

THE WONDERS OF GOD'S CREATION and ANSWERING EVOLUTION

A. Where in the Bible Do We Read about God's Creation? (Gen. 1:2; 5:1,2; 9:6; Exod. 20:11; 31:17; Deut 4:32; 1 Chron. 16:26; Job 38; Psa. 8; 19:1-6; 33:6-9; 96:5; 102:25; 104:2-5; 148:5; Prov. 8:27; Isa. 40:22; 42:5; 44:24; 45:18; 51:13-16; Jer. 32:17; Amos 4:13; Mal. 2:10; Matt. 19:4,5; Mark 13:19; John 1:3; Rom. 1:20; Eph. 3:9; Col. 1:16,17; 1 Tim. 2:13; Heb. 1:2,3,10; 4:4; 11:3; 2 Pet. 3:5; Rev. 4:11; 10:6).

B. God's Creation in Genesis 1.

1. What was before Gen. 1:1? (John 1:1-3; Eph. 1:4).
2. Gen. 1:1. "Created" = form something out of nothing. If the universe began with a "Big Bang," where did the ultra-dense core of matter and/or energy come from? (See Jer. 32:17.) If life evolved from a "primordial soup of elements," how did the primordial soup get there?
3. Gen. 1:2. God's preparation of the heavens and the earth for habitation by man. (Scientists are discovering that the entire Universe appears to be programmed and fine tuned to accommodate life in general and human life in particular. See Appendix A for a few examples.)
4. The First Day (Gen. 1:3-5)—Light. The sun, moon, and stars are not mentioned until the Fourth Day. God is the source of all light—both physical and spiritual. Are you walking in the light (1 John 1:7)? Those who love darkness rather than light because their deeds are evil (John 3:19) will be rewarded with "outer darkness" (Matt. 8:12; 22:13) for eternity.
5. The Second Day (Gen. 1:6-8)—Firmament. Atmosphere of air between water on earth and water in clouds; composition of air ideal for man; man's dependence upon bacteria and plants to utilize the carbon and nitrogen in the air; water distribution and purification system.
6. The Third Day (Gen. 1:9-13)—Dry land separated from the oceans; plant life ("body").
7. The Fourth Day (Gen. 1:14-19)—Sun, moon, and stars adjusted to optimum arrangement for habitation of the earth by man; speed of earth's rotation, period of revolution about the sun, tilt of axis, seasons.
8. The Fifth Day (Gen. 1:20-23)—animal life ("soul").
9. The Sixth Day (Gen. 1:24-31)—more animal life and man ("in Our image, after Our likeness," that is, "spirit").
10. The Seventh Day (Gen. 2:1-3)—God rested "from all His work that He had made." Was He all tired out? (See Psa. 33:9.)

C. The Bible Is Consistent with Scientific Findings

If the Bible were just another collection of ancient history and literature, we would expect to find in it many of the ancient world's myths and superstitions concerning nature. But we don't find this in the Bible. There is no mention of the ancient art of alchemy; no mention of the longstanding idea that all matter consisted of different proportions of four elements—earth, air, fire and water; no mention of

the notion of spontaneous generation. Rather, we find that many scientific discoveries and conclusions made within the past few centuries were already anticipated in the Scriptures thousands of years previously. This gives further evidence that the greatest Scientist of all time—the Creator of the universe—is the author of the Bible. Consider the following examples of the harmony of the Bible and modern science:

1. The sphericity of the earth. “It is He [God] who sits upon the circle of the earth” (Isaiah 40:22; see also Proverbs 8:27).
2. The number of the stars. “The host [that is, stars] of heaven cannot be numbered” (Jeremiah 33:22). As late as the 17th century, the great astronomer Johannes Kepler gave the number of stars in the sky to be 1,005, while a contemporary astronomer, Tycho Brahe, counted only 777. Today, it is estimated that there are 100 *billion* stars just in our own galaxy (the Milky Way), and that there are 100 billion galaxies in the universe.
3. The importance of blood. “The life of the flesh is in the blood” (Leviticus 17:11).
4. The importance of a diet low in animal fat. “You shall eat no manner of fat of ox, or of sheep, or of goat.... And the priest shall burn the fat upon the altar” (Leviticus 7:22-34).
5. Good public health measures: (a) washing after handling the carcass of an animal (Leviticus 11:27,28); (b) quarantine of people with contagious diseases (Leviticus 13:45,46); (c) washing and bathing if contaminated by an issue of blood, etc., from the human body (Leviticus 15); (d) burying human waste (Deuteronomy 23:13).
6. The importance of “safest sex”—that is, total sexual abstinence except within the marriage relationship (Exodus 20:14; 1 Corinthians 6:18).
7. Description of the Second Law of Thermodynamics, namely, that the amount of available and useful energy is decreasing. Another way of expressing this law is that everything, left to itself, tends to run down and decay and deteriorate (Psalm 102:25,26).
8. Forces that scientists cannot explain but only describe (for example, the force of gravity and the so-called “strong force” that keeps positively-charged protons in the nucleus of an atom from repelling one another) can be explained by the truth of Scripture that our Creator also sustains or holds together the universe (Colossians 1:17; Hebrews 1:3).
9. What about miracles? See Appendix C.

