

From the Pastor

This pamphlet is provided for you so that you can have a clearer understanding of the importance of the Bible doctrine of young-earth creation to Scriptural faith.

You will find here only a brief notation of some of the new scientific developments that have changed the landscape of the debate about origins. Other resources, such as the Institute for Creation Research (www.icr.org) and Answers In Genesis (www.answersingenesis.org), discuss this valuable information in great detail.

Instead, we want you to understand simply why one must choose either the Bible or the theory of Darwinian macroevolution. More is at stake than a choice between a literal and a metaphorical approach to Genesis 1. If the Biblical account of supernatural creation by the direct act of God is not literally true, Bible faith collapses.

This is a high price to pay for any hypothesis that cannot be tested, the imprimatur of today's scientific establishment notwithstanding.

Our Weekly Schedule

Sunday:

9:45 am Sunday School for all ages

11:00 am Morning Worship Service

6:00 pm Evening Assembly
(an Old Fashioned Hymn Sing is held at 1:30 pm on the last Sunday of each month)

Tuesday:

6:00 am Men's Morning Prayer

Wednesday:

7:00 pm Prayer Meeting for all ages

9:00 am Ladies Bible Study (2nd and 4th weeks of the month)

A nursery is provided at all services.

Please visit our website for additional information and other ongoing ministries.

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What the Bible
Teaches About:

Creation



New Boston Baptist Church

What the Bible teaches about creation.

It is a truly fascinating time to be a Bible-believing creationist. The Darwinian macroevolutionary dogma still taught our school children is a theory in crisis.

The fossil record has proven problematic for Darwinists. Consequently, naturalistic paleontologists have abandoned their quest for chains of missing links. Recognizing an explosion of fossils at one of the earliest levels of their geological history, and admitting that stasis characterizes the fossil record as a whole, their punctuated equilibrium conclusions resemble what one would expect to find if he believed in a literal reading of Genesis 1-11.

Geneticists are learning that old theories about mutation and natural selection are embarrassingly inadequate in view of advances in genetics and cell technology. Each of the trillions of these building blocks of life we possess is an irreducibly complex factory with thousands of component parts operating in tune with information-based systems that are almost beyond our imagination, not to mention our most sophisticated design capabilities.

From the canyon formed by the Mount Saint Helens eruption to the flexible blood vessels found in a Montana Tyrannosaurus Rex fossilized thigh, recent scientific discoveries have called into question the uniformitarian assumptions at the foundation of evolutionary dating methods. "Cataclysm" has become a popular word even in naturalist circles. ICR's eight-year research project on dating methods has completed with results that question key assumptions of old-earth advocates.

Even cosmology has taken a step back to the Bible with the rejection of an eternal universe in favor of the big-bang theory. Science is developing a new

appreciation for the delicately balanced constants and laws of the universe that sustain life, and even the starlight question is finding new answers as the properties of space, light, and time become better understood. Space telescopes did not find the historical chaos evolutionists said they would, but beautiful order wherever they look.

So ought we abandon now the Bible's account of young-earth creation? Those who do lose more than a literal reading of the first chapter of Genesis, and here is why:

(1) Supernatural creation proves the monotheism of the Bible.

The God of the Bible is the only one true God, and the great Biblical proof of His singular status is the fact that He can claim to be "the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone" (Isa. 44:24).

When King Hezekiah was threatened by the Assyrian Sennacherib, he took confidence in the fact that the God of the Bible was the singular creator God. He confesses: "You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth" (Isa. 37:16). God's direct act of supernatural creation gave Hezekiah confidence to call on this same God for a direct act of supernatural protection in the face of an enemy that was insurmountable in strictly naturalistic terms. God provided this form of protection when 185,000 Assyrians were killed by His direct and supernatural act (Isa. 37:36).

Had Hezekiah only known a God who used natural processes over billions of years to form heaven and earth, he would not have found the direct and supernatural help he needed. To the contrary, Hezekiah knew the supernatural God of the direct miracle of Gen. 1, and so he prayed for a similarly miraculous direct work. If there is no directly supernatural act in Genesis 1, the miracle-working God of the rest of the Bible must go too. Under these assumptions, we give up the God Hezekiah knew—too steep a price for the theory of macroevolution.

(2) Supernatural creation gave mankind

dignity.

The Genesis account of creation teaches that mankind is far more than an advanced animal. He is the crowning achievement of God's direct and supernatural act, a work that designed into him the very image of God (Gen. 1:26, 2:20, 9:6). Exchanging the miraculous nature of Genesis 1 for a natural process robs man of the image of God. Human dignity is a high price to pay for macroevolution.

(3) Jesus Christ believed in the supernatural creation of Genesis 1.

Our Lord was not an evolutionist; He was a young-earth creationist. He believed men were made "from the beginning of creation" (Mark 10:6) and that prophets were slain "from the foundation of the world" (Luke 11:50). He taught that if a teacher were wrong on earthly things like science, He was unqualified to speak on spiritual things like the new birth (John 3:12). The omniscience and prophetic ministry of Christ are a steep price to pay for acceptance of macroevolution.

(4) Salvation's plan depends on the Genesis creation account.

God made the world very good (Gen. 1:31), not full of the death, violence, disease, and catastrophe of evolution. God got it right; man messed it up. Death first came into the cosmos as a result of man's sin (Rom. 5:12). Evolution concludes that death brought about man; Biblical salvation doctrine asserts that man brought about death. Redemption is God's restoration of the perfection that once was, not His correction of the destruction He made (Rom. 8:18-23). Evolution and Biblical salvation doctrine simply cannot coexist.

Acceptance of macroevolution is theologically disastrous. It strips the believer of his God, his dignity, his Christ, and his redemption. Has macroevolution convinced you to give these things up? If so, it has not been an even exchange. Again, it is a great day to be a young-earth creationist.