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Introduction

One of the most profound statements found in the pages of the Bible appears in the very first verse where God declares that He alone is the Creator of both “the heaven and the Earth.” The Scriptures declare in their opening words, “In the beginning God created the heaven and the Earth” (Genesis 1:1). This declaration is certainly the most controversial and important scientific statement made in the pages of Scripture. The implications of the existence of God as our Creator are overwhelming concerning the truth about the purpose and meaning of human existence in this Universe as well as the question of Who actually created the marvelously complex “heavens and Earth” that includes the awesomely complicated biological life that flourishes on Earth.

At some point in the life of every serious person we

each begin to ask the ultimate questions about the purpose and meaning of the Universe and human life itself. Why are we here? Why does the Universe exist? Is there a purpose to life in our Universe, or is our life simply a random accident? If the Universe and humanity were created purposely by a super-intelligent God, what is our relationship and responsibility to our Creator?

The ultimate question facing every intelligent person who confronts the conflicting theories of random chance evolution and God's purposeful Creation is this: How did our Universe, the Earth, and humanity itself come to exist at all? Did our Universe form, as evolutionary humanists and atheists claim, through random chance by naturalistic and mechanical forces alone that operate without any purpose or reason? Or, was our Universe and humanity the result of an intelligent design, a divine purpose, and the creative acts of a supernatural Creator as described by the Bible?

Our answers to these questions have significant spiritual implications for our lifestyles, our priorities, and for our future life throughout eternity. This book will explore the tremendous new discoveries of modern science during the last few decades that provide compelling evidence that a supernatural Creator created the Universe as well as the Earth and Who is vitally concerned with the lives of all humans who were created "in His image" as the biblical book of Genesis affirms.

This book will examine an unprecedented revolution in the viewpoint of the world's leading scientists that has occurred during the last five decades regarding the nature of the Universe and biological life as well as the question as to whether there is evidence

of a supernatural Creator. Fifty years ago the vast majority of leading scientists believed that the discoveries of modern science had eliminated the need for a supernatural Creator. They believed that the Universe had existed forever and, therefore, there was no need to explain its beginning. If there was no Creation, then there was obviously no need for a Creator. Decades ago the majority of scientists believed that Charles Darwin's evolutionary theory of natural selection involving gradual change through accidental mutations over millions of years explained the extraordinary biological diversity of lifeforms as revealed in both the fossil record and in our world today. In other words, they believed there was no need for a supernatural Creator to explain the origin of our Universe because Darwin's theory of evolution as outlined in his *Origin of Species* (published in 1859) pointed to the materialistic, natural process through which all life, including humanity, came into existence.

Tragically, hundreds of millions of Christians, as well as millions of non-Christians, have accepted unconditionally that the theory of evolution as taught in the high schools and universities must be scientifically true. Logically, if evolution is true, then the Bible's account of Creation as recorded in the first two chapters of Genesis that totally contradicts evolution must be false and nothing more than a myth. These opposing accounts cannot coexist: Either Creation or the theory of evolution is correct. At some point in his or her life a Christian places their faith and trust for their salvation and eternity in the truthfulness of the teaching, life, death, and the supernatural resurrection of Jesus

Christ as recorded in the New Testament. Yet, if they have been taught that the Bible's statements in Genesis were actually false about God's Creation, how can they logically and confidently place their faith and trust for salvation and eternity in heaven upon the authority of Christ's promises of salvation as recorded in other passages in the same Bible? The problem is that millions of Christians in our generation who believe that evolution has been proven scientifically to be true have been tremendously weakened in their faith in Christ, whether or not they ever talk about that logical contradiction or even think about it clearly. The Bible warns us that "a double minded man is unstable in all his ways" (James 1:8). "Double-minded" means holding two totally contradictory thoughts in your mind at the same time.

