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6 DAYS

NOT BILLIONS OF YEARS!

SOFT
TISSUE IN
DINOSAUR
BONES!

CANINE
MUTANTS

ARE GHOSTS REAL?

INTERPLANETARY LIFE?

APE ANCESTORS?

FLOOD!

THE EVENT DOCUMENTED
ACROSS THE GLOBE

HOW OLD
IS THE
EARTH?

IS GAY
MARRIAGE
OK?

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6 DAYS

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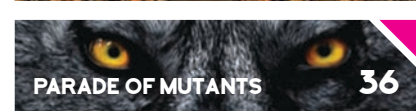
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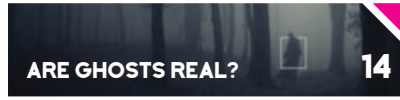
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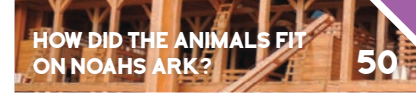
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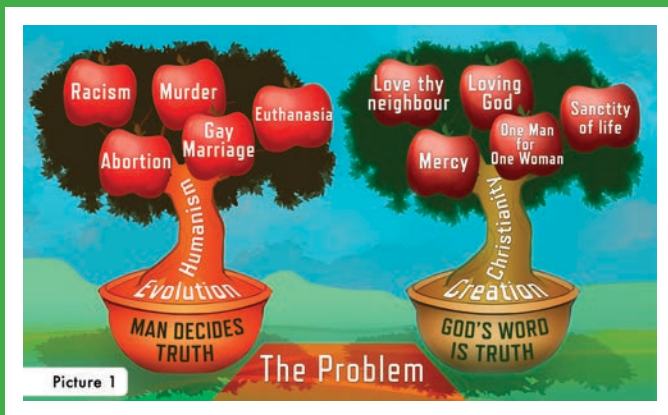
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The Genesis account of Creation is foundational to understanding the Gospel because if there was no literal sin, no literal Fall of man, no curse of death and so on, we literally don't need to be saved from anything.



Unfortunately, many Christians wrongly perceive that the creation vs. evolution debate is just one of those many 'controversial problems' facing the church, such as gay marriage, abortion, or euthanasia. To gain a proper understanding of the real problem, see Picture 1 (p. 4).

The Lord Jesus spoke a lot about trees and their fruit. For example, in Matthew 7:16–19, He said: "You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire."



TREES AND WORLDVIEWS

The two trees in Picture 1 represent the two dominant worldviews in Western cultures. Our worldviews are like a filter or a set of glasses through which we view all of reality, but most of us don't even realize that we actually have a worldview! The number one factor that forms our worldview is *our belief about where we came from*. Note the soil that these two trees are planted in. The tree of humanism (which means that man determines truth for himself) is planted in the soil of evolution.

Evolution has a materialistic foundation, meaning that matter is all that there is or ever has been. If there is no Creator God who sets the rules, you can make up your own rules about life, and truth is simply what you decide or what society establishes. It puts God out of the picture as the ultimate authority—as lawmaker and giver of truth. The major 'problems' that many think are facing the church today, such as abortion and gay marriage, are not really the problems. They are simply the fruit (or the symptoms of an underlying problem) of humanism, rooted in the soil of evolution—its foundation. For example, if one believes that humanity is the product of time and chance, then who is to say that it's wrong to kill unborn children in the womb? After all, modern biology textbooks claim that a fetus is a throwback to our evolutionary ancestry and nothing more than an animal. Please don't misunderstand this. Evolution is not the *cause* of ills in our society. The ultimate problem is our sin nature, but as the noted high priest of evolution, Professor Richard Dawkins, once wrote, "Darwin made it possible to be an intellectually fulfilled atheist."¹

THE FRUIT ARE NOT THE ACTUAL PROBLEMS

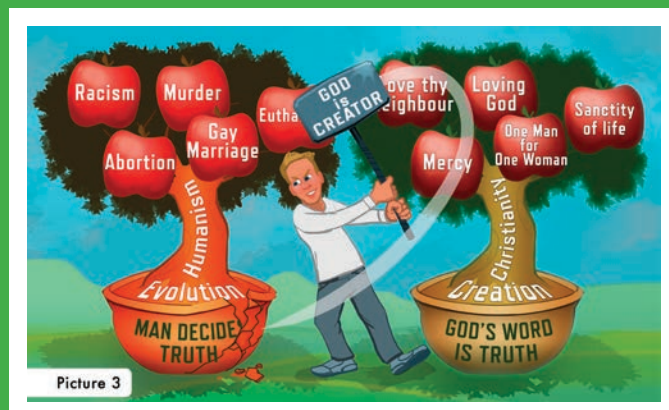
As the old saying goes, "An apple tree isn't an apple tree because it produces apples, it produces apples because it's an apple tree." In the same way, we are not sinners because we sin, we sin because we are sinners. The reason we are born sinners is because of 'real' history—biblical history. That is, we are literal descendants of Adam, the first human sinner (Gen. 3). So, the problem is not what we do, but who we are. It is because of what we are that

Christ came: "God shows his love for us in that while we were still sinners, Christ died for us" (Romans 5:8).

However, when our previous humanistic worldview ('there is no God') is replaced by a Christian tree (worldview), then, logically, it should be planted in the good soil of believing the Bible as God's inspired Word. We should then also see fruit in accordance with that worldview. However, please note that being a Christian doesn't automatically guarantee that one will have a Christian worldview. The believer *should* be consistent and recognize that our fallen state, as well as our need for salvation, comes from the foundation of biblical history; that is, the belief that the Bible is true from the beginning. Otherwise, how do we know what we are being saved from? As Christ is the founder and finisher of our faith (Hebrews 12:2), we should believe that He is the Word of God (John 1:1). Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned" (John 15:4–6).

