

Exploring the Evidence for Creation

Henry Morris III



HARVEST HOUSE PUBLISHERS
EUGENE, OREGON

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Cover by Dugan Design Group, Bloomington, Minnesota

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EXPLORING THE EVIDENCE FOR CREATION

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Published by Harvest House Publishers

Eugene, Oregon 97402

www.harvesthousepublishers.com

Library of Congress Cataloging-in-Publication Data

Morris, Henry M.

Exploring the evidence for creation / Henry M. Morris III.

p. cm.

Originally published: Dallas : Institute for Creation Research, © 2009.

ISBN 978-0-7369-4721-3 (pbk.)

ISBN 978-0-7369-4722-0 (eBook)

1. Evolution. 2. Creationism. 3. Creation. 4. Bible and evolution. I. Title.

BL263.M583 2012

231.7'652—dc23

2011048729

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Printed in the United States of America

12 13 14 15 16 17 18 19 20 / VP-SK / 10 9 8 7 6 5 4 3 2 1

Acknowledgments

This book is a distillation of nearly four decades of scientific research conducted by the dedicated men and women of the Institute for Creation Research.

My father, Dr. Henry M. Morris, the founder of ICR, wrote more than 60 books, many more booklets and pamphlets, and literally hundreds of articles during his 36 years on the job. Much of what has been written about creation science in the last half century is due in large part to his intellect, training, and passion for the proper understanding and articulation of God's truth, particularly related to Genesis.

Early on he was joined by Dr. Duane Gish, who became a renowned debater on college and university campuses, fiercely defending the accuracy of the biblical model for the origin of life as well as exposing the emptiness of the evolutionary claim of transitional fossils in the geologic record.

Other researchers joined the science faculty as word of our work spread. Dr. Steve Austin, considered one of the most knowledgeable creation geologists in the world today, became active as a field geologist for ICR and began his three-decade research at the Grand Canyon, followed by nearly a decade of active field work on Mount Saint Helens.

Ken Ham was on the ICR team for several years before he left with our blessing to establish Answers in Genesis and the Creation Museum in Petersburg, Kentucky.

Senior research scientist Dr. Larry Vardiman coordinated the groundbreaking project on isotope dating called Radioisotopes and the Age of the Earth (RATE). This eight-year study involved all of the scientific staff at ICR along with several others with whom ICR had established adjunct relationships.

For the past ten years, my brother Dr. John Morris has served as president of ICR. A geologic engineer and former professor, John has written a number of popular books dealing with the core issues in the creation–evolution debate.

Many others who have worked at ICR or are working here now have written articles or books for us, and their materials have been adapted for use in this book.

A number of years ago, Richard Pferdner, director of Internet ministries for ICR, told me of his vision to broaden the reach of ICR through an easy-to-use collection of many of the evidences found in the following pages. That vision has been a great motivation to complete this book.

The labor of writing has been complemented by the editorial oversight of Lawrence Ford, director of communications for ICR, and his superb staff, with special thanks for the careful review by Beth Mull and Brian Thomas, who have been instrumental in making sure that the material is readable and accurate.

Gene Skinner and the rest of the staff at Harvest House Publishers have been such an encouragement as they have taken this material and transformed it into the fine work you hold in your hands today.

Rare is the book that is written without any help or encouragement. So it is with this work. I am grateful to all who have been involved and trust that the truths in this book will impact the lives of many and cause us all to extol the wonders of our Creator.

Henry M. Morris III, DMin
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Dallas, Texas

Contents

| | |
|--|---|
| Preface: Why Read This Book? | 7 |
|--|---|

Part 1:

Exploring the Evidence for Creation and the Creator

| | |
|---|-----|
| 1. Evidence for God | 13 |
| 2. Evidence for Truth | 33 |
| 3. Evidence from Nature | 45 |
| 4. Evidence from Physical Science | 71 |
| 5. Evidence from Earth Science | 85 |
| 6. Evidence from Life Science | 109 |
| 7. Evidence from Scripture | 129 |

PART 2:

Examining the Incompatibility of Creation and Evolution

| | |
|--|-----|
| 8. Why Recent Creation Is a Vital Doctrine | 163 |
| 9. The Bible Does Not Allow an Evolutionary Explanation | 175 |
| 10. Science Does Not Observe Evolution Happening Today | 183 |
| 11. There Is No Evidence Evolution Took Place in the Past | 187 |
| 12. God's Character Precludes Evolutionary Methods . . | 193 |
| 13. God's Purpose for Creation Precludes Evolution . . . | 203 |
| 14. Why Is Biblical Creationism Important? | 209 |
| 15. Genesis and the Gospel | 213 |
| Notes | 219 |

Preface

Why Read This Book?



