

EXPLAINING CREATION

*“For in six days the Lord made the heavens
and the earth, the sea
and all that is in them.” Exodus 20:11*

Keith S . Fifer

Good News. MINISTRIES
www.theGoodNewsWeb.com

INTRODUCTION

The purpose of this booklet is to explore the Biblical and scientific evidence relating to the origins of the universe and life on earth.

There are only two basic beliefs about these origins, namely:

- That God created all things
- That they came into being as natural events without any divine involvement

We will explore these beliefs by looking at the following:

- A. The Authority of the Bible
- B. The Beginning of Life on Earth
- C. The Beginning of the Universe
- D. The Different Species
- E. Natural Selection
- F. The Nature of Created Things

THE AUTHORITY OF THE BIBLE

The following quote is from an article by Dr Stephen Taylor, a highly regarded British scientist.

If I were to insist to you that suddenly and for no apparent reason, oil paints began to arrive upon a canvas, in such a way and in just such proportions that the result was a work of art, you would think me to be mad. It is an impossible scenario. My difficulties in convincing you would be made worse if I were unable to give an explanation for the existence of the canvas and the paints in the first place!

Evolutionary naturalism is asking us to believe in just such a scenario: a picture without a painter, art without an artist. Let us remember also that however good it is, the painting is only a dead, two-dimensional representation of a far more wonderful three-dimensional living reality: the landscape itself, trees, horses, children, sky, sun and clouds! How wrong and how foolish to praise the work of a human hand and eye yet

deny the work of the Divine artist who put all things in place and gave existence and skill to that same human hand and eye!

Not only does a design imply a Designer, a design says something about its Designer. As we consider the vastness of deep space, the intricacies of the human brain, the powerful forces holding the nucleus of each atom together, we may conclude that God is indeed immense, great in intelligence and in power. If God is thus, why shouldn't creation take six 24-hour days? He could have done it in six hours or six seconds if He had chosen to. Such a God can do whatever He chooses, whenever He likes, consistent with His own nature.

A Man who claimed to be God

The second and perhaps most convincing reason for Christian belief in general and in a literal six-day creation in particular is the Lord Jesus Christ. Approaching the second millennium He is still the central figure of human history. Every newspaper, computer and coin bearing today's date reminds us that it was He who split time in two: AD and BC. He never wrote a book or a song, yet millions of books and some of the world's greatest music have been written about Him. He never erected a monument yet tens of thousands of buildings have been erected in His honour. He never led an army or drew a sword, yet by His love down through the years, He has conquered the hearts of millions. Some of His enemies on meeting Him were changed into men who gave their lives for Him. His example and teachings have been the greatest influence for the good of mankind. Universities, schools, hospitals, orphanages, charities and social reforms have been founded and progressed in His Name as in the name of no other person.

His life story is told to us in the eyewitness accounts of the writers of the New Testament. These men were present when Jesus healed the blind, fed the hungry, calmed the storm, walked on water and raised men from the dead. They heard Him speak, watched Him live, saw Him die and walked, talked and dined with Him after He had risen from the dead, as He predicted that He would. He did and claimed things about Himself that only God can do or should claim. Jesus spoke of God as His

Father, and said: 'I and the Father are One' (John 10:30); and 'he who has seen Me has seen the Father' (John 14:9).

Now it is important to realise that the Lord Jesus Christ believed in the early chapters of Genesis as historical fact. Indeed, such was His high view of Old Testament Scripture that he called it the 'Word of God', and that God's Word 'was truth', affirming that '...scripture cannot be broken' (John 10:35, 17:17). That the Lord Jesus Christ believed in Adam and Eve, Cain and Abel, Noah and a worldwide cataclysmic flood is evident from such passages as Matthew 19:4, 23:35 and 24:37-39. In Mark 10:36 Jesus said: 'But from the beginning of the creation God made them male and female.' In these words of Jesus, we find that He teaches that Adam and Eve were created at the 'beginning of creation', not millions of years after the beginning! This also implies that God had prepared a world for them shortly beforehand. Everywhere we find that the Bible is consistent with the view of a literal six-day, recent creation. This has been the almost universal teaching of the Christian Church until the last hundred years or so.