D. The Theory of Evolution: Macroevolution versus Microevolution

1. Microevolution. That changes can take place within plant and animal species (“microevolution”) is an undisputed fact of science. Nearly all Bible-believing creationists acknowledge the occurrence of microevolution. These changes may occur “naturally” (i.e., without any apparent input from a divine Being) as illustrated by pathogenic (or disease-causing) microorganisms that mutate into antibiotic-resistant strains. These changes may also be imposed upon species of plants and animals by means of selective breeding, as illustrated by the chihuahua and the Saint Bernard, two breeds of the same species, *Canis familiaris*.

2. Macroevolution. The theory of evolution, however, states that much larger changes can and do occur, namely, the development of new families, new orders, new classes, new phyla, and even life from non-life, though usually through a large number of minute changes over very long periods of time (hundreds of millions or billions of years). This theory (called by more and more people today, the “*fact* of evolution”) as stated allows no room for the intervention of a Creator at different key points in the evolutionary process.
3. Is the theory of evolution, as stated in #2 above, truly a *fact*? Is there scientific proof to substantiate this theory so that it can be called a fact? At this point evolutionists say that while all facets of evolution have not been proven absolutely, there is sufficient evidence available to allow scientists to think of it as a proven fact. Let us examine this claim more closely.
4. We have two competing hypotheses: H₁: God did it, versus H₂: random mutations plus natural selection plus lots of time did it. Then we have tons of scientific data of all sorts. For each piece of data we want to ask the question: Does this datum support H₁ or H₂? To do this properly, we need to suppose that we have a team of honest, relatively unbiased evolutionists and another team of honest, relatively unbiased Bible-believers. (No one who has already taken the position of “evolutionist” or “Bible-believer” can be totally unbiased concerning scientific data.) So we stack up the evidence that supports H₁ and the evidence that supports H₂. It will turn out that many of the pieces of data will be deemed to support both H₁ and H₂. If we could actually carry out such a project, I predict that it would be either impossible to choose between H₁ and H₂, or that the evidence would favor H₁: God did it. (This, of course, shows my personal bias as a Bible-believer.)
5. At this point, the pure, atheistic evolutionists perform a magic trick, a sleight of hand: they fall back on the argument that modern science does not deal with the supernatural. Within the framework of absolute naturalism, evolutionists would have to say—by definition and fiat—that the supernatural is non-existent, and thus a divine Creator could not have been involved at any step of the evolutionary process that leads to man. Thus, H₁, the hypothesis that God did it, is ruled out, not because the scientific data don’t support it but because many scientists reject it out of hand. Sadly, these same scientists want to give the general public the impression that the data support H₂, the hypothesis that Chance and Time did it when in fact H₁, the hypothesis that God did it, was never in the competition. The long-standing controversy about giving equal time (or at least some reference) to creation and/or intelligent design in science textbooks and curricula could be substantially resolved if these were to state clearly and unequivocally, “Modern science, by definition, excludes all supernatural explanations (such as divine creation or intelligent design) of the world we see around us. For this reason, evolution is being presented in this book/course as a well-attested fact for the simple reason that there are no scientific alternatives to consider. There is no scientific methodology available that is capable of distinguishing between the hypothesis that natural evolution is totally responsible for the many life forms in existence today and the hypothesis that some supernatural force, power, or being may have had some input into the evolutionary process at various points along the way.”
6. Looking at it from a little bit different angle, we could ask the question, “What kind of scientific evidence *might be required* to demonstrate that life developed from non-life and all life forms from single-celled animals to man and single-celled plants to giant sequoia trees developed by totally naturalistic processes without any intervention by a divine Creator?” It might be fair for an evolutionist to make the statement, “We have enough scientific evidence to assure us that life *could have* developed from non-life and that all subsequent life forms *could have* developed from

the earliest simple life forms.” But what additional evidence would be required to be able to make the further claim, “We *know* that a divine Creator or any other non-naturalistic cause *was not* involved at any step of the evolutionary process”? I submit that until someone invents a time machine that can take us back to observe what actually happened thousands, millions, and billions of years ago, there is absolutely no scientifically valid way of proving that a divine Creator was or was not involved in the evolutionary process, or that there even was an evolutionary process beyond the tiniest modifications that can be detected today.