In the beginning, God created...”

Does the God described in the Bible really exist? Is it plausible to believe that an omnipotent, omniscient being has existed eternally? And did that God really create everything in the universe? Or did everything that exists develop over billions of years as a result of the random interaction of stellar gas?

It is man’s nature to question life and the world around him. Who am I? How am I different from the other creatures on earth? Am I just a higher order of animal, a freak accident of nature’s infinite cycle of accidents over billions of years? Could I possibly be created in the image of God, or am I merely the fittest of animals, now able to use everything within my power for my own pleasure? Is my sole purpose in life to fulfill those personal desires—to simply survive—or was I, a member of humanity, designed to serve and glorify something or Someone much greater? Is life an exquisite work of art or a cosmic joke at man’s expense?

There are two very different views on these fundamental questions. These views, or worldviews or belief systems, hold their own presuppositions that we use every day to interpret the meaning of everything around us. Some have suggested that all presuppositions can be summarized by two types of information filters: atheist, which presupposes that God does not and cannot exist, and creationist, which presupposes that God is the originator and sustainer of everything.

Obviously, these two are diametrically opposed to each other.

Those who presuppose that God does not exist look at everything from a purely naturalistic viewpoint. Everything is to be explained

without God in the story. Those who presuppose that God does exist attempt to understand everything in light of what that God has revealed, both in His creation and in the information that He caused to be recorded through human authors over the millennia.

This book rests firmly on a creationist worldview.

If the creationist worldview is true, we should expect to discover real, tangible, and observable evidence that supports its fundamental tenets. The God of Scripture invites our investigation: “Prove me now herewith, saith the LORD of hosts.” Indeed, if God does exist, there ought to be plenty of evidence that He exists. If there is no God who designed the cosmos, that should also be clear.

This book presents evidence to validate the creationist worldview.

We tend to look for answers from the limited experience and knowledge of our own lives, but the answers we seek are freely given by the One who created us. God’s very existence is witnessed in the creation, and His immutable truth is clearly proclaimed for all to observe. Even science itself—we might even say, especially science—verifies the hand of a Creator in our universe. The Bible, unique and beautiful in its account of human history from the beginning, becomes the foundational textbook in which we begin our search for truth.

God’s very existence is witnessed in the creation, and His immutable truth is clearly proclaimed for all to observe.

The Bible describes the first humans, Adam and Eve, as nothing less than the personal “hands-on” creations of God, endowed with His unique image. You and I, the direct descendants of that first pair, bear that same image. If this is so, and man was truly designed by God, then he is loved deeply by Him as well.

The universe, including the earth and all life and especially mankind, were created by God. The message of Scripture is undeniable. And as a result of what God has revealed about Himself and what He made, every question that man could ask about life, purpose, and himself is answered in the Bible.

But evidence for God's existence and His special creation also abounds beyond the sacred text of Christianity. His existence, His truth, and His work are all clearly seen through science, reason, and nature. God's love for His creation compelled Him to clearly communicate how important it is that all people know how they were formed and what meaning their lives are to have on earth. As important as the truth of God's creation and His love for man is, why wouldn't He provide evidence from so many realms?

Part 1 of this book details the evidence for God and His creation in these five categories:

Evidence for God

Evidence for Truth

Evidence from Nature

Evidence from Science

Evidence from Scripture

Part 2 of this book briefly explains the five primary reasons why recent creation is accurate both biblically and scientifically.

The Bible does not allow an evolutionary explanation.

Science does not observe evolution happening today.

There is no evidence evolution took place in the past.

God's character absolutely forbids evolutionary methods.

God's purpose for creation precludes evolution.

May God richly bless you as you explore the evidence for creation!



Part 1

Exploring the Evidence for Creation and the Creator

Evidence for God

The fool hath said in his heart, There is no God.

Psalm 14:1

There is still something that is unexplained...the basic laws of nature... Who created these laws? There is no question but that a God will always be needed.

Barry Parker



The best explanation for the cause of the reality we experience is an all-powerful, all-present, all-knowing, and loving God. Absolute proof of the existence of God is not available, but the great weight of evidence, when rationally evaluated, clearly balances the scales heavily in favor of God. We can demonstrate beyond a reasonable doubt that “he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

God has promised numerous times that He will help us understand what He has done for us. Indeed, His promises ensure our discovery of His existence—if we really want to know the truth.

