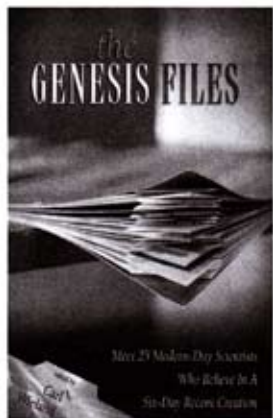


Isn't evolution science, and creation just a religious belief?

If this common idea were true, why would so many highly qualified scientists today accept the direct, recent creation of a functioning world (just as it says in Genesis, the first book of the Judeo-Christian Scriptures)? And why would they reject evolution (the idea of slow self-transformation of all things from extremely simple beginnings) and its stable-mate, vast ages of time?

The modern creation movement is a rapidly-growing minority. In the US alone, it is conservatively estimated that there are upwards of 10,000 professional scientists (the vast majority not officially linked to creation organizations) who believe in biblical creation. The Korea Association of Creation Research has a membership of hundreds of scientists with at least a Master's or Ph.D. degree in some area of science, which includes dozens of full-ranking university professors.

Almost all branches of modern science were founded, co-founded, or dramatically advanced by scientists who believed in the biblical account of special creation and the worldwide Flood of Noah.



The book *The Genesis Files* has detailed, informative interviews with 22 modern-day scientists of a variety of disciplines; all hold to six-day, recent creation.

But science ... ?

Science is a wonderful tool. But the sort of science which has had so many impressive achievements in our modern world is quite different from the science that seeks to investigate the past. The science that put men on the moon is all about the laws by which our world operates *in the present*. It relies on being able to measure or watch something

happen, and being able to check on these observations at any time by repeating them. Of necessity, the sort of science which tries to establish what happened in the unrepeatable past is quite different.

Think of the work of a detective, or a forensic scientist, who can carefully gather and measure the 'clues', but must then *interpret* them to try to fit them into some sort of a *story*. The same 'facts' can fit many different stories, and a lot depends on the beliefs, biases and underlying assumptions of the investigator. Even if, for example, reptiles *did* change into birds millions of years ago, as evolutionists allege, the 'scientific method' most of us were taught at school could never be applied to test this idea, because it was not observed happening. If you *could* somehow turn a reptile into a bird today, even that wouldn't prove it happened millions of years ago. Equally, you can't insist that God should repeat the miraculous creation of many groups of birds and reptiles, programmed to reproduce after their kind, just so you can watch it.

Both are ideas held *on faith*; each belief system (evolution or creation) offers arguments and evidences to bolster that faith. Both systems have the same facts, the same observations. Creationists maintain that theirs is a *reasonable and logical* belief system, backed up by the weight of evidence observable in the *present*.

Creationist scientists don't have all the answers

There are unsolved problems and unanswered questions for those holding to the creation framework, but the same is true for evolution. Billions of tax dollars are spent each year trying to solve evolution-related questions; a pittance by comparison is spent on real creationist research.

Nevertheless, some of the seemingly difficult problems have been resolved through research by creationists in the past few years. (In the process, some previous creationist ideas and suggestions put forward in response to such problems have had to be revised or abandoned, which is normal in science.)

By evolution, we mean the non-provable (i.e. religious) belief that all things have made themselves by means of their own natural properties, with no supernatural input. Chaos has become cosmos, all by itself; particles have given rise to planets, palm trees, pelicans and people, with no help from 'outside' of the properties of matter and energy. Theories of *how* this may have happened (i.e. the mechanisms of evolution) may come and go, but the underlying belief that it *did* somehow happen is an article of unshakable faith for many today.

Some people try to involve a 'god' in such a process, but mostly, evolutionary theorists strongly reject all suggestions of any intelligent direction. Even many academic 'theistic evolutionist' scientists (who claim to believe in both evolution and a god) insist that the process was entirely natural. This evolutionary 'creation process' supposedly took place over billions of years in which countless creatures struggled, suffered and died, with the strong ruthlessly wiping out the weak at many points.

Why does it matter?

1. Evolution justifies atheism

Everyone who insists there is no God relies upon evolution to explain nature without a designer. It is the necessary foundation for many religious world and life views such as atheism, agnosticism and the associated secular humanism with its motto: 'If nobody made us, nobody owns us, so there's nobody to set the rules except us.' There is no logical reason to be bound by the biblical commandment not to steal, for example, if other parts of the Old Testament are rejected as 'cultural myths'.

