

bondage of corruption” (*Rom 8:21*) only as a result of the Curse because of Adam’s sin (*Gen 2:17; 3:14-19*). Death from old age, therefore, only began with the Curse.

As we live in a world where everything wears out, it is difficult to understand how aging could not have happened in the world before the Fall. Yet we’re shown a glimpse of it when God reminded the Israelites that during their wanderings in the wilderness their clothes did not wear out, nor did their feet swell—*for forty years!* (*Deut 8:4*). Clearly, this was an unusual, supernatural preservation by God! Our clothes wear out quickly. But when God sustains something totally, it doesn’t wear out. Nothing would have worn out before the Fall. Everything had been created “very good.”

**(2)** Could animals have died when Adam or other animals ate them for food? No. Not only animals, but man was told to eat only plants:

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (*Gen 1:29,30*).

With animals eating only plants, they could not have died from eating each other. And as God created everything “very good,” animals could not have killed each other for the sake of killing. This would be opposite in meaning to “good.” God, being a good God, would not create animals so that the stronger tried to eliminate the weak in a fight for survival. Also, as everything was created good, there could not have been disease to kill off animals or man.

**(3)** Could animals have died accidentally? Again, this would go against the concept of “good.” Such a question overlooks the sovereignty and greatness of God. As we have seen, God can sustain things so that even clothes don’t wear out. Before sin came into the world, death wasn’t even a question. God sustained His creation 100 percent! There was no corruption and no decay. Death wasn’t even a possibility. Adam was made in God’s image, and the animals were in His charge. He cared for them. Death and bloodshed came into the world as a judgment from God for man’s rebellion. But at the same time, death was the very means by which man was to be redeemed. So bloodshed could not have existed before the Fall.

There was no bloodshed before Adam sinned: everything was perfect and death was not a part of animal existence. Yet after Adam sinned, God Himself

was the first one to shed an animal’s blood. He gave Adam and Eve coats of skin to cover their nakedness (*Gen 3:21*). Later, Abel “brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering” (*Gen 4:4*). The requirement of an offering of blood in worship was understood. “Without shedding of blood is no remission” (*Heb 9:22*).

God fulfilled both of these after the Fall — that man should die as the penalty for sin, and that the seed of the woman should bruise the serpent’s head, and the serpent should bruise his heel. So death and bloodshed are the consequences of sin. Christ, the Last Adam, bore the penalty of sin by His death and shedding of blood on the cross but triumphed over it in His glorious resurrection for our redemption (*1 Cor 15:20-22, 45, 47*). If death and bloodshed existed before man sinned, the redemption message is nonsense.

Evolution teaches that death and bloodshed existed virtually from the beginning. Millions of years of animals fighting for survival, shedding blood and eating each other, is part of the mechanisms of evolution which brought man into existence. It is completely contrary to the biblical history of the world.

Evolution says struggle and death brought man into existence. The Bible says man’s sin is that which brought death. These two are totally contradictory. If evolution is true, then the reason Christ died on the cross has been destroyed.

## 2. Creation Is Finished

The Bible teaches clearly that God finished His work of creating on the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made (*Gen 2:13*).

God’s work of creation finished at the end of the sixth day, when God completed all He had set out to do. Those who believe that God used evolution must believe that the same processes God used in this supposed evolutionary “creation” are going on today. When the evolutionist looks at the world today, he observes mutations (mistakes or changes in genes) and natural selection (survival of the fittest) and sees these as part of the mechanisms of evolution. Given enough time, natural selection and mutations are said to enable organisms to change from one kind into another. What the evolutionist is doing, then, is using processes he observes today to extrapolate into the past. He

believes these processes over millions of years are the basic mechanisms of evolution.

Christians who say God used evolution to bring everything including man into being, have a real problem. If evolution is not occurring today (that is, if God is not “creating” through evolution), there is no basis to extrapolate into the past to say that evolution has ever occurred, as there is now no mechanism for it.

In other words, modern evolutionary theory accepts that evolution is still going on (therefore, man must still be evolving!), so if a Christian accepts evolution, he has to accept that God is still using evolution today. Thus, God is still creating! But God tells us that He *finished* His work of creating on the sixth day. This is a real dilemma for the theistic evolutionist.

## 3. God Is Good

At the end of the sixth day, God said of His entire creation that “it was very good.” What did He mean by “good”? The only way for us to know is if we have an absolute with which to make a comparison. Jesus said, “There is none good but one, that is, God” (*Matt 19:17*). Therefore, when God pronounced His creation “good,” what existed reflected the attributes of a good God. When we look at the attributes of God we see, for instance, as exhibited in the New Testament through Jesus Christ, that He cared for the sick, He healed the suffering, He raised the dead, He had compassion, He helped the weak. He is a loving and good God.

