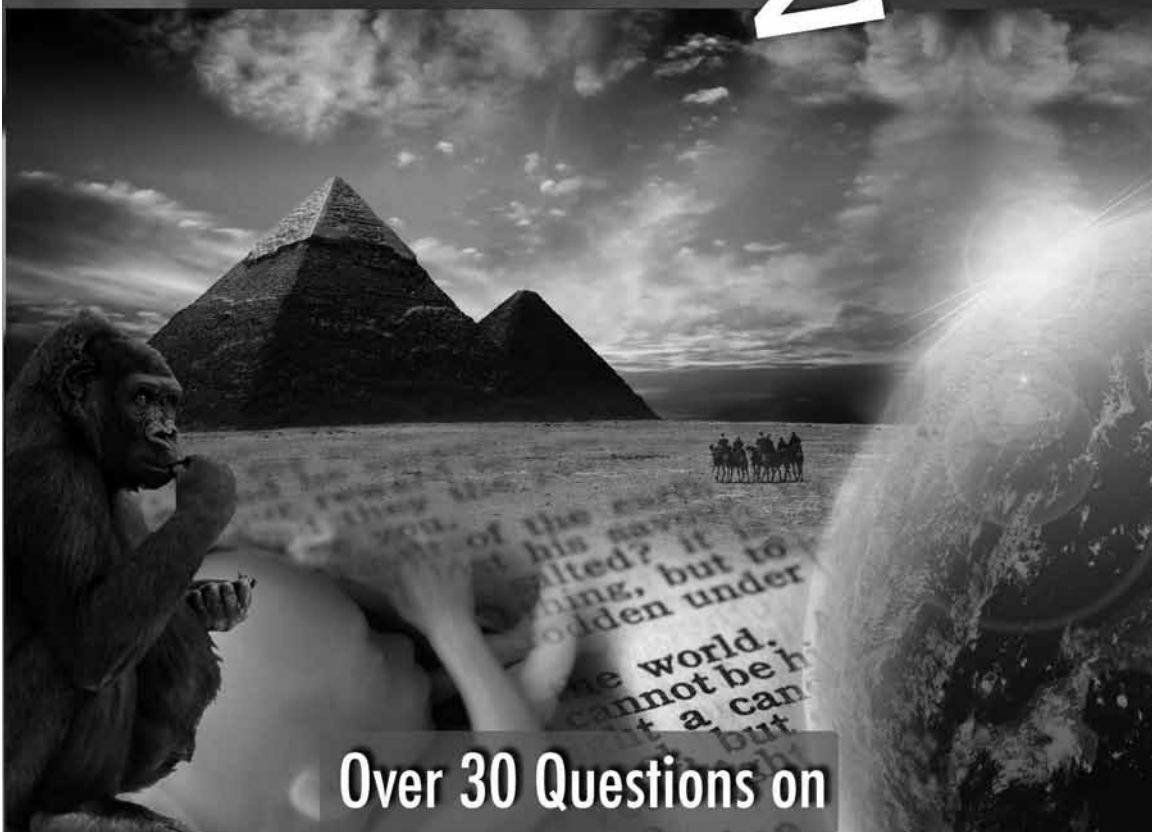


The New **Answers** Book 2



**Over 30 Questions on
Creation/Evolution and the Bible**

Ken Ham General Editor

First printing: May 2008
Eighth printing: March 2011

Copyright © 2008 by Answers in Genesis. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission of the publisher, except in the case of brief quotations in articles and reviews. For information write:

Master Books®, P.O. Box 726, Green Forest, AR 72638.
Master Books® is a division of the New Leaf Publishing Group, Inc.

ISBN: 978-0-89051-537-2
Library of Congress Number: 2008903202

Unless otherwise noted, the following versions of the Bible were used:
King James Version — introduction, chapters 3, 5, 18, and 20
New King James Version — chapters 4, 13, 14, 17, 19, 22, 25, 28, 29, and conclusion; Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
Modern King James Version — chapters 10, 11, and 12
New International Version — chapter 7

Please consider requesting that a copy of this volume be purchased by your local library system.

Printed in the United States of America

Please visit our website for other great titles:
www.masterbooks.net

For information regarding author interviews,
please contact the publicity department at (870) 438-5288.



ACKNOWLEDGMENTS AND SPECIAL THANKS

We are especially grateful to the following people for lending their expertise in reviewing various aspects of this book:

Dr. Bob Compton (DVM), Dr. David Crandall (former international director of Gospel Literature Service), David Down (Egyptologist, editor-in-chief of the bimonthly magazine *Archaeological Diggings*), Brian Edwards (pastor, apologist, author), Steve Fazekas (theology), Dr. Werner Gitt (engineering; former director and professor at the German Federal Institute of Physics and Technology), Ken Ham (biology, president and CEO of Answers in Genesis-U.S.), Bodie Hodge (engineering, materials), Dave Jolly (biology), Dr. Jason Lisle (astrophysics), Stacia McKeever (biology, psychology), Dr. David Menton (cell biology, retired associate professor of anatomy at Washington University School of Medicine), Dr. Tommy Mitchell (internal medicine), Dr. Terry Mortenson (history of geology), Larry Pierce (chronologist/translator of the *Annals of the World* by James Ussher, and developer of *Online Bible*), Dr. Georgia Purdom (genetics), Dr. Andrew Snelling (geology), Dr. John Whitcomb (theology, president of Whitcomb Ministries), Dr. John Whitmore (geology, associate professor of geology at Cedarville University), Dr. John Reed (geology), David Wright (student of engineering), Gary Vaterlaus (science education).

We are also appreciative of the talents of Dan Lietha, who provided many of the illustrations used in this book. Dan Stelzer did several illustrations as well. All other illustrations that are not AiG images are noted on the illustration, figure, or photograph. Also, thanks to Stacia McKeever for much of the executive editing.

