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Has NOAH'S ARK BEEN Found?

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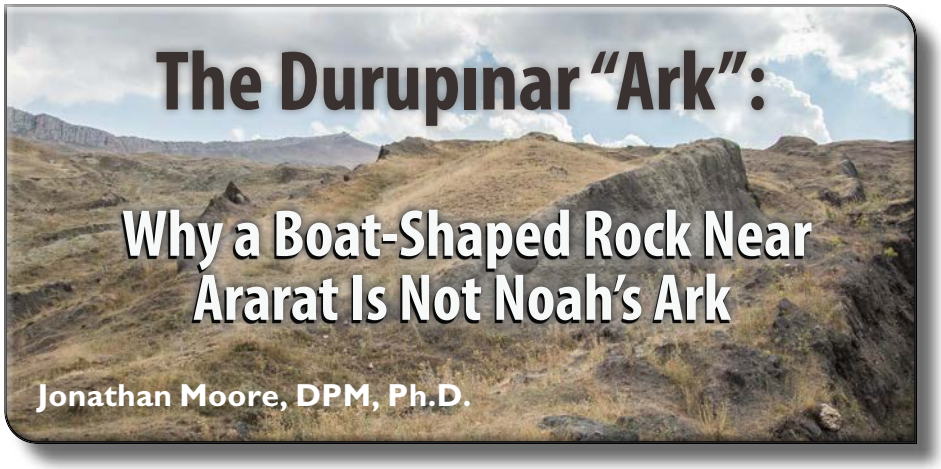


The Durupınar "Ark": Why a Boat-Shaped Rock Near Ararat Is Not Noah's Ark

Jonathan Moore, DPM, Ph.D.

Article In Brief...

A boat-shaped formation near Mount Ararat in eastern Turkey, known as the Durupınar site, has been promoted since the late 1970s as the petrified remains of Noah's Ark. This article traces how the claim began with Ron Wyatt and how it was later tested, including by David Fasold, a former supporter, and by geologists who accept the Genesis Flood as history. Their findings show that the formation is made of ordinary volcanic and limestone rock and that its shape has natural explanations. No sample has yet shown the cell structure of petrified wood. Recent radar scans, soil tests, and drilling have renewed public interest, but none of the results has been published for review by other specialists. The article closes by describing the tests that could settle the question.

Few claims in popular biblical archaeology have lasted as long as the one about a boat-shaped formation in the hills south of Mount Ararat in eastern Turkey. Known as the Durupınar site, it has been promoted since the late 1970s as the petrified remains of Noah's Ark. Every few years it returns to the news with new scans, soil tests, and press releases. The story appeals to Christians who believe, as I do, that the Flood account in Genesis records real history. That is exactly why it needs careful scrutiny. When a claim offered as evidence for Scripture fails under examination, every believer who has repeated it as fact is affected.

This article traces how the Ark idea began and how it was later tested. It then looks at what the formation is made of, how real petrified wood is identified, and what evidence would be needed before Durupınar could be called the remains of a wooden boat.

