

**LAYMAN'S GUIDE TO UNDERSTANDING CREATION
AND EVOLUTION SERIES**

#1 INTRODUCING CREATION AND EVOLUTION

by
Richard L. Overman, M.S.

Reviewers:

Dr. Danny Faulkner – Astronomer
Ginger Overman, M.A.- Audiologist
Maxine Shankle- Retired School Secretary
Mark Wisniewski- School Teacher
Dr. Gordon Woods- College Professor

© 1999 by Richard Overman

Published by
Creation Education Resources, Inc.
P.O. Box 1853
Orange Park, FL 32067-1853
(904) 269-9007 (Voice/Fax)
www.creationeducation.org
E-mail: cer@creationeducation.org

INTRODUCING CREATION AND EVOLUTION

INTRODUCTION:

Some questions often asked regarding the creation and evolution controversy are, so what? Why does it matter whether I believe in creation or evolution or both? Why is it important? Who cares? Is this not just some interesting, or not so interesting, debate between scientists?

“Christians have not been shown clearly and decisively that Darwinism is a total world view.”

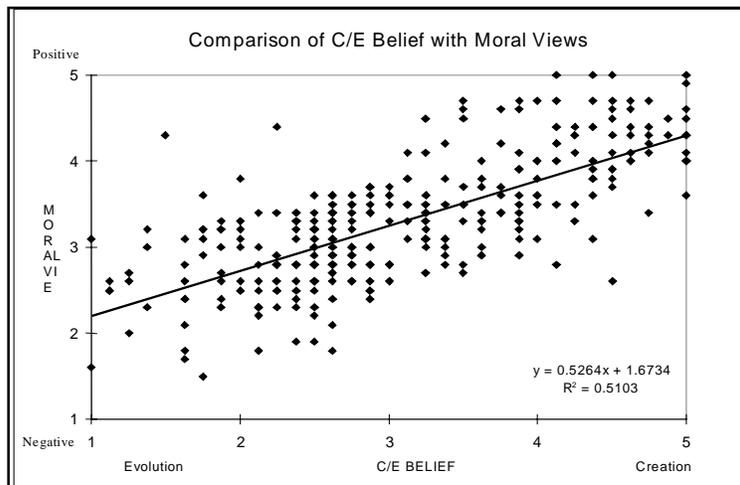
To answer that question we turn to Gary North who highlights the importance of this issue for us. He says, “Christians have not been shown clearly and decisively that Darwinism is a total world view. To win the battle with Darwinism, six day Creationists must believe the stakes are [much] larger than mere laboratory experiments or one evening debates.”ⁱ What we are dealing with is not just the question, “is there scientific evidence for evolution or is there scientific evidence for creation?” We’re dealing with spiritual warfare. I have come to the conclusion that in our country today, we do have a state religion and that religion is atheism. The foundation of that state religion is evolution. If we all evolved from nothing, then there is no God, no Creator, and no one to hold us accountable.

Evolution has advanced to the status of a god.

Jeremy Rifkin, an evolutionist, illustrates the point more precisely. He shows us what happens when you take the philosophy of evolution to its logical conclusion. “Evolution is no longer viewed as a mindless affair, quite the opposite... one eventually winds up with the idea of the universe as a mind that oversees, orchestrates, and gives order and structure to all things.” So, who or what orchestrates the universe and all things? The universe itself does. He goes on, “We no longer feel ourselves to be guests in someone else’s home and therefore obliged to make our behavior conform with a state of pre-existing cosmic rules.” That’s not all. “It is our creation now. We make the rules. We establish the parameters of reality. We create the world. And because we do, we can no longer feel beholden to outside forces.” It gets worse. “We no longer have to justify our behavior for we are architects of the universe. We are responsible for nothing outside of ourselves for we are the kingdom, the power, and the glory forever.”ⁱⁱ When you take the philosophy of evolution to its logical conclusion, this is where you end up. You see, evolution is no longer a theory. It is a worldview that has advanced to the status of a god.