Contents

Introduction: Why Is the Christian Worldview Collapsing in America? <i>Ken Ham</i>	9
1. What Is a Biblical Worldview? <i>Stacia McKeever & Ken Ham</i>	15
2. What's the Best "Proof" of Creation? <i>Ken Ham</i>	23
3. Are Biblical Creationists Divisive? <i>Bodie Hodge</i>	33
4. How Old Is the Earth? <i>Bodie Hodge</i>	41
5. Are There Gaps in the Genesis Genealogies? <i>Larry Pierce & Ken Ham</i>	53
6. Can Natural Processes Explain the Origin of Life? <i>Mike Riddle</i>	63
7. Are Mutations Part of the "Engine" of Evolution? <i>Bodie Hodge</i>	73
8. Did Humans Really Evolve from Apelike Creatures? <i>Dr. David Menton</i>	83
9. Does the Bible Say Anything about Astronomy? <i>Dr. Jason Lisle</i>	95
10. Does the Big Bang Fit with the Bible? <i>Dr. Jason Lisle</i>	103
11. Where Did the Idea of "Millions of Years" Come From? <i>Dr. Terry Mortenson</i>	111
12. What's Wrong with Progressive Creation? <i>Ken Ham & Dr. Terry Mortenson</i>	123
13. Is the Intelligent Design Movement Christian? <i>Dr. Georgia Purdom</i>	135
14. Can Creationists Be "Real" Scientists? <i>Dr. Jason Lisle</i>	143
15. How Should a Christian Respond to "Gay Marriage"? <i>Ken Ham</i>	149

16. Did People like Adam and Noah Really Live Over 900 Years of Age? <i>Dr. David Menton & Dr. Georgia Purdom</i>	159
17. Why 66? <i>Brian H. Edwards</i>	169
18. What Was the Christmas Star? <i>Dr. Jason Lisle</i>	179
19. Is Jesus God? <i>Dr. Ron Rhodes</i>	185
20. Information: Evidence for a Creator? <i>Mike Riddle</i>	195
21. Is Evolution a Religion? <i>Dr. Tommy Mitchell & Dr. A.J. Monty White</i>	207
22. Is the Bible Enough? <i>Paul Taylor</i>	219
23. Aren't Millions of Years Required for Geological Processes? <i>Dr. John Whitmore</i>	229
24. Doesn't Egyptian Chronology Prove That the Bible Is Unreliable? <i>Dr. Elizabeth Mitchell</i>	245
25. What about Satan and the Origin of Evil? <i>Bodie Hodge</i>	265
26. Why Is the Scopes Trial Significant? <i>Ken Ham & Dr. David Menton</i>	277
27. Isn't the Bible Full of Contradictions? <i>Paul F. Taylor</i>	283
28. Was the Dispersion at Babel a Real Event? <i>Bodie Hodge</i>	299
29. When Does Life Begin? <i>Dr. Tommy Mitchell</i>	313
30. Do Creationists Believe in "Weird" Physics like Relativity, Quantum Mechanics, and String Theory? <i>Dr. Danny Faulkner</i>	325
31. Doesn't the Order of Fossils in the Rock Record Favor Long Ages? <i>Dr. Andrew Snelling</i>	341
Conclusion: The Biggest Question of All <i>Dr. David R. Crandall</i>	355
Contributors	361
Index	367

INTRODUCTION

Why Is the Christian Worldview Collapsing in America?

KEN HAM

Back in the 16th century, William Tyndale was persecuted, imprisoned, strangled, and his body burned at the stake. Why? Because he worked to translate the Scriptures into English and get copies of the Bible to the average person. Influenced by Luther and others, Tyndale was an integral part of the Reformation that spread God’s written Word throughout the world — particularly to the Western world.

At that time, many church leaders believed the Bible should not be in the hands of the common person and that only appointed and scholarly church leaders should tell the public what they should believe. But the spread of God’s written Word in the 1500s changed all that as it permeated many nations. It resulted in what we called the “Christian West.” However, today we see the Christian influence in our Western world waning — Europe (especially the United Kingdom) is nearly dead spiritually. Right here in America, the Christian worldview is collapsing before our very eyes.

So What Is Happening?

First, let me point out that we need to be like the men of Issachar, who had “understanding of the times” (1 Chronicles 12:32). Today we are seeing

an undoing of the Reformation, as society is not honoring some great people of God who were martyred for proclaiming the truths of the Bible.

The Reformation was a movement to call people to the authority of the Word of God. Almost 500 years later, we believe the teaching of millions of years and evolution has been the major tool in this era to undo the work of the Reformation.

To understand the times in which we live, we need to know how this sad transformation has come about — including how people view the Bible:

- The majority of church leaders have adopted the secular religion (i.e., millions of years/evolution) of the age and have compromised God's Word — thus undermining its authority to coming generations.
- Statistics are clear that most people in churches do not study their Bibles as they should. Frankly, we have a very biblically illiterate church today. We also observe church academics of our age beginning to impose a similar philosophy to that seen in Tyndale's time — that it is these learned leaders (most of whom have compromised God's Word) who determine what the public should believe. Increasingly, churchgoers are not like the Bereans who "searched the Scriptures daily to find out whether these things were so" (Acts 17:11).

I want to give you two specific examples of this dramatic change — and I believe you will be quite shocked.

The first is of Dr. James F. McGrath, who holds the Clarence L. Goodwin Chair in New Testament Language and Literature at Butler University in Indianapolis. Recently, Dr. McGrath wrote a blog item¹ concerning AiG's stand on a literal Genesis. First, he quoted another writer:

Some may excuse Mr. Ham on the ground that he has no theological or biblical training (he has a bachelor's degree in applied science). I am not so inclined for one reason: by assuming the pulpit of churches and declaring he intends to interpret the Bible, he de facto sets himself up as a Bible teacher, and should be held accountable to know not only the relevant facts, but the proper way to exegete and teach a passage of scripture.

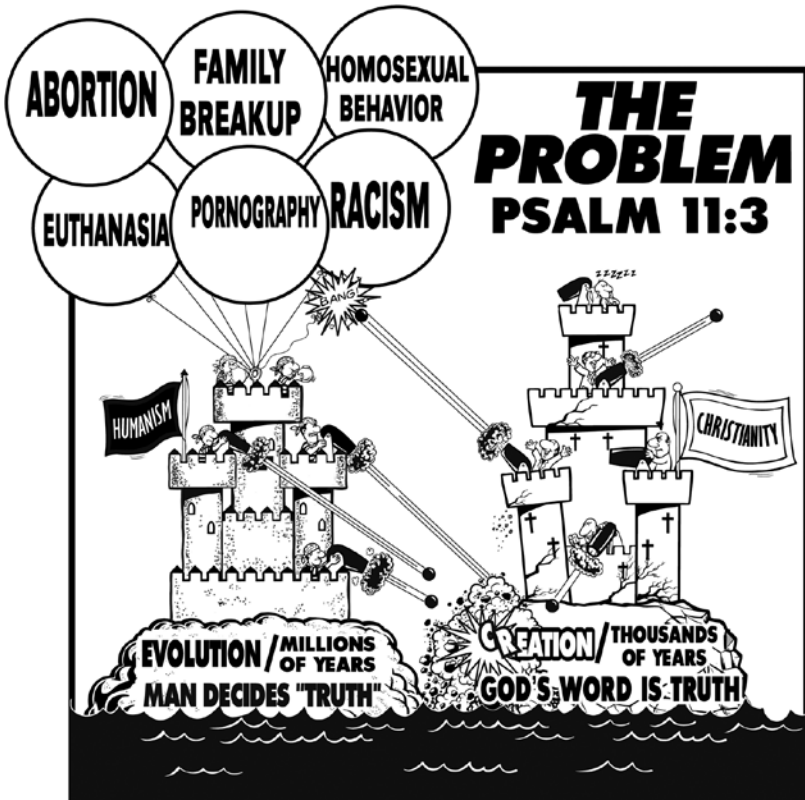
1. <http://blog.echurchwebsites.org.uk/2010/08/03/ken-ham-rachel-held-evans-blogsphere>.

