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Is There Really a God?

KEN HAM & JASON LISLE

God—an Eternal, Uncreated Being?

In our everyday experience, just about everything seems to have a beginning. In fact, the laws of science show that even things which look the same through our lifetime, such as the sun and other stars, are, in reality, running down. The sun is using up its fuel at millions of tons each second—since the sun cannot last forever, it had to have a beginning. The same can be shown to be true for the entire universe.

So when Christians claim that the God of the Bible created all the basic entities of life and the universe, some will ask what seems to be a logical question: “Who created God?”

The very first verse in the Bible declares: “In the beginning God” There is no attempt in these words to prove the existence of God or imply in any way that God had a beginning. In fact, the Bible makes it clear in many places that God is outside time. He is eternal, with no beginning or end. He also knows all things, being infinitely intelligent.¹

Is it logical, though, to accept the existence of such an eternal being? Can modern science, which has produced our technology of computers, space shuttles, and medical advances, even allow for such a notion?

¹ Psalm 90:2; 106:48; 147:5. Notice that only things which have a beginning have to have a cause. See J. Sarfati, *If God created the universe, then who created God?* *TJ* 12(1):20–22, 1998.

What Would We Look For?

What evidence would we expect to find if there really is an infinite God who created all things as the Bible claims? How would we even recognize the hand of such an omnipotent (all-powerful) Creator?

The Bible claims that God knows all things—He is omniscient! Therefore, He is infinitely intelligent. To recognize His handiwork, one would have to know how to recognize the evidence of the works of His intelligence.

How Do We Recognize the Evidence of Intelligence?

Why do scientists become so excited when they discover stone tools together with bones in a cave? The stone tools show signs of intelligence. The scientists recognize that these tools could not have designed themselves but that they are a product of intelligent input. Thus, the researchers rightly conclude that an intelligent creature was responsible for making these tools.

In a similar way, one would never look at the Great Wall of China, the U.S. Capitol building in Washington, D.C., or the Sydney Opera House in Australia and conclude that such structures were formed after explosions in a brick factory.

Neither would anyone believe that the presidents' heads on Mt. Rushmore were the products of millions of years of erosion. We *can* recognize design, the evidence of the outworkings of intelligence. We see man-made objects all around us—cars, airplanes, computers, stereos, houses, appliances, and so on. And yet, at no time would anyone ever suggest that such objects were just the products of time and chance. Design is everywhere. It would never enter our minds that metal, left



to itself, would eventually form into engines, transmissions, wheels, and all the other intricate parts needed to produce an automobile.

This “design argument” is often associated with the name of William Paley, an Anglican clergyman who wrote on this topic in the late eighteenth century. He is particularly remembered for his example of the watch and the watchmaker. In discussing a comparison between a stone and a watch, he concluded that “the watch must have had a maker; that there must have existed, at some time and at some place or other, an artificer or artificers, who formed it for the purpose which we find it actually to answer; who comprehended its construction, and designed its use.”²

Paley thus believed that, just as the watch implied a watchmaker, so too does design in living things imply a Designer. Although he believed in a God who created all things, his God was a Master Designer who is now remote from His Creation, not the personal God of the Bible.³

Today, however, a large proportion of the population, including many leading scientists, believe that all plants and creatures, including the intelligent engineers who make watches, cars, etc., were the product of an evolutionary process—not a Creator God.⁴ But this is not a defensible position, as we will see.

Living Things Show Evidence of Design!

The late Isaac Asimov, an ardent anti-creationist, declared, “In man is a three-pound brain which, as far as we know, is the most complex and orderly arrangement of matter in the universe.”⁵ It is much more complex than the most complicated computer ever built. Wouldn’t it be logical to assume that if man’s highly intelligent brain designed the computer, then the human brain was also the product of design?

Scientists who reject the concept of a Creator God agree that all living things exhibit evidence of design. In essence, they accept the design argument

² W. Paley, *Natural Theology: or Evidences of the Existence and Attributes of the Deity, Collected from the Appearances of Nature*, reprinted in 1972 by St. Thomas Press, Houston, Texas, 3.

³ I. Taylor, *In the Minds of Men*, TFE Publishing, Toronto, Canada, 1991, 121.

⁴ This is the process by which life is supposed to have arisen spontaneously from nonlife. Over long periods of time, different kinds of animals and plants have then supposedly developed as a result of small changes, resulting in an increase in genetic information. For instance, evolutionists propose that fish developed into amphibians, amphibians into reptiles, reptiles evolved into birds and mammals. Man eventually evolved from an ancestor shared with apes.

⁵ I. Asimov, In the game of energy and thermodynamics you can’t even break even, *Smithsonian*, June 1970, 10.

of Paley, but not Paley's Designer. For example, Dr. Michael Denton, a non-Christian medical doctor and scientist with a doctorate in molecular biology, concludes:

It is the sheer universality of perfection, the fact that everywhere we look, to whatever depth we look, we find an elegance and ingenuity of an absolutely transcending quality, which so mitigates against the idea of chance.

Alongside the level of ingenuity and complexity exhibited by the molecular machinery of life, even our most advanced artifacts appear clumsy. We feel humbled, as neolithic man would in the presence of twentieth-century technology.