I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart (Jeremiah 29:11-13).

If that promise is true, we ought to be able to “see” God in the physical world in such a way that knowledge of God would be obvious or intuitive through our everyday experience. And in fact, that is exactly what God promises. “The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Romans 1:20). Even the “invisible things” are “clearly seen” in what is available to all of us. Are you aware that all of science rests on an invisible law?

Cause and Effect

The most certain and universal of all scientific principles is that of causality, or the law of cause and effect. The implications of this principle have been fought over vigorously in theological and philosophical disciplines, but there is no question of its universal acceptance in the world of experimental science and in ordinary experience.

During the first century AD, Saul of Tarsus became so convinced that God was real that he changed his name to Paul and spent the rest of his life as a Christian activist. In fact, he became so famous that on his trip to Athens, the intellectual elite of that sophisticated city invited him to speak to the philosophical leaders at the renowned amphitheater on Mars Hill (next to the Acropolis). During his discourse, Paul told these men that they were looking for spiritual satisfaction in all the wrong places. The evidence for God was all around them—even in their own humanity. “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29).

Scientific interpretation: We are here, so the cause for humanity must be greater than us but similar to us. Since the dawn of time, it has been observed that people only come from people.

Everything has a cause.

In ordinary experience, one knows intuitively that nothing happens in isolation. Every event can be traced to one or more events that preceded it and in fact caused it. We ask casually, “How did this happen?” or “What caused this?” or “Where did this come from?” Sometimes

we try to get at the beginning cause (or first cause) by asking, “When did it start?” or more incisively, “Why did this happen?”

When we try to trace an event to its cause, or causes, we find that we never seem to reach a stopping point. The cause of the event was itself caused by a prior cause, which was affected by a previous cause, and so on.

Police investigators at an accident scene, for instance, use the principles of cause and effect to determine who was ultimately responsible for the accident and how it happened.

Eventually, we must face the question of the original cause—an uncaused First Cause.

A scientific experiment is a test that relates effects to causes in the form of quantitative equations, if possible. Thus, if one repeats the same experiment with exactly the same factors, he should get exactly the same results. The very basis of the scientific method is this very law of causality—that effects are in and like their causes and that like causes produce like effects. Science in the modern sense would be altogether impossible if cause and effect should cease. This law inevitably leads to a choice between two alternatives: (1) an infinite chain of nonprimary causes (nothing is ultimately responsible for all observable causes and effects), or (2) an uncaused primary Cause of all causes (the one absolute Cause that initiated everything).

Effects point to a cause.

Rationally, we can conclude that all things began with a single uncaused First Cause: the God who is above all and existed before all other causes.

The first universal law demonstrates the existence of an uncaused source, or a First Cause, by which observable effects came about. But we also see two more related universal laws demonstrated in everything we examine in the world around us. No new mass/energy (that is, matter) is generated anywhere in the universe, and every bit of the original mass/energy is still here. Every time something happens (that is, an event takes place), some of that energy becomes unavailable.

The first law of thermodynamics tells us that matter can be changed

but cannot be created or destroyed. The second law tells us that all phenomena (mass/energy organized into an effect) continually proceed to lower levels of usefulness. In simple terms, every cause must be at least as great as the effect that it produces and will actually produce an effect that is less than the cause. That is, any effect must have a greater cause.

When we trace this universal law backward, we are faced again with the possibility of an ongoing chain of ever-decreasing effects resulting from an infinite chain of nonprimary, ever-increasing causes. However, what appears more probable is the existence of an uncaused and ultimate Source—an omnipotent, omniscient, eternal, and primary First Cause.

What are the logical implications?

These principles of cause and effect indicate that the Cause for the universe in which we live must be an infinite First Cause of all things. Random motion or primeval particles cannot produce intelligent thought, nor can inert molecules generate spiritual worship.

The First Cause of limitless space must be infinite.

The First Cause of endless time must be eternal.

The First Cause of boundless energy must be omnipotent.

The First Cause of universal interrelationships must be omnipresent.

The First Cause of infinite complexity must be omniscient.

The First Cause of spiritual values must be spiritual.

The First Cause of human responsibility must be volitional.

The First Cause of human integrity must be truthful.

The First Cause of human love must be loving.

The First Cause of life must be living.

We would conclude from the law of cause and effect that this First Cause of all things must be an infinite, eternal, omnipotent, omnipresent, omniscient, spiritual, volitional, truthful, loving, living Being!