Now think about the methods of evolution: elimination of the weak and the unfit, survival of the fittest, death and struggle in an evolutionary progression, and so on. Would God have used this method of bringing all life into being and then describe it as “*very good*”? Of course not! This would be totally inconsistent with God’s nature as revealed in His Word. Christians who believe that God used evolution must consider Him something of an evil monster!

## 4. Genesis Is Literal History

Many claim that Genesis is only symbolic—a kind of analogy. They claim it is not important what Genesis says, only what it means. Actually, it can’t mean anything unless it says something. Many Christians say that Genesis is meant only to teach us that God is Creator, but it is done in symbolic terms, because in reality the words really mean God used evolution.

However, in applying this idea (that Genesis is only symbolic) we have to ask: Where do we learn that

God is Creator? We can, of course, go to Genesis 1:1 which says, “In the beginning God created the heaven and the earth.” But if Genesis is only symbolic, to be consistent we would have to question whether the words “God created” are also symbolic. We would have to ask what this really means.

When people say Genesis is only symbolic, they are inconsistent, for they accept some parts as literal (such as “God created”) and other parts as symbolic. If it is symbolic, then it must be written for a purpose, therefore, every phrase that is supposed to be symbolic must be a symbol of something. We have to ask: What does every verse mean? What does it symbolize? For instance, what does “rib-to-Eve” symbolize? This makes no sense at all. Either we take it at face value, or we don’t know what it means, for it has no purpose being there.

## 5. New Testament References To Genesis

There are many references to Genesis throughout the New Testament, accepting it as literal history—as truth. There are at least 165 passages in Genesis that are either directly quoted or clearly referred to throughout the New Testament. Included in these are more than 100 quotations or direct references to the first 11 chapters of Genesis. Every one of the New Testament authors refers in his writings to Genesis 1 through 11. Every one of the first 11 chapters is alluded to in certain sections throughout the New Testament.

Throughout the Old and New Testaments, Genesis is quoted from or referred to more than any other book in the entire Bible. This certainly indicates something of its importance. It also shows that both Old Testament and New Testament writers accepted Genesis as truth. On at least six occasions, our Lord Jesus Christ either quoted from or referred to some aspects of Genesis 1 through 11.

## 6. Noah’s Flood Worldwide, Not Local

Those Christians who accept the evolutionary view of earth’s history believe that the billions of fossils found on earth are the result of the processes occurring over millions of years. These processes are said to have involved the slow formation of sedimentary layers associated with the trapping of organisms and their subsequent fossilization. Therefore, when it comes to the section in Genesis chapters 6 through 9 concerning Noah’s flood, they have a problem. If there really was a worldwide flood, it would have ripped up

this record from supposedly millions of years ago and destroyed it. The Bible teaches, though, that there was no death before Adam sinned, so fossils couldn't have formed millions of years preceding the Fall.

There has to be an explanation for the millions of preserved animals and plants laid down by water in layers all over the earth. A worldwide flood such as that of Noah's time certainly is an excellent explanation. Christians who accept the fossil record as a result of millions of years of slow processes usually say Noah's flood was only local in extent, not worldwide. Yet, the Bible says clearly that "all the high hills, that were under the whole heaven, were covered" and "the waters were on the face of the whole earth" (*Gen 7:19; 8:9*).

In addition, we are told in Genesis 9:11-13 of the covenant of the rainbow. God put a rainbow in the sky as a sign that He would never again destroy the earth by a flood. We have obviously seen lots of floods since that time, but God has not broken His covenant, nor will He ever. These passages cannot be referring to a mere local event, but something that will never be repeated — a worldwide flood!

### 7. "Days" Cannot Be "Millions of Years"

Many Christians claim that the "days" of creation actually represent millions of years of earth's history. They say that God did not create the universe in six literal days but in six periods of time, representing the millions of years held by the evolutionists.

First of all, one has to recognize that science cannot prove the age of the earth. There are many assumptions behind all of the dating methods of which most people are not aware. There is also much scientific evidence consistent with a belief in a young earth. But the Bible itself teaches quite clearly that the days in Genesis are ordinary, literal days (about 24 hours).

The Hebrew word for "day," *yom*, can mean an ordinary day or an indefinite period of time. It should be made clear that the word for "day" in Genesis can never mean a long period in the definite sense. It can mean something longer than a day, but only in the indefinite sense (for example, in the time of the Judges, in the day of the Lord). Moses tells us that God created the universe in six days — "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day" (*Exod 20:11*). By taking six days to make everything, God set the seven-day week pattern for us. It does not say that God worked for six million years and rested for one million years. It makes

even less sense to suggest that He worked for six indefinite periods of time.

