we must have the authority of Scripture.

The authority of Scripture is clear. We have a historic Adam and Eve. The real question is, "Has God really said?" The answer is a resounding "Yes, He has." There is a spiritual war with the devil, that cunning serpent, who undermines biblical worldview and authority. We must stand and say, "Not in our lifetime." We must stand for Scripture.

## ARE WE ACCOUNTABLE TO GOD AS OUR CREATOR?

If evolution is true, then why am I accountable to God? If God didn't create me, if God didn't give me life, then I have no accountability; I can do whatever I please. I can live life the way I want, and that is what we see happening in society. If you have a secular, humanistic

view where you are your own authority, you can do whatever you please. And there are a lot of people who really want to do whatever they please. But if there's a Creator who gave us life for a purpose, and we're going to stand in judgment for how we stewarded the life He gave us, then that is an entirely different worldview and an entirely different understanding.

## DOES GOD HAVE AUTHORITY TO TELL US HOW TO LIVE?

If He didn't create us, why does His Word have authority over how I live? If I'm a cosmic accident of evolution, who can tell me what I'm supposed to do in this life? And here you see our world saying, "How can you tell someone else how they should live if we're cosmic accidents?" That worldview clashes with the biblical worldview, which says for me to truly love my neighbor is to tell my neighbor, "You're headed for disaster." And if I truly love my neighbor, if I'm going to love them as I love myself, I would want somebody to tell me, "You're running off a cliff. You're headed for disaster. Here's the truth. Here's what we have to believe." And true love means you will confront them with the truth of the Bible. Not loving somebody is knowing this book is true and letting our neighbor run off the cliff without saying, "Wait brother. Wait sister. Don't go there. That is utter disaster."

What you believe about a historic Adam, a historic Eve, and about creation affects your view of God. It affects the way you live life. Will there be a judgment or will there not be a judgment? If there is no judgment, if there is no resurrection, Paul says, "Eat and drink, for tomorrow we die" (1 Cor. 15:32).

## HOW DOES IT AFFECT THE DOCTRINE OF MAN?

**Sanctity of Life.** If we are created in God's image, then every life is precious to God. If Psalm 139 is true, that God knew all of our days before any of them existed, then life is sacred from conception to its natural end. If that's not true, then it's okay for the sake of convenience to eliminate a human life, whether that's on the front end or the back end of life.

**Racism.** We all trace our lineage back to Noah, back to Adam, and we understand that we are all one race.



There is no place for racism in the Christian church. As believers, we should be leading the way against racism of any kind.

**Gender Identity.** Did God create us male and female or did He not? If He created us male and female, then it is not up to us to choose what we want to be. We must embrace the truth: It's not how we feel on any particular morning; it's how God created us. We understand that; we embrace that; we live the life that God has given us.

**Marriage.** If God established it, if it's God's design, then no man can put asunder what God has developed. Going back to Genesis 1:27, it's all there. God created in His image. God created male and female. Sexual expression should also then be limited to this context. We should be leading the way to say sex-trafficking, the pornography industry — all of that has to stop.

## HOW DOES IT AFFECT THE DOCTRINE OF SIN?

Without a literal creation and a literal Adam and Eve, how did sin enter humankind? Why is it that all have sinned and fallen short of the glory of God? How did death enter the world? Did God create a world that evolved to such a point that it had death, chaos, and destruction and then, all of a sudden, He proclaimed it was good? That's not what the Genesis record tells us.

Genesis tells us that He created the world, He created it for a purpose, and it was very good. We sinned. We created the mess we have today. God, out of His love, sent His Son to provide penal, substitutionary atonement on the cross so He could redeem this world, restore it, and make it the way it should be. This is the biblical record. With no explanation for sin, what do we need to be saved from? What are we going to be saved to?

## HOW DOES IT AFFECT THE DOCTRINE OF SALVATION?

The first Adam's sin was imputed to us. We all fell. You say, "That's not fair." Don't go there too quickly. You may think it's not fair, but it's the second Adam's righteousness that has been imputed to us — that's God's grace. We want the doctrine of imputation so that we can have Christ's righteousness imputed to us. It's not our own works. We can't earn it. We must repent of our sins, place our faith in Christ, and God will impute Christ's righteousness to us. Can it really be that easy? God, in His gracious love, has said so. If we have no union with the first Adam, how do we have union with the second Adam?

The story of creation, the fall, redemption, and restoration rises and falls on creation and a historic Adam and historic Eve. We are all in the first Adam with death. There's a second Adam who was resurrected. If there is no resurrection, we are of all people most to be pitied (1 Cor. 15:19).

It all comes down to authority. Did God actually say? We look at creation and we understand that God created.

**God used the biblical record to tell us what He wanted to tell us about Himself. It is God's revelation. It is authoritative. It is inerrant. It is what we must stand on.**

That God created the animals and gave Adam delegated authority. That the devil, who had already rejected God, looked up to God and said, "I want to be God." And God looked back at the devil and said, "Not in my lifetime," and kicked him out of heaven. That devil, in the form of the serpent in the Garden of Eden, deceived Eve, who in turn gave the forbidden fruit to Adam, thus setting the entire order of creation on its head.

This same Satan is still trying to distort the biblical worldview, the biblical narrative, and the sources of authority. And we must stand and say, "No. That's not right." God created this earth. God created Adam and Eve. God used the biblical record to tell us what He wanted to tell us about Himself. It is God's revelation. It is authoritative. It is inerrant. It is what we must stand on. And so, the real question is "Did God actually say?"


Recognize today that these theological questions are not trivial. They're not trite. These questions involve wrestling with supernatural enemies, and we must stand and say that — for us, for this institution — we will stand for the Word of God and the Testimony of Jesus Christ.


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**Thomas White** became Cedarville's 10th President in 2013. He earned his Ph.D. in systematic theology from Southeastern Baptist Theological Seminary. He is the author and editor of numerous publications, including the recently released *First Freedom: The Beginning and End of Religious Freedom* (B&H Academic).

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**Gary Varvel** is a national award-winning political cartoonist for the Indianapolis Star. He is the father of Ashley (Varvel) Day '06. Cedarville Magazine commissioned Varvel to illustrate the need of a real Adam and Eve in the Gospel story.



# YOUNG EARTH FLOOD GEOLOGY IN THE GRAND CANYON

by John Whitmore

I grew up in a Christian home and was first attracted to geology when my eighth-grade Earth Science class took a weeklong field trip around Ohio collecting fossils. I went on that trip again the next year and was hooked; I wanted to become a paleontologist. A year later, I traveled to the Grand Canyon for the first time. I'll never forget looking over the edge; I couldn't believe something could be that big! I studied geology at Kent State University, where I first

encountered potential challenges between my faith and geology. In a paper I wrote for my freshman honors English class on Darwin's *Origin of Species*, I compromised. I tried to put evolution and millions of years within the Genesis account. I wasn't happy with this approach because I knew Scripture didn't clearly suggest such a view, but I didn't know what else to do. I believed that both were true: conventional geology and Genesis, and so I tried to mash the two together.



Over the next few years, I learned that conventional geology did not have very good answers for some of the patterns in the rock record, but Genesis did! For example, why weren't there transitional fossils that demonstrated evolution from one group of animals to another? And why were there marine rocks on the continents almost everywhere I looked? And why did the fossil record begin all at once, with hardly any life-forms in the layers of rock below? As a young geologist, I learned that the Grand Canyon is not only one of the most spectacular geological wonders of the world, but its rocks are a great place to test the Genesis account of earth history. I found key impactful evidence that led me to believe the veracity of the Genesis account of world history.

## THE GREAT UNCONFORMITY

In 1869, John Wesley Powell named The Great Unconformity during the first successful boat trip through the Grand Canyon. An unconformity is a buried surface of erosion. In other words, it marks a place in the rock strata where a significant amount of rock has been removed by erosion and other rocks have been deposited on top of that surface. Since Powell's discovery of the unconformity in the Grand Canyon, others have found that it is truly great. The same buried erosional surface can be traced across much of the North American continent and is even recognized on other continents. As a young geologist, I began to ask myself, "If Noah's flood was real, what kind of evidence would it have left in the rock record?" Genesis 7:11 tells us

that "all the fountains of the great deep burst forth and the floodgates of heaven were opened." If this happened, the earth's surface would have been severely scoured at the beginning of the flood, leaving an unconformity in its wake. This is exactly what we find, not only deep in the Grand Canyon but at the base of most of the fossiliferous strata around the world.

## THE CAMBRIAN EXPLOSION

The Great Unconformity rests directly below the rocks that contain the fossils of the Cambrian Explosion, or the first appearance of complex animals in the rock record. Among the fossil remains found in these layers are representatives of nearly every single phylum of animals on earth today, including the vertebrates! There are no animal fossils below The Great Unconformity (or below the Cambrian) that show the



The Grand Canyon as viewed from the South Rim, Arizona. Note the creation week and pre-flood rocks below The Great Unconformity and the Cambrian Explosion and the flood rocks above the unconformity.

evolutionary predecessors to these organisms. Below the unconformity we find fossil bacteria, and immediately above, we find fossils of nearly every complex group of animals that we have today. This continues to be one of the most difficult problems for the theory of evolution — how did these animals originate? Again, Genesis seems to offer a solution: These organisms are the animals that were living on earth just before the flood. As the flood started, "billions of dead things became buried in rock layers all over the earth," as Ken Ham likes to say. This is why animals suddenly appear in these rock layers, not because they rapidly evolved, but because they were buried by the encroaching flood waters.

As a young geologist, I learned that the Grand Canyon is not only one of the most spectacular geological wonders of the world, but its rocks are a great place to test the Genesis account of earth history.

