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A BRIEF OVERVIEW

Cosmology may appear to be complicated when viewed close up (and it is), but it is easy to understand when viewed from a distance. In this book we have endeavored to give you an easy bird's-eye view — and, in the following few paragraphs, an even easier summary.

FOUR REASONS TO REJECT THE BIG-BANG THEORY

It doesn't work.

The universe consists of galaxies, stars, planets, and people, but even when given the credit of every possible doubt, the big-bang theory only produces an expanding cloud of gas. Expanding clouds of gas do not spontaneously reverse their expansion and collapse into the kinds of objects that we observe in the real universe around us today.

The theory lacks a credible and consistent mechanism.

Big-bang theory is based on the laws of physics but those laws cannot explain the important components of the model. The big-bang universe begins in a singularity (all matter, energy, space, and time crushed into a point of infinite density) and there is no known mechanism to start the universe expanding out of the singularity — the equations in the theory only work *after* the expansion has begun.

It then requires a hypothetical period of stupendous inflation to stop the universe from recollapsing. It further requires incredible fine tuning to maintain stability. Its mechanism for turning primordial energy into matter would produce equal amounts of matter and anti-matter but our universe is made only of matter. It has to violate physical laws and appeal to unknown forces (dark energy) and substances (dark matter) to explain what we observe.

Chemical evolution of life (eventually leading to intelligent life, an essential ingredient of any evolutionary cosmology) is clearly excluded by the evidence.

There are basically only two kinds of objects under consideration in cosmology — the *matter* of its substance and the *mind* that contemplates it. Big-bang theory starts with matter (or rather its energy equivalent), and so it must derive the life and mind of the cosmologist by some step-wise process involving at its outset the self-organization of non-living matter. None of the major steps in that supposed chemical evolutionary process can be reproduced in the laboratory (under simulated naturalistic conditions) because the laws of chemistry prevent them. Appeals to chance do not work because chance cannot accomplish what the laws of nature do not allow.

Science cannot produce any final answers on the subject of origins.

Science works in the *present*, by observation and experiment; it has no direct access to the past. We cannot directly observe the past, we cannot revisit it in a time machine, nor can we repeat it (as an experiment would require), so anything scientists say about the past has to be based on extrapolation from *present-day* observations. These extrapolations have, in turn, to be based on assumptions. Those assumptions are necessarily constructed within the framework of a *belief system* about the nature of the universe and how it came to be the way it is. Christians therefore need to study the universe within a Christian (i.e., biblical) belief system, and not think they must rely on the beliefs of atheistic naturalism. The purpose of this book is to help Christians do just that.

FOUR REASONS TO ACCEPT SIX-DAY CREATION

Genesis 1 clearly states that God created the universe in six ordinary-length days.

While the word “day” has a variety of possible meanings, the meaning intended by an author is always specified by the *context*. The context in Genesis 1 is “evening and morning, one day.” The author clearly intended the word

to mean an ordinary-length day. The Ten Commandments, which God wrote down with His own finger in stone, confirm this conclusion. The Fourth Commandment says that the Israelites were to observe the Sabbath as a memorial to the fact that God created the universe in six days.

Jesus was totally committed to the authority of the Scriptures, particularly the writings of Moses (which begin with Genesis), and He said that we must be too.

Jesus said that if we did not believe what Moses wrote we could not believe what He said, because Moses wrote about Him. Jesus claimed to *be* the God whom Moses wrote about, and He claimed that the writings of Moses provided the foundation for His incarnation, atonement and resurrection. Jesus made it a condition of Christian discipleship that we believe what He says.

The honor and glory of God are revealed in His work of creation.

God defines himself throughout the Bible as the Creator. His honor and glory are shown forth in His work of creation, so it is logically absurd for Christians to worship God as Creator, but then to refuse to believe what He says on the subject of creation.

The Atonement depends upon Genesis creation.

According to Genesis, man was created to live with God forever. There was no suffering, no accidents, and no death. Death entered the world only after the Fall, as the penalty for man's sin. God's plan of redemption involved several important steps. First, He delayed the penalty of death to give man *time* to repent. Then he withdrew some of His upholding power to give man a small taste of what life without God is like — this is called “the Curse,” and it is the explanation for human suffering and the decay of the universe. God did this to give man a *reason* to repent; otherwise, he could have continued forever in his fallen state. Then God cast Adam and Eve out of the paradise of Eden, to block their access to the Tree of Life so that they would not continue to live forever in their alienated state and would eventually die. Then God provided a sacrifice to die in their place and pay the penalty of sin for them. At first, this was an animal sacrifice, but the true sacrifice was God himself. God the Son, Jesus Christ, died in our place to pay the penalty for our sin, so that in Him we might become the righteousness of God. Once the penalty had been paid, death could no longer hold Him, and Jesus rose from the dead. However, evolution is based on the idea that death is a natural part of life and it was in the world for millions of years before man ever existed. Even long-age creationist views that reject

biological evolution must accept that death was around for eons before man sinned, but if death is indeed a natural part of life then it cannot be the penalty for sin — it's only natural, after all. If we accept "billions of years of earth history," then death existed before sin, and the story about Christ dying to pay the penalty for our sins becomes meaningless.

