

## Creation Vs. Evolution Part 1

Wherever a Christian goes and whoever they encounter, one debate always arises, Creator or evolution? Whilst there are many theories on evolution there is very little fact, even so, our children are taught evolution in school as though the entire theory is a fact. While we could debate the issues and one view or the other, I don't believe that would bring about any resolution and will still leave the question hanging over us. I believe there is only one question on this debate and one answer, do you believe God? Yes or no. Evolutionist can give wide and varied support for their claims but can offer no hard facts. The evolutionary processes for the origin of all living species can never be established as fact. It is not "scientific" in any true sense of the word because science deals with what can be observed and reproduced by experimentation. The origin of life can be neither observed nor reproduced in any laboratory. So, by definition then, true science cannot possibly have any knowledge about where the human race came from or how it got here. In fact, belief in the evolutionary theory can actually be seen as a matter of faith. There are some who call themselves theistic evolutionists, they say that God started it all, and then evolution took over. They deny that the Genesis account is accurate when it says that God created everything in six, twenty-four-hour days. Also, progressive creationists essentially say the same thing, that creation is not and did not occur as Genesis says, but rather it was over long periods with God injecting Himself into the process with some creative work alongside the evolutionary process. Those two views, theistic evolution and progressive creationism, deny the text of the book of Genesis. I believe as Christians our only possible argument is the Creation account given to us in Genesis. This is the Word of the true and living God, relayed to Moses to answer the question of our origins and how life began. I believe that we as Christians should make ourselves more able to counter the evolution argument by gaining the best understanding of creation as we possibly can. We know and believe that God is the Creator of all things therefore, if we can understand the creation narrative given to us in Genesis more clearly then we can put down the arguments of evolution because it is God's Word, but is that a legitimate argument? In a word, yes! God is the supreme and sovereign power over all things, whether we believe in Him or not it doesn't change that fact. There is a Christian slogan that says, "If God said it, I believe it and that settles it". The truth of that slogan is that if God said it, then that settles it whether you believe I or not!

There was a well-known scientist named Herbert Spencer, who died in 1903. But in his scientific career he became noted for one great discovery. In the nineteenth century he discovered that all reality, that is everything that exists in the universe, can be put into five categories: time, force, action, space and matter. Herbert Spencer said everything that exists, exists in one of those categories and nothing exists outside of those categories and he saw that as the logical sequence. Now, listen to Genesis 1:1: '*In the beginning*', = time. '*God*', = force. '*Created*', = action. '*The heavens*', = space. '*And the earth*', = matter. So in the very first verse of the Bible God has said plainly what man didn't realise until the nineteenth century. Everything that can be said about everything that exists is said in that first verse. Now, again, you either believe that or you don't. If you believe that God is not the force that created everything you're only left with chance or coincidence and that is something of which Darwin himself had something to say. A young admirer of his once asked Darwin about his religious views (the original question has been lost), and the great naturalist answered: "It is impossible to answer your question briefly; and I am not sure that I could do so, even if I wrote at some length. But I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God; but whether this is an argument of real value, I have never been able to decide." Well, Darwin may have been undecided about his beliefs but the Bible isn't.

Let's continue in Genesis, and I think it would help us to break it down into the six days of Creation. I will be labouring the meaning of the words in these first verses because they set the precedence for the whole of the six days.

## Day One: Genesis 1:1-5

Here we have the origin of everything, God. We have to remind ourselves at this point that the Godhead are eternal and existed before anything else. This is not the beginning of God, it is the beginning of everything else. In Vs.1 the Hebrew word for “create” (*bara*), is used to refer to divine activity, the writer wanted to emphasize that people cannot create in the way that Yahweh creates and that no other god can claim to be the creator. The verb *bara* also conveys the idea of ordering or determining function, suggesting God’s creative activity which includes bringing order and function to the cosmos. Vs. 2 tells us that the Spirit of God hovered over the waters. The word used here is 'rachaph' and is used in the context of an eagle brooding over her young, constantly fluttering and moving around them as she nurtures them. In Vs. 3 we see God's speaking out His Word. The word used here for 'said', 'amar, is a strong word that means to command or call, and it illustrates the power and authority of God's Word. In Isaiah 55:11 God says, “so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.” Note here too that although the first day is completed in Vs. 5, there is no sun, that isn't created until the fourth day. The source of light is God Himself and use of the word light signifies God's life and blessing on the earth, while the darkness symbolises the opposite but both work together in the overall sovereign Will of God.

The word for day in Vs. 5 is 'yom' and represents a specific time period, while the word for night 'layil' means to twist or turn away from the light. However, the expression 'there was evening and there was morning' specifies the length of a day. While the author may have meant a 24-hour day, there are less specific interpretations. The Hebrew word 'yom' can refer to a 24-hour cycle, the daylight hours, or an unspecified future 'someday'. The meaning of the word, though, does not settle the debate over whether the passage references a literal six-day creation or symbolic days. In addition, the sun (which marks the change from evening to morning) is not created until the fourth day. I believe that this still signifies a 24 hour day and that the creation of the sun and moon support a 24 hour time span.