## MARINE TRANSGRESSION

In Genesis 7, we read that the waters rose and eventually covered the whole earth. So on top of The Great Unconformity, we should find marine layers that cover the continents. In geology, we refer to a sequence of rocks that represent a rise in sea level as a transgression. That is exactly what we find on top of The Great Unconformity, not only in the Grand Canyon but

on all the continents. This is not just any transgression; it is a worldwide marine transgression! What better evidence for Noah's flood could we expect to find?

Marine rocks that extend across all of the continents are rather unexpected by

conventional geology. Continents are made of relatively lightweight rock compared to that of the ocean floors, and that is why the continents are above sea level. It is difficult (if not miraculous) to make the ocean come on top of a continent, let alone all of the continents at the same time; yet, that is what we find. As you look at the layers of rock above The Great Unconformity in the Grand Canyon, the layers are marine, and many extend across the entire North American continent.

## FOLDING LAYERS

When sediment is deposited on the ocean floor, it is deposited as flat, horizontal layers. However, in the Grand Canyon there are several places where the flat layers have been contorted into what geologists call "folds." The sediments that make up the rock must have folded when they were still soft. If they were already

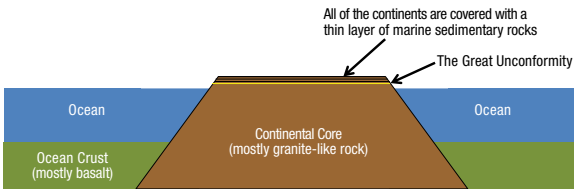
hard, they would have shattered when forces were applied, due to being brittle. We find such folds in the Tapeats Sandstone in Carbon Canyon, a side canyon deep within the Grand Canyon. The conventional story is the Tapeats Sandstone was formed about 525

million years ago in the bottom of an ocean. Over time, this layer was buried deeply (more than a mile!) by other layers causing the Tapeats to turn into solid rock. Then, about 50 million years ago, as the story goes, the whole area was lifted up, and that is when the folding took place, about 475 million years after the original sandstone was formed. The problem with this theory is you cannot bend hard rock; it breaks instead of bends. A better explanation? The uplift happened soon after the Tapeats was deposited, not millions of years later. In this scenario, the sediments would have still been soft and folded easily, as the field evidence indicates. This more reasonable scenario eliminates hundreds of millions of years of Grand Canyon history!

## SOLID FOUNDATION

I have discussed just some of the evidence that I see in the rocks of the Grand Canyon that support a young earth and the story of Noah's flood. Evidences such as these led me as a young, Christian geologist to eventually accept the biblical account was true. So why do so many people not accept the biblical account as truth? In 2 Peter 3, Peter prophesies about the last days, saying men will "deliberately overlook" (ESV) or be "willfully ignorant" (KJV) of two truths: the fact that God created by His Word (v. 5) and the fact He destroyed the earth with Noah's flood (v. 6). Ignoring the Word of God or compromising what it clearly says is nothing new; Adam and Eve were the first to do it in the Garden. Today, we still fall for the same temptation, even in fields like geology. As Christians, we need to heed Peter's warning and encouragement when he says "... take care that you are not carried away with the error of lawless people and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:17-18).

**John Whitmore** is Professor of Geology at Cedarville University. He has been at Cedarville since 1991. He earned his Ph.D. in biology with a paleontology emphasis from Loma Linda University. He developed the Bachelor of Science in geology and Bachelor of Arts in geoscience majors at Cedarville — the only evangelical Christian school where these majors are offered from a young earth perspective. In 2015, Whitmore and three co-authors, including Cedarville Professor of Physics Steven Gollmer, published *The Heavens and the Earth, the first college-level earth science textbook from a young-earth perspective*. Whitmore has made numerous trips to the Grand Canyon and partners with *Answers in Genesis* and *Canyon Ministries* in guiding raft trips down the Colorado River.



The general construction of a continent. All continents have a granite-like rock core that was originally formed during the creation week. Early in the flood, the continents were eroded (making The Great Unconformity) and then a thin layer of marine rocks was laid down on top of that.



Folding in the Tapeats Sandstone in Carbon Canyon, a side canyon of the Grand Canyon. Note the people in the lower right hand corner for scale.





# MUTATIONS: EVOLUTION'S DISAPPOINTMENT

By Georgia (Hickman) Purdom '94

Evolutionists claim that, given enough time, anything is possible. Microbes can transform into microbiologists if you just wait billions of years! They rule out any supernatural acts of the Creator God and instead depend on time and change. Many evolutionists would claim time is the key, but I would argue that a mechanism for change — something orchestrating the change — is more important. All the time in the world will not cause organisms to undergo the large-scale changes necessary to transform them from one kind into a completely different kind.



## HOW DO CHANGES IN ORGANISMS OCCUR?

The root source of differences between any two organisms is found in their DNA. Some DNA may be the same because the bodies of the organisms must perform similar tasks, but there are many, many differences. DNA is a repository, much like a library, that encodes information for the organism's proteins that build, grow, and maintain that life-form's physical body. DNA is composed of four bases: adenine (A), cytosine (C), guanine (G), and thymine (T), arranged in a specific sequence. Changes in the sequence of these bases are known as "mutations" and can come in many forms, including the deletion, addition, or rearrangement of bases. For evolution to be true, many mutations would have had to take place, and the type of mutations would necessitate the organism's physical form undergoing dramatic change over long periods of time.

One of the most popular examples of mutations (and often touted as "evolution in action") is the development of antibiotic-resistant bacteria. Antibiotics are given to kill bacteria-causing infection and disease. However, bacteria have developed defenses against antibiotics over time, enabling them to survive medicines that would have killed them previously. This is a very serious concern in the health care field as some bacteria have become resistant to multiple antibiotics (e.g., methicillin-resistant *Staphylococcus aureus*, or MRSA), leaving doctors with no arsenal to treat patients.

The point is this: mutations, instead of being the missing piece in the evolutionary puzzle, are typically destructive, or at least not supportive of directional change.

Bacteria develop resistance through mutations in their DNA. Some scientists have termed these "beneficial" mutations. They aren't saying that it's "beneficial" for bacteria to exist that can survive antibiotic treatment; they're speaking from a scientific mindset. With antibiotic resistance, the mutation is beneficial because it facilitates the organism's ability to prevail in spite of the effort to eradicate it. I would agree with that conclusion to a certain extent. These mutations are beneficial for bacteria living in an environment where adapting is advantageous, such as a hospital or nursing home where antibiotics are used heavily. However, are these mutations really beneficial for that organism overall?

Mutations always come at a cost. In this case, the bacteria gain the ability to resist the antibiotic, but they

have done so while losing or altering their ability to do something else. For example, *Helicobacter pylori*, the bacteria responsible for ulcers, produces a protein (we'll call it the N protein for short) that is important for the bacteria's metabolism. One of the antibiotics given for *H. pylori* infections targets this protein. The N protein converts the antibiotic into a poison, and the bacteria die. Sadly, the overuse and abuse of antibiotics in some countries have led to the development of antibiotic-resistant *H. pylori*. These *H. pylori* have a mutation that makes them unable to produce the N protein. When the antibiotic is given to individuals for treatment, the N protein is not present in the bacteria, so they don't convert the antibiotic into a poison and they survive.

The mutation and the subsequent resistance have come at a cost. The bacteria no longer produce the N protein that is needed for normal metabolism. Sometimes other bacterial proteins can perform the missing function, but usually not as well. The resistant bacteria survive well in a health care setting (where there is heavy antibiotic usage) because there is limited competition (fewer bacteria) for the limited nutrients in their environment. Outside of that setting, the resistant bacteria are at a disadvantage because they cannot perform normal functions as well and can be outcompeted by bacteria able to make the N protein. What we learn is that mutations can be beneficial in certain environments but, overall, it's really a trade-off resulting in no overall benefit or net gain for the bacteria.

The point is this: mutations, instead of being the missing piece in the evolutionary puzzle, are typically destructive, or at least not supportive of directional change, as we see with just this one example (and there are many more I could share!). This is true for the vast majority of mutations; they destroy information encoded in the DNA.

## HOW ARE MUTATIONS A PROBLEM FOR EVOLUTION?

Evolutionists believe that numerous mutations, accumulated over long periods of time, have led to the evolution of all life from a single-celled common ancestor. In order for human life to have evolved from this ancestor, mutations would have to change the DNA so the organism would eventually make brains, eyes, and ears (just to name a few!). But mutations are destructive, as we've seen with antibiotic-resistant bacteria, and simply cannot make the kinds of changes evolution requires.

Let's look at the popular evolutionary idea that dinosaurs evolved into birds. I once watched an

animated video that showed a small dinosaur running across the ground. As the dinosaur ran, it grew feathers, and then wings, and then jumped off a cliff and flew, and eventually evolved into a bird you might see in your backyard. This evolutionary belief has become so widely accepted that birds are now classified as reptiles! The video represented the changes that had to occur in dinosaurs over millions of years. Although it looks “simplistic” on the screen, reality is very different. I look at the video as a geneticist and know that for every physical change we see in the dinosaur, hundreds to millions of mutations would have to occur to make that possible. These mutations would have to add information about how to make new structures like feathers — something that has never been observed!

Consider the following analogy as we try to visualize the problems of mutations for evolution: You are standing at the far end of your backyard and you want to get to your house, but you must walk a straight line (you can’t circle around the earth) and you can only take steps backward (away from the house). Even if you are given millions of years to accomplish this task, will you ever reach your house? No! The same is true for evolution. Evolutionists can have billions and trillions of years to make evolution work, but it will always fail because there is no mechanism to make the types of changes in organisms that evolution requires.