It would be an illusion to think that what we are aware of at present is any more than a fraction of the full extent of biological design. In practically every field of fundamental biological research ever-increasing levels of design and complexity are being revealed at an ever-accelerating rate.⁶

Dr. Richard Dawkins, holder of the Charles Simonyi Chair of Public Understanding of Science at Oxford University, has become one of the world's leading evolutionist spokespersons. His fame has come as the result of the publication of books, including *The Blind Watchmaker*, which defend modern evolutionary theory and claim to refute once and for all the notion of a Creator God. He said, "We have seen that living things are too improbable and too beautifully 'designed' to have come into existence by chance."⁷

There is no doubt that even the most ardent atheist concedes that design is evident in the animals and plants that inhabit our planet. If Dawkins rejects "chance" in design, what does he put in place of "chance" if he does not accept a Creator God?

Who—or What—Is the Designer Then?

Design obviously implies a designer. To a Christian, the design we see all around us is totally consistent with the Bible's explanation: "In the beginning God created the heavens and the earth" (Genesis 1:1), and "For by him [Jesus Christ] all things were created that are in heaven and that are in earth,

⁶ M. Denton, *Evolution: A Theory in Crisis*, Adler & Adler Publishers, Bethesda, Maryland, 1986, 32.

⁷ R. Dawkins, *The Blind Watchmaker*, W.W. Norton & Co., New York, 1987, 43.

visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him” (Colossians 1:16).

However, evolutionists like Richard Dawkins, who admit the design in living things, reject the idea of any kind of a Designer/God. In reference to Paley, Dawkins states:

Paley’s argument is made with passionate sincerity and is informed by the best biological scholarship of his day, but it is wrong, gloriously and utterly wrong. The analogy between telescope and eye, between watch and living organism, is false.⁸

Why? It is because Dawkins attributes the design to what he calls “blind forces of physics” and the processes of natural selection. Dawkins writes:

All appearance to the contrary, the only watchmaker in nature is the blind forces of physics, albeit deployed in a very special way. A true watchmaker has foresight: he designs his cogs and springs, and plans their interconnections, with future purpose in his mind’s eye. Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind’s eye. It does not plan for the future. It has no vision, no foresight, no sight at all. If it can be said to play the role of watchmaker in nature, it is the blind watchmaker [emphasis added].⁹



Dawkins does, however, concede that “the more statistically improbable a thing is, the less can we believe that it just happened by blind chance. Superficially the obvious alternative to chance is an Intelligent Designer.”¹⁰

Nonetheless, he rejects the idea of an “Intelligent Designer” and instead offers this “answer”:

The answer, Darwin’s answer, is by gradual, step-by-step transformations

⁸ Ibid., 5.

⁹ Ibid., 5.

¹⁰ R. Dawkins, The necessity of Darwinism, *New Scientist* 94:130, 1982.

from simple beginnings, from primordial entities sufficiently simple to have come into existence by chance. Each successive change in the gradual evolutionary process was simple enough, relative to its predecessor, to have arisen by chance.

But the whole sequence of cumulative steps constitutes anything but a chance process, when you consider the complexity of the final end product relative to the original starting point. The cumulative process is directed by nonrandom survival. The purpose of this chapter is to demonstrate the power of this cumulative selection as a fundamentally nonrandom process.¹¹

Basically, then, Dawkins is doing nothing more than insisting that natural selection¹² and mutations¹³ together provide the mechanism for the evolutionary process. He believes these processes are nonrandom and directed. In reality, this is just a sophisticated way of saying that evolution is itself the designer.

¹¹ Dawkins, *The Blind Watchmaker*, 43.

¹² Dr. Gary Parker, a creationist, argues that natural selection does occur, but operates as a “preservative” and has nothing to do with one organism changing into another. “Natural selection is just one of the processes that operates in our present corrupted world to insure that the created kinds can indeed spread throughout the Earth in all its ecologic and geographic variety (often, nowadays, in spite of human pollution).” G. Parker, *Creation: Facts of Life*, Master Books, Green Forest, Arkansas, 1994, 75.

“[Richard] Lewontin is an evolutionist and outspoken anticreationist, but he honestly recognizes the same limitations of natural selection that creation scientists do: ‘... natural selection operates essentially to enable the organisms to maintain their state of adaptation rather than to improve it.’ Natural selection does not lead to continual improvement (evolution); it only helps to maintain features that organisms already have (creation). Lewontin also notes that extinct species seem to have been just as fit to survive as modern ones, so he adds: ‘... natural selection over the long run does not seem to improve a species’ chances of survival, but simply enables it to “track,” or keep up with, the constantly changing environment.’”

“It seems to me that natural selection works only because each kind was created with sufficient variety to multiply and fill the earth in all its ecologic and geographic variety.” G. Parker, *Creation: Facts of Life*, 84–86.

See also C. Wieland, *Stones and Bones*, Creation Science Foundation, Acacia Ridge D.C., Queensland, Australia, 1995, 18–20.

¹³ “After all, mutations are only changes in genes that already exist,” G. Parker, *Creation: Facts of Life*, 103.

“In an article paradoxically titled ‘The Mechanisms of Evolution,’ Francisco Ayala defines a mutation as ‘an error’ in DNA.” G. Parker, *Creation: Facts of Life*, 99.