I believe that one of the major reasons for the superficial nature of the faith of many Christians in North America and Europe is that their acceptance of the false theory of evolution has created a logical contradiction, a "double-mindedness" that inevitably weakens their faith in the authority of the Word of God and in Christ's promises. Ask yourself: Why is Christianity in North America like the Mississippi River—"a mile wide and an inch deep"? George Barna has spent years studying the beliefs, values, and activities of North American Christians in comparison to non-Christians. He examined 131 separate measures of attitudes, behaviors, values, and beliefs and concluded that there were no significant differences in the behaviors and beliefs of Christians and non-Christians.¹

Tragically, this is the first generation of Christians in the history of the Church whose personal behavior does

not significantly differ from the secular non-Christian world that surrounds it. I have concluded that the reason for this is that ours is the first generation of Christians who, as a result of their acceptance of evolution and the resulting logical rejection of the Genesis account of Creation, has a fundamentally compromised view of the authority and truthfulness of the Word of God. This “double-mindedness” or uncertainty regarding the Bible’s truthfulness has significantly weakened the faith and commitment of our generation of Christians. That is why the information in this book that demonstrates that the Genesis account of Creation is scientifically true is so important to our generation of believers in Christ. The elimination of the “double-mindedness” regarding the truth of the Scriptures is vital for Christians in our generation to enable modern believers to acquire the life-changing faith possessed by millions of Christians in past generations who shared an unshakable faith in the authority of the Word of God from Genesis to Revelations.

The unquestioning acceptance and teaching of the theory of evolution by high schools, universities, and the media has produced a logical contradiction in the minds of a majority of Western Christians that seriously compromises their faith in the commands and promises of the Scriptures. Jesus Himself, speaking of Genesis, warned: “But if ye believe not his [Moses’] writings, how shall ye believe my words?” (John 5:47). Our generation of believers in the West is the first generation in the last two thousand years of the Christian Church to have faith in Christ and the Word of God and, yet, have deep reservations about the scientific accuracy of

many biblical statements, especially the Genesis account regarding the Creation of the Universe and life. It is my sincere hope that the remarkable recent scientific discoveries made in astronomy, atomic physics, biology, DNA, and the world of nature as documented in these pages will restore your confidence that you can totally trust the scientific accuracy of the Bible's account of God's supernatural Creation of "the heaven and the Earth" and of humanity itself.

Implications of the Theory of Evolution

The main philosophical position that underlies much of the modern attack on the authority of the Bible as the inspired Word of God during the last fifty years is based on an almost universal acceptance of the theory of evolution. This widely accepted evolutionary theory itself is based on a materialistic assumption of atheism—that there is no need for a supernatural God and that everything in our Universe, including humanity, has accidentally evolved from dead, inanimate matter by random chance over billions of years.

This atheistic materialistic rejection of the existence of God and His role as the Intelligent Designer of Creation provides the intellectual climate within which the educational and scientific communities today espouse the theory of evolution. Moreover, the theory of evolution provides the only other logically possible alternative to Creation that can attempt to explain the amazing complexity of biological life on this planet. When people finally accept the overwhelming evidence that makes the theory of evolution impossible and

scientifically untenable, they will be forced to confront the only other logical alternative: Creation. The Universe, life itself, and humanity are the purposeful result of a supernatural act of Creation by a superintelligent God that exists outside of time, space, and the Universe. The fundamental importance of this issue demands that we examine the mounting scientific evidence that the theory of evolution is about to collapse due to a total lack of fossil evidence together with the increasing evidence that evolution cannot account for the staggering complexity in the DNA genetic code that governs all biological life systems.

The real agenda of many of those scientists and educators who embrace evolution is to use it to destroy man's faith in the Word of God, divine creation, and the Christian faith. This fact is demonstrated by the very words of leading atheists and supporters of evolution. For example, Professor J. Dunphy wrote in his revealing article entitled "A Religion for a New Age" in *Humanist* magazine (an atheistic publication) about their plan to replace orthodox Christianity with their new atheistic religion called humanism: "I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the

educational level—preschool day care or large state university. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism. . . . It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive.”²

Although many people are unaware of the conflict, a war is taking place today for the hearts and minds of millions of adults and children over whether or not we can rationally believe the Genesis account of Creation. The faith of millions of Christians in the authority and promises of the Bible is at stake. This topic is vital to all who wish to come to terms with the authority of the Bible because the Scriptures clearly teach that God created the heavens as well as the Earth, and He ultimately created man in His own image. This biblical doctrine of Creation that is taught from Genesis to Revelation is in fundamental contradiction to the atheistic theory of evolution that denies the existence of God and claims that man lives in an accidental Universe without purpose, plan, or design. If evolution is true, then the Bible and the words of Jesus Christ are false. It is as clear as that. However, if the Bible’s account of Creation is true and Christ’s acknowledgement of Adam is true, then evolution is false