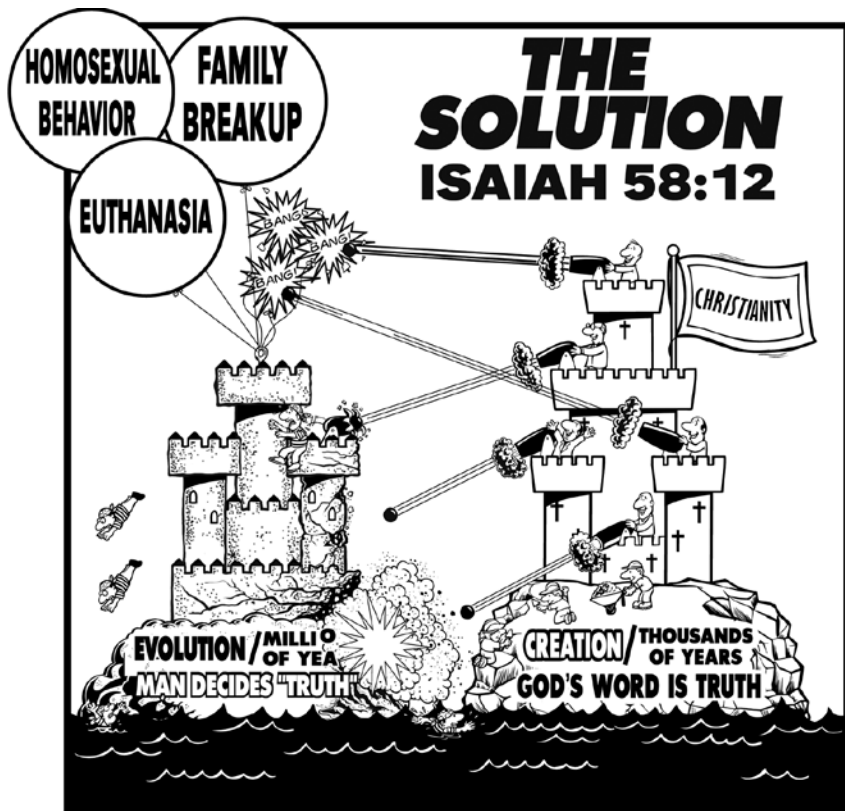
Why Is the Christian Worldview Collapsing in America?

If he does not want to give up seven years of his life and tens of thousands of dollars to get training in the Bible, theology, and the ancient languages (the standard degree program for clergy) then that is perfectly understandable. What is not so understandable is his desire to set himself up as a Bible teacher without getting Bible training.

Then Dr. McGrath followed with his own comments about the above statements:

Amen! . . . I think that the best course of action is for those who are well-informed about the Bible to debunk, refute and if necessary “refudiate” the statements of those who have no expertise in any field of scholarship related to the Bible, and yet believe that without any real knowledge of the original languages, historical context, and other relevant factors, their pontifications will do anything but harm the souls of believers and the Christian faith itself.





Well, it is true that I personally don't have formal theological training—but there are those at Answers in Genesis who do (e.g., Dr. Terry Mortenson, Steve Fazekas, Tim Chaffey, and some of our board members). And we do have quite a number of other highly qualified theologians whose counsel we seek to ensure we are accurate in handling God's Word.

By the way, I'm so glad I have not been theologically trained in the way Dr. McGrath has (and sadly like many who are now being trained in Bible colleges and seminaries). Otherwise, I might have ended up believing what he wrote below:

So why am I a Christian? . . . given that I do not espouse Biblical literalism and inerrancy, some might ask whether I am still a Christian. . . . I am a Christian in much the same way that I am an American . . . the tradition that gave birth to my faith and nurtured it is one that has great riches (as well as much else beside. . . . Why am I a Christian? Because I prefer to keep the tradition I

have, rather than discarding it with the bathwater and then trying to make something new from scratch.

The second sad example is from Dr. William Dembski, a professor at what is known as a conservative seminary in the South. What he proposes in his book *The End of Christianity* is an undermining of biblical authority, and it's an unfortunate example of the sort of compromise often being taught to our future pastors. Here are a few excerpts from his book:

For the theodicy I am proposing to be compatible with evolution, God must not merely introduce existing human-like beings from outside the Garden. In addition, when they enter the Garden, God must transform their consciousness so that they become rational moral agents made in God's image.²

Also:

Moreover, once God breathes the breath of life into them, we may assume that the first humans experienced an amnesia of their former animal life: Operating on a higher plane of consciousness once infused with the breath of life, they would transcend the lower plane of animal consciousness on which they had previously operated — though, after the Fall, they might be tempted to resort to that lower consciousness.³

Dr. Dembski also states:

The young-earth solution to reconciling the order of creation with natural history makes good exegetical and theological sense. Indeed, the overwhelming consensus of theologians up through the Reformation held to this view. I myself would adopt it in a heartbeat except that nature seems to present such a strong evidence against it.⁴

By “nature” he is in essence accepting fallible scientists' interpretations of evidence (such as fossils, geologic layers, and so on). His statement concerning “good exegetical and theological sense” is the point exactly! In other

2. William A. Dembski, *The End of Christianity* (Nashville, TN: B & H Academic, 2009), p. 159.

3. *Ibid.*, p. 154–155).