## ARE MUTATIONS A PROBLEM FOR BIBLICAL CREATION?

Genesis 1 is clear that God’s original creation was “very good” (Gen. 1:31). There was no death, suffering, or disease, nor mutations, that could lead to such outcomes. In Genesis 3, Adam and Eve sinned, and the punishment for sin was death (Gen. 2:17; 3:19). After the fall, God no longer upheld the world in the same way, and mutations began to occur, bringing death, disease, and suffering.

The Bible says that God created animals according to their “kind” (Gen. 1:11–12, 21, 24–25), which most creation scientists believe is around the family level in modern classification schemes. For example, at Answers in Genesis’ newest attraction, the Ark Encounter, we showcase the dog kind, horse kind, and cat kind. The inference from the creation and flood accounts is that animals were to reproduce according to their kinds (Gen. 1, 6).

What we observe today is consistent with the biblical account of creation. We see variation within kinds (e.g.,

multiple species and breeds of dogs in the dog kind/family), a few of which may be caused by mutations (e.g., fur color changes in dogs), but we never observe the types of change that will cause a dog to evolve into a cat, or anything else for that matter. And we never will, no matter how much time passes, because there is no genetic mechanism for this type of change.

## WHY DOES IT MATTER THAT THE BIBLE IS TRUE CONCERNING GENETICS?

The Bible gives us certain biological principles, even if it doesn’t specifically mention the terms “DNA” or “genetics.” Our observations about what mutations can and cannot do is absolutely consistent with biblical creation and absolutely inconsistent with the idea of evolution over millions of years. In the church today,

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there are many who compromise on God’s Word in Genesis and choose to believe in man-made (and made-up!) evolutionary ideas. Does it really matter? Is Genesis really that important?

It is. If God didn’t tell us the truth concerning how, when, and why He created, why should we trust what He says about anything else? If we just evolved from some shared ancestor with the apes, Adam and Eve weren’t real people made in God’s image, and the fall never happened; then what is sin, why are we sinners, and why do we need a Savior? Ideas have consequences. As Christians, we need to uphold the truthfulness and authority of the history of Genesis so that we can effectively share the Gospel of Jesus Christ based in that history.

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# CREATION IN THE CURRICULUM

by Thomas Mach '88

At Cedarville University, we believe that God exists, and we hold to the “inerrant, infallible, and reliable” Word of God as authoritative “over the Church and the Christian’s life and thought.” To borrow from Francis Schaeffer, God “is there, and He is not silent.” His Word explains the origins of the universe, including the earth and all that inhabits it. We hold to a “literal and historical account of God’s creation of all things,” and that radically impacts the way we teach in every academic program. Below are just a few examples of how all Cedarville programs incorporate a creation perspective into their curriculum.

## SCIENCE

At Cedarville, our science professors start with the foundation that God created the universe and all life on planet earth. The earth was not a piece of debris produced by a “big bang”; life did not evolve from a primordial soup of chemicals. In the field of biology, Darwinian evolution has become accepted fact. It is

believed with a fervor rivaling religion. This is because Darwin asserted that “conflict facilitated natural selection,” and, as such, presupposed “a teleology, an end or goal in mind.” Teleology has to do with the way circumstances will work out, but it assumes a designer. Darwin assumed a teleology based on the strongest and best winning out, or survival of the fittest. Nature would determine the outcome of species based on their ability to survive and thrive. But in taking this position, Darwin substituted the creation for the Creator, making nature the grand designer, not God.

Cedarville professors recognize the limitations of science to prove the origins of man. While science can corroborate the truth of Scripture, how the universe began will never be proven by scientific method. At Cedarville, we start with the foundation of Scripture as God’s truth and critique the theory of evolution on two fronts: epistemically (pertaining to the process by which knowledge is obtained) and methodologically (pertaining to an orderly process of investigation). Epistemically, we start with Proverbs 1:7, which





provides the proper foundation for all knowledge: “The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.” 1 Corinthians 1:20–25 tells us that man’s wisdom is foolishness to God, putting our ability to reason in proper perspective. As a result, Cedarville’s biologists begin with a distinctive foundation that most scientists do not recognize.

Cedarville professors also critique evolution methodologically by teaching students the scientific method of pursuing knowledge within the framework of revealed truth in God’s Word. The presupposition of the Divine Designer helps scientists because they are much less likely to explain things they find, but do not understand, as “junk” or “relics of evolution.” Rather, when they start with the idea that there is a purpose to everything in nature, they are unlikely to dismiss what they do not

understand. Starting with the right presuppositions and asking the right questions allow students to critically analyze what is conveyed as “truth” in a textbook or scientific article.

More importantly, students recognize how scientific research itself provides much evidence against evolution. Emphasizing the proper starting place for all knowledge — Scripture and the proper limitations of science — and that the scientific method cannot prove origins, allows students to gain a more comprehensive education at Cedarville than schools that do not believe in a literal, six-day creation.

## HISTORY

In the study of history, professors at Cedarville also start from the foundation that God exists and that He created man in His image. Secular philosophers of history have long grappled with the meaning of history, and their conclusions are really quite sad. Some throw up their hands and decide there is no meaning. They study the past because they find it interesting, or they use it to support a political argument. These approaches are not always bad, but if they are the only purpose for studying history, then humans simply become pawns for larger and more powerful forces, rather than meaningful beings engaged in purposes governed by a loving and wise Sovereign.

If man evolved in a chance system like evolution, there can be no meaning for his existence. He is the product of chance, or “dumb luck” in today’s vernacular. Whether he lives or dies is of no eternal, cosmic importance. But in God’s economy, man was created in His image. The very act of creation endows man with meaning. If there was any question about that, it is more than addressed by the love He expressed toward us in sending His Son to die for our sins.

**While science can corroborate the truth of Scripture, how the universe began will never be proven by scientific method.**

As a historian studying the past, I know the historical endeavor matters because the human actors were valued by God. As a Christian historian, when I evaluate the actions of humans in the past, I do so

recognizing that while they carry meaning because of their created nature, they are also sinful and, by nature, reject the truth. Students studying history at Cedarville leave the classroom with an understanding that ultimate meaning in history is found not in the events or role players, but beyond the actual events themselves within the counsel of a Creator who causes all history to flow toward His intended purposes.

## PSYCHOLOGY

Most of the underlying assumptions in the field of history, though naturalistic, do not directly oppose biblical truth. The underlying assumptions and prevailing theories about mankind within the field of psychology, however, are often antithetical to biblical teaching. Nonetheless, given the field's intent — to understand human thinking and behavior — Christians can find a meaningful vocation, while bringing biblical truth to bear. Similar to biology, Cedarville psychology professors teach the theoretical foundations for psychological practice to their students, while analyzing those assumptions from a rigorous biblical perspective. The psychology profession contains both blatantly humanistic theories, which Cedarville psychology faculty members critique biblically, as well as scientific endeavors with control/experimental groups, in which Cedarville psychology faculty members actively participate with their students.

Secular psychology can fall prey to sheer political forces. For instance, in 1973, the *Diagnostic and Statistical Manual of Mental Disorders* included homosexuality until cultural pressure forced its removal. In such instances, Cedarville's faculty members help students to "think biblically," since a biblical understanding of creation provides the only proper foundation for the marriage relationship. Cedarville's faculty members use God's Word to frame all life dimensions, and the Genesis creation account is a key touch point for rightly understanding human behavior and cognition.

## BUSINESS

In Genesis 1:28, God gave man dominion over the earth. Genesis 2:15 notes that God told Adam to work the garden and "keep it." He then placed boundaries on what man should do. The ethical principles that apply to the business world from these brief passages are seemingly endless. Business professors at Cedarville have the joy of teaching students that as created beings, in the image of God, they are His representatives in this world to reflect Him. Our students learn that God gave work as a gift to man. It was not part of the fall. Yes, work became more difficult because of the fall, but man was created to work. Work allows mankind to reflect God through obedience to Him.

Business is sometimes viewed by Christians negatively because of the human potential to make an idol of money, allowing greed to drive work. Some say capitalism makes people greedier. These are worthy cautions, but Cedarville's economics and business

professors help students sort through these issues. Capitalism, and business as we know it in America, provides an environment for humans to thrive: the opportunity to create wealth, provide for families, support the church, interact with others for mutual benefit, and fulfill our calling — in short, flourish (1 Tim. 5:8; 2 Cor. 9:7).

Just as in the Garden of Eden, laborers in America's economic system must be limited by the dictates of God. Adam and Eve were forbidden from eating the fruit of the tree of the knowledge of good and evil. In the same way, Christians must recognize that work is good, but it must be limited by moral boundaries such as acting ethically, trusting God not money, and rejecting greed as a motivation.

These biblical emphases mean that Cedarville teaches students how to evaluate the underlying assumptions of any economic system, exhorts them to reflect God in the work He has called them to through ethical conduct, and encourages them to steward their tasks responsibly.

## FOUNDATION FOR ALL FIELDS

At Cedarville, we teach that all knowledge starts within the framework of truth found in the Creator God. In science, we can study God's created order recognizing that He holds it all together and has provided a method of discovery for humans. At Cedarville, when science and faith collide, we rely on Scripture. In history, the study of the past is valuable because we can discern how humans have done good or evil in their actions and learn from them. In psychology, we can know the surest basis for mental health and healthy functioning is man and woman's proper understanding of themselves in relation to a Creator, not as independent agents attempting to create meaning in a moral vacuum. Finally, the creation story provides the basis for work, not only that it is a God-ordained positive good, but also how it should be undertaken.

Cedarville's commitment to the Genesis account of creation results in a distinctive integration of biblical truth and learning in every classroom across campus, producing students who have a complete understanding of who they are and the vital role of being on mission to a broken, sinful world, wherever they work and live.