The reason this subject is so important is the powerful contradiction that exists between the paradigm of Christianity and the worldview of evolution. They are so fundamentally opposite that there is no possibility

that both theories can be true. This inherent conflict produces a dangerous double-mindedness in the minds of millions of Christians who have been educated from elementary school to university to accept the theory of evolution as if it was proven to be an absolute truth. If evolution is true, they therefore must logically conclude that the Genesis account of Creation must be a myth. However, at the point of their conversion to faith in Christ, Christians enter into a personal relationship with Jesus Christ as their Lord and Savior, based on their acceptance of the truth and authority of the teaching of the Gospel account about the nature of Jesus, His sacrifice on the Cross, His resurrection, and their hope for salvation, resurrection, and heaven. If they never receive credible scientific information that proves to them that the theory of evolution is flawed, they will continue to hold within their mind the unchallenged teachings about evolution taught to them through their schools, books, and television. On the one hand, they accept the unchallenged belief, based on their secular education, that evolution has been proven to be scientifically true and that logically, the Genesis account of God's special creation of the Universe and humanity must be false. On the other hand, their trust for their salvation, their peace of mind and their hope of heaven itself is based entirely on their belief that the Bible's account in the Gospels about Christ's death and resurrection is absolutely true in all of its statements regarding the nature of Jesus Christ, salvation, heaven, and hell.

Do you see the problem? If the theory of evolution is scientifically true, then the Bible must be fundamentally false in its teachings about Creation in Genesis. If

evolution were true, then Jesus Christ would have to be mistaken when He spoke approvingly of the biblical account of the creation of the Universe and his statements about Adam as a real person. If evolution is true, then it would be illogical to trust your very soul on the belief that the Scriptures are totally wrong about Creation but are absolutely trustworthy regarding the rest of the Bible's doctrines, including salvation as well as heaven and hell. If the Bible is wrong about Creation, how can we know that it is telling the truth about anything else? This logical contradiction is seldom thought about consciously, but it is so profound that it cannot help but affect Christians' general confidence in the truth of the Scriptures and, thus, weaken their daily faith.

When we examine the lives, deaths, and statements of faith of Christians in past centuries, we find overwhelming evidence of an unshakable faith in Jesus and the absolute truthfulness of the Scripture. This confidence motivated millions of believers during the past centuries of persecution to face torture and bloody martyrdom for themselves and their families rather than deny their faith in Jesus Christ. Where did this resolute faith come from? What motivated these past believers to count their lives as insignificant in comparison to their utter confidence in the promises of the Lord Jesus Christ as taught in the beloved pages of Scripture? The evidence of history is overwhelming that Christians in past centuries were motivated by a profound love for the Scriptures and an abiding trust in the absolute authority and inspiration of the Word of God. This faith in the trustworthiness of the Bible motivated the reformer Martin Luther to stand before the German

royal authorities in the 1500s, who held his life in their hands. Luther said to them, "Here I stand. I can do no other." It was the firm confidence of the Reformers in the absolute truth of the Holy Scriptures that motivated their rallying cry "*Sola Scriptura*," an affirmation that their faith and doctrine were based "solely" on the divine revelation in the pages of the Bible.

One of the most influential writers who helped to establish the theory of evolution as the almost universally accepted truth of modern Western society was Aldous Huxley. Although Huxley often presented the scientific reasons for believing in an accidental godless Universe that developed over untold billions of years solely through random chance, the truth was that his underlying motivation for rejecting the Bible's claim of divine creation was something quite different. In an article entitled "Confession of a Professed Atheist," Aldous Huxley was quoted as follows:

I had motives for not wanting the world to have meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. . . . For myself, as no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneous liberation from a certain political and economic system, and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.³

This remarkable admission reveals that Huxley and

his contemporaries' real reason for their commitment to the philosophy of evolution was to enable them to escape the moral implications of a Universe where God created humans who had a moral response to His decrees. The thought of their ultimate responsibility to their Creator was so hateful that Huxley and his followers did everything in their power to denigrate God, Creation, and the Bible that affirmed that we will all some day stand before our Creator on the day of judgment.