4. *Ibid.*, p. 55.

words, we know what the clear teaching of Scripture is — and what the great Reformers knew. But Dembski rejects it.

We would say that Dr. Dembski (who may be a fine Christian man) is taking the belief in billions of years (obtained by man’s fallible interpretations of the present in an attempt to connect to the past) as infallible, and in reality making God’s Word fallible.

A “Genesis 3 Attack”

This is the “Genesis 3 attack” (“Did God Really Say?”) in our era — undoing what the Reformation accomplished. We need a new Reformation to call our Church (and culture) back to the authority of the Word of God. This is why the ministry of Answers in Genesis is so vital today — please pray for us!

Thank you for supporting Answers in Genesis . . . and for helping to bring a new and much-needed Reformation to our church and culture. The battle before us is one about authority: is God’s Word the authority, or is it man’s words?

We will continue (despite the opposition we receive) to hold compromising church leaders accountable, and stand unashamedly and uncompromisingly on the authority of the Word of God. That’s what the Answers in Genesis and Creation Museum outreaches are all about.

What Is a Biblical Worldview?

STACIA MCKEEVER & KEN HAM

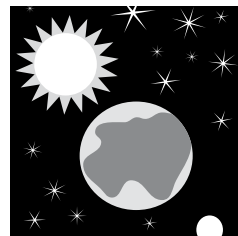
The history as recorded in the Bible has been attacked by our increasingly secular culture. As a result, recent generations have been brought up to see the Bible as a book that contains many interesting stories and religious teaching, but has no connection to reality.

This limited viewpoint helps explain why there are so many questions about how the Bible can explain dinosaurs, fossils, death, suffering, and many other topics that relate to our real world.

This chapter will outline the major events of the past (and even the future) — the “7 Cs of History” — that are foundational to the Bible’s important message and demonstrate how the Bible connects to the real world.

Creation

God created the heavens, the earth, and all that is in them in six normal-length days around 6,000 years ago. His completed *creation* was “very good” (Genesis 1:31), and all the original animals (including dinosaurs) and the first two humans (Adam and Eve) ate only plants (Genesis 1:29–30). Life was perfect and not yet affected by the Curse — death, violence, disease, sickness, thorns, and fear had no part in the original creation.



After He was finished creating, God “rested” (or stopped) from His work, although He continues to uphold the creation (Colossians 1:17). His creation of all things in six days and resting on the seventh set a pattern for our week, which He designed for us to follow.

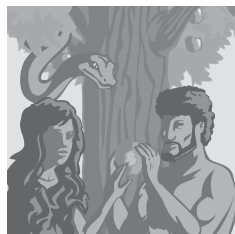
The science of “information theory” confirms that first statement of the Bible, “In the beginning God created. . . .” DNA is the molecule of heredity, part of a staggeringly complex system, more information dense than that in the most efficient supercomputer. Since the information in our DNA can only come from a source of greater information (or intelligence), there must have been something other than matter in the beginning. This other source must have no limit to its intelligence; in fact, it must be an ultimate source of intelligence from which all things have come. The Bible tells us there is such a source — God. Since God has no beginning and no end and knows all (Psalm 147:5), it makes sense that God is the source of the information we see all around us! This fits with real science, just as we would expect.¹

In Genesis, God created things “after their kinds.” And this is what we observe today: great variation within different “kinds” (e.g., dogs, cats, elephants, etc.), but not one kind changing into another, as molecules-to-man evolution requires.²

Corruption

After God completed His perfect creation, He told Adam that he could eat from any tree in the Garden of Eden (Genesis 2:8) except one — the Tree of the Knowledge of Good and Evil. He warned Adam that death would be the punishment for disobedience (Genesis 2:17). Instead of listening to the command of his Creator, Adam chose to rebel, eating the fruit from the tree (Genesis 3:6). Because our Holy God must punish sin, He sacrificed animals to make coverings for Adam and Eve, and He sent the first couple from the garden, mercifully denying them access to the Tree of Life so that they would not live forever in their sinful state.

Adam’s sin ushered death, sickness, and sorrow into the once-perfect creation (Genesis 3:19; Romans 5:12). God also pronounced a curse on the world (Genesis 3; Romans 8:20–22). As a result, the world that we now live in is a decaying remnant — a *corruption* — of the beautiful, righteous world that Adam and Eve originally called home. We see the results of this corruption all



1. For a more in-depth analysis of the complexity of DNA and information theory, see www.AnswersInGenesis.org/go/information_theory.
2. For more information, see www.AnswersInGenesis.org/go/kinds.

around us in the form of carnivorous animals, mutations, sickness, disease, and death.³ The good news is that, rather than leave His precious handiwork without hope, God graciously promised to one day send a Redeemer who would buy back His people from the curse of sin (Genesis 3:15).

Catastrophe

As the descendants of Adam and Eve married and filled the earth with offspring, their wickedness was great (Genesis 6:5). God judged their sin by sending a global flood to destroy all men, animals, creatures that moved along the ground, and birds of the air (Genesis 6:7). Those God chose to enter the ark — Noah, his family, and land-dwelling representatives of the animal kingdom (including dinosaurs) — were saved from the watery *catastrophe*.



There was plenty of room in the huge vessel for tens of thousands of animals — even dinosaurs (the average dinosaur was only the size of a sheep, and Noah didn't have to take fully grown adults of the large dinosaurs). Noah actually needed only about 16,000 animals on the ark to represent all the distinct kinds of land-dwelling animals.⁴

This earth-covering event has left its mark even today. From the thousands of feet of sedimentary rock found around the world to the billions of dead things buried in rock layers (fossils), the Flood reminds us even today that our righteous God cannot — and will not — tolerate sin, while the ark reminds us that He provides a way of salvation from sin's punishment. The rainbows we experience today remind us of God's promise never again to destroy the earth with water (Genesis 9:13–15). Incidentally, if the Flood were a local event (rather than global in extent), as some claim, then God has repeatedly broken His promise since we continue to experience local flooding even today.⁵

Confusion

After the Flood, God commanded Noah and his family — the only humans left in the world — and the animals to fill the earth (Genesis 8:17). However, the human race once again disobeyed God's command and



3. For more information, see www.AnswersInGenesis.org/go/curse.
4. See *Noah's Ark: A Feasibility Study* by John Woodmorappe (Santee, CA: Institute for Creation Research, 1996) for a detailed analysis of the capacity of this huge ship to hold all the residents of the ark.
5. For more information, see www.AnswersInGenesis.org/go/flood.