THE SITE AND HOW IT BECAME FAMOUS

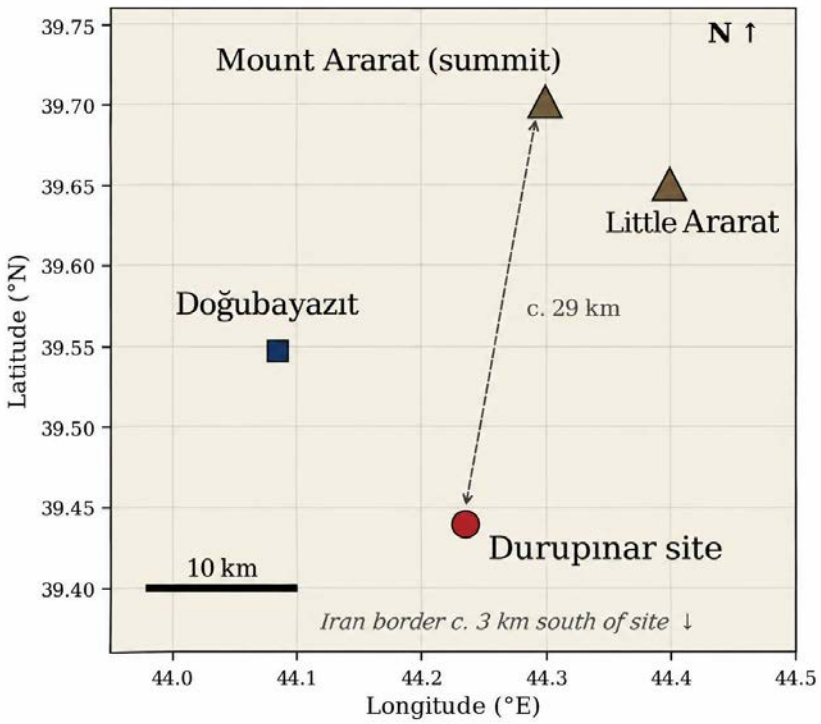
The formation lies about 18 miles (29 km) south of the summit of Mount Ararat (Ağrı Dağı) and about 2 miles (3 km) north of the Iranian border (Figure 1). It is a raised oval about 525 feet (160 meters) long, pointed at one end and rounded at the other, with a low rim that makes it look like a hull from above. It first drew attention in 1959, when a Turkish army captain, İlhan Durupınar, noticed its shape in aerial survey photographs. *Life* magazine ran a photograph in September 1960 under the headline "Noah's Ark? Boatlike Form Is Seen near Ararat."[1] Months earlier, in May 1960, an expedition had visited the site, including the evangelist George Vandeman, the aerial-mapping expert Arthur Brandenberger, the Andrews University archaeologist Siegfried Horn, and Captain Durupınar himself. Their trenches found only topsoil and hard clay. Dynamite took them some eight feet deeper, with "still...no trace of archaeological remains." Vandeman described the formation as "a giant landslide," and the team concluded that it was "a freak of nature" and that a full-scale excavation "would not be justified."[2]

One point should be settled at the outset. Genesis does not say the Ark came to rest on Mount Ararat. It says, "Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat" (Genesis 8:4). "Ararat" is the biblical name for the land of Urartu, a region, and "mountains" is plural. The text points to a mountainous region, not a precise landing site. Andrew Snelling of Answers in Genesis has noted that the Durupınar formation sits "in a valley and not on a mountain as described by the Genesis account." It also rests on volcanic deposits that Snelling, a creationist geologist, believes were laid down after the Flood.[3]

RON WYATT AND THE DEVELOPMENT OF THE ARK INTERPRETATION

The modern claim that Durupınar is Noah's Ark is closely tied to Ronald Eldon Wyatt (1933-1999), an American nurse anesthetist and Seventh-day Adventist who became deeply interested in biblical archaeology. Beginning in the 1970s he gave a great deal of time and his own money to investigating sites he believed held physical evidence of biblical events. Durupınar remains one of the best known.[4] Wyatt was not a trained archaeologist or geologist.

FIGURE 1 - Location of the Durupınar site relative to Mount Ararat and Doğubayazıt. Coordinates approximate; drawn by the author.



That does not by itself make him wrong, since amateurs have made real discoveries. It does mean that his geological and archaeological claims need to be checked by specialists in those fields.

Wyatt did not discover the formation. He learned of it through the 1960 *Life* report and became convinced that it deserved further study. Beginning in 1977, he made repeated trips to eastern Turkey and eventually worked with David Fasold and others to build the case that the formation was the mineralized remains, or rock cast, of Noah's Ark.

His case rested on several lines of evidence. He pointed to the formation's ship-like outline and its length, which he took to match the three hundred cubits of Genesis 6:15. He read lines within it as the ship's frame, linked metal-detector readings to iron fittings, called certain material petrified wood, and saw large stones with holes in them as ancient anchors. He and his associates later read radar surveys as showing the remains of a vessel underground.[5] None of this was unreasonable to investigate. The question is whether later testing confirmed it.

Wyatt also claimed to have found the site of the Red Sea crossing, the true Mount Sinai, evidence of Sodom and Gomorrah, and the Ark of the Covenant. These claims drew popular attention, but none were ever established through peer-reviewed archaeological publication.[6] Still, Durupınar should stand or fall on the evidence found there.

DAVID FASOLD: FROM ADVOCATE TO CRITIC

ONE of the most important figures here is David Fasold, because he began as a supporter. He worked closely with Wyatt in the 1980s and published *The Ark of Noah* (1988), arguing that the formation was the biblical vessel.[7] After further fieldwork, including a 1994 visit to the site, Fasold changed his mind and concluded that the evidence was geological. He then joined the geologist Lorence Collins of California State University, Northridge, in a detailed study of the site's rocks and structure.