A Recent Revolution within the Scientific Community Regarding Belief in God

For more than a century, most scientists throughout the world have rejected belief in a supernatural Creator as an obsolete concept that is no longer relevant to explain the existence of the Universe and humanity. The vast majority of scientists believed that scientific discoveries had eliminated the need for a Creator. However, an intellectual revolution has occurred during the last forty years in the world of science. The remarkable scientific discoveries in the areas of astronomy, the nature of the atom, the intricate genetic information encoded within DNA that controls all biological organisms, and discoveries in biological science have combined to transform the world of science.

An article by professors E. J. Larson and L. Witham in the April 3, 1997, issue of the prestigious science journal *Nature* reported on a fascinating survey of the beliefs of leading American scientists. The survey asked a thousand top scientists very specific questions about their religious beliefs regarding a personal God. The survey

revealed that 40 percent of the physicists, biologists, and mathematicians acknowledged that they now believe in God. Remarkably, the questions revealed that their belief was not in some vague metaphysical abstraction. Rather; they believe in a God as a Supreme Being who is involved in our earthly affairs and hears our prayers.⁴

This remarkable survey suggests that the extremely widespread atheism among scientists in past decades has given way to a growing number of top scientists who have encountered compelling evidence in their own field of research to convince them that there must be an intelligent Designer who created the Universe. Unfortunately, the discoveries and views of these scientists that have led to this remarkable shift toward belief in a supernatural God as Creator have not yet reached the high school and college classrooms or textbooks. The recent fascinating scientific discoveries in astronomy, the nature of the atom, and DNA that point to the intelligent design of the Universe and life could produce a similar revolution in the attitudes of millions of non-scientists as well. Unfortunately, these discoveries have not yet affected the awareness of the secular or Christian citizen who is unaware of the truly remarkable discoveries that have transformed science's understanding of our Universe and its origin.

One of the difficulties we encounter when we consider the question of Creation and the origin of life in our Universe is that we are confronted with the limitations of scientific inquiry. By definition, empirical science is the study of things in our Universe that can be measured and tested in a repeatable way by other scientists. If another independent scientist in another laboratory

cannot reproduce an experiment, then this experiment fails the universal scientific standard of *repeatability*. The creation of our Universe is clearly a unique “one time only” event that cannot be repeated. Therefore, it is a real challenge for science to ever positively and authoritatively describe the process by which our Universe and life itself originally came into existence.

Astronomer and agnostic Dr. Robert Jastrow reluctantly acknowledged that compelling new scientific evidence provides overwhelming proof that our Universe was purposely created by a superintelligent Designer to allow humans to exist. Professor Jastrow wrote:

For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.⁵

Professor Frank Tipler, mathematician and physicist, struggled with the profound conflict that existed between the atheistic naturalistic assumptions that he had accepted all his life and the contradictory evidence revealed by numerous new discoveries that pointed toward the conclusion that the Universe was created by a supernatural intelligent Designer. Dr. Tipler wrote, in his book *The Physics of Immortality*,

When I began my career as a cosmologist some twenty years ago, I was a convinced atheist. I never in my wildest dreams imagined that one

day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact true, that these claims are straightforward deductions of the laws of physics as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics.⁶

God as The Divine Watchmaker

An English theologian, William Paley, was the first person in recent centuries who articulated the “argument from design,” in his 1817 book *Natural Theology*, to support the Scripture’s claim that God purposely designed the Universe to be inhabited by humanity. In the early 1800s he declared, “There cannot be design without a designer.”⁷ Paley argued that a man who discovered a watch while walking in the forest would be forced by logic and common sense to acknowledge that the complexity, the materials, and the obvious purposeful and intricate design of the watch capable of measuring the precise passage of time led to the logical conclusion that there must be an intelligent purposeful watchmaker who originally designed and manufactured such an intricate and complicated device involving complex gears and springs. Since a complex timepiece such as a watch was one of the most complicated manufactured devices existing during his lifetime, Paley chose this example to demonstrate his argument. He wrote, “Contrivance must have had a contriver,—design, a designer.”⁸

Rev. Paley stated that “if the parts had been differently shaped from what they are,” the watch obviously

could never have functioned at any level of effectiveness. He also noted that the argument from design is much more powerful when we contemplate the complexity of biology in comparison to a mechanical device such as a pocket watch. Paley wrote, "The contrivances of nature surpass the contrivances of art, in the complexity, subtlety, and curiosity of the mechanism."⁹

The first known example of the argument from design was actually written almost two thousand years ago. This was attributed to the famous ancient Jewish Rabbi Akiva (approximately A.D. 130) in his commentary, *Midrash Temurah*, chapter 3. For more than eighteen centuries, from the time of Christ until the 1859 publication of Charles Darwin's *Origin of Species*, the majority of people in the West accepted the biblical worldview that the Universe, our Earth, and life itself was the direct result of the purposeful creative act of God.