HOW TO BEAR GOOD FRUIT

In the aforementioned Matthew and John passages, Jesus focused on bearing fruit. Preceding the Matthew



WHAT ONE BELIEVES ABOUT WHERE ONE CAME FROM IS THE BASIS OF ALL WORLDVIEWS.

At some stage every person has likely asked the ‘big 3’ questions.

1. Where did I come from? - 2. Why am I here? - 3. What happens to me when I die?

If **EVOLUTION** is true, then (according to its leading proponents from Darwin to Dawkins):

- We have come from nothing.
- There is no ultimate meaning or purpose to life.
- We go to nothing when we die.

If **BIBLICAL** creation is true, then:

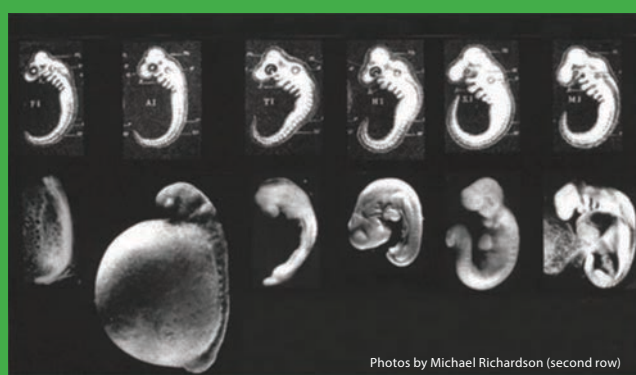
- We were created (God knew me before I was formed in the womb).
- There is meaning and purpose to life.
- The decisions we make in this life will determine where we spend eternity.

But note that in order to answer questions 2 or 3 you have to first decide the answer to question 1.
Am I created in the image of God, or just a giant cosmic accident?

Your answer will determine what fruit you produce.

7 discourse, He also said, “Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few. Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves” (Matthew 7:13–15). Look at Picture 2 (p. 4).

It’s an indisputable fact that most of us have been taught evolution under the guise of science, which results in many of us trying to fit the idea of millions of years into the book of Genesis. However, evolution is a materialistic concept that dispenses with the need for a Creator. If we add such evolution salt to Scripture, we (unwittingly perhaps) end up destroying the Gospel, because we’ve put millions of years of death and suffering before the Fall of Adam, and it will not bear much fruit, as Jesus



Photos by Michael Richardson (second row)

Evolutionist Ernst Haeckel *fraudulently* drew the pictures on the top row to reinforce the idea that while in the womb, human beings and other creatures undergo a throwback to an alleged evolutionary ancestry. This has been known to be wrong for over 100 years, yet similar pictures still adorn biology textbooks today. Photographs of actual embryos (bottom row) bear little resemblance.

said. When witnessing to someone, is it reasonable to ask them to accept the claims of Christ (who referenced a historical Adam and Eve, a global Flood, etc.), if we admit that Genesis does not mean what it says? Don’t believe those teachers who are content to add evolution to the Bible. Even atheists such as Richard Dawkins believe that evangelicals who are content to add evolution to the Bible are ‘deluded’². Who are we trying to win over with such compromise? The majority of the world believes in evolution because that’s all most are ever taught, so, believing in a six-day creation is most certainly ‘the narrow way’.


See Picture 3. If the foundational view of God as Creator in Genesis is undermined or destroyed, we would expect the tree of Christianity to wither (as indeed is happening in many countries). Therefore, we can stand firm in our faith and fight back by similarly destroying the foundational beliefs of materialistic humanism by undermining evolution. It is unlikely that we can change our cultures by simply changing laws. How can we expect hearts to obey Christian morality? It is with God’s enabling that we can change minds and then point softened hearts to the Creator. The good news for Christians today is that we have more resources to do this than at any time in church history. This magazine, with just a handful of articles, highlights that we *do* have answers. Such answers also destroy the base of evolution. If we do this, the worldview of humanism will decline. That’s how we can change a culture. It looks like the Creator (the Lord Jesus—Colossians 1:16) knew what He was talking about when he used the analogies of trees and their fruit! ■

References and notes.

- Dawkins, R., *The Blind Watchmaker*, W.W. Norton, New York, p. 6, 1986.
- Richard Dawkins: “Theistic evolutionists are deluded”, creation.com/dawkins-clip.

**DID GOD
CREATE LIFE
ON OTHER
PLANETS?**

**OTHERWISE
WHY IS THE
UNIVERSE
SO BIG?**

A hand is shown holding a glowing, multi-colored Earth (red, orange, yellow, green, blue) against a vibrant cosmic background of stars and nebulae. The hand is positioned in the center-right of the frame, with fingers gently cupping the planet. The background transitions from dark purple and blue on the left to bright orange and yellow on the right, suggesting a sunrise or sunset in space.

A MONG those who believe that life evolved on the earth, many see it as virtual 'fact' that life must have also evolved on countless other planets. Even many Christians think, 'God must have created life elsewhere—why else would He have made the universe so big?' However, our thinking should be based on what God said He did (the Bible), and not what we think He would, should, or might have done.

Since God is the one who made the universe, it can scarcely be 'big' to Him. Size (time and space) is only relative to us as inhabitants of this universe. Because time itself began with the creation of the physical universe, it is difficult to comprehend what eternity is. The Bible says that God existed before the universe, so He does not exist in time. Similarly, how do we imagine how 'big' God is?

To give one example, God is omnipresent (everywhere at once). If He is here with us right now and also at the edge of the universe, 14 billion light years away, one might ask, 'How long did it take Him to get there?' Of course, it took no time. Such rules only apply to us because we are part of the universe He created (time and space are related), but they don't apply to the Creator.