Their 1996 paper in the *Journal of Geoscience Education* reports what the microscope and the laboratory showed. The supposed iron bracket was weathered volcanic minerals. The metal-detector "lines" were natural streaks of limonite (a rusty, weathered iron mineral) and magnetite (a naturally magnetic iron mineral). The supposed petrified timber was peridotite, a dark rock from deep within the earth, partly altered by water. The anchor stones were andesite, a volcanic rock found locally.[8] These results are taken up in more detail below.

Criticism from Fellow Believers

Rejection of Wyatt's claim has not been limited to secular critics or to those who doubt the Flood. David Merling, associate director of the Institute of Archaeology at Andrews University and, like Wyatt, a Seventh-day Adventist, wrote as a fellow believer: "Nothing would please me more than knowing that Noah's ark had been found." After reviewing the evidence, including the formation's width of some 138 feet against the 86 feet one would expect from Genesis, and the likelihood that the "anchor stones" were pagan monuments, he concluded that "Noah's ark has not yet been discovered."[9] The creationist geologists Andrew Snelling of Answers in Genesis and John Morris of the Institute for Creation Research, reached the same conclusion on geological grounds.[10] Their verdict carries special weight because they accept the Genesis Flood as history.

Wyatt's sincerity is a separate matter. He plainly believed in the site and spent years promoting it.

Nor should Durupınar be rejected simply because Wyatt promoted it. It should be judged by what it is made of and what lies beneath the surface.

WHAT THE FORMATION IS MADE OF

GEOLOGISTS on both sides of the creation debate have examined the site, and they agree on the basics. Collins and Fasold report that parts of the structure "are pyroxene-bearing andesite or basalt partly altered to serpentine."[11] In plain terms, these are andesite and basalt, two common volcanic rocks, partly altered to serpentine, a greenish mineral that forms when certain iron- and magnesium-rich rocks react with water. Morris notes that "the material within the formation is also equivalent to that in the surrounding hillsides."[12] The rock inside the "ark" is the same rock as the hills around it, which includes igneous ophiolite, limestone, and sandstone.[13]

Popular accounts of the site often mention feldspar, so it helps to say what it is. Feldspar is the most common group of minerals in the earth's crust and a main ingredient of volcanic rocks such as basalt and andesite. It has nothing to do with petrified wood. Finding it at Durupınar is exactly what one would expect, since the whole region is volcanic. The real question is whether any sample shows that it was once wood.

How the Boat Shape Forms

The boat shape has a natural explanation. When a mass of mud or landslide debris moves downhill past a knob of harder rock, it piles up against the obstacle and tapers off behind it. The result is a streamlined mound with one blunt end and one pointed end, much as water shapes sand around a stone in a creek (Figure 2A). Morris describes the site in exactly these terms.[14] Collins and Fasold first explained the structure as a syncline, a trough-shaped fold in layered rock, worn down by erosion. Collins later emphasized landslide debris from the slopes above, wrapped around a core of hard volcanic rock.[15] The Turkish geological engineer Eşref Atabey of Turkey's General Directorate of Mineral Research and Exploration has also described the structure as the product of a landslide.[16]

The syncline explanation shows how easily the eye can be fooled from the air. When layered rock is bent into a trough and the top is later worn away, the harder layers show at the surface as rings inside rings (Figure 2B). From above, those bands can look very much like the outline of a hull. Nothing has to be built to produce them. The "walls," "ribs," and outlines that Wyatt read as the decks of a ship can simply be the exposed edges of folded rock. The syncline and the landslide are two different explanations, and geologists may weigh them differently. Either one can produce a boat shape without a boat.