Professor Ed Harrison, a cosmologist, wrote in his book, *Masks of the Universe*, about the implications of the new discoveries about the nature of our Universe. Dr. Harrison wrote:

Here is the cosmological proof of the existence of God—the design argument of Paley—updated and refurbished. The fine tuning of the Universe provides *prima facie* evidence of deistic design. Take your choice: blind chance that requires multitudes of Universes or design that requires only one. . . . Many scientists, when they admit their views, incline toward the teleological or design argument.¹⁰

The unavoidable problem atheistic evolutionists

face in arguing for the accidental random mutational development of the biological diversity in our world is the immense complexity of biological life. Any honest evaluator of Paley's watch must admit that such a complex engineered system as a manufactured watch cannot be subject to random accidental manipulation without running the almost certain risk of a change that would cause the watch to cease to function at all. The odds against any simple change producing a worthwhile alteration or improvement without a very intelligently engineered matching change in every other related system to keep the whole system in balance is absolutely nil! The introduction of any change whatsoever in the watch's complicated components of cogs and gears without an extremely well-engineered complementary change elsewhere to compensate for the new change will inevitably produce a disaster and the previously well-functioning watch will no longer keep accurate time.

If any change is introduced by random, accidental chance into any complicated system such as a watch, a computer, or an infinitely more complicated system such as a biological cell, the result will be total disaster and the complete breakdown of the original operating system. If you have had the experience, as I did when a teenager, of taking apart a radio or watch to observe its function, you have probably also found that the entire complex system ceased to function and could not be reassembled to function again. Imagine if you had removed or added a new cog or spring to the complex watch assembly; would you imagine that such a casually modified watch assembly would continue to function as

an accurate timepiece? Or would it improve the normal function of the watch? Obviously the answer is no.

The astronomer George Greenstein, in his book *The Symbiotic Universe*, wrote about recent discoveries in astronomy and the nature of the atom that confirm the absolute impossibility that our Universe resulted from random chance and evolution. Dr. Greenstein wrote,

As we survey all the evidence, the thought insistently arises that some supernatural agency—or, rather, Agency—must be involved. Is it possible that suddenly, without intending to, we have stumbled upon scientific proof of the existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit?¹¹

Tony Rothman, a physicist, wrote, in a 1987 article in *Discovery*, about the need for scientists to seriously consider the implications of the astonishing “fine-tuning” of the most fundamental scientific forces of the Universe: gravity, electromagnetism, the strong and weak nuclear force—all the fundamental forces that define that nature of our Universe. He said:

When confronted with the order and beauty of the Universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it.¹²

This Book's Purpose

The Scriptures themselves describe the underlying spiritual reasons why men and women choose to reject the obvious evidence that surrounds us that points to the existence of a Creator. The apostle Paul wrote to the Christians in the church at Rome describing the spiritual rebellion that leads to the atheistic rejection of God. Paul states that the evidence for God's Creation is "manifest" and that the true reason for rejecting God's Creation is the underlying rejection of the spiritual implications of our acceptance of God as our Creator and ultimate judge.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. (Romans 1:18-22)

There are many people, both Christian and non-Christian, who believe that there is a fundamental contradiction between an educated rational worldview

and the orthodox Judeo-Christian belief in the Bible's statements regarding God's Creation of "the Heavens and the Earth." However, as this book will demonstrate, the scientific statements found in the Word of God will now stand up to careful investigation in light of the remarkable scientific discoveries that have recently been made in the fields of astronomy, the birth of our Universe, the nature of the atom, and the unfolding of the genetic code in DNA. There is now, in fact, no inherent logical contradiction between the claims of Scripture and a rational scientific worldview. Two thousand years ago the leading intellectual culture of Greece carefully examined the claims of Christian Scripture and recognized that the Logos, "Jesus Christ," was truly the beginning and end of all truth and wisdom. After a lifetime of careful study of the profound teachings of Jesus Christ and a decade of review of recent scientific literature, I am convinced of the truthfulness of the Word of God regarding the Genesis account of Creation.