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# CREATION, SEX, GENDER, AND JESUS

by Greg Couser



When my wife and I started our family in the early 1990s, sonograms were standard practice in prenatal care. Back then, when the sonogram technician looked at us and said, “It’s a girl!” that was such a blessed announcement (and for us the same announcement for each of four pregnancies).



We could go home and confidently decorate the nursery. Friends and family could plan the baby shower and buy their gifts. We could even turn to trusted sources and start reading about “raising girls.” The technician’s announcement not only conveyed something about our child’s biology, but also said something about her identity. To say that her sex was female meant she was genetically hardwired, to some degree, such that her identity would and should express itself in feminine terms. The potential boy names could be scratched off the list, and all we had to “haggle” over were girl names.

We cannot abandon someone to their Creation-nullifying desires. We must stay in their lives and lovingly contend for God's perspective on sex and gender because it's both good and right.

It did not give us tidy boxes to put our daughter in so we knew exactly what to expect, but it certainly put her in one of two boxes — boxes agreed upon, though variously expressed, in all cultures from the beginning of time. And beyond that, it meant that as responsible, loving parents, we should guide her toward what God in His providence had indicated about her identity via her biology.

## GENDER REVOLUTION

Today, many would speak harshly about, or even condemn, the way we thought about gender in the “naïve 90s.” In many influential quarters, sex has no necessary connection to gender identity. Some say a person’s genetics and associated anatomical features should not have any necessary ramifications for their sense of self, nor should they be encouraged to think there is a connection. In fact, such individuals would say a person’s gender identity is something they should identify for themselves; their biology may even need to be “fixed” to bring it in line with who they think they are.

To put it theologically, this perspective seems to argue that any difference between the heart’s sense of self and a person’s physical anatomy is an effect of the fall; a person’s heart, what Scripture sees as the center of thinking, feeling, and willing in a person, should make the final decision about gender. So apparently, my wife and I were wrong to think that the sex of our children had any more significance for their identity than the color of their eyes. It was misguided, oppressive, and even abusive to assume that, because our children had female bodies, it was good and right to raise them to be

women. We could have served our children better by leading them to think something like this: “Your body may be a mistake, but you will figure out who you are if you listen to your heart — and you can count on us to affirm and help you fully express whoever you think you are!”

## THE SUPREME AUTHORITY

How should followers of Christ respond to this conceptual earthquake that is toppling and shattering long-held beliefs about what it means to be a person? Is this a moment when the “foundations are being destroyed” so the “righteous” find themselves set against cultural trends on sex and gender (Ps. 11:3; 82:5)? Or is it something that largely needs to be embraced and affirmed? Here we turn to Matthew and Christ’s teaching on sex and gender in Matthew 19:1–11 for some guidance.

Matthew is a manual for Christ-followers, i.e., disciples. He wrote to remind Christ-followers who Christ was and what He taught and did. Matthew intends to sweep them up into God’s mission in Christ and keep them on that mission until Christ returns at the end of the present age (24:3). He wants them to know they are authorized by Christ to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (28:19–20). Moreover, as they join Christ on God’s mission, Matthew wants them to know that Christ assured them of His never-failing, enabling presence “to the very end of the age” (v. 20).

Matthew makes it clear that Christ-followers believe in Jesus, learn from Jesus, obey Jesus, depend on Jesus, and represent Him in the world as they eagerly await His return. Jesus is the supreme authority that structures their vision of God, themselves, their neighbors, and the world. And for Jesus, a disciple’s love for God is the love that shapes and drives that disciple’s love for themselves and their neighbors (22:37–40). This means that the disciple personally assents to what God has created them to be and wants to redeem them to become. It also means that they live toward their neighbor to promote God’s creative and redemptive purposes for them.

## GOD’S INTENT

In Matthew 19, Jesus goes back to God’s intentions in creation to address the basis and nature of marriage before He attempts to address issues related to its dissolution. Here we find that Jesus affirms “at the beginning the Creator made them male and female”

(v. 4). Jesus cites creation to affirm that humanity can be divided into two categories, but only two. Jesus not only affirms there are no other biological options beyond male and female, but there are also no historical or biblical grounds to suggest that Jesus decoupled sex from gender. From here, Jesus connects marriage to God's created intentions for men and women. The "for this reason" of verse 5 assumes that God created them for each other.

God's creation of Eve is meant to end Adam's loneliness as there was nothing in creation that "fit" him (Gen. 2:18). God brings the woman out of the man as someone both intimately like him but different, a helper corresponding to him (Gen. 2:20-22). As intimated earlier in Genesis 1:27, Genesis 2 makes it clear that both male and female constitute humanity and both contribute uniquely, but complementarily, to one another in constituting God's image in humanity.

## DIVINE DESIGN

Now that we have looked at Matthew's purpose generally and Jesus' words in Matthew 19 specifically, what are some of the implications for Christ-followers today?

First, Matthew wants us to know that Jesus' teaching should be believed and taught by His disciples until "the end of the age." As an aside, the fact that elsewhere Matthew makes it clear that the expression of sex or gender changes in the era beyond the present age, "the resurrection" (22:29-30), only makes it more clear that what Jesus teaches in Matthew 19 is binding on His disciples until He returns. Second, He teaches that God's creation design must shape our understanding of ourselves and our relationships. Third, Jesus teaches us that gender, as sex, is not constructed; it's created. Fourth, Jesus teaches that God made men and women unique *from* each other but *for* each other at the same time.

Fifth, Jesus leaves no room for any other gender options, and He makes no distinction between biological sex and gender. The idea that you could be born biologically male or female but separate your biology from your own ideas of your gender is a concept foreign to Scripture and to the world of Jesus' time, not to mention all cultures throughout history until the late 20th century. Sixth, this suggests loving your neighbor includes encouraging them to embrace their sex and gender as one in the same and to treat that aspect of their identity as something to celebrate, nurture, express, and protect. Moreover, Jesus' teaching suggests that disconnecting biological sex from gender distorts humanity, harms people, and strikes out against

God as Creator and His created design. Finally, Jesus suggests that love cannot endorse and celebrate the disintegration of God's good gifts and the disintegration of the person that results from it.

## LIFE-SATISFYING TRUTH

Though there is much more that needs to be said, Jesus' teaching in Matthew assures me that my "naïve 90s" take on sex and gender was not so naïve. At the same time, Matthew affirms that the whole of Jesus' life was an expression of God's desire to deliver sinners from sin's bondage (1:21; 20:28). Jesus eagerly and willingly stepped into our mess at God's behest to deliver us. All that He taught and did was intended to point sinners toward a right understanding of God, themselves, their neighbors, and the world. As His followers, we should love our neighbors struggling with gender confusion (dysphoria) by acknowledging their struggle and grieving over their suffering.

We should also come alongside those struggling with gender identity, and the family members affected by their struggle, as people who truly know the struggle with sin. Yet, to love like Christ, our compassion must be driven by Christ's teaching about God's intentions for sex and gender. We cannot abandon someone to their creation-nullifying desires, even if they abandon the struggle against their desires and embrace them. We must stay in their lives and lovingly contend for God's perspective on sex and gender because it's both good and right. As fixed points of compassion, let's call those we love back to what God created them to be and longs for them to enjoy. Christ's love also calls us to protect the vulnerable when transsexuals and their allies aggressively promote their creation-nullifying identity as normative or attempt to force approval of it on others.

May Christ enable us all to hold "justice and mercy and faithfulness" together (Matt. 23:23) as we bring the life-satisfying truth of Christ to bear on a culture increasingly at odds with God's created purposes for sex and gender.

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**Greg Couser** serves as Senior Professor of Bible and Greek at Cedarville. He has been at Cedarville since 1994. He earned his Ph.D. in New Testament biblical studies from University of Aberdeen (Scotland). Visit [cedarville.edu/couser](http://cedarville.edu/couser) to watch Dr. Couser's chapel message on this topic.



# Whatever It Takes, Live Life on Mission

*The following is an excerpt from an October 19, 2016, chapel presentation by Kevin Ezell. Listen to his full remarks at [cedarville.edu/chapel](http://cedarville.edu/chapel).*



Let's look at Mark 2. Jesus is in this house, preaching the Word. And one guy has an idea: "I've heard what Jesus has done in other cities, and I believe if we get the paralytic to Jesus, then Jesus could heal him. What do you guys think?"

They get there; the place is packed. At least one guy said, "Here's what we're going to do: We're going to put him on the roof." I can't help but believe the paralytic propped himself up and said, "Do what?!"

Imagine Jesus. He's preaching, and dust begins to sprinkle.

More dust. Then a hand comes through. Another hand. A hole begins to appear, and four heads look down.

If you're a coach, you want these four guys on your team. You know why? "We're going to do whatever it takes. We're not going to stop until we get him to Jesus."

**We're going to do whatever it takes. We're not going to stop until we get him to Jesus.**

When you're blessed to graduate from this great university, that will be an incredible accomplishment, but the task is still unfinished. Paul said in Acts 20:24, "I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God."

It's not about your convenience or comfort; it's about being exactly where He wants you in obedience to Him. God can do extraordinary things through you when you're completely obedient to Him.

There's a church in Tennessee that planted a church in Vancouver, Canada. They had a Texas

barbecue in Vancouver because they thought it would attract lots of people, and one of the girls that went was Chin-Lou. Chin-Lou was from China, not a believer, and she started coming to a Bible study. About two months later, she gave her heart to Christ.

Chin-Lou called home and told her parents. They said, "If that's what you want to do, that's fine, but don't hassle us all summer about this." She said okay, but she asked, "Can I invite my friends over when I get home?" And they said, "Sure." She was disciplined fall through spring semester, and that summer she went home and invited 40 friends to her house.

She wrote down 20 different proverbs on index cards, and as they fellowshiped and had a good time, she passed those cards out and said, "I want you to stand and read the proverb on the card and tell why you think it's true." One by one, they stood, read the proverb, and told why they thought it was true.