There are many other things we could look at that show that the days must be ordinary days. For example, Adam was created on day six. He lived through day six, and day seven, and died when he was 930 years old. If each day is a million years — you see the problem!

And it needs to be noted here that when the apostle Peter compares a day to a thousand years (*2 Peter 3:8*), he is not defining the word "day" as a thousand years. His context has nothing to do with the days of creation, but rather with the fact that God is *outside* of time.

The word "day," when first used in Genesis, cannot be symbolic. A word cannot be used symbolically the *first time* it is used. It can only be used symbolically when it first has a defined literal meaning. It is given this defined literal meaning in Genesis chapter one, the first time it is used. Also, the words used for the "evening" and "morning" can only mean exactly that.

In Genesis 1:14-19, of the fourth day of creation, the word "day" is used five times in relation to days, nights, seasons, and years. If the word "day" here doesn't mean an ordinary day, it makes no sense at all in the way it is used in these passages.

### 8. Thousands Not Millions

There are many indications that the earth is much younger than is commonly claimed:

The *earth's magnetic field* has been decaying so fast that it looks as though it is fewer than 10,000 years old. Rapid reversals during the Flood year and fluctuations shortly after would have caused the field energy to drop even faster.

Radioactive decay releases *helium* into the atmosphere, but not much is escaping. The total amount in the atmosphere is only 1/2000 of that expected if the atmosphere were really billions of years old. This helium originally escaped from rocks. This happens quite fast, yet so much helium is still in some rocks that it has not had time to escape — certainly not billions of years.

A *supernova* is an explosion of a massive star — the explosion is so bright that it briefly outshines the rest of the galaxy. The supernova remnants (SNRs) should keep expanding for hundreds of thousands of years, according to the physical equations. Yet there are no very old, widely expanded (Stage 3) SNRs, and few moderately old (Stage 2) ones in our galaxy, the Milky

Way, or in its satellite galaxies, the Magellanic Clouds. This is just what we would expect if these galaxies had not existed long enough for wide expansion.

The *moon* is slowly receding from the earth at about one and a half inches (4 cm) per year, and this rate would have been greater in the past. But even if the moon had started receding from being in contact with the earth, it would have taken only 1.37 billion years to reach its present distance from the earth. This gives a maximum age of the moon, not the actual age. This is far too young for evolutionists who claim the moon is 4.6 billion years old. It is also much younger than the radiometric "dates" assigned to moon rocks.

*Salt* is pouring into the sea much faster than it is escaping. The sea is not nearly salty enough for this to have been happening for billions of years. Even granting generous assumptions to evolutionists, the seas could be no more than 62 million years old — far younger than the billions of years claimed.

Creationists cannot prove the age of the earth using a particular scientific method, any more than evolutionists can. All science is tentative because we do not have all the data, especially when dealing with the past. This is true of both creationist and evolutionist scientific arguments — evolutionists have had to abandon many "proofs" for evolution just as creationists have also had to modify their arguments.

Creationists understand the limitations of dating methods better than evolutionists who claim that they can use processes observed in the present to "prove" that the earth is billions of years old. In reality, all dating methods, including those that point to a young earth, rely on unprovable assumptions.

Creationists ultimately date the earth using the chronology of the Bible. This is because they believe that it is an accurate eyewitness account of history, which bears the evidence within itself that it is the Word of God.■

—Adapted from the writings of Ken Ham and Don Batten, Ph.D.

# 8 REASONS WHY GENESIS AND EVOLUTION DO NOT MIX

Many people believe that they can add evolution to the Bible. They think that by doing this they can explain life coming about as a result of God's use of evolutionary processes. This position is known as "theistic evolution." However, this is totally inconsistent with Scripture.

### 1. No Death Before Adam's Fall

Evolution says that for millions of years before man things have lived and died, fought and struggled, killed and been killed. It was a world without mercy: "nature red in tooth and claw." The history of evolution is a history of *death*. Death has been "from the beginning." But the Bible clearly teaches that death, particularly the physical and spiritual death of man, entered the world only *after* the first man, Adam, sinned.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (*Rom 5:12*). By man came death (*1 Cor 15:21*).

What about the animals? Was death a part of the created animal world? There are a number of reasons why animal death as well as human death did not occur before the Fall of man.

(1) Could animals have died from old age? Before the Fall animals could not have died of old age because Romans 8 says that corruption and decay entered the world only with sin. Death by old age would have meant that animal bodies would have been wearing out and corruption would have existed. This would not fit with how God described all that He had made — "very good" (*Gen 1:31*). The Bible teaches that because of sin "the earth shall wax old like a garment" and "the whole creation groaneth and travaileth in pain" (*Isaiah 51:6; Rom 8:22*). It is obvious that all of creation, which must include all living creatures, has been subject to "the