E. Conclusion

The theory of evolution no doubt is a great help to those who are unable to have a Creator-God in their thoughts, for it gives them a basis for making sense of the universe around them. However, for others who are willing to acknowledge a Creator-God, the notion that everything came into existence purely by chance is really quite absurd to the human mind, in addition to being dishonoring to God and scientifically unsupportable.

F. Resources for further reading.

1. Behe, Michael J. *Darwin's Black Box: The Biochemical Challenge to Evolution*. New York: The Free Press, 1996.
2. Collett, Sidney. *All About the Bible*. New York: Fleming H. Revell Co.
3. Dembski, William A. *Intelligent Design: The Bridge between Science and Theology*. Downers Grove, IL: InterVarsity Press, 1999.
4. Denton, Michael J. *Nature's Destiny: How the Laws of Biology Reveal Purpose in the Universe*. New York: The Free Press, 1998.
5. Heeren, Fred. *Show Me God*. Wheeling, IL: Searchlight Publications, 1995.

Appendix A. Evidence for Intelligent Design of the Universe for Habitation by Life and Man.

1. The low entropy state (or high degree of order) of our universe at its beginning (noted by scientists, not just Gen. 1:1).
2. Balance between the universe's expansion force and gravity: if altered the tiniest bit the universe either would have collapsed long ago or would be expanding too rapidly for stars and planets to form.
3. Balance between gravitational force and electromagnetic force in stars: if the strength of gravity were altered by one part in 10^{40} , all stars would be either red dwarfs or blue giants and suns supporting planets with life could not exist.
4. Balance of centrifugal force and gravitational force of the moon, earth, solar system, and galaxies as they revolve around larger objects (why the moon doesn't come crashing into the earth and why the earth does not go careening away from the sun).
5. The relative strengths of the four fundamental forces of nature: gravity, electromagnetism, strong

force, weak force: if any one of these were much stronger or weaker, a universe with life would not be possible.

6. The tilt of the polar axis ($23\frac{1}{2}^\circ$) of the earth relative to the sun: the reason for the seasons.
7. Density of water at 4°C . and at 0°C . (why ice floats rather than sinks).
8. Surface tension of water (why water rises from roots to tops of trees).
9. The multi-step blood clotting system (why clotting stops once the open wound is “bandaged” and doesn’t keep on clotting until the arteries are completely clogged).
10. The body’s immune system (how the human body is prepared at a moment’s notice to produce zillions of just the right kind of antibodies to attack an invading army of viruses, bacteria, or other microorganisms).

Appendix B. Some Renowned Scientists Who Were Bible-Believing Christians and Creationists

1. Johannes Kepler (1571-1630), mathematician and astronomer; studied theology and natural science; developed laws of planetary motion; “Great is God, our Lord, great is His power, and there is no end of His wisdom.... Praise Him, you, my soul, the Lord, the Creator.”
2. Blaise Pascal (1623-1662), mathematician and physicist; began studying the Bible at an early age; invented mechanical calculator, Pascal’s Law of pressure, theory of probability, Pascal’s triangle, Pascal’s wager concerning the existence of God; “I recommend my soul to God, and through the merit of the precious blood of our Saviour and Redeemer Jesus Christ may it please Him to pardon my faults....”
3. Robert Boyle (1626-1691), chemist and physicist; studied mathematics and the Bible under a tutor; early writings mostly on Biblical topics; Boyle’s Law concerning pressure and temperature; wrote on light, color, heat, and crystallography; governor of Society for the Propagation of the Gospel in New England; his interests in science and the spread of Biblical truth based on his belief that God reveals Himself in creation and in the Bible.
4. Michael Faraday (1791-1867), chemist and physicist; grew up in a devout Christian family; valuable work in chemistry, electricity, magnetism, and electrochemistry; constructed first electric motor and first electric generator; received highest award of the Royal Society; a unit of electricity named after him; his deepest intuitions about the physical world came from his faith in the divine origin of nature.
5. Samuel F.B. Morse (1791-1872), primarily an artist, became interested in the subject of electricity during his studies at Yale. In 1832 Morse heard about the newly discovered electromagnet and began thinking of the possibilities of an electric telegraph. He made his first working model in 1835 and by 1838 had developed the Morse Code. In 1838 he obtained financial support from Congress to build the first telegraph line in the United States from Baltimore to Washington with the first message, “What hath God wrought!” Four years before his death he wrote, “The nearer I approach to the end of my pilgrimage, the clearer is the evidence of the divine origin of the Bible; the grandeur and sublimity of God’s remedy for fallen man are more appreciated, and the future is illumined with hope and joy.”