Boat Shapes in Nature

Shape alone cannot identify a geological structure. Folded rock, uneven erosion, landslides, and mudflows can all produce surprisingly regular forms, including ovals, streamlined ridges, and mounds pointed at one end. What decides the question is how the structure formed and what lies inside it. How

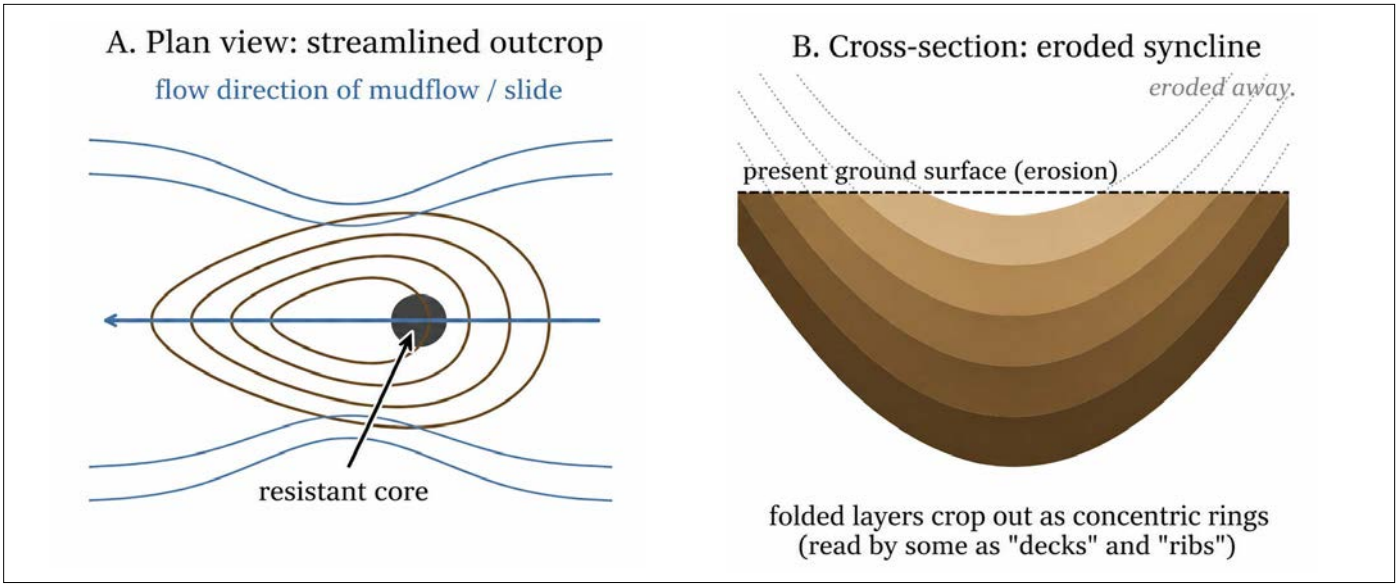


FIGURE 2 - Two natural processes that produce a boat-shaped mound. (A) Mud or debris flowing past a harder core leaves a streamlined tail. (B) An eroded fold exposes its layers as rings inside rings. Simplified drawing, not to scale, drawn by the author after Morris 1990 and Collins and Fasold 1996.

Table 1 - Claims made for the Durupınar site and what investigators found

Claim	Natural Explanation	Researchers
The rock is petrified gopher wood, with "deck timbers"	Samples are ordinary volcanic rock; no wood structure, reed, or carbon from wood has been found	Collins and Fasold; Snelling
Metal detectors trace a grid of iron "rivets" and "brackets"	Hot spots are iron-rich volcanic boulders and rusty iron minerals, which set off detectors just like metal	Collins and Fasold; Snelling
A lab test proved "laminated wood"	The lab only measured which chemical elements were present and was not asked what the object was	Snelling
Radar shows a hull and internal walls	The 1987 radar survey showed a shallow, flat layer, likely bedrock	Snelling
Stone "drogue anchors" were brought from Mesopotamia	The stones are local volcanic rock of the kind found around Ararat	Collins and Fasold
The shape itself is proof	Streamlined shapes form naturally where mud or debris flows around harder rock; similar ridges occur nearby	Morris; Collins and Fasold

it looks in an aerial photograph settles nothing.

The best comparisons are close at hand. Other long ridges of the same rock can be seen in the land around Durupınar.[17] They do not prove exactly how Durupınar formed, but they show that the local geology can produce orderly-looking landforms without anyone building them.

It is still possible that a boat lies buried inside a natural formation, and that possibility can be tested. If a large wooden vessel had been buried by later mud or landslides, careful drilling and digging should find it: the structure of wood, repeated building parts, manufactured materials, or a clear boundary between the boat and the surrounding rock.