2. Opposite to Christianity

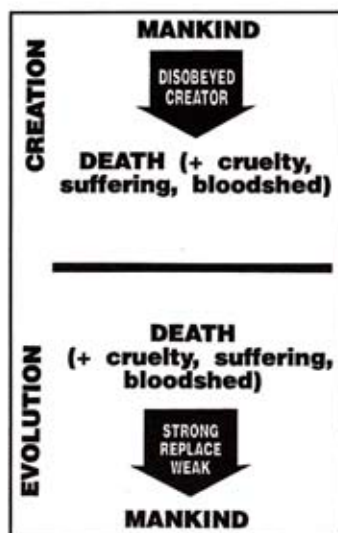
Running right through the entire Bible (which Christians claim is a reliable revelation from the Creator Himself) is the theme that the God who consistently reveals Himself therein made a *good* world (no death, struggle, violence, cruelty or bloodshed). This entire universe has been *cursed* by God (Genesis 3; Romans 8) as a consequence of the rebellion (sin) of the first man, Adam, against his Maker.

However, the entry of death and suffering etc. is only a temporary intrusion, as this world will be *restored* (Acts 3:21)—not back to billions of years of death, cruelty and bloodshed, but to a sinless, deathless state, which is how it began.

Jesus Christ, the Creator made flesh (the 'last Adam'), shed His innocent blood in death to redeem/restore not only those of sinful humanity who believe, but ultimately to liberate the whole universe from this Curse of death and bloodshed triggered by the rebellion of the first Adam.

If the evolutionary story were true, the whole point of this gospel ('good news') message would be lost, because Adam's predecessors would then have been clawing or clubbing each other to death in a world of bloodshed. It would also mean that the idea of a real, space-time Fall of Adam with the associated Curse on creation was a myth.

The truth of the *good news* about Jesus Christ (that people can be eternally restored to fellowship with their Creator) is utterly dependent upon the truth of the *bad news* of how our ancestor Adam rebelled, breaking that original harmony between God and man. (1 Corinthians 15:21–22 links the gospel inexorably to Adam’s bringing of death: ‘For since by [a] man came death, by [a] man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.’) Overall, doubting Genesis has caused huge numbers of people to doubt the rest of the Bible.¹



But how do we know that Genesis was meant to tell us that things were really made in six Earth-rotation days—couldn’t there be some other meaning?

If we wish to be honest, it is no longer possible to suggest that perhaps Genesis was *meant* to be something other than real, true history. According to one of the world’s leading Hebrew scholars,² all world-class university professors of Hebrew he knows of are unanimous that Genesis 1–11 was written to tell us of a real, recent creation of all things in six ordinary days and a globe-covering catastrophic Flood.

That does not mean such professors necessarily *believe* it, just that the

1. Some Christians try to maintain belief in ‘millions of years’, while at the same time rejecting evolution in favour of ‘intelligent design’ or ‘progressive creation’ (God created in ‘batches’ over billions of years). This balancing act generally fails to impress the very people, educated non-Christians, whom they are trying to reach. Moreover, it charges God with sanctioning millions of years of disease and untold bloodshed, calling it ‘all very good’ at the end of creation. It also contradicts Jesus Christ’s statements that people were there at the beginning of creation, not billions of years after its beginning (Mark 10:6, Matthew 19:4). Romans 1:20 also indicates that people have been around to see God’s power, manifested in the things He has created, since ‘the creation of the world’.

2. James Barr, Regius Professor of Hebrew at Oxford, who does not believe in the literal truth of Genesis. See *Creation* 19(1):23–25, 1996. www.creationontheweb.com/sixdays

language of Genesis tells us that the writer could not have had any other intention. It clearly means what it says, which is what has always been obvious to every 10-year-old. Some other parts of the Bible are clearly written as allegory, or poetry, or parable, but not Genesis.

Let's be frank—other ideas about the meaning of Genesis (e.g. gap theory, 'long days', etc.) did not arise from the Bible, but from trying to make the Bible somehow fit with *other beliefs* (such as the idea of long geological ages).

Just a minute

If there was no death and bloodshed before Adam, you might ask, what about those water-deposited rock layers around the world, containing the buried remains of billions of *dead* things, which often show signs of violence, cancer, etc.?

Isn't that the sort of thing you would *expect* if the Bible is right about the destruction of the whole Earth by water—Noah's Flood—*after* Adam? The fossils actually show signs of rapid burial, not slow and gradual processes as most people believe. For example, there are countless millions of well-preserved fossil fish, even showing scales, fins, etc. In nature, a dead fish is quickly torn apart by scavengers and decomposes readily. Unless the fish were buried quickly, and the sediments (e.g. mud, sand) hardened fairly rapidly, such features would not be preserved.