At the end, Chin-Lou said, "All 20 of those are very true, and they come from the Bible. And there's something else I learned from the Bible: God loves me. He loves me so much, He sent Jesus to die on a cross for me." Of those 40 friends, 23 came to know Christ that night. Through the summer she disciplined them, and two years later, there's a church in China.

My point is this: A church in Tennessee planted a church in Vancouver, and God threw in another as a bonus. You have a freshman in college, who knows very little about the Gospel, but loves Jesus, goes home, leads people to Christ, and God plants a church where it's illegal to do so. There's no limit to what our God can do through you.

Whatever God's leading you to do, I pray you do it the very best you can, but then prayerfully consider where God might have you on mission, and be obedient to Him in all things. Whatever it takes.

**Kevin Ezell** is President of the North American Mission Board.

Join the University family in chapel each day via the live stream broadcast ([cedarville.edu/chapellive](http://cedarville.edu/chapellive)) or Facebook Live ([cedarville.edu/facebook](http://cedarville.edu/facebook)). Past messages are also archived at [cedarville.edu/chapel](http://cedarville.edu/chapel).

**Mar. 16 Russell Moore**  
President of the Ethics and Religious Liberty Commission of the Southern Baptist Convention  
Washington, D.C.

**Mar. 21 Paige Patterson**  
President of Southwestern Baptist Theological Seminary  
Fort Worth, Texas

**Mar. 22 Chad Williams**  
Former U.S. Navy SEAL



# The Life-Changing Power of Persistent Prayer

The following is an excerpt from a December 7, 2016, chapel presentation by Bryan Loritts. Listen to his full remarks at [cedarville.edu/chapel](http://cedarville.edu/chapel).

In Colossians 4:2, the Apostle Paul continues the rich theological tradition of persistent petition. He begins our text by saying, “Continue steadfastly in prayer.” And there’s no end. Keep praying, keep asking, keep seeking, keep knocking. There is power when God’s people persistently petition their God.

But we’ve got to be theologically careful. We can reduce God to our cosmic concierge, who exists so I can pull off my best life now. God is not our administrative assistant. He is the CEO of our lives. The older I get, the more I realize that the real power in prayer is not getting my wish list checked off, but encountering my Lord and Savior Jesus Christ.

Paul says, “Continue steadfastly in prayer.” Keep asking, keep seeking, keep knocking. Watch what he says next. “Continue steadfastly in prayer, being watchful in it.”

That word “watchful” is primarily used in the New Testament eschatologically. That is, it is used to speak about the end times. Jesus used it in the Olivet Discourse when He talked about the return of the Son of Man. What keeps you praying is having one eye on this life and another eye on the life to come.

My great-great-grandfather Peter was a slave who, according to family tradition, was a praying man. My great-great-grandfather — branded by his owners, shackled in chains — was a praying man. Question: What keeps a slave praying? My great-great-grandfather was convinced this life was not all there is. What keeps slaves praying — in the midst of shackles and chains — is the eschatological reality that this life cannot be all there is.

Paul says, “Continue steadfastly in prayer, being watchful in it with thanksgiving.” There are two sides to thanksgiving. One is expectation. Bryan, when you get on your knees to pray, you aren’t talking to your next-door neighbor or to some government official. You are talking to the Creator God; He can take care of any situation in your life. Therefore, when you come to Him, come with expectancy.

The other idea of thanksgiving is soteriological. Even if God does not grant my request, He’s done enough on Calvary, so I’m thankful. When you pray, pray remembering that on a hill called Calvary, Jesus Christ died in your place and for your sins.

Finally, Paul says, “At the same time, pray also for us.” Paul is in prison, writing the Colossians, so I’m thinking, “At the same time, pray also for us, that God would get us out of here.” That’s not what he says. He says, “At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison — that



**If God were to answer all your prayers from the last 12 months, would the world change? Or just your world?**

I may make it clear, which is how I ought to speak.” And here Paul gives us a window into mature praying.

Question: If God were to answer all of your prayers from the last 12 months — every last one of them — would the world change? Or just your world? Continue steadfastly in prayer, being watchful in it with thanksgiving. And pray also for us, that the Word may go forth. Let’s pray.

**Bryan Loritts** is Lead Pastor of Abundant Life Christian Fellowship in Mountain View, California.

**Mar. 29 Sam Allberry**  
Speaker for Ravi Zacharias International Ministries, editor for The Gospel Coalition, and author  
Berkshire, United Kingdom

**Apr. 12 Al Mohler**  
President of The Southern Baptist Theological Seminary  
Louisville, Kentucky

**Apr. 20 HeartSong Chapel**



# CRASH COURSE

A TEST DRIVE OF THE CLASSROOM EXPERIENCE (WITHOUT THE FINAL EXAM)

## PROGRAM TITLE

Stratigraphy and Sedimentology

## COURSE COORDINATOR

John Whitmore  
Professor of Geology

## DESCRIPTION

In this course, students discover how to “read” the past by learning how to interpret various clues found in sedimentary rocks, like sandstones. The course includes short field trips around Ohio and a weeklong field trip during spring break to a place like the Grand Canyon, Death Valley, or Dinosaur National Monument. Students learn to find evidence in the rocks that indicates how fast they were made and under what conditions. They are taught how to trace various rock layers from one location to another. These skills are often used by professional geologists to find oil and gas.

## BIG IDEA

- Provides geological field experience in places like the Grand Canyon
- Prepares students to learn earth history from clues in the earth's rocks
- Teaches how to match up rocks from one location to another
- Uses geological tools like maps, the Jacob's staff, and the Brunton compass
- Equips students to recognize how and under what conditions and circumstances various rocks formed

## LEARN MORE:

[cedarville.edu/geology](http://cedarville.edu/geology)

“My experience with the class was fantastic. We had several good discussions about the creation-evolution debate and how to view geology in light of our worldview. Besides the class/lecture time, we took a field trip over spring break to Arizona. It was one of my favorite geology trips.”

Emily Jackson '17

## Cedarville Hosts First Apologetics Conference

Cedarville hosted its first-ever apologetics conference February 16 in the Dixon Ministry Center's Jeremiah Chapel. Cedarville's Center for Biblical Apologetics and Public Christianity hosted the Finding Truth conference, featuring Nancy Pearcey, best-selling author and popular conference speaker; and Dan DeWitt, Center Director and Cedarville Associate Professor of Applied Theology and Apologetics.



The Finding Truth conference targeted high school and college-age students, as well as those who minister to them. This dynamic one-day event featured outstanding speakers and engaging, practical sessions to help students understand, defend, and share their faith.

Sponsors for the conference included the North American Mission Board and Crossings Ministries.

“Nancy Pearcey is one of the leading intellects in evangelicalism today,” noted DeWitt. “I’m excited about our students being exposed to the level of worldview, apologetics, and cultural engagement that she delivered.”

In addition to Pearcey and DeWitt, the conference also featured a panel discussion titled “Flourishing Faith on the Secular Campus,” moderated by DeWitt. Graduates

from Harvard University, the University of Oxford, and Yale University participated. Breakout workshops included a session on the use of imagination as an apologetic by J.R.R. Tolkien in his *The Lord of the Rings* trilogy. Another workshop focused on the ontological argument for the existence of God by Anselm.

In a society going downstream fast, the Finding Truth conference aimed to help attendees keep moving upstream. “The Gospel is always under attack,” DeWitt added. “In Colossians 2, the Apostle Paul prays for young believers that they might not be deluded by plausible arguments and deceptive philosophy. The Gospel stands strong in the face of contemporary challenges.”

According to DeWitt, every generation of Christians faces unique counter-truth claims that need to be addressed. “Apologetics is a tool of discipleship and evangelism,” he explained. “I pray that believers came away encouraged and better equipped for both tasks as they seek to advance the Kingdom of God.”

The conference was an outgrowth of the mission of the new Center, established during the current school year. “We want the Center to be a resource for students struggling to respond to skeptic friends, family members, and co-workers,” DeWitt said. “We want to offer seminars and events that allow students to further explore their faith and develop deeper convictions about why they believe what they believe.”

To hear Pearcey and DeWitt's messages, go to [cedarville.edu/apologetics](http://cedarville.edu/apologetics).





## Cedarville's Accreditation Reaffirmed

The Institutional Actions Council of the Higher Learning Commission (HLC) has officially continued the accreditation of Cedarville University. The next reaffirmation of accreditation will take place in 2026–27. Cedarville University has been continuously accredited through the Commission since 1975.

The HLC announced the accreditation during its December 12, 2016, meeting. Accreditation was reaffirmed after a multiyear internal process that engaged all areas of the University community. This included developing a comprehensive assurance argument and culminated with a site visit by a Commission-appointed team of peer reviewers on October 10–11, 2016.

In its recommendation to the Commission following the site visit, the team described Cedarville as “a university that is deeply committed to its mission and related mission documents. Students experience both high quality academics and spiritual growth on a beautiful 400 acre campus. Cedarville faculty, staff, and students stand for the ‘Word of God and the Testimony of Jesus Christ.’”

Thomas White, President of Cedarville University, responded to the announcement: “Our faculty and staff did an excellent job in preparation, but the praise and glory for this result belongs to the Lord Who has called quality men and women to serve at Cedarville and granted us favor with the reviewers.”

The team’s recommendation to the Commission, as a result of the visit, stated that all 21 core components of the Criteria for Accreditation were met and that there were no recommendations for interim monitoring. In its final report to the Commission,



the site team highlighted the University’s strategic plan that “focuses on five core strategies: Academic Excellence, Gospel Impact, Institutional Sustainability, Program Innovation, and Vibrant Community.” These five areas are at the heart of the work of Cedarville and its administration.