Beneath the Surface

Some of the early work used methods that cannot be tested at all. Much of the metal-detector case rested on a "molecular frequency generator," a device that, as Snelling showed, works on no known scientific principle and functions like a pair of divining rods. Morris compared its use to water-witching.[18]

Below ground, the evidence points the same way. A ground-penetrating radar survey in 1987 showed a shallow, flat layer, most likely bedrock, and none of the hull and walls Wyatt described. The radar specialist whose name Wyatt cited, Tom Fenner of Geophysical Survey Systems, wrote that he was "surprised and dismayed" to learn it was being used to support the claim.[19] Drilling in 1988 struck basalt about 20 feet (six to seven meters) down, the same kind of rock found in the surrounding hills.[20]

Each of the physical "proofs" offered for the Ark has been examined and found to be natural (Table 1). The supposed iron brackets are grains of limonite set in clay and other common minerals. As Collins and Fasold point out, "both magnetite and goethite cause a metal detector to buzz just like elemental iron."[21] The "petrified wood" is volcanic rock, and the laboratory that analyzed Wyatt's best-known sample confirmed that it was never asked to say what the object was.[22] The large stones with holes that Wyatt called anchors are made of local volcanic rock of a kind almost absent in Mesopotamia, where he said they came from.[23] Collins and Fasold sum up: "no fossilized wood or traces of elemental carbon, wood, or reed fragments have ever been found."[24]

What Would Petrified Wood Look Like?

Petrified wood cannot be identified just by finding carbon or silica. What identifies it is the structure of the wood itself. As wood petrifies, two things happen. In permineralization, minerals fill the wood's open spaces. In replacement, minerals take the place of the wood itself. George Mustoe has shown that the two go on together, and that how much of the wood's structure survives "depends on the relative rates of mineral precipitation and tissue destruction."[25] Even when little of the original wood is left, the minerals often copy its cell walls, the hollow spaces inside the cells, and the tiny tubes that carried water

(cont. on p. 8)

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through the tree. Mustoe's paper shows these features in real specimens under a scanning electron microscope, which can show detail far smaller than the width of a human hair.[26]

That is why real petrified wood is studied under the microscope. In a study of petrified wood from Denmark, thin slices showed that quartz had coated the cell walls and preserved their shape.[27] A 2019 study of samples from Italy, Poland, and South Africa traced "both the structure of cell walls and the remains of ancient organic matter."[28] Until samples from Durupınar consistently show this kind of structure, calling a hard layer "petrified wood" is premature.

The Recent Claims, 2021-2026

Interest in the site revived in 2021, when a team from Ağrı İbrahim Çeçen University and Istanbul Technical University, working with American researchers, collected about thirty soil and rock samples. News reports in 2024 said the samples dated to 3,500-5,000 years ago and contained clay and marine material.[29] In January 2026, researchers reported pottery fragments found near the formation.[30] Within a biblical chronology that places the Flood around 3300-3200 B.C.,[31] these remains belong to the region's post-Flood history. In August 2026, the American group Noah's Ark Scans announced 3D radar results showing "angular structures" and a "central corridor," along with soil inside the formation that held about three times as much organic material as soil outside it.[32] In September 2026, drilling led by Professor Cenker Atila of Sivas Cumhuriyet University struck a layer 13 to 16 feet (four to five meters) down that was so hard the drill bit broke. The team's press release suggested that "petrified or highly mineralized wood are both a possibility."[33]

None of these results has been published in a peer-reviewed journal. The drilling results were announced by press release, and the laboratory work was still pending at the time of writing.[34] A soil date may tell us when the soil or the organic matter in it formed, not when a boat was built. Marine material is expected in a region whose rocks include limestone, which forms from shells and sea sediments.

A Hard Layer Is Not Proof of Wood

Many ordinary rocks are hard enough to stop a drill, and earlier drilling at the site had already reached rock not far below the surface.[35] What matters is what the material is. A core sample can be cut, examined, and tested. Until a core is recovered, documented, analyzed, and reported by independent experts, the fact that it broke a drill bit cannot tell petrified timber from ordinary bedrock.

Carbon Is Not Wood

Carbon readings call for the same caution. Carbon is everywhere near the earth's surface. Some of it comes from living things, such as roots, microbes, and plant matter carried down by groundwater. Some is locked in minerals such as limestone. The recent reports concern the first kind, organic carbon, and ordinary soil is full of it. A hollow in the land that holds water, mud, and plants could easily build up more organic material than the slopes around it. Finding carbon, or even more organic carbon inside the formation than outside it, cannot by itself show that the material was once timber.