The Testimony of Others

Many of the world's greatest scientists have been convinced Bible-believing Christians. In my own discipline of Electrical Engineering, one has only to think of names like Michael Faraday, James Joule, Lord Kelvin and James Clerk Maxwell (who wrote against evolution) to see that this is true. The Creation Research Society currently has a membership of 650 scientists, each one holding a Master's degree or above in a recognised field of science. In a recent article Dr Russell Humphreys, physicist at Sandia National Laboratories, New Mexico, estimates that there are around 10,000 practising professional scientists in the USA alone who openly believe in a six-day recent creation.

A. THE BEGINNING OF LIFE ON EARTH

There are many scientific reasons why creation by God is most credible, and why the theory of evolution lacks credibility.

- a) Study of single cell structures, and of living beings as a whole, demonstrates that each had to be created as whole living structures. The simple reason for this is that each has many parts which are inter-dependant—part A depends for its existence on part B and part B depends for its existence on part A . The famous question, “Which came first—the chicken or the egg?” is an example of this. This gives great credence to instantaneous creation, such as the Bible describes.

- b) It has now been established by scientists that a single living cell, the basic building block of life, could not possibly come into being from inert matter—that is, non-living elements.

In Darwin’s day, when the theory of evolution was expounded, little was known about the structure of the most simple living cell.

It is only since the discovery of the electron microscope that the complexity of the cell has become known. One leading scientist, Dr John Morris, describes it thus:

The cell has been compared, not just to a super-computer, but to a thriving metropolis full of industries, buildings and factories, each containing super-computers, all functioning together to make this metropolis function. The ability of a cell to carry out its variety of functions, to repair itself when damaged and to reproduce offspring of like complexity is beyond the ability of any item created by human ingenuity. Obviously, living systems bear the stamp of God’s creative activity and could not be the result of chance processes.

So creation of living cells by an infinitely powerful Creator God has credibility—the chance formation of a cell from non-living matter has no credibility; in fact, it has been declared by Sir Fred Hoyle, famous English mathematician, as scientifically impossible in the extreme. He describes it as fanciful as believing that a tornado passing through a junkyard would assemble a Boeing 747 ready to fly.

Why is this so utterly impossible?

- a) Because the plane needs a designer and there is no design capability in a tornado
- b) Because the parts are not available in any junkyard to begin with

So it is with the possibility of the evolution of a single living cell from non-living materials.

B. THE BEGINNING OF THE UNIVERSE

Let us go back further to the beginning of the earth and the heavenly bodies—the cosmos. The Biblical description is that of a rapid Creation by God. The scientific theory most widely accepted, namely the Big Bang Theory, speaks also of a rapid beginning.

However, this theory has one major flaw which gives it zero credibility scientifically—it breaks a scientific law which all scientists espouse and which is taken to be unbreakable.

This law, called ‘The First Law’, states that energy (including the energy in matter) can neither be created nor destroyed. In other words, it is not scientifically possible to get something out of nothing—of course, our commonsense tells of this, but commonsense has no place in science.

The only way to get something out of nothing is by a miracle of God, and many of these have been observed and recorded by reliable witnesses.

C. THE DIFFERENT SPECIES

- a) Now let us look at the possibility of life starting off in a primeval swamp and evolving to the enormously complex living beings of today. Scientifically there is no possibility for this to happen because to happen it would have to break the “Second Law”. This law, again accepted by all scientists as unbreakable, means that everything is bound to be in deterioration. Life forms becoming more complex and more robust with time are in direct contradiction to this law.

Evolutionists quote mutation as causing the evolutionary changes, but this doesn't hold any water in science, because mutations only result in loss of information and deterioration and not in gain of information and enhancement. It is clear, and commonsense, that offspring can only possess the genetic information which is present in the sperm and egg of the parents. There is just nowhere else for other genetic information to come from. Mutations can only cause some of this heredity to be damaged leading to retrogression, not progression, in capacities. Creation by God does not have this problem as Adam and Eve and their immediate descendants were substantially the same as humans today.

(b) The fossil records and present-day observations reveal the same, in that there are no intermediate forms between different species, such as, for example, land animals and birds, whereas, according to scientists themselves there should be thousands of them (some say, millions). The few cases that evolutionists quote of intermediate forms between apes and humans are based on the scantiest of information and are contested by many thousands of highly qualified scientists.

NATURAL SELECTION (Survival of the Fittest)

Much emphasis is placed upon natural selection as a basis for the evolutionary theory. But this is a vain hope indeed, because all that natural selection does is to permit individuals with dominant characteristics to influence the development of a particular species and never to help one species change into another.