## Day Two: Verses 6-8

On the second day God separates the waters and forms the waters on the earth into rivers and springs etc. distinguishing them from the waters in the atmosphere (the heavens). The word for expanse describes the sky as seen from earth. Now we see the Godhead starting to bring a framework and structure to the seemingly chaos of Vs.2. The beauty and divine artwork of creation starts to take it's designated form. The 'expanse' in Vs. 6 uses the Hebrew word, *raqia'*, which refers to a dome-like structure that was thought to separate the sky from the heavens (Vs.8). In the ancient Near East, people conceived of the structure of the universe differently than the modern conception. People thought of a solid, dome-like structure encircling and enclosing the earth (see Job 26:10; Prov 8:27–28; Job 37:18; and compare Ezek 1:22). God dwelled above this expanse (Psa 148:1) as though the earth is His throne (Amos 9:6; Psa 29:10). The earth was thought to be surrounded by waters, so the seas were gathered together in one place (Gen 1:9). Vs. 8 shows us where the Jews get their concept of days. A Jewish day begins in the morning and ends in the evening.

## Day Three: Verses 9-13

Now we see God separating the land from the water, distinguishing the land from the seas. The word used for seas here 'yam' is from a root word that means to roar and shows us that these waters differ from the rivers and springs of day two because they are much more powerful and immense. The writer distinguishes the waters of the sea from the waters above the expanse, this is because of the ancient Near Eastern view that the sky held back the waters above (compare Vs. 6). The Hebrew term here, *yabbashah*, is used to distinguish the safety of dry ground from the chaotic danger of the sea. This term also appears several times in the account of Moses and the Israelites safely crossing the Red Sea on dry ground (see Exodus 14:16, 22, 29). These first three days of creation are characterized by three acts of separation: God separates light from darkness (Vs.4), heaven from earth (Vs.7-8), and land from sea (Vs.9-10). In Vs. 11 God now creates the vegetation, the plant life and the trees that will bear seeds.

Note here that everything God is creating has '*it's kind*' with the introduction of different species. There are no species of life apart from that which God has designed. Evolutionists are varied in their opinions of whether one species can change into another, the only general agreement is that IF one species COULD change into another, it would take many, many years, not a single day.

Day four: Verses 14-19

On this day we see God creating the stars, the sun and the moon. These two great lights govern both the day and the night because they now enter into their individual orbits to give us seasons. Vs. 14 tells us that they will serve us as signs and while the Hebrew word used here, '*mow'ed*', could refer to seasons like the agricultural cycle this word also frequently indicates religious festivals or sacred times. The creation of these great lights and the stars replace the light God uses in the first three days. God's light is of Himself and belongs to Him, these lights however will serve mankind.

Day Five: Verses 20-23

On this day God created all the sea creatures and birds, all again '*according to their kind*' meaning that each created creature is divided into different species. Evolutionists claim that dinosaurs evolved over millions of years. They claim that one kind of animal slowly changed over long periods of time to become a different kind of animal. This would mean, of course, that there would have been millions of creatures during that time that would be "in between," as amphibians evolved into reptiles. So, evidence of these "transitional forms," as they are called, should be common. However, many fossil experts admit that not one unquestionable transitional form between any one group of creatures and another has been found anywhere. In fact, if you go into any museum you will see fossils of dinosaurs that are alleged to be 100% dinosaur, not something in between. God is a Creator of infinite knowledge and wisdom. When He designs and creates anything it is perfectly suited to it's intended environment, a bird cannot live in the ocean and a fish cannot live out of water. At the end of this passage God commands that the fish fill the seas and the birds fill the air with their offspring.

Day Six: Verses 24-31

Here we see God creating the animals of every species, again, everything according to it's kind. Now in terms of the creation/evolution debate we find something interesting in Vs.24, the word used for livestock is *bhemah*. This word is a collective word for any large four legged animal. These beasts are different from cattle and domestic animals. The major feature that distinguishes dinosaurs from other reptiles is the position of their limbs. Dinosaurs had posture that was fully erect. Most other reptiles have limbs in a sprawling position. For example, if you compare the way a crocodile walks to a cow, dinosaurs would have moved like a cow, with the limbs supporting the body from beneath, whereas crocodiles waddle because their limbs project sideways from their body. It has been proven that there were not very many different kinds of dinosaurs. It is true that there are certainly hundreds of dinosaur names, but many of these were given to just a piece of bone or skeletons of the same dinosaur found in a different country. It is also reasonable to assume that different sizes, varieties, and sexes of the same kind of dinosaur have ended up with different names. For example, look at the many different varieties and sizes of dogs we have, but they are all the same kind, a dog! In reality, it is believed that there may have been fewer than 50 kinds of dinosaurs. Some were as small as chickens, and others were even smaller. We know of course, some dinosaurs were very large, and weighed an estimated 80 tons and stood 40 feet high. But the average size of a dinosaur was probably about the size of a large sheep.