What I want you to understand is that we are dealing with spiritual warfare. To fight this war we not only need to spend a lot of time in prayer, but we need to become educated, so we can intelligently discuss these issues. People love to talk about where we came from, origins, creation and evolution. With some knowledge you can talk intelligently about these issues. You can also easily move the conversation to the next step and introduce them to the Creator, Jesus Christ (see Acts 17:23). When they realize that there is a Creator, that there is a God, then God can touch their hearts.

You see, we are dealing here with a lot more than just science. Just to give you an example, the graph below shows the results of my master's thesis. I surveyed science teachers and found a strong relationship between their beliefs about creation and evolution and their moral views. I found that those who tend to believe in evolution also tend to have negative moral views, or moral views that are contrary to the character of God.ⁱⁱⁱ Whereas, those who believed in Creation, tend to have more positive moral views, or moral views consistent with the character of God. We don't know yet if there is a cause and effect relationship here, but we do know that there is a relationship. That's why we need to teach Creation in the schools.



A deacon in our church talked to me one day after we started this ministry. He said, "You know, now that I think about it, one reason I quit going to church after I got out of high school was that the church didn't have an answer for evolution." Robert Gentry related the following at the 1st International Conference on Creationism, "At the time I

entered the university, I would say that I believed the Biblical record of creation.... However, the biology course at the University of Florida made me wonder."^{iv}

I spoke to young people at Middleburg High School on the historical accuracy of the first eleven chapters of Genesis. At the end of the presentation, the teacher asked them what they thought and one student said that his faith had been strengthened. It really is a matter of truth. Samuel Johnson put it well. He said, "It is more from carelessness about the truth than from intentional lying that there is so much falsehood in the world." Have we been careful with the truth of God's Word? When it comes to creation and evolution, the answer is no, we have not. The Pope has declared that evolution is consistent with Scripture. Many of our churches have compromised with evolution. Theologians have developed the idea of theistic evolution, that is, God used evolution as the mechanism for

creation. The facts clearly demonstrate that the Bible and evolution are theologically, philosophically, exegetically, and scientifically mutually exclusive as I will demonstrate.

The Bible and evolution are theologically, philosophically, exegetically, and scientifically mutually exclusive.

RIGHTLY DIVIDING SCIENCE:

Before we can really get into a good discussion of science, we need to understand what science is. The Bible tells us we should “rightly divide the Word of Truth” (II Timothy 2:15). We also need to rightly divide science. Science can be divided into two broad categories: Empirical and Historical. When you think about science, you probably think about laboratories, experiments, etc. These are aspects of empirical science. People do not normally think of historical science when they think of science. Rightly dividing science is the key to understanding the issues of origins. This was quite an intellectual breakthrough for me when I understood this and I hope it will be for you.^v Let me show you the difference between empirical and historical science.

EMPIRICAL SCIENCE:

Empirical science involves models, hypotheses, and theories. Scientists do experiments to test the hypotheses and theories. The simplest model that explains whatever phenomenon they are studying is usually the preferred one. If the predictions of the model (or theory) do not match the experimental results, the model is discarded. In other words, you may have a theory that explains why every time something goes up in the air it will fall to the ground. You may do experiments to test the accuracy of this theory empirically. If everything falls to the ground in the way that you predict it, your theory is supported, but can never be absolutely proven. If one time you throw something up in the air and it stays in the air without any other forces acting on it, your theory would be falsified or disproved. That is empirical science. We use empirical science to study phenomenon that we observe in the world today.

HISTORICAL SCIENCE:

Knowing what I have explained about empirical science, can we use empirical science to study Creation and Evolution? No, we can study the effects of Creation and Evolution,

Historical science studies the effects of past events through scientific evaluation of empirical data (clues).

but we cannot study the process of Creation or Evolution, because they happened in the past. Nobody was there to observe when God created everything. No one was there to observe an amoeba crawling out of the primordial soup. So, we cannot empirically study Creation or Evolution. We can only

study their effects.