The team continued, “Cedarville has made advances in financial sustainability, improved a culture of assessment, and placed a re-emphasis on its mission. Operating with integrity, the university focuses on academic rigor and looks toward the future. They are aware of their role to serve the greater good, and this may be seen through the actions of all members of the community.”

## Upcoming Events

### March

- 6–12** Spring Break
- 17** All-Access Orientation
- 18** CedarMania
- 30–31** Spring Play: *The Complete Works of William Shakespeare (Abridged)*
- 31** Education Preview Day

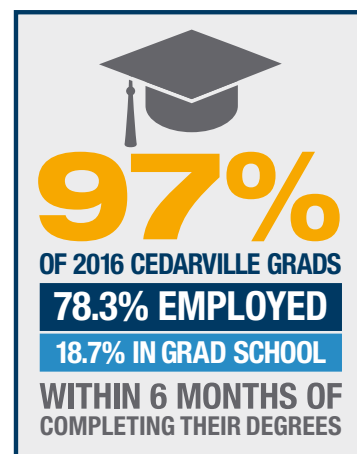
### April

- 1–9** Spring Play: *The Complete Works of William Shakespeare (Abridged)*
- 6** Academic Honors Day
- 7** CU Friday
- 7** Pharmacy Preview Day
- 14–17** Easter Break
- 21** All-Access Orientation
- 29** Elliv

### May

- 6** 121st Annual Commencement

[cedarville.edu/events](http://cedarville.edu/events)



Re-Tweets Tweet Tweet

**AICUO** @AICUOhio · Dec 16

Congrats to @cedarville librarian Julie Deardorff, named the top academic librarian in the state of Ohio by @ALAOorg.

**Ryan Frantzis** @RyanFrantzis · Jan 10

So glad I stumbled on the @cedarville FB Live of @WOLKris today. CU students, don't miss this man's sermons. They WILL change your life.

**Allie Hutchison** @Allienater · Jan 11

"God's will is more about who you are rather than where you are or what you're doing." @cedarville

**Bri Boehning** @Bri\_kate · Jan 11

Heard a song we used to sing in chapel all the time. Man oh man do I miss @cedarville chapels.

**Halee Hillyer** @Hippie\_Halee · Jan 20

Transferring to @cedarville has been the most impacting/best decision ever. I am desperate for God and getting my heart aligned to His will.

**Jonathan Lyons** @jo\_nathanlyons · Jan 22

It was awesome having @BrentACrowe teach and inspire so many @cedarville this week for @CU\_Lead!





MEREDITH WILLSON'S  
**THE  
MUSIC MAN**





## CURTAIN CALL FOR A CAREER



Cedarville University Theatre put spring in its step February 2–12 with the popular Broadway show *The Music Man*. The winter musical was the last production for Associate Professor of Theatre Rebecca Baker. She has directed nearly 30 mainstage plays or musicals and advised more than 20 senior theatre projects since 1977. “The first musical I directed was *The Music Man*, in Alford Auditorium, which included Dr. and Mrs. Murdoch’s sons, Mark and Jim,” Baker noted. “One of my greatest joys is interacting with students and celebrating with them their desire to use theatrical work to be salt and light in their culture.”





# YELLOW



## Lady Jackets Earn First Division II Tournament Berth



Cedarville Lady Jackets Volleyball finished its 2016 campaign with a first-ever trip to the NCAA Division II tournament, advancing to the semi-finals.

No. 7 seed Cedarville, 27-9, rallied from a 2-1 deficit to stun No. 2 Findlay in five sets in the NCAA Division II Midwest Region Volleyball Quarterfinal match on December 1.

The Lady Jackets pulled out the victory 25-22, 21-25, 22-25, 25-20, 15-10 at Ferris State University's Jim Wink Arena in Big Rapids, Michigan.

The Jackets trailed Findlay two sets to one and fell into a 6-1 hole to begin the fourth set. They finally knotted the score, 12-12, and then scored three of the next four points to take the lead for good.

Cedarville bolted to a 9-2 margin in the fifth set en route to its 11th win in their last 12 outings.

Abby Shelton '17 pounded 15 kills in the Findlay match, leading four players in double figures. She added 11 digs, three service aces, and two blocks.

Taylor Wilkerson '19 totaled 14 kills and six blocks, while Krissy Pratt '18 had 14 kills and 10 digs. Gabby Olson '18 ripped 11 kills

with three blocks. Rachel Krikke '17 turned aside a team-high eight blocks.

Kristin Cardwell '17 dished out 48 assists. Angela Becker '17 came up with 21 digs and handled 40 serve receptions without an error.

"We couldn't be any more pleased," noted Head Coach Doug Walters. "We came in as the No. 7 seed to play the No. 2. When the tournament draw came out we were excited that we were playing Findlay.

"It's our first time here, and it can bring a lot of jitters," he added. "We had played Findlay twice and even scrimmaged them in the preseason. So our girls probably know them better than our own conference teams.

"To come here the first time and to win our first match, it's huge for our program and has been fun so far. I told the players before the match that when they play today, it's like living your life for the Lord. Tomorrow isn't promised to us, and you want to put everything into today. That included their play on the court."



# JACKAL

## SPORTS



### Women's Cross Country Honored With Top Awards



Olivia Esbenshade '17



Olivia Kundo '20



Jeff Bolender '91

Olivia Esbenshade '17, Olivia Kundo '20, and Head Coach Jeff Bolender '91 took home top honors from the 2016 Ohio NCAA Division II/National Association of Intercollegiate Athletics Women's Cross Country season.

Esbenshade was named Runner of the Year, Kundo earned Freshman Runner of the Year, and Bolender was recognized as Coach of the Year.

The trio achieved the honors in voting by the state's cross country coaches.

Esbenshade, from Marietta, Pennsylvania, placed sixth out of 295 competitors in the All-Ohio Championship. Cedarville finished third of 43 schools — the team's best performance since winning the trophy in 2008.

Esbenshade later won the Great Midwest Athletic Conference (G-MAC) title. She helped the Lady Jackals to their first-ever NCAA Division II Championship, where they placed 11th in the country.

Kundo, from Liberty Center, Ohio, finished 21st in the All-Ohio. She was eighth in the league meet for All-G-MAC recognition.

Bolender's award is his third of the year. He was the U.S. Track & Field and Cross Country Coaches Association Division II Midwest Region Coach of the Year after leading the Lady Jackals to a runner-up finish.

Bolender also grabbed G-MAC Coach of the Year honors after Cedarville retained the conference trophy for the fifth consecutive season.

### NCAA Recognizes Cedarville With Presidents' Award for Academic Excellence

With an Academic Success Rate (ASR) of 93 percent, Cedarville tied for 11th in the nation out of 323 Division II schools.

Cedarville University is one of 26 Division II schools in the country honored by the NCAA with its prestigious Presidents' Award for Academic Excellence.

The program commends institutions for achieving four-year ASRs of 90 percent or higher. The ASR calculates how student-athletes are making satisfactory progress toward a degree.

"We were so pleased to learn that Cedarville University has again placed near the top of the annual rankings for academic success and graduation rates for NCAA Division II schools," said University Registrar Fran Campbell.

"This impressive achievement clearly reflects the strong emphasis that Cedarville athletics places on academic excellence, as well

as the quality of our athletic program. What a great benefit for our student-athletes!"

Davis & Elkins College, with an ASR of 91 percent, is the other current Great Midwest Athletic Conference (G-MAC) member to be listed.

Two universities joining the G-MAC in 2017-18 — Hillsdale College (98) and the University of Findlay (90) — were also honored for having ASRs of at least 90 percent.

Cedarville was also recognized for its Federal Graduation Rate (FGR). The FGR computes the percentage of student-athletes who earned their degree in the six-year window from the 2009-10 academic year through 2014-15. Cedarville is tied for 18th nationally in FGR at 74 percent.

"The ASR and FGR are more indicators of the quality education that our student-athletes receive at Cedarville University," said Christopher Cross, Assistant Athletic Director for Compliance.

"Thanks to our excellent faculty, who challenge our student-athletes academically," he added. "They along with the staff make the 1,000 days our student-athletes spend on campus a wonderful educational experience."



*I chose*  
Division II



## Missions Conference Inspires Students to Take the Gospel Worldwide



Don Callan speaking at Cedarville University's annual Missions Conference.

Nearly 50 mission agencies and organizations and 85 mission representatives participated in Cedarville University's annual Missions Conference January 10–12.

The annual conference brings missionaries and missions organizations representatives to campus to challenge the student body to take the Gospel wherever God leads them. For some, that call is to full-time vocational ministry. For many others, it is a challenge to reach the lost in their workplace and community here at home. The conference also exposes students to the many cultures and people groups that have not heard the Gospel.

The conference featured Kris Stout, Word of Life Bible Institute's (WOLBI) Vice President of International and Local Church Ministries; author and consultant Johnnie Moore; and Don Callan, founder of Cedarville's Mission Involvement Services

(now CUGO) and retired Hall of Fame basketball coach.

Stout kicked off the conference with his chapel message January 10. A graduate of WOLBI, Stout, along with his wife, began the institute's ministry in France in 1999, where he served 10 years before returning to the U.S. to run WOLBI's International Division. Stout currently oversees more than 1,100 missionaries in more than 60 countries.

Moore spoke in chapel on January 11. Moore is the founder of The KAIROS Company, a public and media relations consulting firm. He is passionate about helping the persecuted church in the Middle East. Moore has authored several books, including *Defying ISIS: Preserving Christianity in the Place of Its Birth and in Your Own Backyard*.