God's Omniscience

Contrast these two quotes about God's omniscience.

The *omniscient* God knows all that can be known given the

sort of world he created... In our view God decided to create beings with indeterministic freedom which implies that God chose to create a universe in which the future is not entirely knowable, even for God.¹

I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:9-10).

One of the recent debates among evangelical theologians is the extent to which God knows things. The contrast between the two statements above is sufficient to expose the difference. The verses above insist that the omniscient God knows everything (including the future), though some would suggest that the omniscient God knows only that which exists (which allegedly does not include the future).

God's omniscience is observable.

Several passages point to a body of evidence that is “clearly seen” in the created universe. Psalm 19:1-4 and Romans 1:18-25, the classic examples, speak of “knowledge” and “speech” that demonstrate God’s eternal power and divine nature. The text of God’s Word has much to say about the infinite mind of the Creator. In Christ are hidden “all the treasures of wisdom and knowledge” (Colossians 2:3).

The infinitely complex nature of this universe has become more observable over the past few decades. From the vast majesty of the stellar host to the microscopic beauty of living things, we are becoming more and more aware of the incredible design, order, and interrelated purposes of our world. Indeed, the intelligent design movement gains its momentum from these very facts.

God's omniscience requires functional perfection.

Everything revealed about God, both in the universe and in the Scriptures, shouts the message that God is a God of order, purpose, and will, with no hint of randomness. God does not react to circumstances. He is never forced to change His mind about His reason for

doing something. He does not alter His plan for eternity, nor does He get confused about His design, His pleasure, or His purpose.

The counsel of the LORD standeth for ever, the thoughts of his heart to all generations (Psalm 33:11).

[God has] made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself... We have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will (Ephesians 1:9,11).

God's omniscience must produce perfect purpose and order.

God's omniscience demands that God create absolutely and only the best—whether at the scale of the universe or of the molecule. He could not and would not experiment. He knows, so He must do. He could not and would not produce an inferior product. He must create, shape, and make only that which is good.

God's omniscience is in absolute conflict with evolutionary mechanisms.

Evolution from simple to complex life over vast ages requires both experimentation with creation and the creation of inferior forms. In evolution, there is no permanent good. Atheistic evolutionary scholars have long understood that the philosophy of evolutionary naturalism requires the use of processes and the sanction of activities that are the opposite of God's nature.

The evolutionary process is rife with happenstance, contingency, incredible waste, death, pain and horror...[The God of theistic evolution] is not a loving God who cares about his productions...[He] is careless, wasteful, indifferent, almost diabolical. He is certainly not the sort of God to whom anyone would be inclined to pray.²

Perhaps the more sad commentary is that only Christian scholars compromise their position on the creation of the world. The evolutionists and atheists do not.

The Triune Universe

There is an immeasurably and unimaginably huge universe out there (even though the most important part of it appears to be here). The physical universe is temporal—its physical characteristics are defined qualitatively and quantitatively in and by space, time, and mass/energy (matter).

Any effort to determine the cause of the universe is purely hypothetical. No human was there to observe the processes, so any attempt to understand events of prehistory (especially original events) must therefore be based on a belief system rooted in certain presuppositions. The theories and ideas may be many, but the presuppositions can only be of two sorts: (1) There is an infinite series of causes, going back into infinite time, with no ultimate Cause, or (2) there exists an uncaused First Cause that was external or transcendent to the universe.

Describing the nature of the universe by means of a finite mind and very limited life experience is a bit subjective to say the least. Apart from information that would have been observed at the time by an intelligent being, the interpretation of the data that we can now glean from our various telescopes or microscopes (as sophisticated as we may believe they are) is really nothing more than complex speculation.

The universe contains speech and knowledge from the hand of the Creator Himself. Mankind would do well to read His “book.”

God entered time, space, and matter.

Many scientists today conduct their research based on their presupposition or belief that nothing exists beyond the natural world—that which can be observed around us—and thus they do not accept that any ultimate Cause exists.

Scientists at ICR hold to the presupposition that the uncaused First Cause is the Creator who exists outside of the physical creation He made. Time is not eternal, but created. To ask what happened in time before time was created is to create a meaningless false paradox. There was no “before” prior to the creation of the triune universe of time, space, and matter.

Yet even more amazing (and the universe *is* amazing) is the historic

fact that this Creator-God, after purposefully creating the space-time-matter universe, chose to enter it in the God-man, Jesus Christ, for the sole purpose of providing the means by which humanity could have a personal relationship with the Creator. “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

Time, space, and matter point to the triune Godhead.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:14-19).