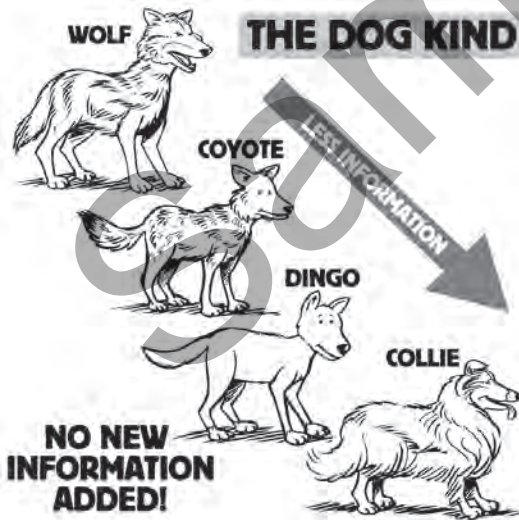
See also C. Wieland, *Stones and Bones*, 18–25.

Does Natural Selection Produce Design?

Life is built on information. A great amount of this information is contained in that molecule of heredity, DNA, which makes up the genes of an organism. Therefore, to argue that natural selection and mutations are the basic mechanisms of the evolutionary process, one must show that these processes produce the information responsible for the design that is evident in living things.

Anyone who understands basic biology recognizes, of course, as Darwin did, that natural selection is a logical process that one can observe. However, natural selection only operates on the information that is already contained in the genes—it does not produce new information.¹⁴ Actually, this is consistent with the Bible’s account of origins, in that God created distinct kinds of animals and plants, each to reproduce after its own kind.

It is true that one can observe great variation in a kind and see the results of natural selection. For instance, wolves, coyotes, and dingoes have developed over time as a result of natural selection operating on the



information found in the genes of the wolf/dog kind. But the point is that no new information was produced—these varieties of dogs have resulted from a rearrangement, sorting out, and separation of the information in the original dog kind. One kind has never been observed to change into a totally different kind with information that previously

¹⁴ L.P. Lester and R.G. Bohlin, *The Natural Limits to Biological Change*, Probe Books, Dallas, 1989, 175–176.

E. Noble et al., *Parasitology: The Biology of Animal Parasites*, Lea & Febiger, Philadelphia, 1989. Chapter 6: “Evolution of Parasitism?” 516, states, “Natural selection can act only on those biologic properties that already exist; it cannot create properties in order to meet adaptational needs.”

did not exist.¹⁵ Without intelligent input to increase information, natural selection will not work as a mechanism for evolution.

Denton confirms this when he states:

It cannot be stressed enough that evolution by natural selection is analogous to problem solving without any intelligent guidance, without any intelligent input whatsoever. No activity which involves an intelligent input can possibly be analogous to evolution by natural selection.¹⁶

Without a way to increase information, natural selection will not work as a mechanism for evolution. Evolutionists would agree with this, but they believe that mutations somehow provide the new information for natural selection to act upon.

Can Mutations Produce New Information?

Actually, scientists now know that the answer is “no!” Dr. Lee Spetner, a highly qualified scientist who taught information and communication theory at Johns Hopkins University, makes this abundantly clear in his scholarly and thoroughly researched book, *Not by Chance*:

In this chapter I’ll bring several examples of evolution, particularly mutations, and show that information is not increased. ... But in all the reading I’ve done in the life-sciences literature, I’ve never found a mutation that *added* information.¹⁷

All point mutations that have been studied on the molecular level turn out to *reduce* the genetic information and not to increase it.¹⁸

The NDT [neo-Darwinian theory] is supposed to explain how information of life has been built up by evolution. The essential biological difference between a human and a bacterium is in the information they contain. All other biological differences follow from that. The human genome has much more information than does the bacterial genome. *Information cannot be built up by mutations that lose it.*

¹⁵ For instance, despite many unproved claims to the contrary by evolutionists, nobody has observed or documented a reptile changing into a bird. The classic example paraded by some evolutionists as an “in-between” creature, *Archaeopteryx*, has now been rejected by many evolutionists.

¹⁶ M. Denton, *Evolution: A Theory in Crisis*, 317.

¹⁷ L. Spetner, *Not By Chance*, The Judaica Press, Brooklyn, New York, 1997, 131–132.

¹⁸ *Ibid.*, 138.

*A business can't make money by losing it a little at a time [emphasis added].*¹⁹

Evolutionary scientists have no way around this conclusion that many scientists, including Dr. Spetner, have now come to. Mutations do not work as a mechanism for the evolutionary process. Spetner sums it all up as follows:

The neo-Darwinians would like us to believe that large evolutionary changes can result from a series of small events if there are enough of them. But if these events all *lose* information they can't be the steps in the kind of evolution the NDT is supposed to explain, no matter how many mutations there are. Whoever thinks macroevolution can be made by mutations that lose information is like the merchant who lost a little money on every sale but thought he could make it up in volume Not even one mutation has been observed that adds a little information to the genome. That surely shows that there are not the millions upon millions of potential mutations the theory demands. There may well not be any. The failure to observe even one mutation that adds information is more than just a failure to find support for the theory. It is evidence *against* the theory. We have here a serious challenge to neo-Darwinian theory [emphasis added].²⁰

This is also confirmed by Dr. Werner Gitt, a director and professor at the German Federal Institute of Physics and Technology. In answering the question, "Can new information originate through mutations?" he said:

This idea is central in representations of evolution, but mutations can only cause changes in *existing* information. There can be no increase in information, and in general the results are injurious. New blueprints for new functions or new organs cannot arise; mutations cannot be the source of new (creative) information [emphasis added].²¹

So if natural selection and mutations are eliminated as mechanisms to produce the information and design of living systems, then another source must be found.