6. Sir James Young Simpson (1811-1895), physician and archaeologist; grew up in a devout Christian family; amateur naturalist; medical doctor, established medical practice on a scientific basis, discovered value of chloroform as anesthesia for surgery; preached the gospel to medical students.
7. James Dwight Dana (1813-1895), geologist and zoologist; grew up in a devout Christian family; graduated from Yale in mathematics, published on mineralogy and crystallography, wrote extensively on scientific findings from an expedition to the Antarctic and Pacific Oceans; "Christ is the source of all hope for time and for eternity."
8. James Clerk Maxwell (1831-1879), mathematical physicist; mother encouraged him to see God's hand in creation; ranked with Newton and Einstein in the importance of his contributions to the knowledge of the physical universe; wrote on Saturn's rings, the kinetic theory of gases; Maxwell-Boltzmann Velocity Distribution Law, founded the field of statistical mechanics; Maxwell's Electromagnetic Equations; visited the sick and read and prayed with them; "Almighty God, who has created man in Thy own image, and made him a living soul that he might seek after Thee, teach us to study the works of Thy hands ... and strengthen our reason for Thy service.... When we consider Thy heavens, the work of Thy fingers ... teach us to know that Thou art mindful of us ... showing us the wisdom of Thy laws."
9. Alister McGrath (b. 1953), natural scientist and theologian; influenced early by Karl Marx, embracing atheism; as freshman at Oxford committed himself to Christianity; doctorate in molecular biology plus undergraduate degree in theology; currently professor of historical theology at Oxford University; prolific writer, including three volume work, *A Scientific Theology*, which rests on his conviction that "theology must be nourished and governed at all points by Holy Scripture," and "that a positive working relationship between Christian theology and the natural sciences is demanded by the Christian understanding of reality itself."
10. Other famous scientists who were theists but probably not born-again Christians: Sir Isaac Newton and George Washington Carver.

Appendix C. Are Miracles Consistent with Scientific Knowledge?

The Bible definitely speaks of miracles, lots of them. Many modern scientists are pure naturalists and don't believe in miracles. In fact, sometime in the past 150-200 years a seismic shift took place in the scientific community in which everything that could not be explained by pure natural phenomena was, by fiat, excluded from scientific investigation and consideration. Thus, miracles, by definition, are excluded from scientific investigation. However, since the scientific community has decided to become more narrow-minded in the types of knowledge it is willing to consider, then it is not qualified to make any scientific statements either for or against miracles. While some scientists may attempt to reinterpret purported miracles in terms of natural phenomena, there is no way they can demonstrate *scientifically* that certain events are *not* miracles, any more than Christians can demonstrate *scientifically* that they *are* miracles. Consider the parting of the Red Sea (Exodus 14:21). Skeptics may argue that this was a natural phenomenon since it was "a strong east wind" that caused the waters to part. Suppose it were to be reported in 2006 that a strong east wind created a swath of dry land in the already shallow Red Sea. Would this fact negate the reported act of God in Exodus 14? Of course not! The miracle wasn't just a matter of a path opening up in the Red Sea: (1) it was timed perfectly to make it possible for a million or so refugees to escape from the pursuing Egyptians; (2) it was combined with a cloud that produced darkness for the Egyptians and light for the Israelites so

that the ones could not approach the others all night (verse 20); (3) it wasn't a soggy path as might be expected from an area that had just recently been covered by water, but "dry land"; (4) the wind was so exceedingly strong and narrowly focused that "the waters were a wall unto [the Israelites] on their right hand and on their left" (verse 29), and yet there is no mention of the Israelites being knocked over like bowling pins by the strength of the wind; (5) the wheels of the Egyptian chariots mysteriously fell off when they were in the midst of the Sea; and (6) the restoration of the Sea to its normal depth was perfectly timed to cause the Egyptian army to drown. Not a miracle? Not a chance!! No wonder there are so many references in the Bible to this event as a reminder to the children of Israel of the power of God on their behalf.