This text encapsulates the doctrine of the Trinity in the Bible. This truth, taught in many other passages of the New Testament, is undoubtedly the most distinctive doctrine of the Christian faith. Most religions are either pantheistic (this includes some forms of Buddhism) or polytheistic (as is Hinduism). Two other religions are monotheistic (Judaism and Islam), but only Christianity recognizes the Triune God—Father, Son, Holy Spirit—one God in three persons.

The sacred book of the Muslims—the Koran—regards Jesus as only a prophet, repeatedly denouncing as infidels all those who believe in the Trinity. The Jews often consider Jesus to have been a great teacher but no more than that. To the Christian, however, the Lord Jesus Christ is a person and yet God incarnate, God’s only begotten Son, the Creator, Savior, King of kings and Lord of lords. Christians also believe that the Holy Spirit is not just a spiritual influence, but a real person, the third person of the Godhead.

God is the infinite, invisible, omnipresent Father of all. But He is

also the Son, who is visible and touchable and yet the perfectly holy Word who is always revealing and manifesting the Father. And God is also the Holy Spirit, always present to guide, convict, and comfort. A majestic mystery, but a wonderful reality! Three divine persons, each equally and totally God.

We cannot adequately comprehend this reality with our finite minds, but we are compelled to acknowledge it and believe it and rejoice in our hearts. And this reality of God's triune nature is somewhat analogous to space in God's created universe. Space is comprised of three dimensions, each of which permeates all space. This structure is helpful to illustrate the nature of the triune God. He is one God, not three gods, yet He is revealed as three persons, each of whom is eternally and completely God.

The apostle Peter also noted the action of every person of the divine Godhead in the great work of saving those who trust in Christ: "[To the] elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you" (1 Peter 1:2).

It seems that God Himself has made such a model. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20). That is, the creation itself can be seen as a model of the three-in-one Godhead.

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of the three-in-one Godhead.

Space, both invisible and at the same time the matrix in which all of our reality exists, is analogous to the heavenly Father. "No man hath seen God at any time" (1 John 4:12). But "in him we live, and move, and have our being" (Acts 17:28).

Matter is the visible and tangible revelation of the existence of space. We see space by means of the visible phenomena present in it. Just so, God the Son is the Word (John 1:14) that makes it possible for us to

see God. “He that hath seen me hath seen the Father” (John 14:9). In Jesus Christ “dwelleth all the fullness of the Godhead bodily” (Colossians 2:9).

Time is the means by which we experience our reality. Matter is really mass/energy operating in a very specific way through time. Were there no time, nothing would function—nothing would happen. And that “event fulfillment” is the ministry of the Holy Spirit. He is the One who causes us to be “born again” (1 Corinthians 6:11). He is the One who imparts the spiritual gifts of God to the believers (1 Corinthians 12:8). Indeed, the Holy Spirit is the One who guides into truth (John 16:13) and brings conviction about the need for truth (John 16:8).

The only accurate illustration of the triune God is given by the Creator Himself by the “things that are made.”

The physical universe is, in a very real sense, a trinity of trinities. Also, in a certain sense, human life is a trinity of body, soul, and spirit. In fact, tri-unity in various ways is often seen in the creation. (However, note that a trinity is not an entity composed of three individual parts, like the sides of a triangle, but rather an entity of three parts, each of which is the whole.)

Although no man could ever model the Godhead, God has seemingly done this in His creation. The third mention of the Godhead is in Colossians 2:9: “For in [Christ] dwelleth all the fullness of the Godhead bodily.” Thus, the Lord Jesus can say to His disciples, “He that hath seen me hath seen the Father” (John 14:9), for He Himself is “the image of the invisible God” (Colossians 1:15).

Design and Purpose

Human beings are unique from every other living organism in the world, specially created and specially purposed. The earth is also like no other planet, specially created by God for humans, and we can easily observe evidence of His design in His creation.

Beauty

Aesthetics is the study of beauty, usually associated with art. However, the discipline itself and the philosophical apologetics related to

the concept extend into every sphere of imagination, sensibility, and taste. God saw that His creation was good, in appearance as well as in all other sensory aspects, and humans can behold beauty only because He first caused beauty to exist.

Essentially, the foundational argument suggests that because the concept of beauty exists (even if it is in the eye of the beholder), there is an ultimate standard by which beauty is judged. Determining the aesthetic value of anything requires rational judgment, even though that judgment is unique to each individual. Each rational judgment must rely on one's ability to discriminate at a sensory or emotional level.