But there are even more basic problems for those who reject the Creator God as the source of information.

¹⁹ Ibid., 143.

²⁰ Ibid., 159–160.

²¹ W. Gitt, *In the Beginning Was Information*, Master Books, Green Forest, Arkansas, 2006, 127.



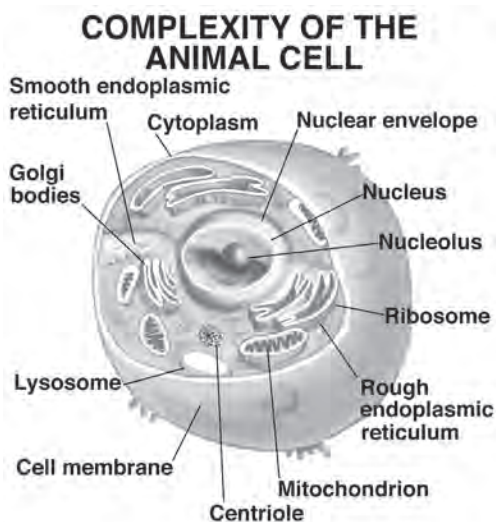
More Problems!

Imagine yourself sitting in the seat of a 747 airplane, reading about the construction of this great plane. You are fascinated by the fact that this flying machine is made up of six million parts—but then you realize that not one part by itself flies. This realization can be rather disconcerting if you are flying along at 500 mph (805 km/h) at 35,000 feet (10,668 m).

You can be comforted, however, by the fact that even though not one part of an airplane flies on its own, when it is assembled as a completed machine, it does fly.

We can use the construction of an airplane as an analogy to understand the basic mechanisms of the biochemistry of cells that enable organisms to function.

Scientists have found that within the cell there are thousands of what can be called “biochemical machines.” For example, one could cite the cell’s ability to sense light and turn it into electrical impulses. But what scientists once thought was a simple process within a cell, such as being able to sense light and turn it into electrical impulses, is in fact a highly complicated event. For just this one example alone to work, numerous compounds must all be in the right place, at the right time, in the right



concentration—or it just won't happen. In other words, just as all the parts of a 747 need to be assembled before it can fly, so all the parts of these “biochemical machines” in cells need to be in place, or they can't function. And there are literally thousands of such “machines” in a single cell that are vital for it to operate.

What does this mean? Quite simply, evolution from chemicals to a living system is impossible.

Scientists now know that life is built on these “machines.” Dr. Michael Behe, Associate Professor of Biochemistry at Lehigh University in Pennsylvania, describes these “biochemical machines” as examples of “irreducible complexity”:

Now it's the turn of the fundamental science of life, modern biochemistry, to disturb. *The simplicity that was once expected to be the foundation of life has proven to be a phantom*; instead, systems of horrendous, irreducible complexity inhabit the cell. The resulting realization that life was designed by an intelligence is a shock to us in the twentieth century who have gotten used to thinking of life as the result of simple natural laws. But other centuries have had their shocks, and there is no reason to suppose that we should escape them [emphasis added].²²

To illustrate this further, consider swatting a mosquito.

Then think about this question: Why did the mosquito die? You see, the squashed mosquito has all the chemicals for life that an evolutionist could ever hope for in some primordial soup. Yet we know that nothing is going to evolve from this mosquito “soup.” So why did the mosquito die? Because by squashing it, you *disorganized* it.

Once the “machinery” of the mosquito has been destroyed, the organism can no longer exist. At a cellular level, literally thousands of “machines” need to exist before life



²² M.J. Behe, *Darwin's Black Box*, The Free Press, New York, 1996, 252–253.

ever becomes possible. This means that evolution from chemicals is *impossible*. Evolutionist Dawkins recognizes this problem of needing “machinery” to start with when he states:

A Xerox machine is capable of copying its own blueprints, but it is not capable of springing spontaneously into existence. Biomorphs readily replicate in the environment provided by a suitably written computer program, but they can't write their own program or build a computer to run it. The theory of the blind watchmaker is extremely powerful given that we are allowed to assume replication and hence cumulative selection. But if replication needs complex machinery, since the only way we know for complex machinery ultimately to come into existence is cumulative selection, we have a problem.²³

A problem indeed! The more we look into the workings of life, the more complicated it becomes, and the more we see that life could *not* arise by itself. Not only does life require a source of information, but the complex “machines” of the chemistry of life must be in existence *right from the start*.

A Greater Problem Still!

Some scientists and educators have tried to get around the above problems by speculating that as long as all the chemicals that make up the molecule of heredity (and the information it contains) came together at some time in the past, then life could have begun.

Life is built upon information. In fact, in just one of the trillions of cells that make up the human body, the amount of information in its genes would fill at least 1,000 books of 500 pages of typewritten information. Scientists now think this is hugely underestimated.