In order to study Creation and Evolution, we have to use historical science. Historical science is like a forensic science. When an investigator comes upon a crime scene, he

Empirical science studies phenomenon that we observe in the world today.

doesn't know what happened. He tries to piece together what happened from the evidence at the crime scene. However, the investigator will never know if his version of what happened is the correct version. He can

only strive for the most plausible story. That is what we are doing when we are studying

Creation and Evolution from a historical science perspective. We do not know what happened in the past. God gives us quite a few clues in the Bible, but we have to piece those clues together with empirical data. We study the effects of Creation on the world through scientific evaluation of empirical data. Is that a new concept for you? When you think about it, it puts everything in perspective. Historical science explores the past like a forensic science. Theories cannot be tested against actual events. We cannot redo Creation; and Evolution is not occurring today.

If you ask an evolutionist why evolution isn't happening today you may get two answers. On the one hand, they say that it occurs so "slowly" that it cannot be observed. The fossil record does not contain the necessary data to support that theory. For this reason, Stephen J. Gould proposed a theory he calls Punctuated Equilibrium^{vi} that proposes that evolution occurs so "fast" that we cannot detect it either now or in the past. So, evolution is not observable in the present or the past. Why? Because according to evolutionists, it either occurs too fast or too slow depending on what perspective you want to take. In short, origins theories cannot be tested against actual events. Processes can be studied for their effects and related to origins theories, but that is all we can do.

Historical sciences involve many assumptions. Some assumptions can be tested, some cannot. Hence, historical theories cannot be proven. Therefore, we can neither prove Creation nor can we prove evolution. All we can do is determine which one is most plausible. The one that is most consistent with what is empirically known is the most plausible.

We can neither prove Creation nor can we prove Evolution. All we can do is determine which one is most plausible.

Note that the word proven has different meanings when applied to empirical and historical science. Proven, in empirical science, means that an experiment has verified an explanation. In historical

science, proven means that the weight of the evidence would lead a reasonable person to believe an explanation is true. Hence, the same word has different meanings when applied to the different contexts.

COMPARISON	
<ul style="list-style-type: none"> • Empirical Science- Observe the process <ul style="list-style-type: none"> ✓ Observable ✓ Repeatable ✓ Predictable ✓ Falsifiable • Test <ul style="list-style-type: none"> ✓ Experiment • Studying current functioning of the natural world 	<ul style="list-style-type: none"> • Historical Science- Observe the effects, guess at the process <ul style="list-style-type: none"> ✓ Gather evidence ✓ Generate a story to explain the evidence • Test <ul style="list-style-type: none"> ✓ Evidence/ Story Plausibility (consistent with empirical evidence) • Studying history of the natural world
<p>Source: "A Worldview Approach to Critical Thinking" by Mark Wisniewski</p>	

In short, for empirical science, we observe the process and experiment. The experiments and theories need to be observable, repeatable, predictable, and falsifiable. With empirical science, we are studying the current functioning of the natural world. With historical science, we gather evidence and generate a story to explain the evidence. Then the story is

compared with what is empirically known. However, one can never know for certain if the story is completely true.

For example, the evolutionists can always generate a story to fit the data, but no one can know for certain. We call these “just-so” stories. They will very rarely, if ever, give you any evidence to confirm that story. Usually the story is generated to explain why some evidence supports evolution. This is backwards. In historical science, we gather the evidence, generate a story to explain the evidence, and then test the evidence and story against other data. If the story is plausible, if it’s consistent with the empirical evidence, then it’s accepted. If additional empirical data refutes the story, the story is rejected. This is the part evolutionists’ leave out. When evaluating Creation and Evolution, we gather empirical evidence to test against historical explanations. Whichever is the most plausible explanation is the better explanation.

ORIGINS DESCRIPTIONS:

Now, we have to understand the Creation and Evolution historical explanations or definitions. There are probably about as many definitions for evolution as there are evolutionists. What do you think of when you think about evolution—monkeys, cavemen... things changing over long periods of time? Maybe plants forming and species changing from one to another, like going from amoeba to man?