My challenge as a researcher and writer is to first gather the scientific discoveries of the last few decades in astronomy, atomic physics, genetics, the role of DNA, and the fascinating discoveries in biology. Then, my more difficult challenge is to explain this extraordinary new scientific knowledge discovered in the last few decades in terms that can be easily understood by the average person who has little scientific training. Long ago the writer William Thackeray wrote about the great challenges facing any author: "The two most engaging powers of an author are to make new things familiar, familiar things new." My challenge and my prayer is that I might take my discoveries in the exciting world

of scientific research and to enable my readers to understand the profound implications of this research as it relates to the question of the meaning of the Universe, the reason why we exist on this Earth, and the truthfulness of the Genesis account of God's Creation of "the Heaven and the Earth."

The prophet Isaiah wrote these words thousands of years ago: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob" (Isaiah 41:21). In the following chapters we will explore the fascinating discoveries in astronomy, the marvelous complexity of intelligent design that occurred during the first seconds following Creation, the remarkable nature of the atom, and the miracles of genetic information transmission through DNA. The scientific fraud of the theory of evolution will be exposed and repudiated in the words of leading evolutionists who now admit that Darwin's theory is impossible. In addition, we will explore the wonders of God's creation displayed in the glorious diversity of life in the sea, the air, and on land that display His supernatural intelligent handiwork. My hope is that the material in this book will strengthen your faith in the Creation of both the Universe and humanity as described in the Word of God, and will restore your sense of wonder in God's Creation as we contemplate the glories of His intelligent design as displayed in our world.

One of the first true philosophers of science of the modern era was the English philosopher, Sir Francis Bacon, who delved deeply into the mysteries of Creation in his search for the meaning revealed in the natural world. Bacon wrote:

No one should maintain that a man can search too far, or be too well studied in the book of God's Word or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficiencie in both.¹³

In other words, Francis Bacon was committed to the belief that God revealed His nature and purpose through His inspired revelation in the Scriptures as well as in the glories of His Creation. Significantly, Francis Bacon wrote,

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.

One of the greatest scientists of the last century was Professor Albert Einstein. A theoretical physicist, Dr. Einstein wrote,

The scientist is possessed by the sense of universal causation. . . . His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection.

My hope is that the material in this book will answer some of the questions in your mind about the beginning of this Universe and that it will reawaken your sense of wonder at the glories of God's creation. In addition, I believe the research discoveries outlined in the following chapters will provide compelling evidence that the

theory of evolution has finally collapsed due to its lack of fossil evidence and its mathematical impossibility, as will be demonstrated in a later chapter. In addition, the evidence presented regarding the intelligent design of our Universe will demonstrate the truth of the anthropic principle—that our Universe reveals overwhelming evidence that it was purposely designed for humanity. Last, and most important, the material in this book provides powerful scientific evidence that the biblical account of Creation as recorded in the opening chapters of Genesis is scientifically true.

Three thousand years ago King David looked at the night sky over his Jerusalem palace and penned these inspired words:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the Earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Psalm 19:1-4).

It is significant that the remarkable discoveries of modern science in astronomy, astrophysics, the nature of the atom, and the astonishing genetic code within the DNA double helix, have all been discovered within the last few decades, and have provided powerful proof of the intelligent design of the Universe, the Earth, and humanity itself.

Notes

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3. Report, June 1966. "Confession of a Professed Atheist," quoted in *Beyond a Reasonable Doubt*, Shmuel Waldman, Jerusalem: Feldheim Publishers, 2002.
4. E. J. Larson and L. Witham, "Scientists are still keeping the faith," *Nature* 386 (3 April 1997), 435–436.
5. Jastrow, R. 1978. *God and the Astronomers*. New York, W. W. Norton, p. 116.
6. Tipler, F. J. 1994. *The Physics of Immortality*. New York, Doubleday, preface.
7. William Paley, *Natural Theology*, London: Faulder & Son, 1817.
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10. Harrison, E. 1985. *Masks of the Universe*. New York: Collier Books, Macmillan, pp. 252, 263.
11. George Greenstein, *The Symbiotic Universe*, (New York: William Morrow, 1988) p. 27.
12. Tony Rothman, "A 'What You See Is What You Beget' Theory", *Discover* (May 1987).

13. Francis Bacon, *The Advancement of Learning*,
London: 1605.