Where did all this information come from? Some try to explain it this way: imagine a professor taking all the letters of the alphabet, A–Z, and placing them in a hat. He then passes the hat around to students of his class and asks each to randomly select a letter.



²³ Dawkins, *The Blind Watchmaker*, 139–140.

It is easy for us to see the possibility (no matter how remote it seems) of three students in a row selecting B then A and finally T. Put these three letters together and they spell a word—BAT. Thus, the professor concludes, given enough time, no matter how improbable it seems, there is always the possibility one could form a series of words that make a sentence, and eventually compile an encyclopedia. The students are then led to believe that no intelligence is necessary in the evolution of life from chemicals. As long as the molecules came together in the right order for such compounds as DNA, then life could have begun.

On the surface, this sounds like a logical argument. However, there is a basic, fatal flaw in this analogy. The sequence of letters, BAT, is a word to whom? Someone who speaks English, Dutch, French, German, or Chinese? It is a word only to someone who knows the language. In other words, the order of letters is meaningless unless there is a language system and a translation system already in place to make the order meaningful.

In the DNA of a cell, the order of its molecules is also meaningless, except that in the biochemistry of a cell, there is a language system (other molecules) that makes the order meaningful. DNA without the language system is meaningless, and the language system without the DNA wouldn't work either. The other complication is that the language system that reads the order of the molecules in the DNA is itself specified by the DNA. This is another one of those “machines” that must already be in existence and fully formed, or life won't work!



Can Information Arise from Noninformation?

We have already shown that information cannot come from mutations, a so-called mechanism of evolution, but is there any other possible way information could arise from matter?

Dr. Werner Gitt makes it clear that one of the things we know for sure from science is that information *cannot* arise from disorder by chance. It *always* takes (greater) information to produce information, and ultimately information is the result of intelligence:

A code system is always the result of a mental process (it requires an intelligent origin or inventor) It should be emphasized that matter as such is unable to generate any code. All experiences indicate that a thinking being voluntarily exercising his own free will, cognition, and creativity, is required.²⁴

There is no known natural law through which matter can give rise to information, neither is any physical process or material phenomenon known that can do this.²⁵

“There is no known law of nature, no known process and no known sequence of events which can cause information to originate by itself in matter.”²⁶

What Then Is the Source of the Information?

We can therefore conclude that the huge amount of information in living things must originally have come from an intelligence, which had to have been far superior to ours. But then, some will say that such a source would have to be caused by something with even greater information/intelligence.

However, if they reason this way, one could ask where even this greater information/intelligence came from. And then where did that one come from? One could extrapolate to infinity, unless there was a source of infinite intelligence, beyond our finite understanding. But isn't this what the Bible indicates when we read, “In the beginning God...”? The God of the Bible is not bound by limitations of time, space, or anything else.

Even Richard Dawkins recognizes this:

Once we are allowed simply to postulate organized complexity, if only the organized complexity of the DNA/protein replicating engine, it is relatively easy to invoke it as a generator of yet more organized complexity. That, indeed, is what most of this book is about. But of course any God capable of intelligently designing something as complex as the DNA/protein replicating machine must have been at least as complex and organized as that machine itself.

Far more so if we suppose him additionally capable of such advanced functions as listening to prayers and forgiving sins. To explain the origin of the DNA/protein machine by invoking a supernatural Designer is

²⁴ Gitt, *In the Beginning Was Information*, 64–67.

²⁵ *Ibid.*, 79.

²⁶ *Ibid.*, 107.

to explain precisely nothing, for it leaves unexplained the origin of the Designer. You have to say something like, “God was always there,” and if you allow yourself that kind of lazy way out, you might as well just say “DNA was always there,” or “Life was always there,” and be done with it.²⁷

So what is the logically defensible position? Is it that matter has eternally existed (or came into existence by itself for no reason) and then that, by itself, matter was arranged into information systems against everything observed in real science? Or did an eternal Being, the God of the Bible, the source of infinite intelligence,²⁸ create information systems for life to exist, which *agrees* with real science?

If real science supports the Bible’s claims about an eternal Creator God, then why isn’t this readily accepted? Michael Behe answers with this:



The fourth and most powerful reason for science’s reluctance to embrace a theory of intelligent design is also based on philosophical considerations. Many people, including many important and well-respected scientists, just don’t want there to be anything beyond nature. They don’t want a supernatural being to affect nature, no matter how brief or constructive the interaction may have been. In other words ... they bring an *a priori* philosophical commitment to their science that restricts what kinds of explanations they will accept about the physical world. Sometimes this leads to rather odd behavior.²⁹

The crux of the matter is this: if one accepts there is a God who created us, then that God also owns us. If this God is the God of the Bible, He owns us and thus has a right to set the rules by which we must live. More important, He also tells us in the Bible that we are in rebellion against Him,

²⁷ Dawkins, *The Blind Watchmaker*, 141.

²⁸ Thus, it is capable of generating infinite information, and certainly the enormous, though finite, information of life.

²⁹ Behe, *Darwin’s Black Box*, 243.

our Creator. Because of this rebellion (called sin), our physical bodies are sentenced to death; but we will live on forever, either with God or without Him in a place of judgment. But the good news is that our Creator provided a means of deliverance for our sin of rebellion, so that those who come to Him in faith and repentance for their sin can receive the forgiveness of a holy God and spend eternity with Him.