The most recent definition of evolution is not like the above definition at all. Since evidence cannot be found to support that definition of evolution and other evidence refutes it, the definition keeps changing. The current definition of evolution is that things change. That’s it. If it changes, it evolved. It’s about as basic a definition as you get. In fact, it is so basic that it has no scientific value. We know that things change, so what. To be useful, any definition of evolution must include something about the type or direction of change predicted. Using a definition that is this basic shows that the definition of evolution has devolved into nothing.

I will explain Creation and Evolution as they have historically been defined and as they will be used in this Layman’s series. That way when I say evolution or creation, you know what I’m talking about. First, I will explain evolution.

EVOLUTION:

Historically, evolution holds that billions of years ago, all the matter of the universe existed in one primordial atom about the size of a pinhead. For some reason, and by

“...if it had been a religion that first maintained the notion that all the matter of the universe had once been contained in an area smaller than the point of a pin, scientists probably would have laughed at the idea.”

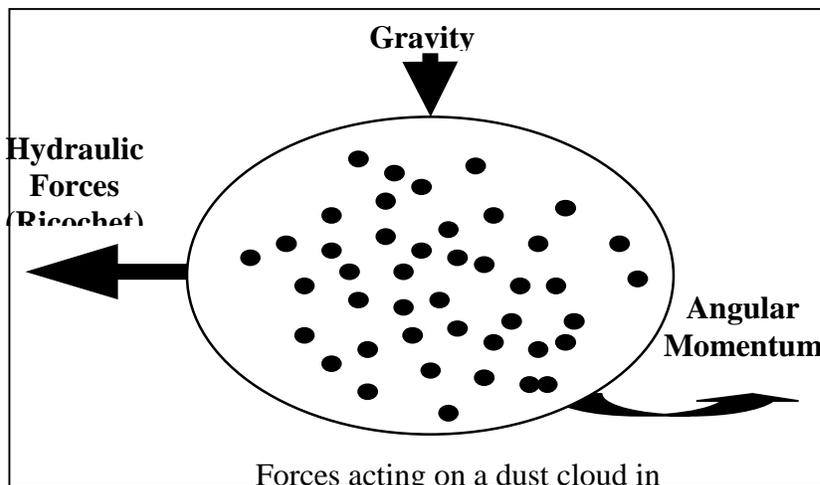
processes science does not understand, that primordial atom exploded in what is commonly called the “Big Bang.” In a newspaper column called “Ask Marilyn”, someone wrote,

“I assume that you, like most intellectual types, are not a religious person. So what do you think of the big bang theory?” I love her answer. She said, “I think that if it had been a religion that first maintained the notion that all the matter of the universe had once been contained in an area smaller than the point of a pin, scientists probably would have laughed at the idea.” She has it right. I mean, all the matter in the universe shrunk to the size of a pinhead?

By the way, do you know that according to evolutionists, we cannot detect 90% of the matter in the universe? We will expound on that in the astronomy part of the series, but they call it cold dark matter. It is so cold that you cannot see it on infrared and it is so dark that you cannot see it with our eyes. It’s obviously there, because it is the only way their equations work.

This matter exploded and it spread dust throughout the universe. Evolutionists must have faith that it was there to begin with. Some say that actually the matter in the universe keeps expanding and collapsing and expanding and collapsing on itself. But it still doesn’t explain where the matter came from to begin with. So, evolution very much relies on faith. We will come back to that.

To continue, large amounts of matter is scattered throughout the universe. Then, through what is called the Nebula Hypothesis, it forms into the planets, stars, suns and moons you see today. Now, here is the picture. Picture a dust cloud spinning in space. Somehow, this dust cloud starts to collapse on itself. The particles start to get close to each other and start ricocheting off each other. This causes the cloud to expand. These are known as hydraulic forces. Also consider that if you have a ball on a string that you are spinning around your head and you let go of it, what happens? It flies off on a tangent. This is due to the angular momentum. Eventually, the forces causing expansion (hydraulic forces and angular momentum) equal or exceed the forces causing it to contract (gravity) and the cloud either remains the same size or gets bigger (see the diagram below). You don’t have to understand all the details. Just understand that it is physically impossible for a dust cloud spinning out in space by itself with no other forces acting on it, to collapse upon itself such that a planet or star will form.