Again the term '*creeping things*' is a collective term for reptiles and anything that moves rapidly. In Vs.26 we see the pinnacle of God's creation, man. We are God's representative on earth and because God has given us the ability to possess morals, a sense of justice and reason, and have emotions like joy, fear, love and sadness, this put us above the rest of creation. Because of our uniqueness as the image bearers of God, He has placed man in the position of authority over the whole earth. But that is something I would like to look at in more detail in our next study.

Back to the evolution debate.

Although the Bible doesn't tell us exactly how long ago God made the world and its creatures, we can make a good estimate of the date of creation by reading through the Bible. We are told that God created the first man and woman Adam and Eve on Day Six. All the genealogies from Adam and Eve are recorded for us in the Old Testament, right up until the time Jesus was born. The genealogies certainly don't add up to millions of years. In fact, if you add up all of the dates, including when Jesus came to Earth, around 2000 years ago, we have to conclude that the creation of the earth and animals (including the dinosaurs) occurred only around 6000 years ago, not millions of years. Therefore, dinosaurs must have lived within the past thousands of years.

So what do we know of the world then? We know that there were no meat eaters because Genesis 1:29-30, tells us that originally animals and humans were commanded to be vegetarian. Adam and Eve and the animals, lived in harmony, eating only plants. The Bible plainly teaches from Genesis to Revelation that there was no death of animals or humans before Adam sinned. This means there could not have been any animal fossils or dinosaur bones before sin.

After Adam's sin in Genesis 3, animals and people started to die. A world that was once beautiful now suffered under the curse placed upon it by the Creator (Genesis 3:14-19). But God promised that He would provide a way for the penalty of sin to be paid so there would be a way for man to come back to God (Genesis 3:15).

Why Do We Find Dinosaur Fossils?

In Genesis 6, we read that all flesh, both man and animals, became corrupted by sin and the world became wicked. Because of this wickedness, God warned Noah that He was going to destroy the world with a Flood (Genesis 6:13). God then commanded Noah to build the Ark so that all the kinds of land animals, which would have included dinosaurs, and Noah's family could survive on board while the Flood destroyed the entire Earth (Genesis 6:14-20). God then sent two of some, and seven of others, of every land animal into the Ark (Genesis 7:2-3; 7:8-9). Therefore, dinosaurs must have been on the Ark. It may be that God sent young adults of the animals into the Ark which would enable them to grow. The remainder of the land animals that did not go on the Ark drowned. Many would have been covered with tons of mud as the torrents of water covered the land (Genesis 7:11-12,19). Because of this quick burial, many of the animals would have been preserved as fossils. As a result, you would expect to find evidence of billions of dead things buried in rock layers all over the world and this is exactly what you do find. The Flood of Noah's day probably occurred just over 4,500 years ago with additional fossil layers being formed by other floods as the earth settled down after the great Flood. Therefore, the dinosaur fossils which were formed as a result of this flood were probably formed about 4,500 years ago, not millions of years ago.

In conclusion, if the different kinds of dinosaurs survived the Flood, then they must have come off the Ark and lived in the post-Flood world. The bible tells us in Job 40:15-24, where God describes to Job, (who lived after the Flood), a great beast with which Job was familiar. The '*behemoth*', is described as '*the chief of the ways of God*', it was perhaps the biggest land animal God had created. Although some Bible commentators say this may have been an elephant or hippopotamus, the description actually fits that of a dinosaur like a Brachiosaurus. In fact, few animals are singled out in the Bible for such a detailed description. Contrary to what many may think, creatures that we know now as dinosaurs, get more mention in the Scriptures than most animals. Therefore dinosaurs must have lived alongside of people after the Flood. Creation scientists believe that dinosaurs were also called dragons before the word dinosaur was invented in the 1800s. We would not expect to find the word dinosaur in Bibles like the Authorized Version (1611), as it was translated well before the word dinosaur was ever used. Interestingly, there are many ancient history books in various libraries around the world that have detailed records of dragons and their encounters with people. Many of these descriptions of dragons fit with how modern scientists would describe dinosaurs. This evidence however is not considered valid by evolutionists because of their belief that man and dinosaurs did not live at the same time!

However, the more people research the historical literature, the more we realize there is overwhelming evidence that dragons were real beasts and that their existence has been recorded by many different people, even as recently as just hundreds of years ago. So the debate comes full circle, you believe evolution, or you believe God. In my view there is no debate, this universe in which we live is so ordered and structured that to say it is down to chance or a “big bang” is like throwing a pile of bricks down and expecting them one day to form a house! And if that were the case, where would the bricks come from? Science says that the earth was made from the accumulation of gasses and molecules etc., yet they cannot explain where these gasses and molecules came from. The only logical and sensible answer for the origin of everything is God. I believe that the first twenty five verses of the Genesis narrative bears witness by God's own testimony, I repeat, God's own testimony, which He revealed to Moses, of Him creating everything as only He can create, *creatio ex nihilo*, 'creation out of nothing'.