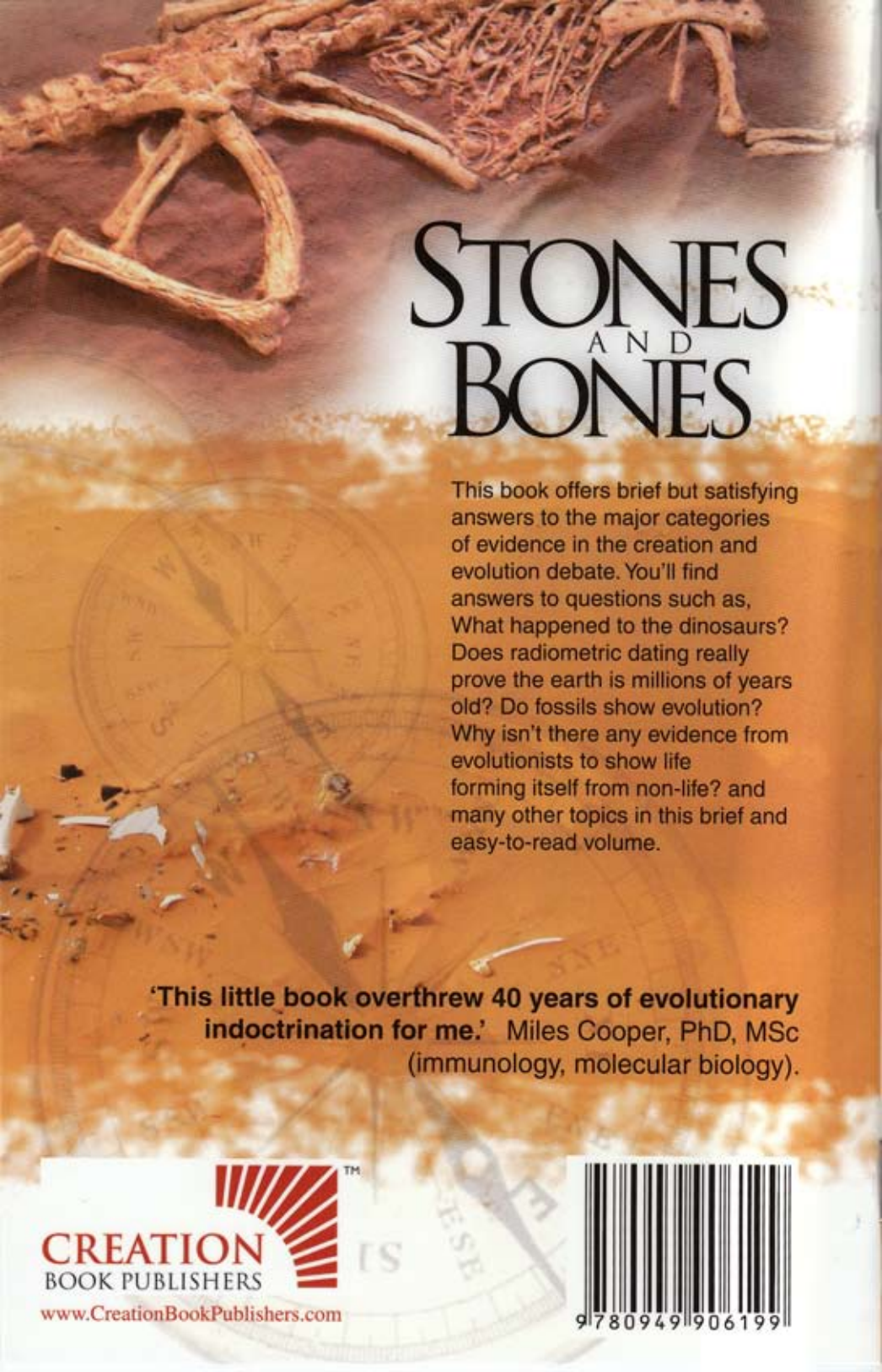
Mother ichthyosaur (an extinct marine reptile) fossilized in the process of giving birth. Such well-preserved features could not have come from mother and baby lying on the ocean floor through countless ages of slow processes.

Photo: Staatliches Museum für Naturkunde, Stuttgart.

But didn't coal form slowly in swamps over millions of years?

The evidence points overwhelmingly to the *rapid* formation of coal as vast forests were uprooted and deposited, then rapidly buried. At Yallourn, in Victoria (Australia), there are huge brown coal beds containing large numbers of logs of pine trees, of types which today don't grow in swamps.

Sorted, thick layers of up to 50% pure pollen over vast areas unmistakably



STONES AND BONES

This book offers brief but satisfying answers to the major categories of evidence in the creation and evolution debate. You'll find answers to questions such as, What happened to the dinosaurs? Does radiometric dating really prove the earth is millions of years old? Do fossils show evolution? Why isn't there any evidence from evolutionists to show life forming itself from non-life? and many other topics in this brief and easy-to-read volume.

'This little book overthrew 40 years of evolutionary indoctrination for me.' Miles Cooper, PhD, MSc
(immunology, molecular biology).

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