God Is the Foundation for Science and Reason

As stated before, the Bible takes God's existence as a given. It never attempts to prove the existence of God, and this for a very good reason. When we logically prove a particular thing, we show that it must be true because it follows logically from something *authoritative*. But there is nothing more authoritative than God and His Word. God knows absolutely everything. So it makes sense to base our worldview on what God has written in His Word.

Some people claim that it is unscientific to start from God's Word. But in reality, nothing could be further from the truth. A belief in God is actually foundational to logical thought and scientific inquiry. Think about it: why is logical reasoning possible? There are laws of logic that we use when we reason. For example, there is the law of noncontradiction, which states that you can't have "A" and "not-A" at the same time and in the same relationship. We all "know" that this is true. But *why* is it true, and *how* do we know it?

The Bible makes sense of this: God is self-consistent. He is noncontradictory, and so this law follows from God's nature. And God has made us in His image; so we instinctively know this law. It has been hard-wired into us. Logical reasoning is possible because God is logical and has made us in His image. (Of course, because of the Curse we sometimes make mistakes in logic.)

But if the universe were merely a chance accident, then why should logical reasoning be possible? If my brain is merely the product of mutations (guided only by natural selection), then why should I think that it can determine what is *true*? The secular, evolutionary worldview cannot account for the existence of logical reasoning.

Likewise, only a biblical worldview can really account for the existence of science—the study of the natural world. Science depends on the fact that the universe obeys orderly laws which do not arbitrarily change. But why should that be so? If the universe were merely an accident, why should it obey logical, orderly laws—or any laws at all for that matter? And why should these laws not be constantly changing, since so many other things change?

The Bible explains this. There are orderly laws because a logical Law-Giver upholds the universe in a logical and consistent way. God does not change; so He sustains the universe in a consistent way. Only a biblical worldview can account for the existence of science and technology.

Now, does this mean that a non-Christian is incapable of reasoning logically or doing science? Not at all. But he is being inconsistent. The non-Christian must “borrow” the above biblical principles in order to do science, or to think rationally. But this is inconsistent. The unbeliever must use *biblical ideas* in order to use science and reason, while he simultaneously denies that the Bible is true.

So Who Created God?

By very definition, an eternal Being has always existed—nobody created Him. God is the Self-Existent One—the great “I Am” of the Bible.³⁰ He is outside time; in fact, He created time. Think about it this way: everything that has a *beginning* requires a *cause*. The universe has a beginning and therefore requires a cause. But God has no beginning since He is beyond time. So God does not need a cause. There is nothing illogical about an eternal Being who has always existed even though it might be difficult to fully understand.

You might argue, “But that means I have to accept this by faith because I can’t totally understand it.”

We read in the book of Hebrews: “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (11:6).

What kind of faith is Christianity then? It is not blind faith as some may think. In fact, it is the evolutionists who deny the Creator who have the blind “faith.”³¹ They have to believe in something (i.e., that information can arise from disorder by chance) which goes against real science.

But Christ, through the Holy Spirit, actually opens the eyes of



³⁰ See Exodus 3:14; Job 38:4; John 8:58; Revelation 1:18; Isaiah 44:6; Deuteronomy 4:39.

³¹ See Matthew 13:15; John 12:40; Romans 11:8–10.

Christians so that they can see that their faith is real.³² The Christian faith is a logically defensible faith. This is why the Bible makes it very clear that anyone who does not believe in God is without excuse: “For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse” (Romans 1:20).

How Do We Know the Creator Is the God of the Bible?

You can believe fallible man’s ideas that there is no God, or trust the perfect Word of God, the 66 books of the Bible, that says there is. The issue is simple; it is a matter of faith—God exists or God doesn’t exist. The exciting thing about being a Christian is knowing that the Bible is not just another religious book, but it is the Word of the Creator God, as it claims.³³

Only the Bible explains why there is beauty and ugliness; why there is life and death; why there is health and disease; why there is love and hate. Only the Bible gives the true and reliable account of the origin of all basic entities of life and the entire universe.

And over and over again, the Bible’s historical account has been confirmed by archaeology, biology, geology, and astronomy. No contradiction or erroneous information has ever been found in its pages, even though it was written over hundreds of years by many different authors, each inspired by the Holy Spirit.

Scientists from many different fields have produced hundreds of books and tapes defending the Bible’s accuracy and its claim that it is a revelation to us from our Creator. It not only tells us who we are and where we came from, but it also shares the good news of how we can spend eternity with our Lord and Savior. Take that first step and place your faith in God and His Word.

³² See Matthew 13:16; Acts 26:18; Ephesians 1:18; 1 John 1:1.

³³ See Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:21; Psalms 12:6; 1 Thessalonians 2:13.

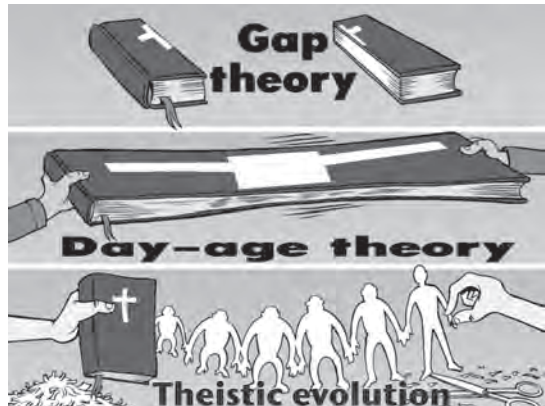
Why Shouldn't Christians Accept Millions of Years?