I must add a note of clarification at this point. What I just explained to you is the way stellar evolution has been presented in textbooks.

Evolutionary astronomers now claim that this is not correct. The big bang, they say, was not an explosion, but merely

the sudden appearance of all of the matter in the universe. Where it came from, no one knows, but it must have suddenly appeared because it is here. As far as I know, the nebula hypothesis is still believed by evolutionary astronomers.

The evolutionists continue. On one particular planet, that happens to be Earth, an amoeba forms. A bunch of molecules and proteins get together, organizing themselves into this nice little amoeba. This amoeba evolved into all the different plants and animals we see today, including man. That's the standard evolution theory that is taught in textbooks across much of the world.

EVOLUTION PREDICTIONS:

From the above, certain predictions can be made with which to compare empirical data. Evolution predicts that life increases in complexity over time. Starting out with molecules scattered in the primordial soup, they somehow organized themselves into more complex structure. Amoebas became fish, fish became reptiles, reptiles became mammals, and then mammals became men. The prediction is that life organized from scattered molecules into more complex structures culminating in people.

The evolution model also predicts that there should be evidence of change from one species to another. Evolutionists maintain that reptiles changed or evolved into birds. So there should be evidence in the empirical data to show that one animal or species can change into another.

I will not, at this point go into the argument about what constitutes a species. If you talk with 5 different zoologists, you are likely to get 5 different definitions of a species. The erroneous prediction I am talking about here is that a cow can evolve into a whale.

Another prediction of the evolution model is that Earth's history is dominated by uniformitarianism. What is uniformitarianism? Uniformitarianism is the idea that the present is the key to the past. In other words, whatever phenomena or processes we observe today, we have to assume that they have always been the same in the past. Take, for example, a river eroding a canyon. We can measure how fast that river is eroding that canyon today. Under uniformitarianism, we must assume that the river has been eroding that canyon at the same rate in the past. The general phrase used to describe uniformitarianism is that "the present is the key to the past".

CREATION:

What, then, is Creation? The Creation model says that sometime in the past, there was a Being (or God) who spoke everything into existence. He did it all, according to the Bible, in six days. On the first day, God created light, and He separated the light from the dark. On the second day, He separated the water from the water. On the third day He created the land and the vegetation. On the fourth day, He created the sun, the moon and the stars. On the fifth day, He created the flying and ocean going animals. On the sixth day, He created the land animals and people. On the seventh day, He rested.

The Bible and evolution are mutually exclusive.

This is where the Bible and evolution are clearly mutually exclusive. One key is the sun, the moon and the stars. We just went through the evolution model, which said before anything else, the sun, the moon, and the stars came into existence. God didn't create them until the fourth day -- after the plants were created. One argument is that God removed a cloud cover so that the sun, moon and stars only became visible on the fourth day. However, that is merely an arbitrary argument with no scriptural or empirical support. Another problem is the evolutionists say that some of the land animals, like dinosaurs and reptiles, came before the birds. But the Bible tells us that God created the birds on the fifth day and the reptiles on the sixth day. That destroys the idea that God used evolution as a process of Creation. If God had used evolution as a process of Creation and He told us in Genesis 1 how He did it, then He lied in Genesis 1. We know God doesn't lie, so God did not use Evolution as a process of Creation.

If God had used evolution as a process of Creation and He told us in Genesis 1 how He did it, then He lied in Genesis 1.

Some have tried to use the verse that says a day is as a thousand years (2 Peter 3:8) as a proof text for an old creation. The argument is that the days described in Genesis 1 were not really solar days. They were eons. When the Bible says the evening and morning was a day, it doesn't mean one rotation of the earth. It means one thousand or thousands of years. This is an attempt to try to fit millions of years into Genesis 1. Why this compromise? The Bible tells us that God created everything. Scientists tell us that the earth is millions of years old. So, we must believe that God took millions of years right? No! The Bible tells us that God created everything in six solar days. The word "Yom" in Genesis 1 has three possible meanings. It can either mean the 12-hour daylight portion of a day, a solar day, or it can mean an indefinite period of time like the day of the Lord. Never is it interpreted to be a definite bounded long period of time. Genesis describes six periods of time bounded by the phrase "and the evening and the morning was the... day."