built a tower, which they hoped would keep them together (Genesis 11:3–4). So, around 100 years after the Flood waters had retreated, God brought a *confusion* (a multiplicity) of languages in place of the common language the people shared, causing them to spread out over the earth. The several different languages created suddenly at Babel (Genesis 10–11) could each subsequently give rise to many more. Languages gradually change; so when a group of people breaks up into several groups that no longer interact, after a few centuries they may each speak a different (but related) language. Today, we have thousands of languages but fewer than 20 language “families.”⁶

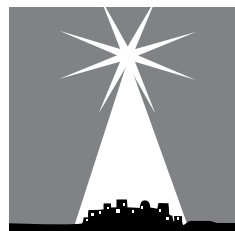
All the tribes and nations in the world today have descended from these various groups. Despite what you may have been led to believe about our seeming superficial differences, we really are all “one blood” (Acts 17:26) — descendants of Adam and Eve through Noah and his family — and all, therefore, are in need of salvation from sin.

God had created Adam and Eve with the ability to produce children with a variety of different characteristics. This ability was passed on through Noah and his family. As the people scattered, they took with them different amounts of genetic information for certain characteristics — e.g., height, the amount of pigment for hair and skin color (by the way, we all have the same pigment, just more or less of it), and so on.

In fact, the recent Human Genome Project supports this biblical teaching that there is only *one* biological race of humans. As one report says, “It is clear that what is called ‘race’ . . . reflects just a few continuous traits determined by a tiny fraction of our genes.”⁷ The basic principles of genetics explain various shades of *one* skin color (not different colors) and how the distinct people groups (e.g., American Indians, Australian Aborigines) came about because of the event at the Tower of Babel. The creation and Flood legends of these peoples, from all around the world, also confirm the Bible’s anthropology to be true.

Christ

God’s perfect creation was corrupted by Adam when he disobeyed God, ushering sin and death into the world. Because of Adam’s disobedience and because we have all sinned personally, we are all deserving of the death penalty and need a Savior (Romans 5:12).



6. For more information, see www.AnswersInGenesis.org/go/linguistics.

7. S. Pääbo, “The Human Genome and Our View of Ourselves,” *Science* 29, no. 5507 (2001): 1219–1220.

As mentioned before, God did not leave His precious — but corrupted — creation without hope. He promised to one day send Someone who would take away the penalty for sin, which is death (Genesis 3:15; Ezekiel 18:4; Romans 6:23).

God killed at least one animal in the Garden of Eden because of the sin of Adam; subsequently, Adam’s descendants sacrificed animals. Such sacrifices could only cover sin — they pointed toward the time when the One whom God would send (Hebrews 9) would make the ultimate sacrifice.

When God gave Moses the Law, people began to see that they could never measure up to God’s standard of perfection (Romans 3:20) — if they broke any part of the Law, the result was the same as breaking all of it (James 2:10). They needed Someone to take away their imperfection and present them faultless before God’s throne (Romans 5:9; 1 Peter 3:18).

In line with God’s purpose and plan for everything, He sent His promised Savior at just the right time (Galatians 4:4). There was a problem, however. All humans are descended from Adam and therefore, all humans are born with sin. God’s chosen One had to be perfect, as well as infinite, to take away the infinite penalty for sin.

God solved this “problem” by sending His Son, Jesus *Christ* — completely human and completely God. Think of it: the Creator of the universe (John 1:1–3, 14) became part of His creation so that He might save His people from their sins!

Jesus fulfilled more than 50 prophecies made about Him centuries before, showing He was the One promised over 4,000 years before by His Father (Genesis 3:15). While He spent over 30 years on earth, He never once sinned — He did nothing wrong. He healed many people, fed huge crowds, and taught thousands of listeners about their Creator God and how to be reconciled to Him. He even confirmed the truth of Genesis by explaining that marriage is between one man and one woman (Matthew 19:3–6, quoting Genesis 1:27 and 2:24).

Cross

Jesus is called the “Last Adam” in 1 Corinthians 15:45. While Adam disobeyed God’s command not to eat the forbidden fruit, Jesus fulfilled the Creator’s purpose that He die for the sin of the world.

The first Adam brought death into the world through his disobedience; the Last Adam brought eternal life with God through His obedience (1 Corinthians 15:21–22).



Because God is perfectly holy, He must punish sin — either the sinner himself or a substitute to bear His wrath. Jesus bore God’s wrath for our sin by dying in our place on the Cross (Isaiah 53:6). The Lamb of God (John 1:29; Revelation 5:12) was sacrificed once for all (Hebrews 7:27), so that all those who believe in Him will be saved from the ultimate penalty for sin (eternal separation from God) and will live with Him forever.

Jesus Christ, the Creator of all things (John 1:1–3; Colossians 1:15–16), was not defeated by death. He rose three days after He was crucified, showing that He has power over all things, including death, the “last enemy” (1 Corinthians 15:26). As Paul wrote, “O death, where is your sting? O grave, where is your victory? . . . But thanks be to God who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:55–57).

When we believe in Christ and understand what He has done for us, we are passed from death into life (John 5:24). The names of those who receive Him are written in the Lamb’s Book of Life (Revelation 13:8; 17:8) — when they die, they will go to be with Him forever (John 3:16).

Just as “science” cannot prove that Jesus rose from the dead, it also cannot prove that God created everything in six days. In fact, “science” can’t prove any event from history because it is limited in dealings about the past. Historical events are known to be true because of reliable eyewitness accounts. In fact, there are reliable eyewitness accounts that Jesus’ tomb was empty after three days and that He later appeared to as many as 500 people at once (1 Corinthians 15:6). Of course, we know that both the Resurrection and creation in six days are true because God, who cannot lie, states in His Word that these things happened.

While the secular history of millions of years isn’t true, and evolutionary geology, biology, anthropology, astronomy, etc., do not stand the test of observational science, the Bible’s history, from Genesis 1 onward, *is* true; the Bible’s geology, biology, anthropology, astronomy, etc., are confirmed by observational science. Therefore, the fact that the Bible’s history is true should challenge people to seriously consider the Bible’s message of salvation that is based in this history.

Consummation

Death has been around almost as long as humans have. Romans 8 tells us that the whole of creation is suffering because of Adam’s sin. As terrible as things are, however, they are not a permanent part of creation.