For example, if a particular characteristic increases the ability of people or animals to survive, then, over time, more individuals with that characteristic will tend to be observed in that particular group. Accordingly that characteristic will eventually tend to become more widespread. This is why natural selection is sometimes referred to as "the survival of the fittest".

Natural selection is accepted as a normal occurrence by creationist scientists as observed within species, but not as a means of turning one species into another.

B. THE NATURE OF CREATED THINGS

Suppose we were to use timber from a 100-year old tree to build a house—and suppose that God decided to create an identical house instantaneously next door. Being identical, the timber in God’s house would have an ‘existence’ age of a few minutes, while having an age ‘assigned’ by the Creator of 100 years.

Now let us take some actual examples from real life.

When Moses was re-created to join Jesus on the Mount of Transfiguration, he would have come with the appearance of having a certain age—say, one hundred years old. His voice would have been mature, not the voice of a child, say, and he would have had all the other characteristics of a 100-year old Moses; his face would be lined, his skin weathered, and so on. So he would have had a recreated existence age of a few minutes, but an assigned age of 100 years.

Let us take another example—when Jesus appeared to the disciples in a locked room after his death and resurrection, he would no doubt have worn a robe of some sort. How is a robe normally made? We can assume it is woven from yarn, the yarn is made from a fibre, the fibre is grown. It takes time for the fibre to be made into yarn and then woven into cloth, to be merchandised as cloth, and then to be made into a garment, merchandised as a garment and then worn by the purchaser. For a garment of medium wear-time, this could be a period of 5-10 years. So Jesus’ robe would have had a re-creation existence age of a few minutes, and an assigned age of 5 -10 years.

Now, let’s go to the Garden of Eden—Adam and Eve were created as adults with creation existence ages of a few minutes, and assigned ages of, say, 20-30 years.

Now what about the trees in the Garden? They would have had existence ages of a few hours, and a range of assigned ages depending on whether they were mature trees or saplings, etc.

Could it be that when God creates or recreates instantly, there are typically these two ages—namely, an ‘existence’ age and an age ‘assigned’ by the Creator?

What about the rocks in the Garden and elsewhere on the newly-created earth? Do they also have ‘existence’ ages of hours, and ‘assigned’ ages of

- Hundreds of years?
- Thousands of years?
- Millions of years?

What an interesting thought?

Furthermore, if the earth as a whole has these two ages, it could have the appearance and the characteristics of being very old without actually being so. For example, it could have the characteristics of being originally a molten orb which cooled down sufficiently to support life whereas God created it as ready to support life.

By this reasoning we may be able to reconcile some of the long ages attributed to the earth and the cosmos, with the actual relatively short age of several thousand years, as clearly stated in the Bible, and, therefore, true.

G. CONCLUSION

A final word from an evolutionist scientist and committed atheist, Richard Lewontin:

‘We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfil many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism. It is not that the method and institutions of science somehow compel us to accept a material explanation of the phenomenal world ,but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying

to the uninitiated. Moreover, that materialism is an absolute, for we cannot allow a Divine Foot in the door.'

The good news is that those who wish to believe that the “whole” Bible is the true word of God can do so with total confidence that—

- a. Jesus expressed this as fact
- b. The whole of the rest of the Bible is consistent with the Genesis account of Creation.
- c. A vast array of highly respected scientists believe it to be so. One scientist has estimated that over 25,000 scientists believe in six-day creation by God.

By believing in this, you, too, can be in excellent company, and can hold your position against any challenge. Jesus said (John 8:31)—“*If you abide in my word, then you are truly disciples of mine, and you shall know the truth, and the truth shall make you free.(v.36) If therefore the Son shall make you free, you shall be free indeed*”.

ACKNOWLEDGEMENT:

Much of the information in this booklet is based on the book “In Six Days, Why 50 Scientists Choose to Believe in Creation”, which can be obtained from:

Genesis Ministries International
www.CreationOnTheWeb.com

ABOUT THE AUTHOR

Keith S. Fifer, BA (Sydney) with majors in Maths and Physics with post-graduate maths. Five years as a research engineer, followed by 50 years as an industrial engineer.

- Fellow of the Australian Institute of Management
- Founding President and Honorary Life Member, Australian Institute of Industrial Engineers
- Over 100 lectures and papers presented to senior management groups, and management journals in twelve countries