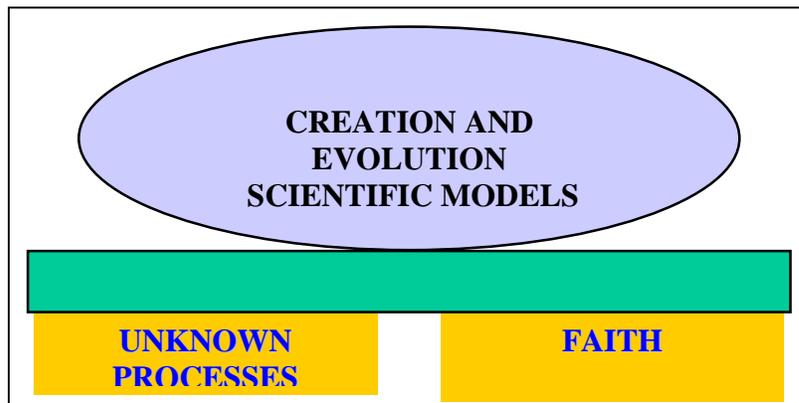
The Bible tells us that God created everything in six solar days.

Did God have to take six days to make everything? No, He could have done it instantaneously. Why did he take 6 days? Consider how we measure time? We measure a day as one rotation of the earth on its axis. We measure a year as one revolution of the Earth around the Sun. A month is based on the phases of the moon. All these measurements of time are based on the motion of astronomical bodies. Why do we have a seven-day week? The seven-day week is the only measurement of time that is not based on the motion of astronomical bodies. We have a seven-day week because God created the world in six days and rested on the seventh. If you don't believe in God, then you have a difficult time explaining a 7-day week. From the Bible, we see that God made everything that moves upon the earth after it's kind. But we don't know how God did it. Hence, we have Creation through unknown processes.

CREATION PREDICTIONS:

As with the evolution model, we can make predictions from the creation model. The Biblical Creation model predicts that matter goes from order to disorder. The Bible says when God created everything and finished on the sixth day He said, "It was very good." When God says something is very good, it is good. It is perfect. So creation started out perfectly. After Adam and Eve ate from the Tree of the Knowledge of Good and Evil in the Garden of Eden, what did God do? He cursed Creation. When he did, he set in the elements of decay. So we would predict that matter is decaying or is going from order, God's order, to disorder, because God cursed it. There should be no evidence of change from one species to another. There should only be evidence of change within species. I'm using species to mean the original created kind. Finally, the Earth's history should be dominated by catastrophes, the biggest catastrophe being the worldwide flood described in Genesis 7-9.

FOUNDATIONS OF ORIGINS SCIENCE:



From the above explanations we come to understand two things. There are two scientific models of origins, creation and evolution. However, they both have the same foundation. They both rely on faith and unknown processes. The evolutionists must

have faith that matter existed in the past. The creationists must have faith that God exists and that He existed in the past. The evolutionists must have faith in unknown processes. They cannot explain how the primordial atom exploded or how all of the matter suddenly came into being. They do not know by what process planets formed or by what process animals evolved.

So, evolution relies on the foundation of unknown processes and faith. Creation has the same two foundational pillars. We do not know how God created everything and we must have faith in the preexistence of God. When somebody tries to tell you that evolution is science and Creation is religion, what you should now understand is that both have a scientific component and both have a religious component. Both can be studied scientifically, so they both have a scientific component and they both have a religious component, because they both rest on faith and unknown processes. If we teach evolution as by itself in the schools, are we teaching religion? Absolutely!