God, in His great mercy, has promised not to leave



His creation in its sinful state. He has promised to do away with the corruption that Adam brought into the world. He has promised to remove, in the future, the curse He placed on His creation (Revelation 22:3) and to make a new heaven and a new earth (2 Peter 3:13). In this new place there will be no death, crying, or pain (Revelation 21:4).

Those who have repented and believed in what Jesus did for them on the Cross can look forward to the consummation of God's kingdom — this new heaven and earth — knowing they will enjoy God forever in a wonderful place. In the future, God will take away the corruption that was introduced in the Garden of Eden, giving us once again a perfect place to live!

A worldview based on a proper understanding of the history of the world, as revealed in the Bible, is what every Christian needs to combat our society's evolutionary propaganda.

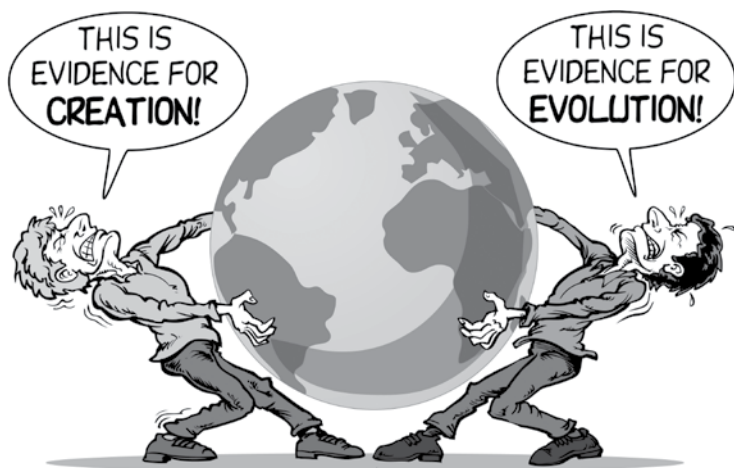
What's the Best "Proof" of Creation?

KEN HAM

In the ongoing war between creation and evolution, Christians are always looking for the strongest evidence for creation. They are looking for the "magic bullet" that will prove to their evolutionist friends that creation is true and evolution is false. This craving for evidence has led some Christians to be drawn to what we might call "flaky evidence." Over the past several years, some so-called evidence for creation has been shown not to be reliable. Some of these are

- supposed human and dinosaur footprints found together at the Paluxy River in Texas;
- the small accumulation of moon dust found by the Apollo astronauts;
- a boat-like structure in the Ararat region as evidence of Noah's ark;
- a supposed human handprint found in "dinosaur-age rock";
- a dead "plesiosaur" caught near New Zealand.

Most well-meaning, informed creationists would agree in principle that things which are not carefully documented and researched should not be used. But in practice, many of them are very quick to accept the sorts of facts mentioned here, without asking too many questions. They are less cautious than they might otherwise be, because they are so keen to have "our" facts/evidences



to counter “theirs.” What they really don’t understand, however, is that it’s not a matter of “their facts vs. ours.” *All* facts are actually interpreted, and *all* scientists actually have the *same* observations — the same data — available to them.

Evidence

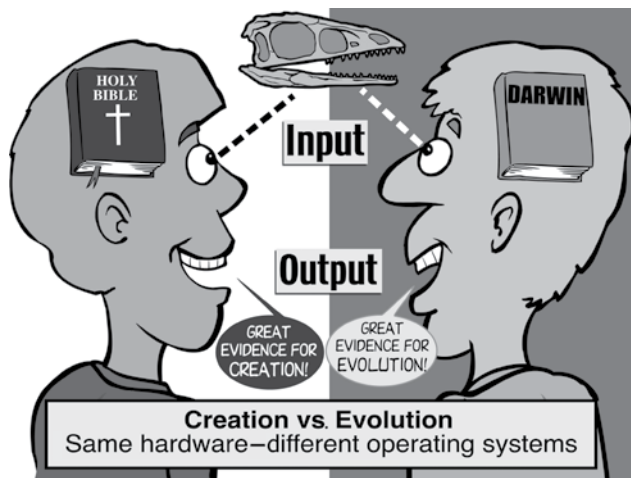
Creationists and evolutionists, Christians and non-Christians, all have the same facts. Think about it: we all have the same earth, the same fossil layers, the same animals and plants, the same stars — the facts are all the same.

The difference is in the way we all *interpret* the facts. And why do we interpret facts differently? Because we start with different *presuppositions*; these are things that are assumed to be true without being able to prove them. These then become the basis for other conclusions. *All* reasoning is based on presuppositions (also called *axioms*).

This becomes especially relevant when dealing with past events.

Past and Present

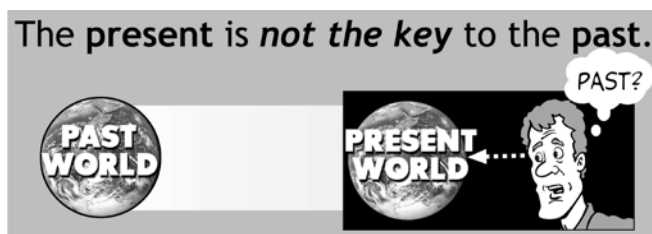
We all exist in the present, and the facts all exist in the present. When one is trying to understand how the evidence



came about — Where did the animals come from? How did the fossil layers form? etc. — what we are actually trying to do is to connect the past to the present. However, if we weren't there in the past to observe events, how can we know what happened so that we can explain the present? It would be great to have a time machine so that we could know for sure about past events.

Christians, of course, claim they do have, in a sense, a time machine. They have a book called the Bible, which claims to be the Word of God who has always been there and has revealed to us the major events of the past about which we need to know. On the basis of these events (creation, the Fall, the Flood, Babel, etc.), we have a set of presuppositions to build a way of thinking which enables us to interpret the facts of the present.¹

Evolutionists have certain beliefs about the past/present that they presuppose (e.g., no God, or at least none who performed acts of special creation), so they build a different way of thinking to interpret the facts of the present.



Thus, when Christians and non-Christians argue about the facts, in reality they are arguing about their *interpretations* based on their *presuppositions*.

That's why the argument often turns into something like:

"Can't you see what I'm talking about?"

"No, I can't. Don't you see how wrong you are?"

"No, I'm not wrong. It's obvious that I'm right."

"No, it's not obvious."

And so on.

These two people are arguing about the same facts, but they are looking at the facts through different glasses.

It's not until these two people recognize the argument is really about the presuppositions they have to start with that they will begin to deal with the foundational reasons for their different beliefs. A person will not interpret the facts differently until he or she puts on a different set of glasses — which means to change one's presuppositions.

