

Those in the medical field of prosthetics (artificial limbs) are faced with a daunting task—to mimic human body parts. Experts in this field of study are quick to admit that the natural, biological human body is far superior to anything that humans can design. Yet, even though prostheses are clumsy, awkward, and inefficient when compared to human limbs, progress is slowly being made toward more human-like limbs.

One step toward better prosthetics is the ability to feel, also known as tactile sensation. “[S]cientists from Northwestern University, in Chicago, have shown that transplanting the nerves from an amputated hand to the chest allows patients to feel hand sensation there” (Singer, 2007). This new technology has the potential to enable amputees to feel sensations such as cold and hot, distinguish between surface texture such as smooth (like marble) or rough (like sandpaper), and various other sensations that biological hands can feel.

Todd Kuiken, the lead doctor in the research that was presented in the *Proceedings of the National Academy of Sciences* (Kuiken, et al., 2007), said that improving and refining the technology will take time. Emily Singer, writing for *Technology Review*, commented on the process of creating usable, “feeling” prostheses, saying, “The task is likely to be difficult” (2007). Kuiken further noted: “Our hands are incredible instruments that can feel things with exquisitely light touch and incredible resolution; to emulate that through a device is incredibly challenging.... All we’re giving our patients is a rough approximation, but something is better than nothing” (as quoted in Singer, 2007).

Notice the necessary inference implied in this research. Humans are brilliant, creative beings. They are using existing nerves to design prostheses that have “a rough approximation” of the sense of touch that a biological hand has. Millions of dollars are being spent, thousands of hours used, and massive amounts of various other resources are being employed to make this muted sensation available. Yet, evolutionary scientists expect thinking people to believe that the original, biological limbs that have an “exquisite” sense of touch and “incredible resolution” arose due to blind processes and random chance over multiplied billions of years of haphazard accidents overseen by no intelligence? Such a conclusion is irrational. Design demands a designer. If the “rough” prostheses have a designer, the human limbs after which they are modeled must, of logical necessity, have one as well.



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Will Earth “Be Burned Up” or “Abide Forever”?

According to certain Bible critics, 2 Peter 3:10 contradicts Ecclesiastes 1:4. Whereas Peter wrote, “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both **the earth and the works that are in it will be burned up**” (emp. added), Solomon declared in the book of Ecclesiastes, “One generation passes away, and another generation comes; but **the earth abides forever**” (emp. added). Is one of these two declarations an “erroneous statement” as skeptic David Miles contends (2007), or is there a logical explanation regarding why the “burned up” Earth is said to “abide forever”?

The answer to this question actually is very simple: the Bible frequently uses the term “forever” (Hebrew *olam*) in a more limited sense, to mean “a long duration,” and not necessarily a literal eternal existence (see *Olam*, 1999). Consider a few examples:

- Prior to the Israelites’ departure from Egypt, Moses instituted the Passover. He then added: “And you shall observe this thing as an ordinance for you and your sons **forever**” (Exodus 12:24, emp. added).
- Under the Law of Moses, when a servant pledged allegiance to his master, the master would “take an awl and thrust it through” the servant’s ear to the door (Deuteron-

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- omy 15:17). This was a sign that the servant would work for his master “forever” (15:17).
- After the Israelites visited King Rehoboam and petitioned him to lighten their burdens (2 Chronicles 10:3-4), the elders advised the king to be kind to the people and they would be his servants “forever” (10:7).

Like so many words throughout Scripture that have more than one meaning, the term “forever” must be understood in light of the context in which it is found. The above-mentioned passages clearly use “forever” in a limited sense, referring to a “long duration” and not literal unendingness. What’s more, considering how many words (e.g., “forever”) have more than one meaning, skeptics cannot justifiably label passages like Ecclesiastes 1:4 and 2 Peter 3:10 contradictory unless they can prove both passages are using the word in the exact same sense. The proper understanding of these passages is

that though the Earth has outlasted countless generations (lasting “forever” in limited sense), one day the Earth “will be burned up.”

Finally, we frequently use the word “forever” in a limited sense in the 21st century (e.g., “that lecture lasted forever”). One wonders why skeptics disallow the Bible writers the same freedom in their use of words such as “forever.”

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“Almost,” or Hardly, Human

In April 2008, *National Geographic* published an article by Mary Roach titled “Almost Human” (213[4]:124-145). In the article, Roach highlighted the savanna-woodland chimps that she observed while visiting anthropologist Jill Pruetz in eastern Senegal, West Africa. Roach was mesmerized by chimpanzees “dropping from the trees and moving out into the open expanses of the savanna” (p. 132). She wrote: “It is as though we are watching time-lapse footage of human evolution, the dawn of man unfolding in our binoculars” (p. 132). The chimps of eastern Senegal soak in water holes, use teeth-sharpened sticks to spear hand-sized bush babies, laugh, kiss, pick their scabs, and do many other things that allegedly reveal “how similar they are to us” (p. 144). Supposedly, the chimps are “almost human” (p. 125).

Unfortunately, evolutionists so often overlook the chasm that separates man and chimp. Although evolutionists are fond of focusing on the similarities between humans and chimpanzees in order to bolster the case for human evolution (similarities that might also be found among other animals as well), the fact remains that man can do many things that animals never have been (and never will be) able to do.

Consider man’s ability to speak. The Bible tells us that Adam was created with this ability “in the beginning.” The very day he was created, he named all of the animals before him (Genesis 2:19), and later he used language to offer excuses as to why he disobeyed God. Humans carry on conversations all the time. But when is the last time you heard chimps converse with one another using words? The gift of speech, a

fundamental part of man’s nature, likens him to God and separates him from the rest of creation (cf. Genesis 1:26-28).

Unlike animals, man has the creative ability to design and make spaceships that travel 240,000 miles to the Moon, to make artificial hearts for the sick, and to construct computers that can process billions of pieces of information per second. Animals, on the other hand, cannot do such things because they lack the creative ability that God gave only to man. Beavers may build huts, spiders may weave webs, and chimps may soak in water holes, but they are guided by instinct. Thousands of attempts have been made to teach animals to express themselves in art, music, and writing, but none has produced the hoped-for success.

Also, unlike animals, man always has sought to worship a higher being. Even when he departs from the true God, man still worships something, whether it is a tree, a rock, or even himself. No race or tribe of men anywhere in the world lacks the desire and ability to worship. Chimps, however, never stop to sing a hymn of praise or offer a prayer of thanks to their Creator.

Until *National Geographic* witnesses chimps bridging these kinds of gaps that separate man and chimp, we suggest they adopt different titles for their human evolution articles. Chimps are nowhere close to being “Almost Human.”

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