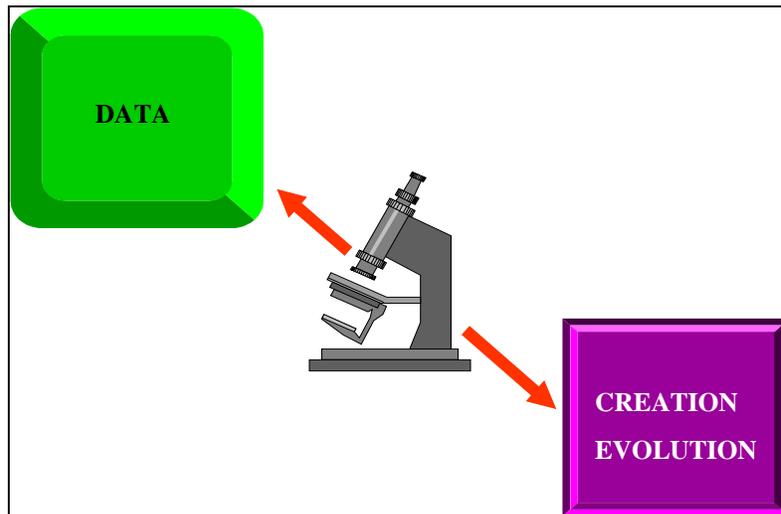
DEVELOPING CRITICAL THINKING SKILLS:



We will now return to empirical and historical science. Properly used, science that is rightly divided can be used to teach students and adults to truly understand origins through the application of critical thinking skills. Evolution and Creation science, if taught correctly, can be used to develop critical thinking skills.

To do this, scientific data obtained through empirical science can be used to study historical events. Hence, critical thinking skills can be used to evaluate the Creation and evolution models based on empirical science.

For example, when Darwin was on the Beagle, he sailed to the Galapagos Islands and noticed a number of different finches. These finches were different shapes and sizes. Some had different beaks, feet, and so forth. He had just read Charles Lyell's "Principles of Geology" and he understood the concept of uniformitarianism. Charles Lyell maintained that it takes a river millions of years to dig a canyon. Darwin concluded that since these finches were different, they changed over time. Therefore, over millions of years, one animal could change into a completely different animal. Are the changes within the finch species incompatible with creation? No, because the finches are still



finches and have not changed into some other "kind" of bird. Looking at just the empirical data, do the finches support Creation or evolution? They support Creation. Why do they not support evolution? They do not show evidence of change from one species to another. All they show is evidence of change within species, which is what we would predict in

the Creation model. Applying the concept of the "most plausible" it would appear that creation has the stronger argument. We have just applied critical thinking skills.

Let's apply the "most plausible" to the fossil record. We find in the fossil record animals that are fully functioning and there is not a credible fossil progression that supports evolution. There are fossils of animals that have characteristics of different types of animals, such as Archaeopteryx, but they are also fully functioning animals. The duck-billed platypus was a total mystery to the evolutionists. When the first sample was sent back to England, they were convinced that someone had taken the parts of different animals and put them together. So, does the fossil record support Creation or evolution?

What we see in the fossil record is that there is no evidence of change from one species to another. So, the fossil record does not support evolution. We find different forms and variations of animals within species, so it supports Creation.

Next, we have the peppered moth. The peppered moth story is used as a classic proof of evolution. Here's the story. In Europe, they have a species of moth called the peppered moth. This moth has two variations. One is a black moth and one is a white moth. Prior

In fact, the peppered moth story supports neither Creation nor evolution because the moths did not change.

to the industrial revolution, there were more white moths than black moths. This was said to be because the black moths could be seen very easily against the lighter bark of the trees. Hence, the birds could more easily see them to eat them. Then the industrial revolution came and pollution turned the bark of the trees dark. So the white moths stood out better. After a period of time there became more black moths than white moths. This is taught as a classic proof of evolution. Now, does the peppered moth story support evolution or Creation? Does it show evidence of change from one species to another or change within species? Which is most plausible? In fact, the peppered moth story supports neither Creation nor evolution, because the moths did not change. The only thing that changed was the proportion of white and black moths. When I gave this explanation at a youth group presentation, a young man came up to me later. He said that when they got to the peppered moth story in school, he said to his teacher, "nothing changed, the only thing that changed was the proportion of white moths to black moths." The teacher replied, "surely the moths somehow changed." The teacher was teaching what he or she was taught. A lot of teachers don't even understand what they are teaching. That's not to slam teachers; they just teach what they are taught.