1. See chapter 1 on "What Is a Biblical Worldview?" for further development of this idea.

A Christian who understands these things can actually put on the evolutionist's glasses (without accepting the presuppositions as true) and understand how he or she looks at facts. However, for a number of reasons, including spiritual ones, a non-Christian usually can't put on the Christian's glasses — unless he or she recognizes the presuppositional nature of the battle and is thus beginning to question his or her own presuppositions.

It is, of course, sometimes possible that just by presenting “evidence” one can convince a person that a particular scientific argument for creation makes sense on “the facts.” But usually, if that person then hears a different *interpretation* of the same facts that seems better than the first, that person will swing away from the first argument, thinking he or she has found “stronger facts.”

However, if that person had been helped to understand this issue of presuppositions, then he or she would have been better able to recognize this for what it is — a different interpretation based on differing presuppositions (i.e., starting beliefs).

Debate Terms

Often people who don't believe the Bible will say that they aren't interested in hearing about the Bible. They want real proof that there's a God who created. They'll listen to our claims about Christianity, but they want proof *without mentioning the Bible*.

If one agrees to a discussion without using the Bible as these people insist, then we have allowed *them* to set the terms of the debate. In essence these terms are

1. **“Facts” are neutral.** However, there are no such things as “brute facts”; *all* facts are interpreted. Once the Bible is eliminated from the argument, the Christians' presuppositions are gone, leaving them unable to effectively give an alternate interpretation of the facts. Their opponents then have the upper hand as they still have *their* presuppositions.
2. **Truth can/should be determined independently of God.** However, the Bible states: “The fear of the LORD is the beginning of wisdom” (Psalm 111:10); “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7); “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14).

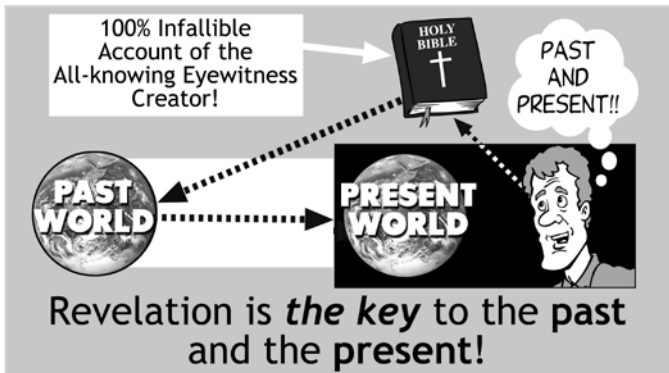


A Christian cannot divorce the spiritual nature of the battle from the battle itself. A non-Christian is *not* neutral. The Bible makes this very clear: “The one who is not with Me is against Me, and the one who does not gather with Me scatters” (Matthew 12:30); “And this is the condemnation, that the Light has come into the world, and men loved darkness rather than the Light, because their deeds were evil” (John 3:19).

Agreeing to such terms of debate also implicitly accepts the proposition that the Bible’s account of the universe’s history is irrelevant to understanding that history!

Ultimately, God’s Word Convicts

First Peter 3:15 and other passages make it clear we are to use every argument we can to convince people of the truth, and 2 Corinthians 10:4–5 says we are to refute error (as Paul did in his ministry to the Gentiles). Nonetheless, we must never forget Hebrews 4:12: “For the word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing apart of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”



Also, Isaiah 55:11 says, “So shall My word be, which goes out of My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall certainly do what I sent it to do.”

Even though our human arguments may be powerful, ultimately it is God’s Word that convicts and opens people to the truth. In all of our arguments, we must not divorce what we are saying from the Word that convicts.

Practical Application

When someone says he wants “proof” or “evidence,” not the Bible, one might respond as follows:

You might not believe the Bible, but I do. And I believe it gives me the right basis to understand this universe and correctly interpret the facts around me. I’m going to give you some examples of how building my thinking on the Bible explains the world and is not contradicted by science.

One can, of course, do this with numerous scientific examples, showing, for example, how the issue of sin and judgment is relevant to geology and fossil evidence; how the fall of man, with the subsequent curse on creation, makes sense of the evidence of harmful mutations, violence, and death; or how the original “kinds” of animals gave rise to the wide variety of animals we see today.

Choose a topic and develop it:

For instance, the Bible states that God made distinct *kinds* of animals and plants. Let me show you what happens when I build my thinking on this presupposition. I will illustrate how processes such as natural selection, genetic drift, etc., can be explained and interpreted. You will see how the science of genetics makes sense based upon the Bible. Evolutionists believe in natural selection — that is real science, as you observe it happening. Well, creationists also believe in natural selection. Evolutionists accept the science of genetics — well, so do creationists.

However, here is the difference: evolutionists believe that, over millions of years, one kind of animal has changed into a totally different kind. However, creationists, based on the Bible’s account of origins, believe that God created separate kinds of animals and plants to reproduce their own kind; therefore, one kind will not turn into a totally different kind.

Now this can be tested in the present. The scientific observations support the creationist interpretation that the changes we see are not creating new information. The changes are all within the originally created pool of information of that kind — sorting, shuffling, or degrading it. The creationist account of history, based on the Bible, provides the correct basis to interpret the facts of the present; and real science confirms the interpretation.

After this detailed explanation, continue like this:

Now let me ask you to defend *your* position concerning these matters. Please show me how *your* way of thinking, based on *your* beliefs, makes sense of the same evidence. And I want you to point out where my science and logic are wrong.

In arguing this way, a Christian is

1. using biblical presuppositions to build a way of thinking to interpret the evidence;
2. showing that the Bible and science go hand in hand;
3. challenging the presuppositions of the other person (many are unaware they have these);
4. forcing the debater to logically defend his position consistent with science and his own presuppositions (many will find that they cannot do this), and help this person realize they do have presuppositions that can be challenged;
5. honoring the Word of God that convicts the soul.

If Christians really understood that all facts are actually interpreted on the basis of certain presuppositions, we wouldn't be in the least bit intimidated by the evolutionists' supposed "evidence." We should instead be looking at the evolutionists' (or old-earthers'²) *interpretation* of the evidence, and how the same evidence could be interpreted within a biblical framework and confirmed by testable and repeatable science. If more creationists did this, they would be less likely to jump at flaky evidence that seems startling but in reality has been interpreted incorrectly in their rush to find the knockdown, drag-out convincing "evidence" against evolution that they think they desperately need.