This examination makes a judgment regarding whether something is beautiful, sublime, disgusting, fun, cute, silly, entertaining, pretentious, discordant, harmonious, boring, humorous, or tragic. And, of course, since such ability exists only in the mental acuity of imaginative appreciation, the Source of such ability must also be both rational and emotional.

The vast differences between individual tastes and even between cultures, both in time and in location, speak to the enormity of such possibilities and to the unfathomable wonder of the hunger for beauty in every human being.

That such a hunger exists only in human beings is a wonder in itself! The flower is not impressed with its own majesty; it merely exists with no conscious awareness. The chimpanzee does not gaze longingly on the enigma of the *Mona Lisa*, nor do the stars muse on the heavens they themselves grace.

The chimpanzee does not gaze longingly on the enigma of the *Mona Lisa*, nor do the stars muse on the heavens they themselves grace.

In fact, all humanity eschews destruction and random chaos as ugly and attempts to mask death with various levels of cosmetic disguises. Clearly, some sights and sounds are not beautiful, so there must exist a standard of perfect beauty.

AESTHETICS HAS NO PLACE IN DARWINISM

Darwinism teaches that all creatures evolved by slowly morphing from a single first living thing. Varying environments were imagined by Charles Darwin to press new features into creatures over eons of time. Thus, all features should trace their origins to a survival need, as different environments forced creatures to invent new survival features. However, many animals have features with no apparent survival-related function. Instead, they just look good.

Darwin himself was vexed, for example, over the brilliance of peacock feather colors. They do not serve any vital function, like legs or teeth or a heart, so Darwin imagined that they had evolved by female birds' mate preference for showy feathers. However, recent research has shown no such correlation between mate matching and peacock plumage. Peacock feathers could simply be adornments that display God's creativity. Psalm 104:24 says, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Animal play is similar. Even after decades of searching among all kinds of mammals, birds, and even reptiles and insects, Darwinists have been unable to link play with survival. Theories abound, but data so far do not support any of them. In one experiment, monkeys were raised in total isolation from other individuals and from any objects of play. Once released, the creatures survived just as well as the control group. The poor monkeys simply missed out on some fun!

One giant marine reptile was apparently created for the purpose of having fun. "There go the ships: there is that leviathan, whom thou hast made to play therein," says Psalm 104:26. Darwinism has failed to explain beauty and play, but both have their place in the context of creation.

Justice

Our postmodern age has redefined right and wrong in terms of

subjective feelings and personal perspectives. Yet despite the passing of the ages, humans still have an innate sense of absolute right and wrong. Why? Because God Himself is just.

Morality involves the study of the universal recognition that good is better than evil, which logically requires the existence of an ultimate Judge. That is, since all humanity accepts the knowledge that certain events and standards are better than others, even though cultures may differ on what those events or standards may be, there must be an ultimate Source of such thinking, even if the absolute standard has become distorted over time.

C.S. Lewis, one of the most prolific writers and thinkers of our time, wrote of what he called Moral Law, or the Law of Human Nature, in his work *Mere Christianity*.

The Moral Law, or Law of Human Nature, is not simply a fact about human behaviour in the same way as the Law of Gravitation is, or may be, simply a fact about how heavy objects behave. On the other hand, it is not a mere fancy, for we cannot get rid of the idea, and most of the things we say and think about men would be reduced to nonsense if we did. And it is not simply a statement about how we should like men to behave for our own convenience; for the behaviour we call bad or unfair is not exactly the same as the behaviour we find inconvenient, and may even be the opposite. Consequently, the Rule of Right and Wrong, or Law of Human Nature, or whatever you call it, must somehow or other be a real thing—a thing that is really there, not made up by ourselves.³

We find then that we do not exist on our own, that we are under a law, and that Somebody or Something wants us to behave in a certain way.

Therefore, this Somebody or Something is directing the universe, and as a result we sense an internal law that urges us to do right and makes us feel responsible and even uncomfortable when we do wrong. We have to assume this entity is more like a mind than it is like anything

else we know, because after all, the only other thing we know is matter, and you can hardly imagine a bit of matter giving instructions.

Catholic apologist and philosophy professor Peter Kreeft writes, “The only possible source of absolute authority is an absolute perfect will.”⁴

Love

We cannot scientifically prove the existence of love, just as we cannot prove the existence of gravity and aerodynamics. Yet we know love exists and can observe its effects. Animals can display affection, but only humans are capable of receiving, giving, refusing, and rejecting love.