TERRY MORTENSON

There is an intensifying controversy in the church all over the world regarding the age of the earth. For the first 18 centuries of church history the almost universal belief of Christians was that God created the world in six literal days roughly 4,000 years before Christ and destroyed the world with a global Flood at the time of Noah.

But about 200 years ago some scientists developed new theories of earth history, which proposed that the earth and universe are millions of years old. Over the past 200 years Christian leaders have made various attempts to fit the millions of years into the Bible. These include the day-age view, gap theory, local flood view, framework hypothesis, theistic evolution, and progressive creation.

A growing number of Christians (now called young-earth creationists), including many scientists, hold to the traditional view, believing it to be the only view that is truly faithful to Scripture and that fits



the scientific evidence far better than the reigning old-earth evolutionary theory.

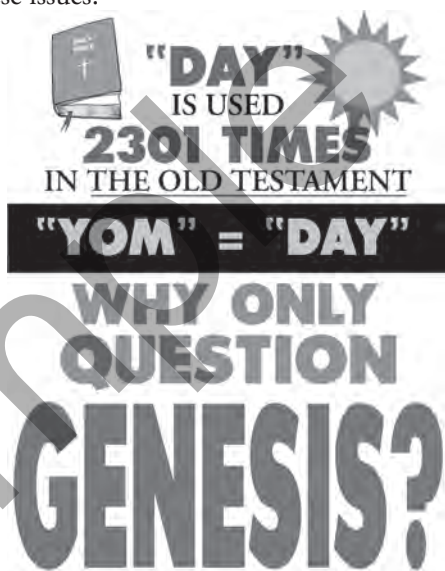
Many Christians say that the age of the earth is an unimportant and divisive side issue that hinders the proclamation of the gospel. But is that really the case? Answers in Genesis and many other creationist organizations think not.

In this chapter, I want to introduce you to some of the reasons we think that Christians cannot accept the millions of years without doing great damage to the church and her witness in the world. Other chapters in this book will go into much more detail on these issues.

1. **The Bible clearly teaches that God created in six literal, 24-hour days a few thousand years ago.** The Hebrew word for day in Genesis 1 is *yom*. In the vast majority of its uses in the Old Testament it means a literal day; and where it doesn't, the context makes this clear.

2. **The context of Genesis 1 clearly shows that the days of creation were literal days.** First, *yom* is defined the first time it is used in the Bible (Genesis 1:4–5) in its two literal senses: the light portion of the light/dark cycle and the whole light/dark cycle. Second, *yom* is used with “evening” and “morning.” Everywhere these two words are used in the Old Testament, either together or separately and with or without *yom* in the context, they always mean a literal evening or morning of a literal day. Third, *yom* is modified with a number: one day, second day, third day, etc., which everywhere else in the Old Testament indicates literal days. Fourth, *yom* is defined literally in Genesis 1:14 in relation to the heavenly bodies.

3. **The genealogies of Genesis 5 and 11 make it clear that the creation days happened only about 6,000 years ago.** It is transparent from the genealogies of Genesis 5 and 11 (which give very detailed chronological information, unlike the clearly abbreviated genealogy in Matthew 1)



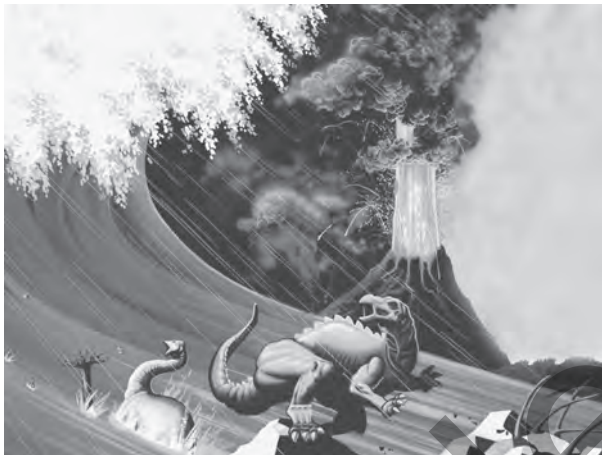
and other chronological information in the Bible that the Creation Week took place only about 6,000 years ago.

4. **Exodus 20:9–11 blocks all attempts to fit millions of years into Genesis 1.** “Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy” (Exodus 20:9-11).



This passage gives the reason for God's command to Israel to work six days and then take a sabbath rest. *Yom* is used in both parts of the commandment. If God meant that the Jews were to work six days because He created over six long periods of time, He could have said that using one of three indefinite Hebrew time words. He chose the only word that means a literal day, and the Jews understood it literally (until the idea of millions of years developed in the early nineteenth century). For this reason, the day-age view or framework hypothesis must be rejected. The gap theory or any other attempt to put millions of years before the six days are also false because God says that in six days He made the heaven and the earth and the sea and *all* that is in them. So He made everything in those six literal days and nothing before the first day.