Wood is more than something that contains carbon. It is a living material with a structure. If the formation holds petrified timber, properly collected cores should show cell walls, water-carrying tubes, or other telltale features of wood. That is why scientists who study real petrified wood rely on microscopes and mineral tests and not on chemistry alone.[36] Radar images, as Snelling has put it, are "ultimately subject to interpretation based on the bias of the interpreter."[37] Even Ken Ham of Answers in Genesis has faulted the team for being convinced of what the site was before the data were weighed.[38]

WHAT EVIDENCE WOULD CHANGE THE CONCLUSION?

It is fair to ask what would change my mind. The claim can be tested. If a huge timber structure is there, cores drilled at recorded spots inside the formation should show wood structure repeatedly, and cores from outside it should not. The samples should be handled so they cannot be mixed up or contaminated, and ideally the laboratories should not be told which ones are supposed to be wood. Thin slices under the microscope should show copied cell structure, and the results should be repeated by independent laboratories and published where other specialists can check them. Cores made entirely of volcanic rock, sediment, and soil, with no wood structure, would confirm the geological explanation. That standard is fair to both sides.

CONCLUSION

The Durupınar formation is an interesting piece of geology, and the region around it has a real archaeological history. Whether the formation is Noah's Ark should be decided by the physical evidence, not by the reputation of those who have promoted or criticized it. So far, each of the older claims that has been tested, from petrified timber, metal fittings, and internal walls to anchor stones and

the ship-like shape itself, has failed independent geological examination. Recent radar and drilling announcements have raised new questions, but they have not yet produced independently verified evidence of a wooden vessel. The evidence we have is better explained by natural processes.

Christians do not need this site. The truth of Genesis does not depend on finding the Ark, and Snelling reasonably suggests that Noah's family, with no mature trees left to build shelters, may well have taken the Ark apart for timber.[39] If peer-reviewed results ever show wood structure inside the formation, they should be weighed on their merits. Until then, ministers, teachers, and apologists should not use Durupınar as evidence for the Bible. The apostle's instruction applies here as well as anywhere: "Test all things; hold fast what is good" (1 Thessalonians 5:21).

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[5] Andrew A. Snelling (1992), "Special Report: Amazing 'Ark' Exposé," *Creation,* 14[4]:26-38, summarizes these claims point by point.

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[21] Collins and Fasold, pp. 439-444; Snelling, pp. 26-38.

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[31] This date follows the chronology of the Septuagint (LXX), the Greek translation of the Old Testament, which gives longer ages for the patriarchs in Genesis 5 and 11 than the standard Hebrew (Masoretic) text. For the textual case behind this date, see Henry B. Smith Jr. (2018), "The Case for the Septuagint's Chronology in Genesis 5 and 11," in *Proceedings of the Eighth International Conference on Creationism*, ed. J. H. Whitmore (Pittsburgh, PA: Creation Science Fellowship), pp. 117-132; Henry B. Smith Jr. (2017), "Methuselah's Begetting Age in Genesis 5:25 and the Primeval Chronology of the Septuagint," *Answers Research Journal*, 10:169-179; Justin Rogers (2020), "Can I Trust the Numbers of Genesis 5?" *Reason & Revelation*, 40[8]:86-89.

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[38] Plain, "New Drilling."

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What Does It Mean to "Work Out Your Own Salvation"?

Eric Lyons

Q: If salvation is a gift from God, why did Paul say in Philippians 2:12 to "work out your own salvation with fear and trembling"?