Animals (including chimps) are not able to provide any assistance to other creatures they are not related to, and they even seem to be unable to recognize the needs of other animals. Although some animals (especially such mammals as dogs, cats, and horses) appreciate affection, only humans are capable of love.

Humans are driven by an entirely different kind of love. We love our children when they are disobedient. We can love our enemies and sacrifice our lives for our friends (as soldiers do). The highest, truest kind of love is that which consciously seeks and takes practical action to do good for someone else, valuing that other person higher than one’s self, even if providing such good requires self-sacrifice. This is what separates human love from the affection expressed by animals.

Of course, if God did not create us, how would we ever know what real love is, much less learn to practice love ourselves? The very fact that we can love and be loved (by God and by others) is yet another proof of a Creator’s love. Because of His own nature of infinite love and grace, God was pleased to create beings on whom He could bestow His love and grace and who, being made in His image, would be capable of reciprocating and responding to that love. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8).

Meaning

Humans in particular seek a reason to exist and for the most part

have difficulty believing that we are simply here to consume the earth's resources and die. God created the heavens, the earth, and all living creatures—especially mankind—with special purposes in mind, which He explained in His Word. Every part of creation has a specific meaning and purpose for existing, which we can most easily observe in the study of various ecosystems.

In contrast, here is the essence of the naturalistic-evolutionary story.

There is no God (or god is in the forces of nature or in man himself). Nothing supernatural exists (except perhaps some extraterrestrial race of superintellec[t]s that have evolved in other parts of the universe). No evidence exists for the God of the Bible, so we can be certain that there is no such thing as a plan for your life. Thus, there is no afterlife. Speculative Hollywood movies notwithstanding, and the many reported out-of-body experiences to the contrary, no rational naturalist believes in any form of eternal life. When you're dead, you're dead!

Such hopeless beliefs drive many into lives of debauchery and hedonism, and fill the couches of psychologists and psychiatrists all over the world. Teenage suicide is alarmingly high, and therapists themselves continue to manifest one of the highest suicide rates in civilized countries. Scandals abound among the leaders of world business, politics, and churches. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19).

There is no good news in evolutionary theory.

There is, however, glorious wonder and life-changing power in the "everlasting gospel" (Revelation 14:6), which includes...

- power to transform (Romans 12:2)
- power to enrich (2 Corinthians 9:11)
- power to bring satisfying peace to all situations (Hebrews 13:20-21)
- power to change the mortal body into the immortal and everlasting being that will live eternally with the Creator (1 Corinthians 15:53-54)

Conventional wisdom says, "Grab all the gusto you can; you

only go around once in life!” We are told, “Just be yourself,” and “Let the good times roll.” These and hundreds of other clichés sprinkled throughout our culture misdirect our thinking and undermine real satisfaction, purpose, and meaning in life.

God designed humanity to enjoy the happiness of stability, productivity, and success (see Psalm 1). Jesus said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10).

Ideas Have Consequences

“Argument weak at this point. Thump podium and holler louder!”

This joke is quoted derisively from time to time to demonstrate that arguments are based on presuppositions that are logically and empirically weak. *Every* idea, religion (belief system), and scientific theory has foundational concepts that cannot be proved by physical means and intellectual acumen.

This is so commonly understood and widely accepted that we rarely think about this ubiquitous condition. Everybody believes in something. Even the atheist believes that there is no God, but there is certainly no way to prove such a concept. All men and women have faith that their particular presuppositions provide an adequate basis for their actions and lifestyles. That broad set of presuppositions is also known as a worldview.

Dallas Willard relates a concept in his book *Divine Conspiracy* that he occasionally shares in his classes.

In our culture one is considered educated if one “knows the right answers.” That is, if one knows which answers are the correct ones. I sometimes joke with my students at the university where I teach by asking them if they believe what they wrote on their tests. They always laugh. They know belief is not required. Belief only controls life.⁵

Belief controls life. Now that piece of wisdom is important! Jesus said it this way:

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (Luke 6:45).

Belief controls life. Ideas have consequences.

What you believe determines what you think.

What you think dictates what you do.

And what you do dominates your life.

In 1981, Francis Schaeffer wrote *A Christian Manifesto* as a response to the 1973 *Humanist Manifesto II*. He opened his critique of the humanist's thinking by noting that many Christians uncritically accept an incorrect worldview.