Finally, there are basic scientific laws of thermodynamics. Thermodynamics is the motion of heat and energy. One law is that energy is neither created nor destroyed, it only changes form. Hence, only God can create new energy. Another law is that energy always goes from order to disorder, and that is the one we are going to talk about. This is known as the second law of thermodynamics, or the law of entropy. Let me explain. Think about a drop of gasoline in the car. In the gas tank, that drop of gasoline is very nicely organized. All the chemical molecules are all lined up just right. Put it in the

The laws of physics prove that evolution cannot happen.

combustion chamber of an engine; add a spark and what happens? It becomes very disorganized. Can you ever organize it back to the way it was? No. The law of entropy or, the second law of thermodynamics, says that whenever energy (and matter by extension) changes form, it goes from order to less order. So, what does that mean? It means the universe is becoming more and more disorganized. Regarding "most plausible", does that support Creation or evolution? It destroys evolution totally. It is the end of the story. The laws of physics prove that evolution cannot happen. You might wonder how the evolutionists respond. They argue that in the primordial soup, the sun added extra energy. The additional energy provided what was necessary to overcome entropy. There is a problem with that. We know that two things are required to organize things from disorder. You

not only need to add additional energy, but you have to have a mechanism for doing work. If I am going to organize a chair from pieces of a chair-- from disorder to order—I am not only going to have to put energy into it, but I also need a mechanism for doing work on that chair. Evolutionists appeal to additional energy put in by the sun, but they have no mechanism for doing work. So, does entropy support evolution? No, because evolution requires order from disorder. It does support Creation because creation predicts disorder from order.

SUMMARY:

You now have a basic introduction of some of the issues involving creation and evolution. Creation actually is in a state of devolution. We have more disease now than in the past. Not because medical science figured out some of the diseases people had in the past. We actually have more diseases today than in the past.

There are many scientists who will do whatever they can to teach only their evolution religion in public schools. True science education, however, cannot occur through this dogmatic indoctrination. A better approach is to use the information from both sides of the origins issue to teach good critical thinking skills. Alan Morgan, State Superintendent of Schools in New Mexico summed this up well when they changed their science standards. He said, “students will be expected to critically analyze a number of theories. There is essentially no reference to creationism, the big bang theory, or evolution. What we wanted was to avoid the requirements of any specific dogma. The standard says that we want students to have access to a variety of knowledge and then students can make up their own minds.”^{vii}

This is the essence of science education. Creation is scientific just as evolution is scientific. Creation is also religious just as evolution is also religious. To teach one without the other is religious indoctrination not good science education.

It is intellectually easy to try to combine creation and evolution into a theistic evolutionary philosophy. To do so, however, makes a mockery of God and His Word. Not just because it makes God out to be a liar in Genesis chapter one, but because it also calls into question the reason for Christ to die on the cross (more about this in a future booklet).

An honest appraisal of the scientific data shows that there is much more evidence to support creation than evolution. In every case, creation provides the more plausible explanation of the data. The bottom line is that to believe in evolution requires blind faith. To believe in creation requires informed faith.

REFERENCES

ⁱ North, G. (1988). Is the World Running Down? Crisis in the Christian Worldview. Tyler, TX: Institute for Christian Economics.

ⁱⁱ Rifkin, J. (1983). Algeny. New York: Viking Press

ⁱⁱⁱ See McDowell, J., & Hostetler, B. (1994). Right from Wrong, Dallas: Word Publishing.

^{iv} Gentry, R. (1986). "Creation confronts evolution", Proceedings of the First International Conference on Creationism, Vol. II, p 233

^v See Wisniewski, M. (1994). "The World View Approach to Critical Thinking", Proceedings of the Third International Conference on Creationism, p 593

^{vi} Gould, S.J. (1977). "Return of the Hopeful Monster", Natural History, Vol. 86, June-July, pp 22-30.

^{vii} Humphreys, R. (1996). "Creation Wins One!", Creation Matters, Vol. 1, N. 6, November/December, p5.