Callan concluded the Missions Conference with his chapel message January 12. Callan retired as the Yellow Jacket Men's Basketball Head Coach in 1995, after serving in that capacity for 35 years. At that time, he was the third-winningest active coach in the National Association of Intercollegiate Athletics (NAIA). He is a charter member of Cedarville's Athletic Hall of Fame and has also been inducted in the Ohio Basketball, NAIA, NCCAA, and Taylor University Halls of Fame. He remains active in sports ministry and provides analysis for Yellow Jacket video stream broadcasts.

You can view Missions Conference chapel messages at [cedarville.edu/chapel](http://cedarville.edu/chapel).



### May 30, 2017 Country Club of the North Beavercreek, Ohio

- Designed by Jack Nicklaus and nestled in the idyllic countryside of Beavercreek, Ohio, the Country Club of the North is a rare blend of natural beauty and championship golf.
- **Proceeds benefit Cedarville's scholarship fund, providing tuition assistance for students with financial need.** Come out and play, and make a difference for students!
- Participants will play one round of golf and receive two meals, a gift, and many opportunities to win great prizes.

Register now by visiting [cedarville.edu/cedarvilleopen](http://cedarville.edu/cedarvilleopen) or calling 1-888-233-2784.





# MOMENT in Time

have been advanced to account for geological phenomena. Therefore, we are not justified in attributing to Moses a meaning of the word "day" which later use may have given to the word in an entirely different context.

The word "day" in our English Bibles occurs a total of 396 times in the five books of Moses. They are distributed as follows: 72 times in Genesis; 76 in Exodus; 64 in Leviticus; 51 in Numbers, and 103 in Deuteronomy. In every instance, with the exception of Genesis 32:24, the word "day" is a translation of the Hebrew word *yom*. Since this is true, it becomes necessary to find out what the word *yom* meant to Moses and to the people of Israel, to whom this revelation was given. Let us not be guilty of reading into the word a meaning which later use may have given to it in an entirely different context.

In the Genesis account of creation the word "day" occurs 14 times, always a translation of the Hebrew word *yom*. Those who hold to the day-age theory ask us to give to the word "day" a meaning which it has nowhere else in the five books of Moses. Such a meaning (that of an indefinite period of time), we are told, has for its justification the cultural significance of the word *yom* in the thinking of Moses and the children of Israel. One might very properly inquire why the cultural meaning of the word *yom* should be so very different from which it obviously had in all of the other writings of Moses.

As if the consistent significance of the word *yom* throughout the writings of Moses were not enough to establish the meaning of the English word "day," God added statements which are difficult to interpret otherwise. "... God divided the light from the darkness. And God called the light *Day*, and the darkness he called *Night*. And the evening and the morning were the first day." In the light of cultural considerations of hermeneutics, can anyone honestly believe that these terms as used in the Genesis account of creation had a meaning almost infinitely removed from the meaning which they had elsewhere in the writings of Moses? The word "day," would have had no meaning to Moses or to his contemporaries other than that which was limited by reference to the sun. It would be impossible to prove from Scripture that the Israelites in the days of Moses had any concept of a "day" in terms of millions or billions of years. The evidence arising from serious consideration of the cultural meaning of the word *yom* as used by

Moses and understood by the Israelites is wholly on the side of a 24-hour day in the Genesis account of creation. Such a view is consistent with its meaning as used by Moses throughout his writings.

In the twentieth chapter of Exodus we read, beginning at verse 8, "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord God: in it thou shalt not do any work... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: and all that in them is, and rested the seventh day, and therefore the Lord blessed the sabbath day, and also loved it." An examination of this passage and also another similar passage in Exodus 31:17 must be considered in any interpretation of the Genesis account of creation. Did Moses enjoin upon Israel the observance of the seventh day, attaching to it the concept of from sunset to sunset, while at the same time wishing to convey the idea that the six days in which God created were periods of one million years or more? Did Moses mean that the six days are to correspond with the geological column of the evolutionary paleontologist? Such an interpretation would require a rewording such as the following: "Six days shalt thou labour and do thy work: But the seventh day is the sabbath of the Lord God... For in six million years the Lord made heaven and earth, the sea, and all that in them is..."

**THE MEANING OF THE WORD "DAY"**  
The root meaning of the Hebrew word *yom*, translated "day" throughout the writings of Moses, according to Strong, is "to be hot," a day (as the word is used figuratively) whether literally from sunrise to sunset, or from one sunset to the next. That the word is also used figuratively is readily acknowledged, but when so used Strong says, "It is defined by an associated term." An illustration of this would be "the sixth day of the Lord." Those who insist that the six days of Genesis 1 should be interpreted parabolically claim "proof" for this method of interpretation on the basis of its use in Genesis 2:4, which reads, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens..." Since the word "day" is used in Genesis 2:4 with obvious reference to all time involved in creation we are told, "Thus, inconceivably the usage of 'day' in Genesis 2:4 is parabolic."

## THE SIX CREATION "DAYS"

LITERAL? OR FIGURATIVE?

TWENTY-FOUR HOUR "DAYS"

OR

MILLIONS OF YEARS?

DOES IT MAKE ANY DIFFERENCE?

ARTHUR F. WILLIAMS, D. D.  
Professor of Bible  
Cedarville College  
Cedarville, Ohio

## The Day-Age Debate

In 1966 and 1967, the Day-Age Theory of creation was a hot topic on the campus of Cedarville College. The source of the debate? The Hebrew word *yom*. Translated "day" in Genesis 1 and 2, *yom* has a range of meaning in the Old Testament that can include an age or a period of history. In describing the creative process of God, the Day-Age Theory considers that perhaps Genesis was speaking in terms of great spans of time rather than 24-hour periods.

Faculty and students debated the merits of both sides of the issue. Proponents wrote a stack of correspondence 6 inches tall to Cedarville President James T. Jeremiah. Views were published in the *Whispering Cedars* student newspaper. On January 14, 1967, the Board of Trustees met and, after careful

research and prayer, affirmed that six literal 24-hour days of creation was the best biblical interpretation and articulated that to be Cedarville's official position. The letter sent to pastors announcing the decision is also pictured here.

One of the strong proponents of the 24-hour-day position was Arthur Williams, Professor of Bible, who initially sent a paper to all faculty supporting the 24-hour-day position. This paper was eventually expanded and published as a booklet, which is also shown.

The College worked through a difficult theological debate to reach a position that Cedarville still holds uniquely among Christian colleges and universities — six literal 24-hour days of creation.

## Creation and Cedarville

In the early decades of the fundamentalist movement that gave birth to Cedarville University, there was little discussion of creation. When it became a Baptist school in 1953, the doctrinal statement of Cedarville College included 14 specific articles, but only one concerned the creation of man: “We believe that man was created in the image of God ...” The basic theology textbook at Cedarville and other Baptist fundamentalist schools was Emery Bancroft’s *Elementary Theology*, which stated “the scriptures clearly and emphatically show that man is the result of the immediate, special, creative, and formative acts of God.”

At the time, there were three acceptable interpretations: the Gap Theory (God created in six literal days, but there was a “gap” of undetermined length between Genesis 1:1 and Genesis 1:2), the Day-Age Theory (the word *yom* in the Hebrew could refer to a 24-hour-day or an extended period of thousands of years), and the Literal 24-Hour-Day Theory. Cedarville faculty members could hold any of these three positions as long as they recognized creation as the direct and instantaneous act of God. However, there was significant concern the Day-Age Theory could lead to theistic evolution.

By 1967, the Doctrinal Statement had been expanded: “We believe in the literal account of creation and that the Scriptures clearly and distinctly teach that the creation of man lies in the special, immediate, and formative acts of God,” mirroring Bancroft’s language. But by the mid-60s, many conservatives challenged the Day-Age Theory. The debate at Cedarville surrounded a pamphlet written by a Bible department professor contending the days in Genesis had to be six literal 24-hour days, not “ages” as the Day-Age Theory asserted.

The debate raged on campus until the Trustees decided to study the issue. Most of the Cedarville faculty held the literal 24-hour-day position, some the Gap Theory, and a very few the Day-Age position. Faculty who preferred to maintain the three options

feared the implications for the pursuit of regional accreditation, along with the potential loss of faculty and students.

The Board of Trustees acted on January 18, 1967, and then-President James T. Jeremiah circulated a letter to the college family announcing the Trustees’ decision “that the days of creation were solar or literal days.” Concerned faculty members were invited to a special meeting with the Trustees in Columbus, Ohio. While their concerns were heard, the decision stood, and Cedarville became a 24-hour-day school.

Now the Cedarville University Doctrinal Statement reads:

*We believe that the Scriptures provide a literal and historical account of God’s creation of all things. The climax of the six days of creation was the special, immediate, and personal creation of human life. The first humans, Adam and Eve, were directly created, not evolved from previous life forms. God created humans, male and female, in His image. Human life, sexual identity and roles are aspects of God’s creative design. From creation, marriage is a covenant between a man and a woman that should be marked by sexual purity, by sacrificial male leadership and by recognizing the divine blessing of children, including preborn children.*

When Thomas White became President of Cedarville University in 2013, he made a point of publicly signing the University Doctrinal Statement. He committed himself, and the entire faculty, to hold true to that statement and the requisite clarifications as we continue to stand boldly for the Word of God and the Testimony of Jesus Christ.