The basic problem of the Christians in this country in the last eighty years or so, in regard to society and in regard to government, is that...they have failed to see that all of [society's problems have] come about due to a shift in world view—that is, a fundamental change in the overall way people think and view the world and life as a whole. This shift has been *away from* a world view that was at least vaguely Christian in people's memory (even if they were not individually Christian) *toward* something completely different—toward a world view based upon the idea that the final reality is impersonal matter or energy shaped into its present form by impersonal chance.⁶

This wholesale shift in thinking has so permeated the evangelical church that many Christians struggle with the concept of an almighty, omniscient Creator to whom they must answer one day. The pervasive symptom of this change in thinking is the shift away from trusting the revealed Word of God as an absolute source of truth from the God who cannot lie (Titus 1:2).

According to many evangelical churches, the Bible may contain truth, but no one can be certain of its authority, accuracy, or applicability. Science has supposedly rendered the early chapters of Genesis

either useless as history or downright deceptive. Scholars have uncovered so-called new secrets about the Lord Jesus and about the Bible. Famous preachers, politicians, and celebrities loudly proclaim allegiance to Jesus, only to be exposed in some scandal that would embarrass the heathen.

We have come far—but certainly not in the right direction! Can we correct our course?

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee (Psalm 119:9-11).

May the heart of the great Creator, whose word spoke the heavens into existence, draw us this day into a certainty about His inspired Word of truth.

Order

Ordered systems or structures do not happen spontaneously. We never observe orderliness occurring by accident—that is, without an intelligent cause to direct the order. No amount of undirected power or energy is enough to bring order out of chaos. Try shooting a wrist-watch with a bullet; the order of the components does not increase! (The only order in a watch is that which the watchmaker intelligently puts into it at the beginning.)

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Likewise, if we drop a plain glass bottle of spoiled milk onto bricks, it quite naturally shatters into a more disorderly arrangement: chaotic glass fragments mixed with spilled spoiled milk. It could never reform itself into a more exquisitely sculpted glass container containing fresh milk!

The addition of huge amounts of energy is not enough either. A tired human eats to gain food energy, but eating hot coals is not an adequate energy source because it fails to match and cooperate with the orderly design of human digestive systems.

Everyday experiences, such as breaking watches and spilling milk, remind us that order does not happen by itself. In fact, our entire universe demonstrates that same truth. The earth's rotation, the moon cycle, and the changing seasons are just a few of the ordered processes observable in nature. These processes don't happen randomly—God causes them.

God is the Author and Organizer of orderliness. His design and construction of our own bodies, through the complexity of biogenesis, is a good reason to glorify and thank Him for making us. As wild and untamed as our world is, everything in nature follows a specific order orchestrated by God.

Wisdom

All organisms react to their environments, but human beings are the only creatures capable of rationalizing and acquiring knowledge and wisdom. That is because only humans are made in the Creator's image.

Wisdom is essentially the effective understanding and use of information. Humans discover information; we do not invent it. Through wisdom (that is, by using information effectively), humanity has developed a set of scientific laws that elegantly express reality in the language of mathematics. Johann Kepler, the noted founder of physical astronomy, is said to have considered his science to be "thinking God's thoughts after Him."

The unfathomable intelligence that invented the universe and pre-programmed its interactive workings displayed a wisdom beyond imagination. In particular, the cause of our universe coming into being, and of its continuing to operate as it does, is a dynamic display of the Creator's wisdom, some of which we can scientifically understand and effectively apply. When we do, we are "thinking God's thoughts after Him."

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The very fact humans have any wisdom at all, not to mention the wisdom necessary to understand a meaningful amount of the workings of the universe, is more amazing than the marvelous physics of the universe itself! How can an immaterial mind, residing inside a human body made mostly of water (along with other elements of the earth), comprehend anything—even this sentence?

Only by God's creative grace can human beings think any thoughts at all and especially thoughts that are logical and analytical enough to be called scientific.

Summarizing the Evidence

Cause and effect. A cause must be greater than its effect, so the First Cause of time and love must be eternal and loving.

The triune universe. The dimensions of time, space, and matter reflect the triune nature of the Spirit, Father, and Son.

Design and purpose. Without God, order and meaning would not exist. Neither would right and wrong.

Biblical Insight

In Acts, Paul twice addressed pagans who had little or no knowledge of the Scriptures. Compare Acts 14:15-17 with Acts 17:22-32.

1. How did Paul begin each address?
2. How did Paul introduce each particular audience to the Creator? Why was it prudent for him to use this approach?
3. How can Paul's pattern be applied or misapplied today?