The various age-dating methods are also subject to interpretation. All dating methods suffer, in principle, from the same limitations — whether they are used to support a young world or an old world. For instance, the public

2. Those who accept millions of years of history.

reads almost daily in newspapers and magazines that scientists have dated a particular rock at billions of years old. Most just accept this. However, creation scientists have learned to ask questions as to how this date was obtained — what method was used and what *assumptions* were accepted to develop this method? These scientists then question those assumptions (questions) to see whether they are valid and to determine whether the rock’s age could be interpreted differently. Then the results are published to help people understand that scientists have not proven that the rock is billions of years old and that the facts can be interpreted in a different way to support a young age.

Consider the research from the creationist group Radioisotopes and the Age of The Earth (RATE) concerning the age of zircon crystals in granite.³ Using one set of assumptions, these crystals could be interpreted to be around 1.5 billion years old, based on the amount of lead produced from the decay of uranium (which also produces helium). However, if one questions these assumptions, one is motivated to test them. Measurements of the rate at which helium is able to “leak out” of these crystals indicate that if they were much older than about 6,000 years, they would have nowhere near the amount of helium still left in them. Hence, the originally applied assumption of a constant decay rate is flawed; one must assume, instead, that there has been acceleration of the decay rate in the past. Using this revised assumption, the same uranium-lead data can now be interpreted to also give an age of fewer than 6,000 years.

Another example involves red blood cells and traces of hemoglobin that have been found in *T. rex* bones, although these should have long decomposed if they were millions of years old. Yet the reaction of the researchers was a perfect illustration of how evolutionary bias can result in trying to explain away hard facts to fit the preconceived framework of millions of years:

It was exactly like looking at a slice of modern bone. But, of course, I couldn’t believe it. I said to the lab technician: “The bones, after all, are 65 million years old. How could blood cells survive that long?”⁴

Whenever you hear a news report that scientists have found another “missing link” or discovered a fossil “millions of years old,” try to think about the

-
3. R. Humphreys, “Young Helium Diffusion Age of Zircons Supports Accelerated Nuclear Decay,” in Larry Vardiman, Andrew Snelling, and Eugene Chaffin, eds., *Radioisotopes and the Age of the Earth*, vol. 2 (El Cajon, CA: Institute for Creation Research; Chino, Valley, AZ: Creation Research Society, 2005), p. 25–100.
 4. *Science* 261 (July 9, 1994): 160; see also, “Scientists Recover *T. rex* Soft Tissue: 70-million-year-old Fossil Yields Preserved Blood Vessels,” www.msnbc.msn.com/id/7285683/, March 24, 2005.

right questions that need to be asked to challenge the questions these scientists asked to get their interpretations!

All of this should be a lesson for us to take note of the situation when we read the newspaper — we are reading someone's interpretation of the facts of world history — there very well could be a different way of looking at the same "facts." One can see this in practice on television when comparing a news network that's currently considered fairly liberal (CNN) with one that is more conservative (FOX) — one can often see the same "facts" interpreted differently!

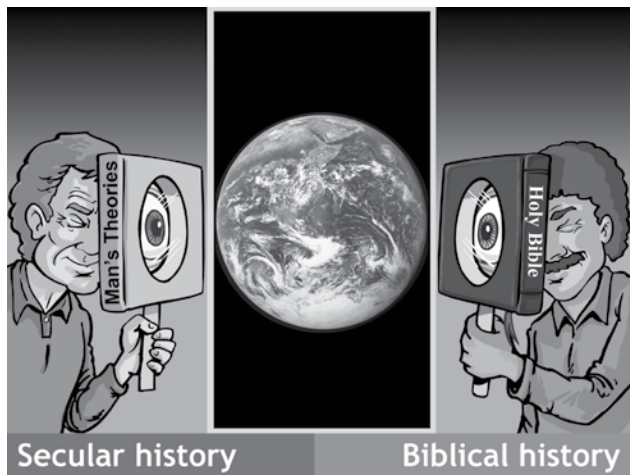
The reason so many Christian professors (and Christian leaders in general) have rejected the literal creation position is that they have blindly accepted the interpretation of facts from the secular world, based on man's fallible presuppositions about history. And they have then tried to reinterpret the Bible accordingly. If only they would start with the presupposition that God's Word is true, they would find that they could then correctly interpret the facts of the present and show overwhelmingly that observational science repeatedly confirms such interpretations.

Don't forget, as Christians we need to always build our thinking on the Word of the One who has the answers to all of the questions that could ever be asked — the infinite Creator God. He has revealed the true history of the universe in His Word to enable us to develop the right way of thinking about the present and thus determine the correct interpretations of the evidence of the present. We should follow Proverbs 1:7 and 9:10, which teach that fear of the Lord is the beginning of true wisdom and knowledge.

The Bottom Line

The bottom line is that it's not a matter of who has the better (or the most) "facts on their side." We need to understand that there are no such things as brute facts — *all* facts are interpreted. The next time evolutionists use what seem to be convincing facts for evolution, try to determine the *presuppositions* they have used to interpret these facts. Then, beginning with the big picture of history from the Bible, look at the same facts through these biblical glasses and interpret them differently. Next, using the real science of the present that an evolutionist also uses, see if that science, when properly understood, confirms (by being consistent with) the interpretation based on the Bible. You will find over and over again that the Bible is confirmed by real science.

But remember that, like Job (42:2–6), we need to understand that compared to God we know next to nothing. We won't have all the answers. However, so many answers have come to light now that a Christian can give a



credible defense of the Book of Genesis and show it is the correct foundation for thinking about, and interpreting, every aspect of reality.

Therefore, let's not jump in a blind-faith way at the startling facts we think we need to "prove" creation — trying to counter "their facts" with "our facts." (Jesus himself rose from the dead in the most startling possible demonstration of the truth of God's Word. But many still wouldn't believe — see Luke 16:27–31.) Instead, let's not let apparent facts for evolution intimidate us, but let's understand the right way to think about facts. We can then deal with *the same facts the evolutionists use*, to show they have the wrong framework of interpretation — and that the facts of the real world really do conform to, and confirm, the Bible. In this way we can do battle for a biblical worldview.

Remember, it's no good convincing people to believe in creation, without also leading them to believe and trust in the Creator and Redeemer, Jesus Christ. God honors those who honor His Word. We need to use God-honoring ways of reaching people with the truth of what life is all about.