A: What an excellent question. If humans do not, and cannot, "earn" salvation from sin and its spiritual consequences—eternal death (Romans 6:23)—why does Paul write, "Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation** with fear and trembling"?[1]

First, we should remember that Paul is writing **to Christians** in a faithful congregation in Philippi. He's **not** addressing a group of unbelievers, as Peter did in Acts 2. He's **not** telling non-Christians, "Here is how you perform works to merit eternal life." Sinful humans can never do enough "work" to wash away even **one** sin from their souls. **Only** the blood of the perfect, sacrificial Lamb of God (John 1:29) has the power to cleanse the stain of sin and make a sinner holy and justified in the sight of God (Romans 3:24-25; 5:9).[2]

Second, while many treat the different "works" mentioned in Scripture as belonging to a single category, Bible writers actually use "works" in various senses. There are (a) sinful works—"works of darkness" and "works of the flesh" (Ephesians 5:11; Galatians 5:19), which obviously do not save; (b) "works of the law"—the deeds of the Law of Moses (Romans 3:28; Galatians 2:16), a system that has been fulfilled, taken away, and never intended to be the means by which sinners could be justified; (c) meritorious works (as discussed above) by which no one can earn salvation (Titus 3:5); and (d) works of obedient faith (James 2:14-24; Acts 26:20)—the actions that flow from trusting God. These are not attempts to earn salvation, but humbly submissive, obedient responses to God's grace. The works of Philippians 2:12 fit into this last category—works of obedient faith.

Third, God has always expected His followers to be obedient, walking in the "fear" of the Lord. Adam and Eve were to obey God's command not to eat of the forbidden fruit (Genesis 2:16-17). "By faith Noah...moved with godly fear, prepared an ark for the saving of his household" (Hebrews 11:7). "By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance" (Hebrews 11:8). Solomon wrote: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all" (Ecclesiastes 12:13). Similarly, God expected the Philippian Christians to continue imitating the humility and obedience of Jesus (Philippians 2:8). They were sincere in their obedience to Christ—so much so that Paul noted they had "**always obeyed**," whether in his presence or absence (2:12). And thus, Paul expected them to "work out" their own salvation in whatever was before them.[3] With godly fear and trembling, Christians are to be submissive in all things to the all-authoritative Savior (2:9-11)!

Fourth, Paul makes clear in the immediate context—in the very next verse—that even when Christians "obey" God and "work" in service to Him "for His good pleasure," it is **God** Who gives us the "will" and the ability to do such work.[4] Paul uses different Greek terms in verses 12 and 13: believers are told to "work out" (*katergazomai*) their salvation, while God is the One "working in" them (*energeo*). It is God Who gave us (a) our body, soul, and mind, (b) a conscience, (c) information, (d) instruction, (e) salvation through Jesus, (f) energy, (g) opportunities to do good in His name, and much more.

Perhaps this "working" relationship between God and His people is best illustrated (however so imperfectly) by a young child "helping" a parent. The child truly participates, but it's the parent who provides the direction, strength, and overall success. After reminding the Ephesians that they were saved by grace through faith and not of works, Paul wrote, "For we are **His [God's] workmanship** created in Christ Jesus for good works, which **God prepared** beforehand that we should walk in them" (Ephesians 2:10). Paul then concluded the first half of Ephesians with these inspiring words to the Church: "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen" (3:20-21). Indeed, it is **God** Who works in and through His Church!

Finally, if we want to understand the apparent "work" Paul addresses in Philippians 2:12, fair-minded readers will consider all of Paul's brief epistle, and especially 1:27-

2:30. Paul repeatedly exhorts the Philippians to be **one in Christ**. There was some kind of disagreement in the church between two women that concerned Paul. Thus, he wrote: "I implore Euodia and I implore Syntyche to **be of the same mind** in the Lord. And I urge you also, true companion, help these women who labored with me in the gospel..." (4:2-3). Paul used similar language in 1:27, when he wrote: "Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast **in one spirit, with one mind striving together** for the faith of the gospel." Five verses later, Paul again pleads for unity among the brethren in Philippi, saying with repetitious thoughts, "[F]ulfill my joy by being **like-minded**, having the **same love,** being of **one accord,** of **one mind**" (2:2).

In the next few verses, Paul prescribes in principle **how** to have Christian unity: be **humble** (2:3) and **selfless** (2:3-4). After all, if Jesus, Who is Divine and all-authoritative (2:6,9-11), can humble Himself and come to Earth as a selfless servant to die for our sins (2:7-8), then the least we can do is give up our selfish ambitions for the greater good—**for unity in the church!** Be like Jesus (2:5-11), as well as Paul (2:17), Timothy (2:19-24), and Epaphroditus (2:25-30). When we live like them, we will be humble, selfless, and sacrificial—the key ingredients to attaining and keeping unity.