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Cedarville Magazine

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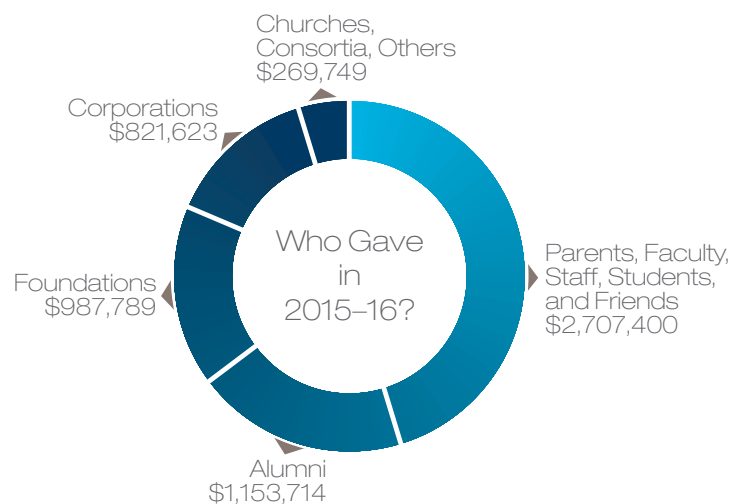


# CELEBRATING GENEROSITY THAT TRANSFORMS LIVES

FOR GODLY SERVICE, VOCATIONAL DISTINCTION, AND CULTURAL ENGAGEMENT

## 2015–16 Cedarville University Advancement Report

Thank you to the more than 7,000 alumni, parents, faculty, staff, students, and ministry partners who invested in Cedarville University last year. You sacrificially contributed nearly \$6 million to provide scholarships for deserving students, fully fund the renovation and expansion of the Jeremiah Chapel, and advance Cedarville's faculty, programs, and ministries for the Word of God and the Testimony of Jesus Christ.





 /cedarvillealumni

 /cvillealumni

# FAITHFUL FRIENDS ADVANCE THE MISSION

## BY THE NUMBERS

### ALUMNI EVENTS

- **29** alumni chapters exist across the country.
- **687** people attended 16 events.

### HOMEcoming 2015

- **1,478** people attended.
- **572** families attended.
- **44%** of families traveled from outside of Ohio.
- **27%** of attendees were young alumni (2005–2015).

## ALUMNI GIVING BY GRAD DECADE\*

1960s	182	8%
1970s	289	12.5%
1980s	452	20%
1990s	438	19%
2000s	428	19%
2010s	480	21%

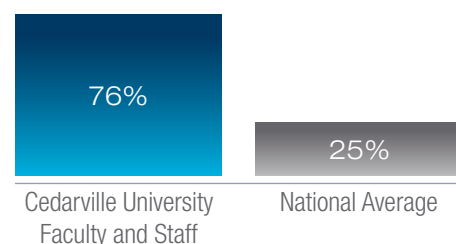
*\* Numbers inside blue represent the number of alumni who gave; percentages indicate that grad decade's portion of all alumni giving.*



## #GIVINGTUESDAY™

At Cedarville, #GivingTuesday is an opportunity for faculty and staff members to show their support for Cedarville.

This year, employees continued their tradition of generous giving as 76 percent gave on #GivingTuesday, soaring above the national average of 25 percent. More than **\$308,000** was given in 2015–16 by faculty and staff members.



## SHARE YOUR WISDOM WITH STUDENTS

We've partnered with Wisr to bring you JacketConnect, a new technology that joins college students with alumni advisers for professional, personal, and spiritual encouragement. Share your experience and offer your expertise to students in need of advice. They'll benefit, and you'll be enriched. For more information, visit [cedarville.edu/jacketconnect](http://cedarville.edu/jacketconnect) or email [alumni@cedarville.edu](mailto:alumni@cedarville.edu).





# CELEBRATING THE CHAPEL CAMPAIGN

This summer, Cedarville expanded and renovated the Jeremiah Chapel. After 20 years of faithful use, the chapel showed signs of wear and could no longer accommodate the growing student body.

With gifts from many generous donors already in place, the men from Brock Hall quickly removed chapel pews during finals week of spring semester, and the renovation began. With Getting Started Weekend as the pressing deadline, construction crews worked hard all summer to complete the renovation and expansion. The chapel was completed just in time for students to return in August, and the first chapel was held August 22 as part of Fall Bible Conference.

The renovation and expansion included:

- New carpet and paint
- New and additional seating
- Updated sound system
- New lighting

Thank you to the entire Cedarville family for your generosity toward the chapel renovation. Because of your faithfulness, students will be impacted through daily chapel for many years to come.

# LASTING LEGACIES

The William Gibson Society was established to express gratitude for those who, like William Gibson, have elevated Cedarville to family status by including us in their estate plan. Members of this distinguished group often give long-term investments in order to provide for the future of Cedarville.

## BY THE NUMBERS

- Number of individual members: **542**.
- New members committed **\$1,090,736**.

## IN MEMORIAM

It is with gratitude that we remember individuals from the William Gibson Society who passed away during the 2015–16 year. We express our sincerest condolences to their family members:

- |                         |                      |                     |
|-------------------------|----------------------|---------------------|
| ▪ Helen Amstutz         | ▪ Linda Bartlett     | ▪ Clifford Shattuck |
| ▪ Dwight Allerton       | ▪ Minnie Miller      | ▪ Robert Wilhite    |
| ▪ Clyde* and Jean Autio | ▪ Helen O'Bryant '44 |                     |

*\* Clyde Autio passed away in 2017.*

# PLAN FOR THE FUTURE

To help prepare for Cedarville's next century of impact, we are offering a complimentary service we believe will bless you and your family. Cedarville has partnered with PhilanthroCorp, a Christ-centered organization that can help you think through your wills and estate documents from a biblical worldview. They do not sell products or manage your money, so nothing they do is intended to replace your current advisers. Your personal information will be held in confidence and will not be shared with the University.

The process begins with a phone interview by PhilanthroCorp where they learn your story, including your wishes and hopes for future generations. PhilanthroCorp then provides tools that can guide you to legacy decisions within the privacy of your home. Based on those decisions, PhilanthroCorp will design a plan that can be easily implemented by your advisers, or by an attorney in their network at reduced rates. Cedarville Advancement will provide the services of PhilanthroCorp to you free of charge. Simply call 1-800-876-7958, and an estate specialist from PhilanthroCorp will help you determine a plan that fits you best.





## The President's Society

Membership in the President's Society ensures that each student receives the God-honoring, academically rigorous education you've come to expect from Cedarville. Your gift makes it possible for our students to learn from professors who integrate Scripture into every academic program. Your support ensures that daily chapels teach the life-transforming Word of God so students make it central in everything they do. Your financial commitment prepares graduates ready to stand for Christ with compassionate conviction after their 1,000 days at Cedarville.

Make an eternal impact on students today by joining the President's Society!

To pursue membership, email [presidentsociety@cedarville.edu](mailto:presidentsociety@cedarville.edu), connect at [cedarville.edu/presidentsociety](http://cedarville.edu/presidentsociety), or call 937-766-3645.

### Young Alumni Circle:

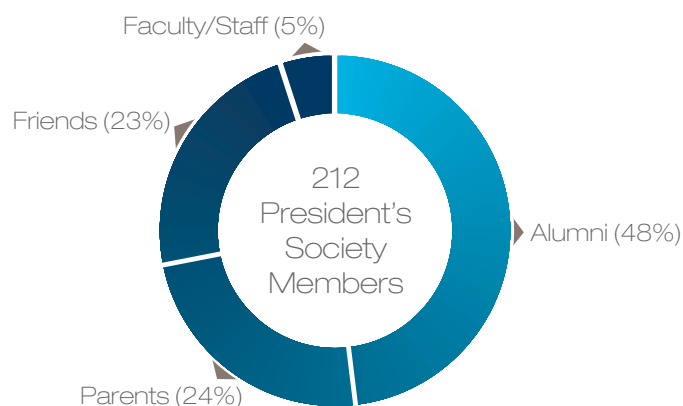
- \$250–\$750 annually based on graduation year

### Membership Circle:

- \$1,000 annually

### Leadership Circle:

- \$10,000 annually.



## NAMED SCHOLARSHIPS BENEFIT STUDENTS

### BY THE NUMBERS

- **16** new named scholarships established.
- More than **630** named scholarships presented.
- More than **\$1,200,000** in named scholarships awarded.



### MICHAEL P. DICUIRCI ENDOWED SCHOLARSHIP

As a way to honor longtime faculty member Michael DiCuirci for nearly 40 years of service to Cedarville, a group of donors created a scholarship in his name. The scholarship was formally announced during DiCuirci's farewell concert on April 17, 2016. Allister Baldwin '99, significantly influenced by DiCuirci during his time as a student, made the official announcement and, along with Beth Porter, Chair of the Department of Music and Worship, presented the scholarship to its first recipient, Julia Brummel '16.



*God knew how He would provide for me, though I didn't, which just goes to prove how awesome and great our God really is! Thank you for investing in my life with your financial support and for touching future recipients of this scholarship in an eternal way! May God bless you! Thank you for remembering Mr. D by exemplifying His same generous heart!"*

#### Julia Brummel '16

First Recipient of the Michael P. DiCuirci Endowed Scholarship



# TRAVEL, EXPLORE, DISCOVER

with Cedarville University!

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PROCLAIM CHRIST.

## NATIONAL PARKS TOUR, MAY 2018

Join Cedarville University for an eight-day tour of U.S. national parks in Utah and the Grand Canyon, guided by John Whitmore, Professor of Geology. Experience the grandeur of God's creation and explore geological evidence from a biblical perspective.

Call us at **1-888-CEDARVILLE** to request National Parks Tour information.

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**CU FRIDAY**

A fun, informative campus visit day designed  
for future students and families

April 7, 2017

June 9, 2017

Or, schedule a personalized visit  
on a day that's convenient for you!

**BOOK YOUR  
CAMPUS VISIT**  
now:  
**cedarville.edu/visit**

## Other Spring Visit Events

### **All-Access Orientation**

*(exclusively for accepted students)*

March 17, 2017

April 21, 2017

### **Education Preview Day**

March 31, 2017

### **Music and Worship Auditions**

March 24, 2017

*(or by appointment)*

### **Pharmacy Preview Day**

April 7, 2017