FOUR REASONS TO AVOID COMPROMISE

The number one reason for compromise — the time scale — is no longer a stumbling block.

Up until the time that geologists first began to speculate about the world being millions of years old, Christians generally believed in the biblical time scale. When Darwin's theory of evolution was married up with the long ages of uniformitarian (slow-and-gradual) geology, large numbers of Christians rejected the biblical time scale and adopted the evolutionary one, but recent research has shown that the evolutionary time scale is a "house of cards." Long-age dating methods are all crucially dependent upon long-age naturalistic assumptions, and the assumptions you begin with determine the conclusions you come to. When the scientific evidence is interpreted within the biblical world view, using biblical assumptions, the evidence is consistent with the biblical time scale. While the vastness of the cosmos requires a time scale of billions of years, relativity theory shows that time is not a constant, and during the creation week it's possible that only one day may have passed on earth while billions of years passed in the cosmos. The biblical model is consistent with the evidence on a wide range of time scales, and provides better explanations than does the big-bang theory.

Compromise destroys the internal consistency of the Bible.

The method, timing, and purpose of God's work of creation are inextricably interconnected and cannot be separated without doing violence to all three.

(a) God spoke the universe into existence out of nothing. He also holds it in existence by that same word of power. If, however, parts of the universe did not come into existence until billions of years after God commanded them to do so, it destroys the logical connection between the cause and the effect. Consider an example. If Lazarus had not come out of the tomb when Jesus called him to come out, but came out five years later, could we say that Jesus raised him from the dead? Of course not — the connection between cause and effect is lost if too much time intervenes between the two.

· (b) Much of the creation shows evidence of irreducible complexity, a principle of design that requires the assembly of all the parts at one time in order for the system to work. If some parts had to wait around for millions of years before the other parts turned up, the ravages of time would have degraded and/or dispersed them and they would not work.

(c) God's stated reason for creating the universe in six days was to give man a convenient time scale to commemorate and celebrate His person and work of creation. If this time scale is expanded to billions of years, it makes nonsense of the Fourth Commandment.

Compromise positions do not earn respect among non-Christians.

A common motivation for Christian compromise on six-day creation is the fear of ridicule from evolutionists. This is understandable — no one wants to be thought a fool. However, this reason is not likely to gain much favor with the One who called us to follow Him on the way of the Cross. As it turns out, it gains no respect in the secular community either. Even the most casual reader can see that Genesis says God created the universe in six solar days. When Christians try to deny this, they damage their own credibility.

Compromise positions are neither good science nor good theology.

Secular scientists are becoming more and more strident in their calls to restrict scientific explanations to naturalistic causes. While the motivation of many is primarily to exclude the Creator, there is some rationale behind their thinking, in that only naturalistic causes are open to observation and experiment. Big-bang cosmology is a useful scientific theory (even though it is demonstrably wrong) because it proposes a naturalistic cause, which is, in principle at least, open to experimental testing, albeit indirectly. If supernatural creation events are inserted into the big-bang scenario (as some theistic evolutionists and "progressive creationists" do), then the power of the naturalistic explanation is overturned. On the other hand, we argue that supernatural causes should not be excluded from science, because their *effects* and *consequences* can be observed and tested. Thus, the biblical model can be (again indirectly) tested. First, we read what God says He did in creating the universe, and then we look for the effects and consequences to see if they are consistent with the revealed explanations. However, if the biblical account is changed to fit the naturalistic model (all compromise positions do this), then the value of the revealed account is destroyed because it no longer says what the author intended it to say. Compromise positions are therefore neither good science nor good theology.

"As a way of explaining the universe we see, big-bang theory doesn't work. Not only does it lack a credible and consistent mechanism, but even given the credit of every possible doubt, the best it can produce is an expanding cloud of gas." – Dr John Hartnett, Ph.D. (physicist/cosmologist)

- WHY DID PTOLEMY'S THEORY CAUSE PROBLEMS FOR THE CHURCH?
- WHAT IS THE BIG SECRET CONCERNING THE "AGE" OF THE EARTH?
- WHY DO MANY SCIENTISTS REJECT THE USE OF DESIGN IN EXPLAINING ORIGINS?

The seemingly absurd idea that all matter, energy, space, and time once exploded from a point of extreme density has captured the imagination of scientists and laypersons for decades. The big bang has provided a central teaching for the eons of time of "cosmic evolution," undermining the history and cosmology of the Bible.

It is a theory that fails, even violating the very physical laws on which it is purportedly based.

In this easy-to-read format, authors Alex Williams and John Hartnett explode this naturalistic explanation for the universe, and show that the biblical model provides a far better explanation of our origins. This fully indexed, illustrated analysis of the big bang theory is an invaluable help in understanding and countering a world view that is as chaotic and destructive as its name implies.

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