5. **Noah's Flood washes away millions of years.** The evidence in Genesis 6–9 for a global catastrophic flood is overwhelming. For example, the Flood was intended to destroy not only all sinful people but also all land animals and birds and the surface of the earth, which only a global flood could accomplish. The Ark's purpose was to save two of every kind of land animal and bird (and seven of some) to repopulate the earth after the Flood. The Ark was totally unnecessary if the Flood was only local. People, animals, and birds could have migrated out of the flood zone before it occurred, or the zone could have been populated from creatures outside the area after the Flood. The catastrophic nature of the Flood is seen in the nonstop rain for at least 40 days, which would have produced



massive erosion, mud slides, hurricanes, etc. The Hebrew words translated “the fountains of the great deep burst open” (Genesis 7:11) clearly point to tectonic rupturing of the earth’s surface in many places for 150 days, resulting in volcanoes, earthquakes, and tsunamis. Noah’s Flood would produce exactly the kind of complex geological record we see worldwide today: thousands of feet of sediments clearly deposited by water and later hardened into rock and containing billions of fossils. If the year-long Flood is responsible for most of the rock layers and fossils, then those rocks and fossils cannot represent the history of the earth over millions of years, as evolutionists claim.

- 6. Jesus was a young-earth creationist.** Jesus consistently treated the miracle accounts of the Old Testament as straightforward, truthful, historical accounts (e.g., creation of Adam, Noah and the Flood, Lot and his wife in Sodom, Moses and the manna, and Jonah in the fish). He continually affirmed the authority of Scripture over men’s ideas and traditions (Matthew 15:1–9). In Mark 10:6 we have the clearest (but not the only) statement showing that Jesus was a young-earth creationist. He teaches that Adam and Eve were made at the “*beginning* of creation,” not billions of years after the beginning, as would be the case if the universe were really billions of years old. So, if Jesus was a young-earth creationist, then how can His faithful followers have any other view?
- 7. Belief in millions of years undermines the Bible’s teaching on death and on the character of God.** Genesis 1 says six times that God called the creation “good,” and when He finished creation on Day 6, He called

everything “very good.” Man and animals and birds were originally vegetarian (Gen. 1:29–30, plants are not “living creatures,” as people and animals are, according to Scripture). But Adam and Eve sinned, resulting in the judgment of God on the whole creation. Instantly



Adam and Eve died spiritually, and after God's curse they began to die physically. The serpent and Eve were changed physically and the ground itself was cursed (Genesis 3:14–19). The whole creation now groans in bondage to corruption, waiting for the final redemption of Christians (Romans 8:19–25) when we will see the restoration of all things (Acts 3:21; Colossians 1:20) to a state similar to the pre-Fall world, when there will be no more carnivorous behavior (Isaiah 11:6–9) and no disease, suffering, or death (Revelation 21:3–5) because there will be no more Curse (Revelation 22:3). To accept millions of years of animal death before the creation and Fall of man contradicts and destroys the Bible's teaching on death and the full redemptive work of Christ. It also makes God into a bumbling, cruel creator who uses (or can't prevent) disease, natural disasters, and extinctions to mar His creative work, without any moral cause, but still calls it all “very good.”



- 8. The idea of millions of years did not come from the scientific facts.** This idea of long ages was developed by deistic and atheistic geologists in the late eighteenth and early nineteenth centuries. These men used anti-biblical philosophical and religious assumptions to interpret the geological observations in a way that plainly contradicted the biblical account of creation, the Flood, and the age of the earth. Most church leaders and

scholars quickly compromised using the gap theory, day-age view, local flood view, etc. to try to fit “deep time” into the Bible. But they did not understand the geological arguments and they did not defend their views by careful Bible study. The “deep time” idea flows out of naturalistic assumptions, not scientific observations.

- 9. Radiometric dating methods do not prove millions of years.** Radiometric dating was not developed until the early twentieth century, by which time virtually the whole world had already accepted the millions of years. For many years creation scientists have cited numerous examples in the published scientific literature of these dating methods clearly giving erroneous dates (e.g., a date of millions of years for lava flows that occurred in the past few hundred years or even decades). In recent years creationists in the RATE project have done experimental, theoretical, and field research to uncover more such evidence (e.g., diamonds and coal, which the evolutionists say are millions of years old, were dated by carbon-14 to be only thousands of years old) and to show that decay rates were orders of magnitude faster in the past, which shrinks the millions of years to thousands of years, confirming the Bible.¹

Conclusion

These are just some of the reasons why we believe that the Bible is giving us the true history of the world. God’s Word must be the final authority on all matters about which it speaks—not just the moral and spiritual matters, but also its teachings that bear on history, archaeology, and science.

What is at stake here is the authority of Scripture, the character of God, the doctrine of death, and the very foundation of the gospel. If the early chapters of Genesis are not true literal history, then faith in the rest of the Bible is undermined, including its teaching about salvation and morality. I urge you to carefully read the other chapters in this book. The health of the church, the effectiveness of her mission to a lost world, and the glory of God are at stake.

¹ For the results of the RATE project, see Larry Vardiman, Andrew Snelling, and Eugene Chaffin, eds., *Radioisotopes and the Age of the Earth*, Vol. 2, Master Books, Green Forest, Arkansas, 2005; and Don DeYoung, *Thousands ... Not Billions*, Master Books, Green Forest, Arkansas, 2005.