

Why Creation Science?

(Why the Philosophy of Creation is Supportive of, and the Philosophy of Evolution is Detrimental to, the Christian Gospel)

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At present there is a tremendous struggle within the scientific community in regards to the origin of life. The two predominant philosophies are evolution and creation. Evolution states that man and all the rest of the universe have evolved from simpler to more complex forms over billions of years. Creation argues that a diverse intelligent creator made a complete perfect and complex universe initially (within six days), and that due to sin it has been deteriorating through the last several thousand years.

For the most part, scientists are not arguing over the observable results of empirical science, but rather the interpretation of them. For example, to the evolutionist, the idea of natural selection for mutations is the tool by which the animal world makes itself more perfect. To the creationist, natural selection for removal of mutations is a process by which deterioration is slowed down.

Basic Issues

One might say, "So what, God could have done it either way. Let's not get involved with social issues... just preach Jesus and the Gospel." But what is the Gospel? Before a person can preach to people the need of a Saviour, people have to understand that they are sinners. And what is a sinner? It is one who misses the mark or purpose for him. Whose purpose is being referred to — man's or God's? To the evolutionist (who by and large uses evolution to reject the idea of God), the purpose of life is an evolving or changing one. "Moral values have evolved and will therefore continue to evolve or change," says the evolutionist. To him there is no such thing as sin, or it is limited to the idea of falling short of his own expectations.

Before people will respond to the Gospel of a need for a Saviour, they must recognise that there is a Creator who, because He is Creator, has established divine laws by which He rules over His creation. Evolution is a philosophy by which man can support his rejection of a Creator. It is the mechanism by which atheistic religions like humanism, Buddhism and others justify themselves.

"With his (Darwin's) 'Descent of Man', published in 1871, the theory was complete: a new model of human origins had been constructed which could replace the fundamen-

unique creation at the hand of God, but the product of a long evolutionary process; he evolved from the same humble marine ancestors as the rest of the animal kingdom." (Prof. Colin Renfew as quoted in Ex Nihilo 4:54, 1982.)

Theistic Evolution?

Some Christians do try to reconcile evolution with the Bible. However, this is difficult if Scriptures like Exodus 20:8-11 are taken literally. It is also difficult to answer a number of questions. For example, did God frame the world with the words of His mouth, Hebrews 11:3? When did death enter the human race and all of creation? Evolution says it has been going on for several million years, since the first bacteria died. Romans 5:12 says that it entered with Adam's transgression. But some would say "that only pertains to spiritual death".

However, in Romans 8:19-23 it says that all of creation groans waiting for its redemption. Redemption from what? Redemption from Adam's sin. And why must our mortal bodies take on immortality? Because they are corrupted, but will experience full redemption from the effects of sin, i.e., death, at the return of Christ. These are only a few problems with which the theistic evolutionist must contend.

One serious effect, for Christians, for adhering to the philosophy of evolution is a decreasing expectance of experiencing the miraculous. One of the main tenets of evolution is the concept of uniformitarianism. This concept encapsulates the phrase, "as things have been in the past, so are they in the present, and so shall they be in the future." This is an assumption, and it is clearly not supported by geologic observations (J.C. Whitcomb and H. Morris — Genesis Flood, 1961).

However, the effect of accepting this assumption is that one expects God only to do things by present physical laws operating in the earth. There is no room for the supernatural, and therefore the theistic evolutionist, in general, does not look for miraculous help from God. In this case miraculous help would mean a superceding of natural physical laws by higher spiritual laws when needed to manifest a promise of God to a child of God who has acted in

Related to the Gospel

Thus the evolutionary philosophy is detrimental to the Gospel of Christ. For the non-Christian it blinds him to the belief in a Creator and Judge, and thus his need for a Saviour. The effect of evolution on Christians is to lull them into unbelief concerning the supernatural and miraculous workings of God.

The creationary philosophy on the other hand is supportive of the Gospel. It is compatible with God as Creator and Sovereign Ruler over the universe as stated in Isaiah 44:24-26, "... I, the Lord, am the maker of all things... causing the signs of boasters to fail... confirming the word of His servant."

As Sovereign Ruler He does have the right to judge the hearts of men. Through the teaching of creation the unbeliever is confronted with the necessity of resolving his relationship with an absolute Creator. The Christian is further established in the fact of God being "in control" and that His principles will work in this world if they are applied correctly. Thus, the effect of teaching creation is to help convict the sinner and establish the saint.

Therefore, when one preaches the "good news", this must include the foundation of God as Creator and Sustainer of the universe. The philosophy of creation supports this concept, while the philosophy of evolution ignores or rejects it.