By using the term "therefore" (Greek *hoste*) at the beginning of 2:12, Paul connects his "work out your own salvation" exhortation with what he was addressing about unity in Christ. He also uses language similar to 1:27 ("whether I come and see you or am absent"), saying in 2:12, "as you have always obeyed, not as in my presence only, but now much more in my absence," which seems to further connect Paul's message of reconciliation and unity.

When Paul's instruction for the Philippians to "work out your own salvation" is considered in the context, it appears primarily tied to his instruction about working on restoring and maintaining **unity** in the church. That is, the Philippians were to use all the instruction and fundamental Christian teachings that Paul gave them in this epistle (and especially in 1:27-2:30) to "work out" disagreements and disunity[5] with fear and trembling to the eternal benefit of everyone involved.[6]

ENDNOTES

1 All emphasis in Bible quotations is added.
2 For more information, see Eric Lyons (2024) "Why Did Jesus Have to Die?" *Reason & Revelation*, 44[5]:10-11, May, apologeticspress.org/why-did-jesus-have-to-die/.
3 Paul consistently encouraged the Philippians to "do," "walk," "stand fast," and "press toward the goal" (4:9; 3:16; 1:27; 3:14). An "inactive" Christian is an oxymoron.
4 Paul makes a similar statement in 1:6, where he is thankful that **"He [God] who has begun a good work in you** will complete it until the day of Jesus Christ."
5 Cf. John 17:20-23; Ephesians 4:3-6,11-13; 1 Corinthians 1:10.
6 Paul used the Greek term *soteria* (usually translated "salvation") three times in Philippians (1:19, 1:28, and 2:12). Interestingly, many translations use the term "deliverance" for *soteria* in 1:19. Perhaps such a translation is warranted in 2:12—"deliverance" from disharmony and disunity? Regardless, it is biblical for Christians and churches to speak of implementing **God**-given solutions to problems as "work[ing] out your own salvation with fear and trembling."

SPEAKING SCHEDULES

Kyle Butt		
Nov. 6-8	Buford, GA	(770) 945-8620
Nov. 18	Huntsville, AL	(256) 895-8717
Eric Lyons		
Nov. 1	Stantonville, TN	(731) 632-4678
Nov. 4	Rainsville, AL	(256) 638-6211
Dave Miller		
Nov. 1	Montgomery, AL	(334) 264-2985
Jeff Miller		
Nov. 1-30	Flagstaff, AZ	(334) 272-8558
Aubrey Strickland		
Nov. 8	Parsons, TN	(731) 847-9969

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NOTE FROM The Editor

An Opportunity to Help Further the Work of Apologetics Press

What if you could give $100 to help spread the Gospel around the world, and someone else would immediately turn that gift into $200? What if your $1,000 gift could become $2,000? By the grace of God, Apologetics Press has once again been blessed with just such an opportunity.

A few generous supporters of AP have agreed to match donations made to our annual year-end campaign, dollar for dollar, up to **$300,000**. That means, Lord willing, Christians and congregations have an opportunity to help provide $600,000 toward the ongoing work of AP.

And what kind of work will these funds help support?

Earlier this year, we heard from a faithful brother in Christ serving as a military chaplain overseas. Over the past two years, he has distributed more than 100 AP personal-carry Bibles, including during a deployment in a dangerous war zone. During an unexpected 45-day extension of his latest deployment, he baptized three precious souls who had received AP Bibles.

Friends, this is what the work of Apologetics Press is all about—providing online and printed resources to help individual Christians and local churches lead precious souls to know God, obey the Gospel of Jesus Christ, and grow in the faith.

In addition to supporting our ongoing work, funds from this matching campaign will help us move forward with several exciting projects in 2027, including:

- The layout and eventual printing of AP's new Spanish Study Bible.
- Continued development of our first-ever children's study Bible, which we hope to send to the printer in late 2027 or early 2028.
- A new Creation science trading card set to help young people learn about God's amazing handiwork.
- Additional Creation science research, fieldwork, and educational opportunities.

The campaign will also help support AP's growing staff and our continued efforts to produce and distribute biblically sound, faith-building materials around the world.

Would you prayerfully consider helping us meet this $300,000 matching challenge before December 31st? Perhaps your home congregation, or a Christian brother or sister you know, would also be interested in participating.

Most importantly, please continue praying for AP. We firmly believe there is no greater way you can help us. To God be the glory!

Eric Lyons
Executive Director